THE INQUIRER.

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THE

INQUIRER

A WEEKLY JOURNAL

OF

LIBERAL RELIGIOUS THOUGHT AND LIFE.

SEEK AFTER TRUTH, BY WHICH NO MAN EVER YET WAS INJURED."—*MARCUS ANTONINUS.*

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NOTES OF THE WEEK.

"RING out the false, ring in the true." "Ring in the common love of good." "The heart must ring thy Christmas bells," and for the New Year, too. So may it be with us all, and bring such happiness as the best wishes of this season ask! For THE INQUIRER we ask the great happiness of being used for better service. Many friends are bent on this, and have faith in its opportunity and the need which it can meet. Very thankfully we acknowledge the abundant help, which goes to the enrichment of these pages, and what we would further ask of friends throughout the country is a more strenuous and persistent effort to bring the paper to the notice not only of members of our churches, but of others to whom it might bring a most welcome message of new light and help.

IN the churches themselves we believe that THE INQUIRER might be used to much better purpose if an effort were made to waken fresh interest; and this we say from no motive of self-interest in the paper, but because the reason of its existence is to give such help to our common life as the churches need. And beyond their borders, we hear not infrequently of unexpected gratitude for what THE INQUIRER has to give, so that we are sure it is worth while to aim at greater publicity, and would urge our friends to use every opportunity to make others acquainted with the fact that such a paper exists.

ONE welcome means of making THE INQUIRER better known has been through the Free Libraries. For some years a number of friends have subscribed for copies to be sent to such libraries in London and various parts of the country. We shall be grateful for a renewal of these subscriptions for the New Year and for a substantial increase in their number. Many more copies of THE INQUIRER could be thus used to great advantage, if the means were placed at our disposal.

WE hope to publish next week an article by Mrs. Bosanquet in the series on Questions of Social Economics, the subject being, "Charity and the Seasons."

THE marble monument to commemorate the ministry of Dr. Martineau in Little Portland-street Chapel, which has been executed by Mr. H. R. Hope Pinker, is completed, and is to be unveiled on Saturday next, Jan. 10, when a short service will be held at 2.30 P.M., and will be conducted by some of Dr. Martineau's pupils in Manchester New College. As this is the only memorial in London to Dr. Martineau, it is hoped that not only those who remember his ministry at Little Portland-street, but also those who revere his memory and have benefited by his teachings and writings, will endeavour to be present on the occasion. The service will be conducted by the Revs. V. D. Davis, Henry Gow, and H. S. Perris, and short addresses will be given by the Revs. J. Estlin Carpenter and Philip H. Wicksteed. On the following Sunday, Jan. 11, which is the anniversary of Dr. Martineau's death, services having special reference to the Memorial will be conducted in the morning by the Rev. Stopford A. Brooke, and in the evening by the Rev. H. S. Perris, minister of the chapel.

WE have this year the prospect of a number of meetings of exceptional interest. Mr. Tarrant, in his London Letter, has laid special emphasis on points of interest in the annual meetings of the British and Foreign Unitarian Association, with which the Emerson Centenary falls in happy conjunction. The triennial meeting of the National Conference of our Churches, to be held at Liverpool in April, brings round the twenty-first anniversary of the founding of the Conference, to be celebrated in the place of its birth; and then, in September, come the meetings at Amsterdam of the International Council of Unitarian and other Liberal Religious Thinkers and Workers.

WE are glad to hear from Professor B. D. Eerdmans, of Leiden, who is acting as hon. secretary to the Committee in Holland, that preparations for the meetings of the International Council are well advanced, or, as our Dutch friends prefer to style it, the *Internationaal Congres van Vrijzinnig-Godsdienstigen*. There is to be no official language at the meetings; some of the speeches and papers will be in Dutch, but other languages will be used. The printed programme is not yet issued, but the general procedure is already fixed. On Tuesday, Sept. 1, morning and afternoon will be devoted to the Annual Meeting of the Liberal Ministers of the Dutch Church, and in the evening there is to be a religious service in one of the churches, followed by a reception of the foreign delegates to the Congress. Wednesday morning and afternoon the International Congress will meet for the President's Address and the hearing of papers, and in the evening there will be a reception at the house of the Burgomaster of Amsterdam. The mornings of Thursday and Friday will also be devoted to the work of the Congress (we hear there are altogether twenty papers on the programme), and for the afternoons excursions are planned. We trust that many of our friends will note the days, Sept. 1 to 4, for a visit to Holland, which cannot fail to be of the greatest interest, as well as a service rendered to the cause of Liberal Religion.

WE have read with great interest and sympathy, in the *Christian Register* of Dec. 4, the publishers' notice and the editorial thereon. The *Christian Register* is the very able representative of the Unitarians of America, and is conducted with an enterprise and resource far beyond anything we have yet attained. Five years ago, in the hope of a largely-increased circulation, the annual subscription for the *Register* was reduced from $3 to $2; but the result has been a total loss in the five years of $25,000, that is over £5,000. A thousand a year is more than the publishers feel justified in spending even on so admirable a piece of missionary work as the *Register*, and they have therefore reluctantly returned this year to the old price of $3 annually. With such papers as ours, it is not a question of making any profit, but of how much generous supporters feel justified in spending on the good work. To the *Christian Register* all honour and the most cordial good wishes for the New Year!

IT was a welcome piece of news on New Year's Day that, through the representative of the United States, President Castro had, in general terms, accepted the proposals of Great Britain, Germany, and Italy that the matters in dispute between these countries and Venezuela should be submitted to the arbitration of the Hague Tribunal.

ON Sunday Canon Henson, than whom

there are few Churchmen more respected by non-Churchmen, made an "impassioned" appeal to his Nonconformist brethren to abandon party action and all that savours of sectarianism, and to join, for the sake of the children, in a spirit of loyal co-operation to make the Education Act a success. There is something in his appeal that must wake a responsive thrill in every sincere lover of his country and his race; and we would that the mood for which he appeals could prevail. But there are circumstances in which it is quite in vain to talk of peace and loyal co-operation. The answer of Nonconformists, as given by Dr. Clifford and others, has been immediate and unmistakable. They say, in effect, the appeal to think only of the children should have been made earlier by Churchmen to Churchmen, and that the negotiators who have squeezed every possible advantage out of an abnormal political situation, and whose tactics in Parliament have been described over and over again by speakers on their own side as mean and tricky, have certainly no right to expect a lamb-like demeanour in their defeated opponents. We can but regret that Canon Henson's Christmas address should meet with so unwelcome a response; but he must remember that "not peace but a sword" is the proper watchword in the presence of iniquity, and no less than this is charged against this Act.

AT a recent meeting of the Executive Committee of the Liberation Society the passing of the Education Bill through its final stages and its having received the Royal Assent were reported. Whereupon it was resolved:—

That in view of the passing into law of the Education Act, 1902, and particularly in view of the unconstitutional methods adopted, with the sanction of H.M.'s Government in the later stages in both Houses of Parliament, this Committee records its sense of the disgrace and injury which have been inflicted upon Parliament itself and the nation. They realise too the injury done to education by the violation of the principles of Civil and Religious liberty upon which, as Lord Rosebery recently said, our free Constitution has been built up. They trust that the effect of this disastrous measure will be to convince the electorate, in increasing numbers, of the necessity for the disestablishment and disendowment of the State Church.

It was also announced that the following gentlemen had accepted offices in connection with the Society, and would aid in promoting the forward movement decided upon by the Westminster Palace Hotel Conference held shortly before Christmas—namely:—President, Rev. Dr. Clifford; Vice-Presidents, Mr. Lloyd George, M.P., and Mr. Carvell Williams; Treasurers, Mr. H. J. Wilson, M.P., and Mr. William Carpenter. The Committee resolved to immediately start a fund for greatly extending the Society's operations all over the country.

A WRITER in the *Free Methodist*, speaking of foreign missions, declares that the quality of the Christianity planted in China is equal to anything that the world has ever seen; that the Churches there are not sickly and stunted growths, but vigorous trees of righteousness; that the converts there have shown that they can bear persecution in its cruellest forms, and while suffering unspeakable horrors pray for those who despitefully use them. He adds: "Missionary work now, largely through the faithfulness of the Chinese converts, commands universal respect and esteem." Supposing this representation to be just, or approximately just, there must be somewhere a detailed record of admirable work done by Methodist missionaries in China, and admirable results achieved. If a frank and fair statement of the efforts made, the difficulties overcome, the temptations resisted, the spiritual successes gained were made generally accessible, it surely would suggest valuable lessons for every Christian Church; for every Church, when it is a Church, not a mere club, has something of the mission spirit, and needs to learn how to conduct missionary operations, and to create and direct missionary energy.

THE motive power at the back of some of the best of these Evangelical missions is explained in a sermon printed in another Methodist paper, preached by the Rev. S. Chadwick in the Central Hall, Manchester. The preacher calls this motive power "vicarious faith," and thus describes it:—

Vicarious faith despairs of no man, and that is the sort of faith you want in a mission, and wherever you are doing the work of God, a faith that believes in the infinite possibilities of all men in and through Jesus Christ. Vicarious faith says that there is power in Jesus Christ to save the worst, and to save them under the worst conditions, and to make a good life possible to any man who lives anywhere outside hell. We say that grace is stronger than nature, that the power of God is stronger than surroundings, and unless we believe that we had better shut up shop.

There is manifestly a limit to the optimism of the faith thus bluntly described; but as that limit only affects the destiny of man after he has gone out of this world, it does not check, but rather seems to stimulate missionary activity. It is to be feared that the vast majority of those who indulge in a still "larger hope" have not the definite concrete belief in their own capacity for giving spiritual assistance to any sort or condition of man, which seems absolutely essential for successful missionary labour. The whole subject of Christian missions will bear further investigation and further study.

THE funeral of the Archbishop of Canterbury took place last Saturday in his cathedral city, with something of the simplicity which he desired, and with much impressiveness. There was a great gathering in the Cathedral, where the Archbishop of York, Dean Farrar and other distinguished Churchmen took part in the service. With Mrs. Temple and her sons were Mrs. Benson and Miss Tait, representatives of the Archbishop's two predecessors in his high office. The grave is in the Cathedral garth, the open grassy space within the cloisters, on which the great tower of the Cathedral looks down. Of Dr. Temple's character and work we have spoken more fully in a leading article.

A TRIBUTE to the late Professor H. L. Withers, of Owens College, Manchester, in the *Athenæum* of Dec. 20, makes one realise how grievous a loss his early death has brought to the cause of enlightened education. He was only thirty-eight when he died last month, but he had shown the highest capacity and enthusiasm, and was already recognised as an authority in his subject. From King's College School he went to Balliol, where he won an open classical scholarship, and subsequently, to gain experience, taught in an elementary school at Oxford. From 1893 to 1899 he was principal of the Borough-road Training College at Isleworth, and in the latter year was appointed to the Chair of Education at Owens College. Of the character of his work and influence the writer in the *Athenæum* speaks in the following terms:—

No one who knew him there (at the Borough-road College) will forget his stimulating power, his masterly skill, his wholly beneficent rule over the youths he had to mould into teachers of the rising generation. He was inspired by the vision of lofty ideals, towards which he pressed with all the directness of a strong and simple nature. In the Chair of Education at Owens College he wielded even a wider influence, which was rapidly increasing. He gave valuable advice to the educational authorities of the nation in 1901 with regard to the improvement of the teaching of history throughout elementary schools, and his suggestions are embodied in a published memorandum. He was elected the first chairman of the Council for the Registration of Teachers recently instituted by the Board of Education.

WILLASTON SCHOOL.—At the close of the Michaelmas term the annual school supper was held. The headmaster, Mr. Lewis, presided, and the resident masters and matron and all the boys were present. Among the guests were the Rev. S. A. Steinthal (chairman of the Governors), Rev. H. E. Dowson and Mrs. Dowson, Mr. G. H. Leigh (the treasurer) and Miss Leigh, Mr. H. P. Greg, Mr. A. H. Worthington (the hon. secretary) and Mrs. Worthington. After supper the senior boy proposed the health of the guests and referred to various topics of interest in the school-life. The Chairman of the Governors, Mr. Steinthal, replied on behalf of the guests, and in doing so alluded to the great satisfaction the Governors felt in the successful establishment of the school, and their pleasure in knowing from what they saw and heard to-day and on previous visits how cordial was the relationship between the boys and their masters. He particularly referred to the Governors' confidence in the headmaster, and spoke of the friendship and esteem which the Governors and the boys alike felt for him. After supper a concert was given under the direction of Mr. H. L. Jones, one of the resident masters. The programme consisted entirely of songs and instrumental pieces performed by the boys, several of the masters joining in the choral items. A very enjoyable evening was spent.

To pray "not my will but Thine" is to open the doors of the soul and admit the unseen life of God. A new potency rises within us. The soul expands, and, as by magic, a mean hovel is a palace—fit habitation for the King of Glory who has entered in. It is as though a freshet of heavenly rain upon the hills swept through the channel of our life.—*Every-Day Papers.*

FOR THE NEW YEAR.

BY THE REV. STOPFORD A. BROOKE.

WE are all in contact with two mighty worlds of boundless interest—Nature and Humanity; and at every moment they open before us a new page, if we have the eyes to see and the heart to read it. But we read little, if we are thinking how soon life will be over; or if we are thinking how much we wish it over. Imprisoned by these thoughts in ourselves, we cannot see what is going on outside the high walls we have ourselves built up. If we only could get out, we should cease to regret life's brevity, or cherish any anger at its length, in the rushing life and change, in the beauty and terror, in the awe and glory of the world. And the moment we lost ourselves in this vision, we should be kindled by the living spirit of the Universe, and gain the powers that question it; pierce into its interests, sorrow bitterly with its sorrow, rejoice with its joy, and, in sorrow as well as in joy, find in us that new life which in its every movement animates and freshens, because it is impassioned.

The World ever New.

The sun rises every day upon a new world. Every day the woods are new, and the streams that gloom and glitter through them. Every day the mountains and the clouds live together a new life; there is not an hour in the growth of grass and flowers in which they do not know and feel new things, and put on new garments to welcome what is new; and through and over all, and around all, rushes the wind, and pierces and sweeps the sunlight, and washes the great ocean—the living changers of the world, themselves in incessant change! No novelty? All is novelty! And even were not all things for ever new, we ourselves might make them new, if we could change enough. Changed thought makes a changed world. New feeling recreates the common fields, the gardens, the woodland paths where we have walked a thousand times. And the more we change aright, the more we see and love; and the more we see and love, the deeper becomes feeling, and the deeper feeling is, the more beautiful, enchanting, life-giving, life-inspiring, is the World of Nature.

The Glory of Self-forgetting Life.

So is it also in Humanity. "Too long, too long, is life!" Yes, perhaps, to some whom sorrow gnaws, or apathy makes cold, who are mastered by the battering of fate, or who yield to the deadening power of the passions. For all passions bring death or life in their train, according as we live in them. But far too short is life for those who are not its captives, but its conquerors; who, impatient of all enthralment, find out that the root of all defeat and gloom in life is self-thought; and in utter abhorrence of the slavery of always brooding on themselves, or on their troubles, break loose from the prison, and open the doors of their heart to every comer, to every new interest of mankind, to new hopes, new joys, new love, new faith in men, new work; and if these impulses fail and die, leave the dead to bury themselves—with tender regret, for all that has once been lived in lovingly is for ever dear—but still with faces set towards a new morning, a heart free for a new life, and a hand burning for new work. To these Humanity is for ever new. These are like voyagers in a new land. They may be tired, ill, wretched at intervals, but they wake each morning eager to penetrate still further into the mysterious country of Humanity; and every day, in their love of it, and of their work in it, both personal and public, they forget to feed the wretched, craving worm of self within, who lies coiled like Fafnir round its fatal treasure, so that at last it starves to death. These live, and know that life is endless. "Three score years and ten," they say; "it is impossible that this should finish me!" Immortality rises before them like a dream. And ere they come to die the dream is reality.

And, in truth, it is to that as the only solution these things point.

Our Present Wisdom.

But put the question of life to come aside at present, for we have to do now with life on earth. If there is so much treasure in it, and so short a time in which to find the treasure, how shall we best find and enjoy these riches?

"Haste," say some, "and take all you can when you are young, while you are able to have delight. Win from every moment its own peculiar flavour. Once fled, it will never come again. Pluck every rose in the garden, and *now;* who knows the tempest may not come in the night, and none be left to-morrow. To-morrow? Why, to-morrow we may be with the yesterdays of twenty thousand years! Waste not your momentary hour of joy in trouble, in work which will not help a fleeting race, in vain disputes of past or future. Be quick to seize and squeeze the orange dry. Remember, while you muse or wait, the hour slips by, is lost for evermore, with all its joy: O, make haste!"

The Disappointments of Greed.

Is it too coarse to say that that advice does not bear washing? It is not more coarse than the advice itself, nor than the end to which it brings a man if he follow it. It lands him finally in the hogstye of Circe, and keeps him contented there. Or, if not contented, because of a little grain of conscience, the "little grain of conscience makes him sour"; and then self-contempt and scorn of men make old age bitter, and memory like a cup of vinegar.

Moreover, even in the height of life, the advice does not gain its end. Pleasure is not won save for an hour. To drain the cup at a draught is not to *taste* the cup. To pluck the rose is to see it wither before its time. All true joy is won as slowly as true success. The goal is not worth reaching unless we have felt with *growing* pleasure every step of the way.

Christ's Better Way.

The true way to win the world, to make enough of things, to get all that our seventy years can give us, to drink deep of beauty from Nature, to receive and give that love to men in which joy is found, is not, as these others say, to win impulse from the world without, but to bring impulse from within to the world without; is, not to watch in order to gain joy and pleasure from the outward, but to gain a certain beautiful temper of soul. That is Christ's way of turning things. As he said, "It is not that which cometh into the mouth that defileth a man, but that which goeth out of the heart," so he would say, "It is not that which cometh from without that delighteth a man, but that which cometh from within." The state of heart is that which makes or unmakes joy, which makes earth a paradise or a hell, and man a wonder that we love and honour, or a beast, whom we despise or hate. And when we have the true state of heart, then every impulse that comes from without—of sense which brings beauty, of noble speech or act which bring with them kindling and hope—does tenfold work upon us; does not pass away, but endures, being met by that in us which is kindred to the impulse. The outward is all-powerful for good when the inner life is true.

And what is this temper? Generally speaking, it is the temper of self-forgetfulness. But that is too large a term, and says nothing to those who are not self-forgetful. No one understands what it is to be freed from self until he *is* freed. Therefore, it is wise to listen to four sayings of Jesus Christ, which may replace those of the Epicurean, and which will lead us, if we follow them and live by them, to that temper of self-forgetfulness in which we shall receive joy from the world of Nature, and the world of Man.

Blessed are the Meek.

The *first* is: "Blessed are the meek, for they shall inherit the earth." We may not think that Jesus meant that those who were of a patient, unobtrusive, gentle, submissive temper, were those who won kingdoms, and lands, and wealth. Christ was not blind to facts; he knew well enough, for he was himself meek and lowly, that it was not an earthly inheritance that the meek possessed. But he meant, and the saying is the fine expression of a habit of his soul, that habit out of which grew his vivid reception and delight in all things in Nature—that to those who had this temper all beautiful things belonged, belonged through the joy which they imparted. Those who care for Wordsworth will know what Christ meant when he spoke of the blessedness of the meek in their relation to Nature; for though the poet did not own a rood of land, he possessed as his inheritance the whole of the north country. Every mountain, stream and fell, all the emerald of spring and the crystal of winter, the gold of autumn and the fulness of summer were his inheritance by the rapture he had in their grace and glory. Nature does not care for the laws of property, and all she has she gives to the heart that says to her—"I love you, I lay my whole being open to your power; submissive to receive, joyful to receive, made gentle with gratitude for beauty." Yes, that is the temper of soul which inherits the earth, and seas, and skies; every flower that blooms, every mountain side, all the forests of the world, all the clouds and stars, the gold of the sunrise, and the pearl of dawn.

Unanxious for the Future.

And the *second* saying is this—"Take no thought for to-morrow." Be not troubled about the future; about cares and business and riches, and what we shall do a year hence. Do not let life be absorbed in these things. *They are not life;* the true life is within us, in faith in God who will watch over us; in the glory and beauty of the world, in the love and

hopes of men. If we are overwhelmed with cares of self and cares of family, if our soul is choked with thorns, we shall see nothing fair, and hear no music, and be joyless all our life. He has no freedom to love, no power to receive, who is always thinking—What shall I do, where shall I bestow all my goods, what shall I eat, and wherewithal shall I be clothed? Let us give enough attention to these things to make outward life possible, honest, of use to others—for care of others has none of that blinding or choking influence that care for ourselves possesses—but, for ourselves, let us take but little trouble; have no anxiety for all these worldly matters. Consider the lilies of the field, and try to live a little in their way. That is part of the temper which will make all our seventy years full of delightful change, quick pleasure, active interest. To such a heart Nature opens her arms, and Human Nature unfolds itself each day.

The Blessedness of Giving.

The *third* saying is this—"Give, and it shall be given you"; and this is different, strangely different, from the practice and teaching of the world. "Take, and we shall have; keep, and we shall possess." So speaks the world—so is its law of life.

Give away, said Christ, and it shall be given you. But what are we to give and then receive? Goods, money, material things? If we give these away shall we get *them* back? No; Christ knew what he was saying. If we gave these things away with the hope of receiving them back, he would not have thought that to be "giving" at all. What he meant was to give ourselves, give our heart to Nature and to Man; pour forth all that is in us of love, and joy, and interest. Then we shall receive the love and joy and rapture that we give, aye, and more than we give; for Nature, that sends all her tide of life into such a heart, is greater than we; and Humanity, that opens her thousand arms to such a heart, is infinitely more than we are. The whole world is ours. Then, and then only, we shall understand the way in which Christ filled up that saying, and his meaning—"With what measure ye mete, it shall be measured to you again. Good measure pressed down and running over shall men give unto your bosom."

The Vision of the Pure in Heart.

And the *last* saying is this—"Blessed are the pure in heart, for they shall see God." That is the highest of all, the crown of all. To see God in Man and in Nature is to see in them Goodness, Truth, Purity, Love, Power, Infinity, Absolute Joy, Perfection—and all these working with everlasting creativeness in Nature, pouring forth themselves with the passion of eternal Fatherhood towards man. It is a vision which whoso sees is freed from the false joys that perish and end in scorn; from the apathy which corrupts life, from the regret that life is so short, from the misery that thinks it so long.

Then, having that purity of heart which secures righteousness within our thoughts, and right conduct among men, we see God moving and loving in Nature, and the vision frees us for ever from the curse of seeing ourselves in Nature.

Then wherever we go we see Him in mankind, and the vision enables us to rejoice in men, to hope for them infinite hopes, to labour for them with certainty of success, to see beyond all sorrow and hate and pain, the glorious close. And what we see in both, in Nature and in Humanity, we see purely, because we are pure in heart. Nature is always clean and clear to us—men are always lovable and true to us. Out of that springs, day by day, joy, passionate interest, unbounded desire to go forward, quick, incessant life. Not an hour, not a moment is without its movement, without its progress, without its loveliness. The beauty of the Lord our God is upon us. And our three score years and ten are filled, more than filled, for now we know, having felt life, that it cannot die, that the term of earth is but the threshold of eternal life, eternal love, eternal joy, eternal peace. Here and hereafter, God has prospered our handiwork. To enter the New Year with these thoughts, and to live in them, is to enter the palaces of God.

LITERATURE.

THE HEXATEUCH.*

It is an interesting and encouraging sign of vital interest in the study of the Old Testament in England that a fresh issue should be demanded of substantial portions of Carpenter and Harford-Battersby's great book on the Hexateuch. This book, as readers of THE INQUIRER are aware, consists of an elaborate history of the criticism of the Hexateuch, together with a fresh exposition of the results finally reached in all their bearings, and a reproduction in parallel columns of the different constituent elements of the Hexateuch itself, carrying out the analysis more consistently and in greater detail than had ever been done before. The work in this complete form was at once the fullest introduction to the Hexateuch and the fullest analytical edition of it produced in this or in any other country. It covered and extended the ground of such works as Kuenen's Hexateuch on the one hand, and the polychrome edition of Genesis-Joshua on the other.

From the new issue the analytical edition of the documents themselves has been dropped, but all the rest of the material, historical and critical, including the word lists and analytical tables, has been preserved. The volume now constitutes a complete and exhaustive introduction and handbook to the study of the Hexateuch, and can be used with any of the existing analytical editions; or will enable the reader to construct his own edition as he goes along. Even apart from the perennial interest of the subject with which it deals, the volume has a unique and monumental significance as the record of a continuous inquiry carried on generation after generation through many windings, retrogressions and aberrations (in which, however, the clue has never been wholly lost), to final conclusions so stable and so secure as to win the assent of the most divers schools of thought. "Other foundation can no man lay," and advocates of the most varied views of the history and theology of Israel must needs build upon it if they are to build at all. It may well be doubted whether physical or linguistic science can point to any more august record of research or any more triumphant and secured acquisition of objective truth.

Those who have in any degree followed Professor Carpenter's multiform work during the years that have elapsed since the issue of the former edition will be filled with wonder at the evidence of the minute attention with which, amongst all his preoccupations, he has not only followed the most recent contributions to the criticism of the Hexateuch, but has continued to extend and deepen his knowledge of the older literature. Not only are the works of Holzinger, Steuernagel, Gunkel, and others continuously dealt with in the notes, but such points as the double ascription of Genesis vii. 24 in so early a writer as Astruc are noted for the first time in this edition. The most important new investigations that are noticed concern the attempt to analyse Deuteronomy into two sets of documents by means of the use of the singular or plural number in the numerous direct addresses to Israel—a phenomenon to which Mr. Carpenter allows only secondary importance—and the developments or alternatives suggested by Kuenen's hypothesis that the Book of the Covenant (Exodus xx.-xxiv.) was originally represented as promulgated in Moab—a point as to which some uncertainty of handling in the former edition was pointed out in THE INQUIRER review. These and other modifications are relegated to foot-notes; but the text has also been revised and enlarged, as, for instance, in the elaborate treatment of the affinities between the first creation story and the Mesopotamian mythology. The general structure of the work, however, is entirely unaffected by the studies that have appeared since the issue of the full edition, and, so far as any department of human study can ever be said to have been worked out, one may surely regard the criticism of the Hexateuch as having now reached its goal and made its definitive contribution to the elucidation of history and the formation of critical and historical method.

On a single point of detail we feel some perplexity. One of the numerous convergent lines on which Professor Carpenter works, consists in demonstrating that every Biblical author of whose date we can be reasonably certain shows acquaintance with those portions of the Hexateuch which, on internal grounds, we should place earlier than his date, and ignorance of those portions which we should place later. In this chain of argument one of the most important links used to be found in Jeremiah's ignorance of the Levitical legislation. He declares (vii. 21, 22) that Yahweh gave no commands to Israel when he brought him out of the land of Egypt as to the difference between "sacrifices" and "burnt offerings"; which subject is, however, treated in the Priestly Codex.

It seems to follow that that codex did not exist in Jeremiah's time. But this piece of evidence is not (that we can find) cited by Professor Carpenter in either edition. Are we to understand that he thinks undue stress was laid on it by the critics of twenty years ago? This, at any rate, appears to be the opinion of Dr. Oort in his great Dutch commentary on the Old Testament, but old-fashioned students of the Hexateuch, such as the

* "The Composition of the Hexateuch." By J. Estlin Carpenter, M.A. With an Appendix on Laws and Institutions by George Harford, M.A. Longmans, Green and Co. 1902. 18s.

present writer, would like at least to be told what has become of their antiquated weapons. Well, in his first edition, Professor Carpenter declared that any journalist who should lightly talk of "sweetness and light" "might safely be placed with Matthew Arnold in the second half of the Victorian Age"; but since some audacious reviewer or correspondent has (apparently) pointed out to him that the phrase was used by Swift, he boldly declares in the second edition that this derivation "really strengthens the argument," since it was Arnold that gave the phrase currency. Perhaps, after all, the suppression of Jeremiah's evidence is only intended to "strengthen the argument" by showing that while all the hostile evidence is carefully weighed it is unnecessary to cite more than a selection of the favourable testimonies. Or, perhaps, the text duly appears, but has eluded our search. P. H. W.

THE SCRIPTURES TO-DAY.*

IT is barely forty years since an Anglican bishop was virtually deprived of his see, inhibited from preaching in English pulpits, and held up to universal reprobation, for having published a work impugning the Mosaic authorship of the Pentateuch and the literal accuracy of the Scriptures. Had anyone then foretold that, before the century was out, the views for holding which Dr. Colenso was disavowed as a heretic by all his episcopal brethren would have become the commonplaces of all competent scholarship, he would have met with angry incredulity; while, had he added that in the year 1902 another Anglican bishop would proclaim the identical views in a popular shilling primer, without so much as suffering loss of popularity, one wonders what fate would have befallen the prophet!

We are inclined to regard the publication of the Bishop of Ripon's "Introduction to the Scriptures," in the form of a companion volume to the justly popular and now completed Temple Bible, as of an importance out of all proportion to the mere scholarly value of the book. Dr. Boyd-Carpenter tells us quite frankly that he is not in any sense an expert, but merely a populariser who "has not closed his eyes to the advance of knowledge." The important circumstance lies rather in this, that, in the opinion of those whose judgment may be trusted, the time has now come when the publication, in cheap and popular form, of the main conclusions of Biblical scholarship may be considered both safe and desirable. And still more important is this publication seen to be, in the light of its authorship and the immense circle of readers which that authorship guarantees. The issue of a work like the "Encyclopædia Biblica" is a fact of vast interest—to the learned; or again, the results of modern criticism might be put forward succinctly from some unorthodox quarter—and fail to find a public; what was wanted was that the higher criticism should be brought to the people by a favourite writer of approved soundness—and this is precisely the want which the Bishop of Ripon's little book supplies. Written in a manner which is at once persuasive, conciliatory and sympathetic; destined, for the reasons already adduced, to reach the hands of a large constituency of Sunday-school teachers, Bible-class leaders, and the like, whose views it cannot fail to revolutionise, this "Introduction" is a most welcome sign of the times—it is, in effect, the official episcopal sanction of the higher criticism.

Dr. Boyd-Carpenter's position is made quite clear by himself in his opening chapter: "I make no secret of my own conviction that, though some critics have been rash and unskilful, the general results of what is called the higher criticism and its scientific methods will come to be accepted." And with consummate tact he tries to make his possibly-frightened readers understand that, as regards subsidiary facts at any rate, there is no need for any literal accuracy of the Biblical record; that the spiritual truth is sometimes, as in the case of the parables, wholly independent of the historical accuracy of the narrative; and that even if the stories of Balaam or Jonah be largely charged with a poetical spirit, the bond between God and man is not weakened by such an admission. In an excellent chapter on "Poetry and Prose" he expresses himself as follows: "It is not too much to say that a very large proportion of what are called Bible difficulties would never have existed had Western readers realised the tendency to highly poetical and allegorical forms which was so natural to the Jewish writers." Still more significant is his statement that the judicious student [of the Bible] will not feel bound to accept the writer's *interpretation* of everything which he narrates; and he gives as an instance the story, in John v., of the angel's supposed stirring of the waters of the pool of Bethesda, where "the modern would speak of the pool as a medicinal spring. The fact is the same. The mode of description is different." What would Dean Burgon have said of such an exegesis? Or what of the paragraphs in which the Bishop plainly hints that the belief in demoniacal possession current at the time of Jesus was but another instance of the ignorance of natural causes characteristic of the ancients, and that Jesus himself shared that ignorance, having, "in accepting the limitations of humanity, accepted the limitations which marked the scientific knowledge of his own day?"

Having discoursed with wisdom and charm on "The growth of the Bible," "The Idea of God in Israel," "Inspiration" and "Revelation"—and Dr. Boyd-Carpenter is always readable and often eloquent—having made such important concessions by the way as that "the love of the miraculous evinced by some writers constitutes a difficulty in accepting their narratives" (p. 94); he arrives only in the eleventh chapter at an explicit, though necessarily brief presentation of the views held to day with regard to the various groups of documents incorporated in the Hexateuch, the groups known respectively as J, E, D, and P. Of his treatment of this subject it will suffice to say that it is marked by candour and clearness, and should appeal to the minds of all except the hopelessly prejudiced; and similar remarks apply to the author's observations on the historical value of the Bible, where he, *e.g.*, admits that it is sometimes difficult to determine whether a tribe or an individual is spoken of by an Old Testament writer, the tendency being to blend the two.

Nor does the Bishop sympathise with those who would exclude criticism from the New Testament—an attitude which he regards as not only vain, but unworthy; and he proceeds to explain the well-known theory of a primitive tradition underlying the Synoptics, this earliest, or "common-stock Gospell," being described by him as "The most valuable and authentic recital of the story of Jesus Christ." But what will probably startle the average orthodox reader most is the following paragraph which, in view of matters that have occupied much public attention of late, it will be best to give in full: "Now, in the common-stock Gospel, the miraculous accessories connected with the birth and resurrection of Jesus Christ do not find a place. These accessories are found in the group of secondary witnesses, *i.e.*, in narrative common to two Evangelists. Upon these, in the first instance, we have purposely refused to lay stress. Our belief in Jesus Christ must be based upon moral conviction, not upon physical wonder. The argument that he was wonderfully born and miraculously raised, and that therefore he was of God, does not evoke, at any rate to-day, an adequate and satisfactory response." The Bishop of Ripon's position is, of course, not that of his Dean; nevertheless, it is at least novel to find the virgin-birth and bodily resurrection of Jesus spoken of as mere "miraculous *accessories*" by a prelate of the Established Church.

The Fourth Gospel "carries us beyond Time," leads us "from facts to the interpretation of facts, from the Jesus Christ of history to the Jesus Christ of all time," and its value, therefore, is not primarily historical, neither is the Johannine authority, in the strict sense of the term, defended as a corner-stone of the faith, the embodiment of a Johannine tradition being all that is insisted upon.

The critics' processes completed, what is left? The Spiritual value of the Bible remains. "That is the Bishop's conclusion, and the conclusion at which he wishes his readers to arrive, on being thus introduced to some of the methods and results of modern criticism. We heartily echo it, and agree with him in rejoicing that "we no longer need to read the Bible with the blinds of our intelligence half drawn down." Of one thing we are assured, and that is, that this little primer will do more than scores of elaborate treatises towards the drawing up of many cob-webbed intellectual blinds throughout the country. J. WARSCHAUER.

* "An Introduction to the Study of the Scriptures." By the Lord Bishop of Ripon (The Temple Bible). J. M. Dent and Co. 1s. net.

FOR THE NEW YEAR.

How many years have flown, how many more
Must pass me by with varied joy and grief!
New vistas stretch on every side, and now
The way seems longer, yet the time how brief!

I must arise, with forward gaze, and on,
Not asking "why" when life's great voices call,
Leaning on Strength that greater is than mine,
Fearful of nothing, yet prepared for all.

E. TESCHEMACHER.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

ROBERT BLATCHFORD'S "BRITAIN FOR THE BRITISH."

SIR,—In a recent issue of THE INQUIRER a contributor, "Laboris Amicus," reviewed this book in an adverse fashion, commenting upon the kind of teaching which its readers were likely to receive from it perusal. Since reading this review I have read the book, and I hope you will allow me to enter my respectful demur to the, as it appears to me, very one-sided and limited view taken of the whole book and its teaching by "Laboris Amicus." I find that the quotations, some of which your correspondent rightly traverses, are taken, with one exception, from two chapters only out of nineteen, and that these chapters are not part either of the main argument of the book, contained in the first ten, or the practical political advice which is given in the last three, but are part of what may be described as discussion of side issues, outside buttresses of the argument of the book. I join with "Laboris Amicus" in thinking Mr. Blatchford mistaken in some of these "side issues."

I cannot see, however, that anything which your correspondent urges can be taken as controverting the main contention of the book as contained in the first ten chapters.

In order to show how unfair are his quotations as any real guide to the teaching of the book, allow me to quote some passages culled from its pages spread throughout the work, and not from any particular part.

Mr. Blatchford's use of the prayer in the Church Service, "That it may please Thee to defend and provide for . . . *all* that are desolate and oppressed. That it may please Thee to have mercy upon *all* men"! strikes a high note at the commencement which is well held through certainly the first half of the book. I proceed to quote without comment:

To reject an idea because it is new is not a proof of shrewdness and good sense; it is a sign of bigotry and ignorance.

Forget that you are a joiner or a spinner, a Catholic or a Freethinker, a Liberal or a Tory, a moderate drinker or a teetotaler, and consider the problem as a *man*.

Nearly all the wealth of the nation is produced by the workers . . . most of it is consumed by the rich . . . leaving the majority of those who produced it, not enough for human comfort, decency, and health.

In London 37·8 per cent. of the whole population get less than a guinea a week per family.

It is estimated that 3,225,000 persons in the British Islands live in over-crowded dwellings with an average of three persons in each room.

Ten-elevenths of all the land in the British Islands belong to 176,520 persons. The rest of the 40,000,000 own the other eleventh.

The shoddy science which talks so glibly about the weeding out of little helpless children is too blear-eyed to perceive that the same condition of inhuman life which destroys the "weeds" breed the weeds.

I grudge no man his wealth, his fortune. I want nothing that is his. I do not hate the rich, I pity the poor. It is of the women and children of the poor I think when I am agitating for Socialism, not of the coffers of the wealthy.

Every word of censure uttered by man is a word of error growing out of ignorance. As the sun shines alike upon the evil and the good, so must we give love and mercy to all our fellow-creatures. "Judgment is mine, saith the Lord." I do not believe in force, and I do not believe in haste. What we want is reason and right, and we can only hope to get reason and right by right and reasonable means.

Socialists demand a higher morality than any now to be found. They demand perfect *honesty*.

I leave it to those who read the book to decide which set of extracts most fairly depict the tone and argument of the book, mine or those of "Laboris Amicus." If any are sufficiently interested in the subject to read the book and form an opinion on it, I am quite certain that if they are, indeed, friends of labour, and friends of their kind, they will not regret it.

RICHARD ROBINSON.

Swinton, near Manchester.

THE EDUCATION BILL.

SIR,—After the vituperation with which this Bill has been assailed during the last nine months, it was refreshing to see the letter in its defence in THE INQUIRER from Mr. Ellis, a gentleman whose liberal opinions and thorough concientiousness no one who knows him can doubt. I consider the Bill an honest attempt on the part of the Government to place Voluntary schools for the first time under popular control. It does not, I admit, meet all our wishes, but in my opinion it goes as far as the majority of the public are at present prepared to go, and I doubt, even if the Opposition came into power at once, they could carry a more liberal measure. If the electorate do their duty it will only be in a comparatively few cases that the clergyman can obtain sole control of the schools. The proposal of some extremists to refuse to pay the rate appears to me childish; others might decline to pay income-tax because part of the money has been expended upon a war to which they were opposed. Let the Bill have a fair trial; it may want amendments, but no good will be gained by placing obstacles in the way of its working.

JOSEPH T. PRESTON.

Finchley, Dec. 30.

UNITARIAN WORSHIP AT CAMBRIDGE.

SIR,—The fact of my having a daughter, who has just completed her first term at a Cambridge college, has led me to consider the possibility and desirability of making a second attempt to provide at Cambridge, for those students who are children of Unitarian parents, an opportunity of attending a place of worship in which the services would be in accordance with the religious opinions in which they have been brought up. I understand that the Congregationalists, Baptists, and Presbyterians, all have at Cambridge congregations largely composed of undergraduates. It seems to me that we Unitarians ought not to continue to allow ourselves to be unrepresented at the seat of so important a university as Cambridge.

It is not likely that a self-supporting congregation could be established, but arrangements might be made for holding services in some hall or room for twenty-four Sundays in the year, which is all that would be required, in the first instance, at any rate.

Before taking any steps in the matter, however, it would be interesting and helpful to know the number of students at Cambridge who might be expected to attend such services as I have mentioned. With this object I should be glad to be favoured with the name of any Unitarian parent who has a son or daughter at Cambridge.

THOS. GROSVENOR LEE.

Clent House, near Stourbridge, Dec. 29.

ST. FRANCIS AND ST. DOMINIC.

SIR,—I am sincerely sorry if I have hurt Mr. Hargrove's reverence for St. Dominic, and shall be no less glad if he can prove to me that he is really worthy to stand beside St. Francis. I confess, however, that I find the plea of his letter quite unconvincing, and I believe that many historians of weight would agree on the whole with my verdict. Unfortunately I have not the same familiarity with the sources for St. Dominic as in the case of St. Francis, but I should be glad if Mr. Hargrove can tell of other lives which have a claim to be called contemporary besides the one by Jordanus, his successor as general of the order, which is printed in the Acta Sanctorum. Moreover, can it be claimed that Jordanus gives an actual portrait in the sense in which the Speculum, Thomas of Celano and the Legend of the Three Companions give us a portrait? Is it not rather to be compared with the ecclesiastical life of St. Francis by Bonaventura? Mr. Hargrove must also be aware that there is grave doubt about the traditional friendship between the two, and that Dante's reference belongs to a time when the Franciscan legend had hardened into conventional moulds. It cannot therefore be accepted as an historical judgment of character. One word more—is it right to claim that St. Dominic devised a rule for his order at all? He accepted one, which was already in existence, from the Pope; and it was modified subsequently to bring it into closer harmony with Franciscan methods. Is it not also true that much of his success came in the last year or two of his life, when he had resolved frankly to imitate one much greater than himself? The delay in his canonisation is further contemporary evidence, if, indeed, more evidence is needed, of his inferiority to St. Francis in genius, originality and personal impressiveness. I am not concerned to defend every word in the passage of my article which Mr. Hargrove thinks is so much open to criticism, but I see no reason to modify the judgment which the words are meant to convey.

W. H. DRUMMOND.

THE title which Mr. Herbert Rix had given to his forthcoming volume of lectures, as announced in our issue of Dec. 27, proves to have been already used by the Rev. R. J. Campbell, of Brighton. Mr. Rix has therefore altered the title of his book to "A Dawning Faith: or the World as a Spiritual Organism."

THE CHILDREN'S COLUMN.

A HAPPY NEW YEAR! That is what we all wish one another; and then, if we mean what we say, we set about trying to make it happy for someone, and to find new ways of helpfulness.

A friend sent me as a Christmas greeting a calendar for 1903, made into a charming little book, and for each month there is a page of sayings in prose or verse about friendship. These are some of the verses:—

The friendly word, the genial smile,
The answer soft, wrath to beguile,
The cheery greeting, kindly thought,
The ready help bestowed unsought:
And all to crown, the look so bright
That sheds on all around a light,
That sees, however dark the shroud,
The silver lining to each cloud:
A cheerful friend—God send to me
Such friend to find, such friend to be.

Think well what those verses mean, and they will help you to make it indeed, both for yourselves and for others, a happy New Year. EDITOR.

About Enjoying Oneself.

ALL of us have been thinking and speaking a great deal about "enjoying ourselves" lately. "I hope you will enjoy yourself." "Did you enjoy yourself?" How many times have we not said this, or something like it? I wonder if we have thought what we meant by it.

Why—you are thinking—it means at Christmas time to have lots of presents, to have a nice Christmas dinner, to have a Christmas tree and games, to go to the pantomime, to be asked to a great many parties. It means to crowd into a fortnight all the entertainments and all the fun we can. That is what we mean by enjoying ourselves.

Well, that is very much what most of us grown-up people first think of when we talk of enjoying ourselves. But, after all, *is* that quite what it means? All this is enjoying—isn't it?—something *outside* ourselves. It is enjoying the gifts or the games; enjoying what others do for us; enjoying the brightness and the gaiety about us; enjoying the pretty things; enjoying the novelty and excitement of the holidays. This is all very pleasant. And it is quite true that if there were no Self we couldn't have this enjoyment. But there is more than this in the words "enjoying oneself."

I read the other day two stories which made me think a great deal about this. One story was about a king—a king who had all those things which, as we think, make us enjoy ourselves all the time. He had a magnificent palace to live in. He had all the fine clothes and jewels and furniture he wanted. He had no end of cooks and waiters and people to entertain and amuse him. Everybody was flattered by being asked to Court. People gave him rare and costly things to please him, and if he wanted to make a present he didn't have to ask if he could afford it. In short, it was Christmas all the year round with him.

But when his birthday came he wanted to enjoy himself especially. He made a great dinner for his lords and generals and the grandees of the Court. All of these came in their uniforms and stars and orders, or whatever corresponded to these—a splendid show, you may be sure. If you and I had stood with the crowd outside the palace gates to see them arrive, how we should have admired and, perhaps, envied them!

The palace was aglow with soft lamps, the tables glittered with gold and silver. There were all the delicacies of the season, whatever they were, and the most costly wines. There were flowers and perfumes and music. And all these were to help these distinguished and grand people to enjoy themselves.

After dinner there was something artistic. A princess—a real princess—came in and danced for them; danced so gracefully that they all went wild with enthusiasm, and the king most of all, so that he called the princess to him, and bade her ask anything she pleased of him, and he would give it her, even to the half of his kingdom.

How they must have enjoyed themselves, especially the king!

I am not so sure about that. For deep down in this king's mind, at the very core of his self, was an uneasy sense of something that must not be looked at. Some time before this he had done an evil deed in taking the beautiful wife of his brother to be his own wife. Most people in those days thought no great harm of this, but one brave and upright man had told the king plainly that this was wrong. Like many other men who do wrong the king respected the man who dared rebuke him, without, however, paying any attention to what he said. He knew he was wrong, but he went on just the same.

And now the princess asked of him the head of this same brave man as the reward of her dancing.

All the brilliancy and gaiety of the feast went out for the king. How could he go back from his promise given before all his guests? Against his will he had to give the order. And by-and-by the ghastly thing was brought in and given to the princess.

King Herod had all the world can give to enjoy (so it seems to us), splendour, riches, power; but he could not enjoy *himself*. A memory and a terror haunted him. When a rumour reached him of another great preacher having appeared, his fear spoke out: "It is John whom I beheaded. He is risen from the dead."

The other story is in the same book, some pages further on. It is not about kings and palaces, but poor men and prisons—two poor men who felt they had a message from God, and were going from place to place trying to find those who would listen to it.

They had come to a great city, and were preaching as usual, when a great mob got together and dragged them before the magistrates, accusing them of disturbing the religion of the country and trying to bring in a new religion which was against the law. Then the magistrates, yielding to the mob, ordered that the men should be cruelly flogged and then put in prison, bidding the jailer by no means to let them escape. And the jailer, to make sure of his prisoners, locked them in the inner prison, and, to be still more secure, fastened their feet in the stocks.

Now I want you to think of the miserable plight of these two men. Suffering horribly from their wounds and bruises, in the dark, without food, in this painful posture, without a word of sympathy from anyone, uncertain of what the morrow would bring them—how wretched and forlorn must they have been! What do you suppose they were saying to one another? Pitying themselves, no doubt, complaining of their hard fate, wondering what would become of them.

Well, listen to what they were doing.

"About midnight, Paul and Silas were praying." Ah, yes, that is what people do when they are miserable and hopeless! "They were praying and singing hymns unto God!" What, *singing?* Then they could not have been miserable. People may pray when they are miserable, but they never, never *sing*. So then Paul and Silas were "enjoying themselves." There was absolutely nothing outside or around them to enjoy, but they were enjoying *themselves*.

What a wonderful thing this Self is!

Take away all our surroundings, our comforts, our friends; take away our gifts and learning and accomplishments, and there in the centre of our being sits this Self—this sense that I am I.

Or give us all these. Heap around us luxuries and delights. Give us the talents or the skill which make men famous. And there in the centre sits still this same Self. If that is right, all is right, and if that is wrong, all is wrong.

If that is at peace, if that is cheerful, hopeful, content, all is well in the midst of things that try, or hinder, or trouble us. If that is fretful, envious, uneasy, then we are unhappy in the pleasantest surroundings. These may excite us for a moment, then we fall back into the old discontent.

Ah, let us try to have a Self that we can enjoy. For if we can only enjoy our self we shall be sure to enjoy everything else, and if we can't enjoy our self, then nothing—nothing will be really sweet to us.

May all the children who read this column—ENJOY THEMSELVES.

C. A. F.

"BORN TO-DAY."

"ONCE of old," the people cry,
"Came a Saviour from on high."
Every day, I tell ye true,
Is that Saviour born anew.

Simple watchers every night
See the blaze of holy light,
Hear the chaunting seraphs' story,
"Peace on earth is heavenly glory."

Every morn from baby eyes
Beams the Soul that never dies,
And the nestling mother hymns
Power divine in infant limbs.

Way-worn Wisdom, all our days,
Bends to Love and homage pays;
With the song, "Mine eyes have seen,"
Faithful age departs serene.

Shepherd, angel, manger, star,
Still His signs and heralds are;
Dawn and sunset, circling, bring
Still the Advent of our King.

"Once of old," the people cry,
"Came a Saviour from on high."
Every day, I tell ye true,
Is that Saviour born anew.

E. W. L.

SELF-KNOWLEDGE, self-reverence, self-control,
These three alone lead on to sovereign power.—*Tennyson.*

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LONDON, JANUARY 3, 1903.

OUR GREAT INHERITANCE.

ON the threshold of a new year one is glad to stand for a few moments in quietness, with girded strength preparing for the new period of service, and contemplating the life into which we are called to enter more perfectly. It is a life, as we know, rich in possibilities of good, rich already in a great inheritance of spiritual treasures.

Those who maintain THE INQUIRER as a Journal of Liberal Religious Thought and Life are believers in spiritual freedom and in the power of truth as the unfolding revelation of GOD ; they are believers in the effective religious life of Free Churches, as an essential contribution to the life of the nation, striving after the establishment of the veritable Kingdom of GOD on earth.

We are set, therefore, to maintain a constant witness to truth and the true life, to strengthen and encourage all whom we can reach, who are pledged to that high service, and to rouse others, if it may be, out of faithless apathy or the pursuit of baser ends, to join our company and take a like vow of dedication to the service of the Highest. It is our privilege to draw many solitary thinkers and workers into the circle of our fellowship, and we are eager to reach many more, both at home and abroad, to strengthen the silent bonds which unite us together in this service, with an ever deepening sympathy, and a great gladness in the growing knowledge of GOD. And at the same time there is the closer union of our Free Churches, with their happy fellowship of worship and of work. We have no more earnest desire than to be an organ of their best life, to be a constant helper of their unity, their unselfish service, their witness to the truth of GOD.

It is, indeed, a great inheritance that we possess, even the solitary in the loneliest outpost of duty, and still more those who are within reach and have a share in the life of the Churches—an inheritance the greatness of which is a measure of the solemn call to duty, and the opportunity of service, which is ours.

Inheritors of truth, in the freedom of the Spirit, we have that wonderful sense of a calling which is of GOD, and the great joy of knowing that we are to be led in His way. It is a present revelation, simply all the truth that is clear to us, and all the new light that may come, not ours, but His, a gift the richness of which is to be ever unfolded in new beauty and power. When we contemplate the actual treasure which we now possess, we see that it includes the wisdom of the ages, of all great teachers, the seers and prophets of GOD. It includes all the grace and truth, which appeal to us with such uplifting power, in JESUS and in the world-wide fellowship of the Christian life. All is given us, as present living truth, by the inward witness of the Spirit, and our service is humbly and reverently to accept it, with joyful faith, and to make it manifest in the power of a faithful life.

For truth cannot be separate from life, and knowledge brings the most urgent call of duty. What we know sets before us the ideal of life for the children of GOD, in that true brotherhood of which JESUS spoke ; but that knowledge loses its hold, and becomes something of an hypocrisy, if we continue to profess it, yet are not urged into a strenuous endeavour *to do* the will of our FATHER, who is in heaven. Thus our great inheritance opens out to us the field of active duty, in which every effort is bent on the service of the Kingdom, in which we are not strangers to the way of the Cross, while yet the light of victory shines over it in heavenly radiance.

We are set to face the actual duty of our day, in the common things of this working world, to know herein the strength of eternal righteousness and the all-conquering power of love. Each one, as citizen, as friend, in the great brotherhood, has his own appointed work, and the Churches in their united strength have their work, to find ways of helpfulness, to resist that which is base and cruel, that which is selfish and worldly, to bring a purer breath of life into the foul places of the earth and a new light of truth and beauty, a new touch of human tenderness, into its dark and desolate places. The true spirit of brotherhood will be ever seeking to bring relief to the over-burdened, while wisdom labours for a better ordering of the whole community, the opening of richer opportunities for all alike, a fuller sharing of the best gifts of life. Each year the prayer, "Thy Kingdom Come," must touch us with a new insistence ; and with all the thankfulness and gladness, which go with us into the new time, there must be this very earnest purpose, to be among those who are ready to labour and make sacrifices, as the way opens, and duty is clear, for the Kingdom of GOD's sake—the kingdom of a genuine brotherhood among men.

Truth is held in clear conviction of the spirit, and steadfast doing of the FATHER's will ; and thus we are fitted to enter into the inner shrine of worship in a living Church. Here again is part of our inheritance and the great trust committed to our care. We enter on a New Year, and in our Free Churches must seek the spirit of a more devout and heartfelt worship, that shall kindle the deeper life in others and feed hungry souls. The reverent mind, the steadfast will, the prayerful spirit, these are asked of every one, all to be made perfect in love. Then will the knowledge of GOD increase, and the strength of our life in Him. Then will the communion of the seen and the Unseen become a more living reality to us, and with a new depth of thankfulness we shall understand the life to which we are called in the great Household of GOD.

THE LATE ARCHBISHOP.

WITHIN the space of a few weeks the foremost minister in each of three different denominations has passed away. Dr. TEMPLE was a man whose character stood in sharp contrast to that of Dr. PARKER, and was equally unlike that of Mr. HUGH PRICE HUGHES. The Churchman was utterly free from that strain of the histrionic, that calculated eccentricity, which marked the Congregationalist leader. He had none of the mercurial excitability of the Methodist, none of his demagogic instinct, his too-easy eloquence, his incurable hyperbole. Dr. TEMPLE was plain of speech, even to bluntness, sober of statement, temperamentally averse to shows and trappings. To shrink from sentiment, and cloak warm feeling under cold language, is supposed to be an English characteristic. It was certainly characteristic of this Englishman, who often repelled and wounded people by the dryness of his speech and manner at the very moment when he was possessed by a warm sympathy for them. He did not owe his advancement, and the respect with which he was generally regarded, to any meretricious elements in his personality. Nor were they due to any eminent intellectual endowment or achievement. The long life-time of solid work, from which he rests at last, was unadorned with purple patches. The turmoil that encircled his name some thirty-three years ago, at the beginning of his episcopal career, was caused rather by the bigotry and dulness of his opponents than by anything remarkable in his own doings. He was a respectable scholar, but has left no mark on the history of scholarship. He will hardly be remembered among great preachers. He has not made a place for himself in literature. Even in the polity of his own Church he took no such commanding part as did several of his predecessors in the Primate's chair. In spite of the fact that he rose to the summit of dignity in his order, and became a constant

object of popular attention, most of his work was done out of sight and underground. The value of such work cannot be estimated by mankind. It would need powers of perception, and skill in tracing links of cause and effect, greater than belong to our race, to assess the real result of so much quiet toil. But if we cannot estimate the work, we can at least honour, and in our own measure imitate, the conscientious worker.

There was in Dr. TEMPLE something akin to the best type of Republican Rome. He possessed the great Roman virtue of *gravitas*. Upon no man did the sense of active duty press more constantly, or translate itself more naturally into effort. His motto might have been *agendo*, and the worn phrase, *mens sana in corpore sano*, could hardly be better illustrated than by pointing to him. He had no obsession. Those great pulses of enthusiasm which by mastering a man make him the master of many were outside the possibilities of his nature. There can be no doubt that for his strong good sense as well as for his enormous power of work he was indebted to his unusual bodily vigour. That vigour he maintained by temperate living and incessant exercise, and used to its last ounce. A pathetic incident in the Coronation ceremony, and the almost tragic scene in the House of Lords which brought his public life to a close, are testimony to the ruthless way in which Dr. TEMPLE spent himself in the service of duty. Such a character has, of necessity, its negative aspect. No man can work regularly for fifteen hours out of the twenty-four without calling in the aid of routine. He loses somewhat of his respect for unapplied principles, and tends to depreciate the reflective and inventive forms of energy, which must nevertheless have their place, and a place anterior to the merely practical, if work is to produce its best possible result. He prefers to administer, rather than to reform; the temptation to make his work tell will lead him to side, whenever he may, with the stronger party. He grows, in effect, conservative and opportunist. This has been the course of Dr. TEMPLE'S metamorphosis: though, indeed, it is easy to exaggerate the degree of his earlier liberalism. Its one striking and unambiguous expression was Dr. TEMPLE'S advocacy, during his headmastership of Rugby, of Mr. GLADSTONE'S Irish Church policy. When, in due course, Mr. GLADSTONE nominated Dr. TEMPLE to the vacant See of Exeter it was inevitable that the Opposition should represent the appointment as a reward for political services. There was, however, another and a much more serious objection raised to his consecration. A committee was formed to oppose it, and the opposite poles of English Churchmanship, Dr. PUSEY and Lord SHAFTESBURY, made common cause against what they regarded as a great danger and "a very grave scandal." The essay which Dr. TEMPLE had contributed to "Essays and Reviews" was an innocent paper on "The Education of the World." It maintained what is now a commonplace, and even in the early sixties was no very monstrous proposition, that GOD has appointed for mankind a gradual growth in moral and religious truth, and that such a progress can be traced even in the Old Testament. But the volume which contained this essay was anathema. It contained also a review by Dr. WILLIAMS, of Lampeter, of BUNSEN'S Biblical Researches, in which the reviewer taught that the Bible was not verbally inspired, and expounded, if he did not adopt, heretical views on Propitiation and Justification. The contagion of this lamentable heterodoxy spread through the book. Heresy was detected in more than one of the other papers, and Dr. TEMPLE'S essay was assuredly guilty—if not of direct heresy—at least of constructive heresy, by the countenance which it gave to sinners. Dr. TEMPLE was earnestly begged by his friends to dissociate himself, by a public statement, from the obnoxious views of his fellow-essayists. Now it seems to be the truth that Dr. TEMPLE did not share those views. He had been utterly deceived as to the real policy of "Essays and Reviews," and had made that clear to his personal friends at Rugby long before there was any question of his elevation to the episcopacy. Now, however, when a disavowal of what he could in all sincerity disavow was demanded in order to his personal advancement, he closed his lips. Neither the public onslaughts of DENISON, nor the opposition of the Archbishop of Canterbury and the Bishop of London, nor the desertion of some of his friends, nor the eager entreaties of others, could induce him to buy immunity for himself by denouncing his fellow-writers. Every possible obstacle was placed in the way of his consecration; and not until they were all overcome, and he was Bishop of Exeter, did he say one word in vindication of his own orthodoxy. Not even then did he repudiate, in any degree, his joint responsibility with the other Essayists and Reviewers. There was not one ounce of coward or sneak in the whole man.

The same happy blend of moderation and courage has been shown in his work for temperance. Dr. TEMPLE avowed himself a teetotaler when teetotalism was most unpopular. He has worked, in his own indefatigable way, for the cause of national sobriety, throughout his public life, and has done as much, perhaps, as any one man to gain such progress as may have been made. On the other hand he never profaned the cause by using the intemperate language which has been so unhappily associated with its advocacy. Strong, brave, laborious, honest, practical, he leaves behind him a memory and an example which appeal not only to the members of his own communion, but to all his fellow-countrymen.

THE PRE-EMINENCE OF LOVE.

ON CHRISTMAS DAY.

WE rejoice at the birth in Jesus Christ of goodness. New grace and truth came into the world with him. A new way of looking at things, new ideals, new hopes, new determination, a new kind of success entered into human experience. The world has not been the same since. It has been a better place to live in. There has been more sympathy with what is noble. Truth has had a larger opportunity. And a further birth of the Christ Spirit is what the world above everything needs. That Spirit alone helps us forward. Nothing else is worth mentioning in comparison with it as a factor in human progress. The increase of wealth and comfort, and machinery and knowledge, do not mean progress unless goodness increases with them.

So when we shake hands and wish one another a Merry Christmas, we mean a better happiness than good health and worldly prosperity, valuable as these things may be. We mean a better time for our less fortunate brethren, a more perfect realisation of our good aims and purposes, new strength to the causes of righteousness, a deeper faith in God, and a surer trust in Heaven.

It is, indeed, a sacred day. We are ashamed to be cross or ill-tempered in it. We want to forget injuries, to be at peace with our fellow-men, to be friendly with everyone we meet. We are ready to think well of all people to-day, and to believe in human nature. It cannot be a Christmas to us if we have not the Christmas spirit in our hearts, which is a spirit of peace, kindness, and forgiveness. And as there are times in our individual lives when we feel at peace with ourselves, hours when we are at our best, which seem to tell us of what we might be always if the Spirit of Christ dwelt constantly in our hearts, so Christmas Day gives a foretaste of what human civilisation will one day become when justice and mercy have taken the place of selfishness, and co-operation has superseded strife—when the Kingdom of God shall be a reality on earth, embodied in our laws and methods of business, and no longer an aspiration and a dream. An age is coming, and we are working for it, much sooner, I believe, than some imagine, when the goodwill of Christmas will have overflowed into the long year, and brought healing and hopefulness and consolation to suffering and embittered souls.

Love has many names, according to the objects to which it directs us. "It is reverence," says Dr. Sadler, "drawing us to the great and good; it is compassion for those who are cast down by misfortune and poverty and who need help; it is sympathy in joy and in grief; it is friendship; it binds us together in families; it welcomes us into the world and follows us out of it; it is as strong and valiant as it is gentle and easy to be entreated; it is zest in the noblest pursuits; it is the bond of perfectness."

Without love what would life be? It has been said of flowers that they will not grow to their best unless the gardener loves them. It is true even of an engine that the driver who loves it, who hovers affectionately over its machinery, gets the best work out of it. How much truer, then, is it that the man who loves his

brother-man sees the best in him and draws the best from his nature? Let no dry and heartless observer imagine that he knows anything of humanity. Childhood, womanhood, manly strength, feeble old age do not unlock their secrets to his cold glances.

Let me quote a few sayings about love by the great Greek philosopher Plato, one of whose writings was a treatise on what to him was the "Kingdom of God," though instead of this Hebrew term he employed the Greek expression "Republic." He said: "At its touch everyone becomes a poet, even though he had no music in him before." You remember the Greeks thought much of art. They worshipped beauty in all its forms. Poetry and music were elements in their religion. Is it not significant that, in Plato's opinion, these forms of culture which the Greeks regarded so seriously, and of which they have left so many matchless examples, owed their life to love? He says again, "It is birth in beauty, whether of body or of soul"—meaning that a beautiful woman is not truly beautiful until she forgets and loses herself in something or someone she loves; and that a man's character is not truly gentlemanly, however accomplished he may be, until he is kind. Even more emphatically he says, "Love is fairest and best in itself, and the cause of what is fairest and best in all other things"—a statement not far short of St. Paul's, "The greatest of these is love"; or St. Peter's, "Above all things have fervent love among you"; or St. John's, "If we love one another God dwelleth in us." Think of it—Plato, Peter, Paul, and John all agree in giving pre-eminence among the virtues to love!

One other saying of the Greek philosopher has a peculiar resemblance to a passage in Scripture. It is, "He whom love touches not walks in darkness." We are immediately reminded of St. John's words, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." How true, how grandly true this is! Whoever hateth his brother walketh in the midst of groundless suspicion, prejudice, and jealousy. He mistrusts when he ought to have confidence. He stands aloof when he ought to be near. He is tormented by unhappy recollections which will not allow him to enjoy the beauty that is spread all about his path. But whoever loveth his brother is not worried by anger and hostility. He is free to revere the great and good. He walks along with friends by his side. Others follow him with grateful thoughts for the pity he has shown them. His look, his tone of voice give people pleasure—they are encouraged by his presence:

The charities that soothe and heal and bless
Are scattered at his feet like flowers.

And more than this—the man who loves, far more than the man who is learned and clever, "knoweth whither he goeth," and whither all good men are moving. He sees light upon his path from the land afar off, the light of another world more divine than this one, whence love and goodness and heavenly peace descend upon our earthly flesh. The deeper his affections and longings the more he believes in that Infinite Sunrise, where "the day breaks and the shadows flee away."

E. I. Fripp.

HOPE REBORN.

"The light that shone when hope was born."—Tennyson.

In Tennyson's "In Memoriam," that wonderful story of the voyage of a human soul from the quiet harbour of faith across the stormy sea of doubt and on at last to the shelter of a surer faith than of old,—in that wonderful song of victory and life arising out of defeat and death, three Christmas-tides are depicted. The first Christmas follows immediately after the death of Arthur Hallam, the friend here celebrated. It is with trembling fingers and sorrowful hearts those who are bereaved weave the holly once again around the Christmas hearth. It seems almost a sacrilege to keep Christmas Eve as of old. But on Christmas Day itself another feeling creeps into the poet's heart. The dead rest, he says, their sleep is sweet; and then a prophecy of the resurrection of the soul from the sorrow of loss is uttered:—

Our voices took a higher range;
Once more we sang: They do not die
Nor lack their mortal sympathy,
Nor change to us, although they change.

Rapt from the fickle and the frail,
With gathered power, yet the same,
Pierces the keen, seraphic flame
From orb to orb, from veil to veil.

Rise, happy morn, rise, holy morn,
Draw forth the cheerful day from night;
O, Father, touch the east, and light
The light that shone when Hope was born.

"The light that shone when Hope was born" is a line full of genius. For the world up to that time had not been a very hopeful place, and what hopes men had once cherished had mostly died away. There were many virtues admirably exemplified in that ancient world—courage, fortitude, patriotism, justice, the sense of law and order, but hope was not of the company. Only in the Hebrew prophets do we hear that exhilarating music. They, indeed, looked forward with an assurance, with an intensity of expectation, singing songs of a fairer social day which have been the inspiration of mankind ever since. But at the time of Christ's birth, that prophetic hope had almost ceased to be a factor in the Jewish mind, while in the great Gentile world, whatever hopes had once brightened the outlook had given way to hard despair. Consider that awful description given by Matthew Arnold of the Roman Empire, then at the height of its sway, arrayed, like the Apocalyptic harlot, in gems and purple, its heart stony with cruelty and diseased with vice:—

On that hard Pagan world disgust
And sated loathing fell,
Deep weariness and sated lust
Made human life a hell.

In his cool hall, with haggard eyes,
The Roman noble lay;
He drove abroad, in furious guise,
Along the Appian way.

He made a feast, drank fierce and fast,
And crowned his hair with flowers—
No easier, nor no quicker passed
The impracticable hours.

It was a world without hope. It had no hope for the down-trodden masses; no hope of healing for sorrow but stoicism; no hope of any brighter future for the world; no vision of a happier life beyond the grave. It was a Pessimistic world in which there was only one way of escape from trouble—the way of suicide.

Into that world Jesus was born, and with his birth the lamp of Hope was re-kindled, never again to burn down. No one can mistake the bright hopefulness of the Gospel. All its key-words are glowing with the rosy beams of hope—Peace, Love, Rest, Goodwill, Grace, Truth, Joy, Mercy—these are words that have the silver ring of poetry, and no one can deny that they are totally opposed to all the words and moods of pessimism. If there ever was an optimist it was the Master.

Jesus saw the human race in the light that illumined his whole life, and held out to men the hopes that sustained his own soul. Pagan poets had placed the age of gold in the far past; Hebrew prophets referred it to a distant future. Jesus dared to say it might be here and now. It was the glory of ancient prophets to imagine a Kingdom of Righteousness that would yet be established on earth, with outward sanctions of authority. It was the glory of the Nazarene to set up the Kingdom Righteousness within the heart with the sanctions of immortal love. The highest reaches of optimism have never imagined for the world half of what was in the heart of Jesus. His unconquerable hopefulness arose from two sources—his faith in God and his faith in Man. All the forces of the universe were to him the expression and energy of the loving will of God. God was not, as to so many, far away, impersonal, Titanic. He was a wise and loving Father, working all things together for good.

God's in his heaven,
All's right with the world.

And men too were divine. The Pharisees of his day regarded the crowds of common folk, the labourers in the fields, the fishermen, the artisans, as so much moral refuse, the unavoidable *débris* of the workshop when that finished product of art, the Pharisee, might be seen. With Jesus the common folk were just the raw material of the Kingdom of God, rich in all the possibilities of character and manhood. He moved among men with an imperishable expectation of finding good there; expecting great things of the most unlikely. And he found what he sought. An unbounded faith in God and man fed his hope.

Once again we have been listening to the chiming bells of Christmas, to the sweet old carols with their quaint recitation of the lovely legends that grew up around that lowly birth. It is a message and a light of hope they give us, as we face the pilgrim's way that leads through the untravelled continent of another year. Once again we listen to the exquisite strain, "Comfort ye. Comfort ye, my people, saith your God," and take it with us as a talisman into the new time. I know not that our decadent age, with its miserable pessimism preached in art and literature, needs anything half so much as a message of hope. Neither do the friends and companions of Liberal Religion need a more precious gift for their enterprise.

Hope is our strong self awakening from the spells of discouragement, bitterness, apathy and despair. It is a moral

virtue and duty, for in its highest form hope is a real act and striving of the will and the moral nature. The act of hope is often a choice of difficulty. It is a refusal to be borne down by defeat, and cowed by the multitude, and disappointed by delay; a refusal *because it is not right* to indulge in melancholy and become slack in effort. Hope plays a great part both in the inner life of the soul and the outer life of endeavour. It enlists imagination on the side of God; it is a charm against dark dreams and terrors. We are saved by hoping, and by hope the good cause is urged onwards. We are often tired of working for better things, depressed by all the ignorance, apathy, sin, and failure around and within; out of heart, out of patience. There is so much we cannot alter; so little we can do. Yet there is one effective thing we can do—we can choose whether we will walk on the shady or the sunshiny side of the street; whether we will live this new year in the light that shone when hope was born, or whether we will live in the glooms and mists of an unbelieving mind. Hope is a duty, and not just an indulgence of the spirit which we may or may not experience; nor is it simply a matter of temperament or circumstance. *Not* to hope is to sin against God's high goodness; not to hope is a crime against the teaching and spirit of Jesus. Hope is a force to be won by effort and cultivation. It is a man's duty, and therefore it is in his power to turn round from the darkening west and face the east where the dawn will soon appear!

JOSEPH WOOD.

THE BISHOP OF WORCESTER'S APOLOGETIC.

WE have already commented, in our weekly notes, upon the earlier lectures in the short series which Dr. Gore recently delivered in Birmingham on "The Historical Trustworthiness of the Gospels." The final lecture was devoted to the most interesting and important part of his task. It dealt with the Resurrection and the Virgin Birth of Jesus. The task which the lecturer set himself in this course was to vindicate, from a critical point of view, by critical methods, after due concession of the accepted Synoptic theory, the historic validity of the Gospel stories. In his third lecture, however, Dr. Gore introduced an utterly different dialectic principle. So far as it relates to his opponents this is what Touchstone called the reply churlish—he disables their judgment. If Dr. Cheyne, reviewing the evidence for certain alleged miracles, finds it inadequate, this is clearly "because of an antecedent determination that the thing could not have taken place." The pre-determination, on the other hand, which Dr. Gore himself entertains, that it not only could, but actually did so happen, all considerations to the contrary notwithstanding, is called "spiritual capacity," or "the religious consciousness," or "the inner witness," or "the childlike temper and willingness to believe."

What is the meaning of this sudden substitution of a subjective for an objective criterion? Why should the Bishop call away our minds from the consideration of evidence, and threateningly inform us that if we disagree with his interpretation of it we forfeit all claim to spiritual capacity? There can be but one reason for this. It implies a confession that the evidence, in itself, is insufficient to convince a perfectly candid mind. The bias of an eager desire must be added. What seems to favour the satisfaction of that desire will then, in most cases, receive an exaggerated significance; what tends to disappoint it will be ignored, belittled, or explained away. Dr. Gore does not yet perceive that this "inner witness," which is to be called in to supply the defect of external testimony, is the most subtle and obstinate foe to true thinking; is, indeed, the chief begetter of delusion, and the quality from which a sincere seeker after truth should pray most earnestly to be delivered. The only sense in which "willingness to believe" can be regarded either as an intellectual or as a moral virtue is a sense in which it may equally be called, with regard to any one proposed opinion, "willingness to disbelieve." The Bishop of Worcester seems, indeed, to have fallen into the commonest apologetic fallacy, the assumption, to wit, that there is in the whole world of thought but one doctrine to which "belief" can be conceded. The real issue is not whether we shall be believers or disbelievers, but which, out of the various interpretations of the evidence, has the greatest claim on our faith. At one time Dr. Gore used to settle questions of this kind by a summary appeal to the authority of the Church. He now confesses that this is to prejudge the event, since the claims of the Church are themselves based upon a particular set of results in Gospel criticism. For the Church he now substitutes the "inner witness," and is not yet awake to the fact that the same fallacy is implicit in the new device which vitiated the old.

It is not unnatural that out of the fulness of his "spiritual capacity," Dr. Gore should greatly overstate the merely critical case for the authenticity of the Gospel stories. He admits, indeed, that the evidence is not compulsory, but nullifies this concession by adding that "historical evidence never is compulsory." When, therefore, he asserts that "the evidence, regarded from a literary and historical point of view, is in the highest degree cogent and sufficient," Dr. Gore must intend to ascribe to the bodily resurrection of Jesus, and his birth of a virgin, an evidential certainty as great as belongs to any fact in history. Again, concerning the birth-stories, he uses the words—"historically, then, these documents bear the mark of genuineness upon them." It is clear that the man who so speaks is no longer addressing himself to reasonable inquiry, but to dogmatic prepossession.

A logical analysis of the argumentative portion of the Bishop's address might be extended to a tedious length. It would reveal the fact that in every several judgment the decisive testimony is that of the "inner witness." Again and again, in his own terminology, the lecturer tells us that if we already possess a strong conviction that these things must needs have been so, then we shall have no difficulty in admitting the evidence that they were so. There is, however, one point of peculiar interest. Dr. Gore himself shrinks from that view of the Resurrection, derived from Matthew and Luke, which looks upon it as a revivification of the dead body of Jesus. He regards the body which Jesus wore after death as "purely and simply a transcendent organ of the spiritual faculty," and quotes in support of his view an incident and a phrase from the Fourth Gospel. The Fourth Gospel is not in question, and, so far as concerns the Synoptics, this insistence on the empty tomb, on the consumption of food, on the possession by the risen Jesus of "flesh and bones," seem designed to make any such refuge for outraged reason impossible.

To a really critical reader the greatest interest of these lectures is still the personal one. Dr. Gore is a man of distinguished ability and scrupulous honesty, reverent and studious. How long will he find it possible to defer the inevitable choice between the principle of free inquiry and that of predetermination? And when he chooses, into which camp will his decision lead him?

A CHAPTER OF NONCONFORMIST HISTORY.

THE monthly meeting of the Nottingham High Pavement Historical Society was held in the Schoolrooms on Friday evening, Dec. 19, when the President (Mr. J. C. Warren) read a paper on "Early Independency in Nottingham, and the History of Castle Gate Congregational Chapel." The chair was occupied by the Rev. J. M. Lloyd Thomas, and there was a good attendance, including the Revs. J. C. Grant and Dr. Forbes (Presbyterian), and a large number of members of the Castle Gate congregation. Mr. Warren, after giving a brief outline of the rise of Independency, and contrasting its spirit and aims and its ideas of Church Government with those of the adherents of Episcopacy and Presbyterianism respectively, spoke of Independency in Nottingham at the outbreak of the Civil War. It was clear that the town was then and for long afterwards greatly disturbed by religious differences, especially between the Presbyterians and Independents. The former were far the stronger body in Nottingham, and great complaints were made of their intolerant behaviour to the latter, and it is recorded that Colonel Hutchinson, then Governor of Nottingham Castle, and himself an Independent, had frequently to interfere on behalf of his co-religionists and others who were molested on account of their opinions. As early as 1643 there was an Independent minister in the town, one Thomas Palmer, who in that year became a captain in the revolutionary army, but subsequently resumed his ministerial work, and was, in all likelihood, the pastor of the Independent Church which was first gathered in Nottingham in the year 1655.

After the Act of Uniformity their minister was driven away, and they became "a destitute people," as their old chronicler quaintly put it. They were severely persecuted during the period prior to the Act of Toleration, and, while the Presbyterians were sufficiently powerful in the town to openly conduct their worship both before and after the Declaration of Indulgence in 1672, the Independent minister suffered from six years' imprisonment and constant distress warrants. On the passing of the Act of Toleration in 1689, the Independents erected a meeting-house in Castle Gate, as the Presbyterians did on the High Pavement, the foundation-stone of the

former being laid only five days after the passing of the Act. The deed of conveyance of the land on which the Castle Gate Meeting-house was built contained absolutely no trust, nor did any of the deeds which from time to time assured adjoining property to trustees on behalf of that congregation contain any trust. It was not until 1796 that a trust was declared, and that was simply a provision to the effect that the premises were to be used "as a meeting-house or place for the worship and service of God by the Church of Protestant Dissenters known as the Castle Gate Society," without any doctrinal trust whatever.

The High Pavement Chapel was also the subject of an equally free and open trust. That the theology of both congregations was at the date of the Toleration Act practically the same was shown by their holding joint week-night services, and registering joint meeting-rooms, and by the close association of their respective pastors. Yet in 1736 they found that a member of Castle Gate was excommunicated for unsoundness on the doctrine of the Trinity ("all other means for his recovery out of the snare of Satan" having been used in vain), and joined the High Pavement congregation, by some of whose members he seemed to have been supported; while in the following year a resolution was passed by the former Church declining to admit to membership any member of the High Pavement congregation who had joined that body after a certain date "without giving in their experience." They found, too, that in reply to an account of the excommunication given by the expelled member (to which was prefixed the famous "Prefatory Discourse in Defence of the Common Rights of Christians," by Dr. John Taylor, of Norwich), violent attacks were made by the Castle Gate minister and others on the "Arian heresye" and its adherents, to whom it was more than hinted that the High Pavement congregation belonged. They had thus the interesting fact that two congregations, both founded with equally open trusts, and at one time closely allied, alike in doctrine and in sympathies, had within less than fifty years diverged so greatly in theological beliefs that one was to the other anathema maranatha. The minutes and other records of Castle Gate were of the most complete and interesting character.

One noteworthy feature was the constant practice of prayer for guidance in almost every event of church and national life. Meetings of supplication were held with regard to the choice of ministers, elders (for the Castle Gate Independents had adopted the Presbyterian custom of a ruling elder) and deacons, the dealing with refractory members, and, for example, the seasons and the harvest, for protection from foreign invasion, the divine blessing on George II.'s arms against the French and Prince Charles Stuart, and as to the earthquake at Lisbon, while they solemnly thanked God for victories at Dettingen and Culloden. There were also numerous interesting records of discipline, and among other provisions in the Minute Book was one with regard to "burial in woollen as the Act directs." The most interesting entry in the baptismal register was that relating to Henry Kirke White, the poet, which ran: "April 13, 1785; Henry Kirk (*sic*) son of John and Polly White."

At the close Mr. Warren was thanked for his lecture on the proposition of Mr. Abbott, seconded by Mr. Sheffield, both deacons of Castle Gate Chapel.

PROVINCIAL LETTER.

LONDON.

THE New Year, which breaks as these lines fall into type, will be marked, so far as we see, by four outstanding events in our Unitarian world. Named in chronological order, there will be the meeting of the National Conference at Liverpool, the Whit-week meetings of the B. and F.U.A., the International Council at Amsterdam, and the autumnal meeting of the B. and F.U.A. at Manchester, where already arrangements are being made for an exceptionally important series of meetings. The pleasing cares of hospitality will thus fall only once in the four to London; but, in addition to the features which render the B. and F. anniversary attractive to increasing numbers of people, there will be one of special significance. The centenary of the birth of Emerson—"the friend and aider of all who would live in the spirit," as Matthew Arnold called him—will occur in the week before Whit Sunday—the actual date is May 25. Nothing would be more fitting than that the Essex Hall Lecture should be upon Emerson and his influence, or some other connected topic; and certainly the effort will be made to secure a lecturer worthy of such an occasion and such a theme. In addition, I believe there is a possibility of hearing an American preacher of repute at the anniversary service, so that there should be a decided freshening of thought at our great national meetings at Essex Hall.

But another centenary, of a very different kind, brings the imagination back from these wide surveys to the contemplation of our own proper and perpetual sphere of work. It was on the bright, clear, early morning of a September day in 1803 that Wordsworth, looking eastward over the broad river below Westminster Bridge, wrote that memorable sonnet—"Earth has not anything to show more fair." London was already vast a century ago, and the poet's heart throbbed with the thought of "all that mighty heart" lying so still beneath the pure heavens. But now how much vaster, and what multitudinous energy and passion pulse through it daily! *This* is our sphere of work; and our work—what else is it but as far as we may to help and aid all who would live in the spirit, and to beget a willingness in those who as yet would not?

Some of us are apt to feel dwarfed into little better than nothing by the contrast between the broad fields, white to harvest, and our scanty band of labourers. The "religious census" which has been started by the *Daily News* has certainly not given "us" flattering figures. In so far as the numbers are small because of the indifference and irregularity of our people there must be cause for shame, but otherwise there is no necessary humiliation in lowly proportions. I believe our new lecturer, the Rev. J. H. Wicksteed, has been promoting a special census of his own amongst our churches and allied institutions, and that the impression he has received is that considerably more activity exists than is sometimes thought. And as to disparity between our little band and the huge population around us, we need not appeal to the example of David and Goliath. If the verdict is to go by size, the great globe itself and all its preachers, workers, players, and sinners, make no very significant mark in the solar system, not to speak of the universe! So we get right down at last to the importance and perfect satisfactoriness of doing just all we can just where we are.

Our London pulpits are now all "full"—would it not be a "Happy New Year" if the sittings were all "full" also, or even as full as they could be, were we only thoroughly earnest and loyal? The Sunday-schools appear to be prospering, and I believe a good deal of profitable work is being done for young people of riper years, though not very ripe yet. As each church is able, there seems to be a real effort made to let its light shine. Not all have equal opportunities or similar gifts. Thoughtful, earnest discourses, appealing to audience fit though few, are given in some; more popular addresses in others. My impression is that in many places the worship tends to grow in richness and tenderness. Literature is freely diffused here and there—why not everywhere? I often hear of persons who have been led to join our work and devotions through the perusal of some tract or leaflet, or by seeing our weekly literature at the Public Library. In some churches very little is done in this direction. Why not make a New Year departure, and amend?

The ordinary "Church News" columns have told a good deal of the recent history of the congregations, but everyone knows that a good deal, and perhaps the best, remains unrecorded. It is to the continuance of steadfast, intelligent, and energetic toil—nothing less—that we must look for progress; but paragraphs can hardly be made up about that. The names of the fellow-labourers are in "the book of life"—let that suffice, as it well may. Of external history, however, I may add a note or two.

The final disbursements have just been made from that portion of the Bazaar Fund, raised in 1900, which was allotted to congregations having building schemes in hand. The two last to share thus in the bounty of the Fund were Kilburn and Lewisham, and it is matter for congratulation all round that these courageous young congregations have raised sufficient themselves to secure the substantial grants offered to them. They each have now a good solid nucleus of a building fund for the developments of, it is hoped, a near future. At Acton, too, there is so much evidence of genuine life in the newly-formed congregation that steps are being taken to secure some plot of land for a temporary church. I may here mention that this congregation will celebrate its first anniversary, Jan. 18, and that the congregation at Wandsworth will celebrate its *twenty*-first in February. There are two or three other churches that should be shortly holding festival on attaining their "majority." Of course, it isn't much to boast of, and yet it is something to be thankful about, for the infant mortality of "new movements" is rather high.

Among the most pleasant things to

record is the continued success attending the Rev. Stopford Brooke's services at Little Portland-street. The congregations are large, and though they include a considerable number of strangers from Sunday to Sunday, there is a good "core" of regular worshippers; and the presence of casual visitors is exactly what we should expect in a city so attractive to travellers from distant parts. We must all devoutly trust that the great preacher's strength will be maintained for long years to come, so that he may give fully of his ripest harvests to the world.

Our brethren in the East End, especially, report that, after allowing for much foolish exaggeration, there is unusually deep distress among the poor. Ministers in better-to-do districts generally manage to get a Poor's Purse for cases of urgent need; but where the church is chiefly supported by people of humble means, it is difficult to press them for charitable funds. (I hear, nevertheless, at times, of very touching acts of benevolence by these same people, poor themselves.) May I be pardoned if I suggest that a New Year's gift to some one or more of our ministers in the poorer districts would be a specially safe investment with which to begin 1903? And, may I add, reverting to Wordsworth's sonnet, and contrasting the beauty of the city on a summer morning with the dreary grey that enwraps it on many a working hour, and especially with the sorrow and pain and shame of many a dark night—may I add that there is a deeper distress than that which bread can feed and clothes can cover? What are we doing to feed the hunger of the soul?

W. G. TARRANT.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Aberdeen.—The bazaar on behalf of the new church turned out to be one of twenty similar adventures made during December. On the eve of it its promoters wondered if any money could possibly be left for it. It was opened by Dr. Farquharson, M.P., on the 24th, and continued for two days. The second day was very stormy, and kept people indoors. But a fair result was attained. When all the accounts in connection with it are made up there may be nearly £200 to credit it with. The large quantity of goods left are reserved for a supplementary sale, and it is hoped that, after all, the sum originally aimed at (£300) will be reached. The affair depended mainly on the members of the church, and they wrought very heartily and with self-sacrifice.

Bridgend.—The *Glamorgan Gazette* is publishing a series of articles under the heading, "Among the Bridgend Churches." A recent issue contained an article nearly two columns long on our own church. The description of the building is by no means flattering, but that of the service, conducted by the Rev. W. J. Phillips, minister-in-charge, is very appreciative.

Clifton.—On Sunday evening the Rev. Dr. Warschauer delivered his annual lecture on "The Dead of the Year" in the Oakfield-road Church, dwelling especially on the character and work of three men of incontestable greatness—Temple, Rhodes, and Zola. In the course of the service the sacred cantata "The Story of Bethlehem" was rendered by the choir.

Deal (Resignation).—The Rev. T. Shakspeare has resigned the pulpit, which will become vacant at the end of March.

Gateshead (Resignation).—The Rev. Arthur Harvie, having accepted an invitation to Northampton, as already announced in these columns, has resigned the charge of Unity Church, and will conclude his ministry there at the end of the present month.

Gee Cross.—The congregation of Hyde Chapel are establishing a new feature by the issue of a monthly "Calendar," the first number of which is issued for the present month. It is hoped that it will be the means of bringing all the members of the congregation into closer touch with one another and with the life and work of both chapel and Sunday-school.

Guildford.—The Christmas festival in the Ward-street Church extended over last Sunday, when Mr. W. H. Shrubsole was the preacher. On Christmas morning Mrs. John Cooke presented bound volumes of "Young Days" to the younger children of the Sunday-school. During the past year minister and congregation have had the advantage of help in the Sunday services, not only of neighbouring ministers, but also of several laymen.

Llandyssul.—The annual tea-party and concert was held on Christmas Day, given by Mr. Evan Evans, The Shop. The concert was thoroughly successful and greatly enjoyed by all.

London: Bell-street.—The newly-appointed missionary having not yet arrived, and the Rev. E. E. Jenkins, who has been in charge of the Mission for the last six months, being away from town, the service at the People's Hall on Sunday evening last was conducted by Mr. Delta Evans, of Watford, who preached an appropriate sermon for the last Sunday of the old year.

London: Essex Hall.—The Central Postal Mission Soirée and Religious Conference was held at Essex Hall on Friday evening, Dec. 19. Correspondents were invited, and several availed themselves of this opportunity of social and friendly intercourse. After over an hour's tea and talk, the chair was taken by Mr. Edmund Grundy, of Hampstead. The Rev. Joseph Wicksteed gave an address on "Religious Doubts Solved by Reason and Experience." The meeting was also addressed by the Chairman, and by Mr. Herbert Smith and the Rev. T. J. Hardy, and several others spoke. The discussion would have been continued longer if there had been more time.

London: Forest Gate.—Mr. Perris gratefully acknowledges gifts of money or clothing from J. H., Miss P., H. M. Y. (London), G. W. C. (Dover), Mrs. B. (Brighton), H. G. B. (Eastbourne), S. S. (Burnley), for the West Ham poor.

London: Kentish Town.—On Sunday evening the preacher at the Free Christian Church was the Rev. J. H. Wicksteed, whose discourse from the text, "Love is Kind," was much appreciated. Progress is necessarily somewhat slow, but it is hoped that an increasing number of hearers will be drawn to the ministry of the Rev. George Critchley.

London: Plumstead.—On Friday, Dec. 26, Mr. H. Burrows (Chairman of the Church Council) and Mrs. H. Burrows, Park Villa, Shooter's Hill, entertained the members of the church, as well as many other friends, at an evening party, which, for convenience of space, was held in the cosy little church hall in Plumstead Common-road, the building being tastefully decorated for the occasion. Over eighty guests sat down to supper, and a long and varied programme of music having been enjoyed, the party separated at midnight. On the previous Monday evening the children of the Sunday-school had their party with a Christmas tree, which was greatly enjoyed. A few words of good wishes to all from the Rev. L. Jenkins Jones brought a happy evening to a close.

Manchester: Lower Mosley-street.—The first half of the winter season has ended with an encouraging record of progress compared with the corresponding period of the preceding year; the evening services show a marked increase in the average attendance, which has now reached upwards of a hundred. There was a large congregation on Dec. 14, when a helpful and inspiring address was given by Principal Gordon. More than 500 scholars and parents attended the Christmas party, and everything points to continued activities and usefulness for the new year.

Sheffield: Upper Chapel.—On Sunday last, Dec. 28, the Rev. J. E. Manning, M.A., terminated his ministry at Upper Chapel. He has held the pulpit for thirteen years.

Sheffield: Upperthorpe.—On Sunday evening last a musical service was held, when selections from the "Messiah" were rendered. The Rev. A. H. Dolphin conducted the service, and preached on "What we owe to Jesus of Nazareth," stating that we were indebted to him for a sublime manifestation of the goodness and love of God, for a new ideal for humanity, a conception of the perfect man, and also for having put forth in his own life a type and model of the highest conceivable manifestation of a divinely human life. At the conclusion of the service Christmas carols were sung. There was a large congregation.

Walthamstow.—A special service was held on Sunday evening, when Mr. A. W. Harris brought a contingent of his Band of Hope and Mercy Choir from Stamford-street. They sang several Christmas carols—both solos and chorus—which were greatly appreciated, and also led the singing, in which the congregation heartily joined. The Rev. W. H. Rose gave a bright address for the young people present, and he and Mrs. Rose kindly entertained the visitors and a few friends to tea before the service.

Whitby.—As the result of a protest by the Rev. F. Haydn Williams, a member of the School Board, the prayer used in one of the schools containing a petition "against him who goes about seeking to destroy our souls and bodies" has been discontinued, and the Lord's Prayer substituted for it.

Wigan: Park-lane.—The Shaw Memorial Schools, bequeathed to the Park-lane congregation by the late Miss Ann Elizabeth Shaw, were opened on Wednesday, Dec. 17, by Mr. F. Monks, J.P., of Warrington. A procession of Sunday-school and congregation was formed at Bryn Railway Station, and joined by a number of visitors on the arrival of the afternoon train, and then, headed by the band of the Lancashire Hussars, proceeded to the schools, where a massive silver key was presented to Mr. Monks by Mr. W. Britton, one of the trustees. The building having been entered, Mr. Monks took the chair, supported by the Revs. George Fox, C. J. Street, J. J. Wright, E. W. Lummis, R. S. Relfern, S. Thompson, J. Moore, J. E. Stead (resident minister), and H. Wilson (Congregationalist), Drs. Latham and Winstanley, Messrs. W. Britton, P. Gorton, and others. The Chairman spoke of his first visit to Park-lane nearly forty years ago, and of the long connection of the Rev. G. Fox with the congregation, and then referred to the Education Bill, which, if fairly administered, he believed would prove a great stride in the progress of national education. The Rev. G. Fox, as executor of the late Miss Shaw, then presented the keys to the trustees, and addresses were given by the Revs. C. J. Street, G. Fox, and J. E. Stead. After tea a successful evening meeting was also held.

THE Rev. J. Brierly, B.A., as "J. B." in the *Christian World*, addresses a great audience every week, and thus exercises a regular ministry of a very helpful kind. The other day he preached from Dr. Horton's pulpit at Hampstead, and referring to the religious census of London on which the *Daily News* is at present engaged, spoke as follows:—

The results of the religious census now being taken are not only serious, but are appalling, for they spell the doom of our Church institutions unless we adapt them to the needs of to-day; and the tragedy of it all is that, if only the Church would adopt proper methods, it would secure the harvest which is waiting to be reaped. For though the figures show that men and women stand outside the Church as if the plague were in them, yet in the centre of their life, behind their business, behind their pleasure, behind their politics, is religious interest and yearning after spiritual things.

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. A. C.; E. E.; A. V. G.; H. G.; J. A. H.; R. J. J.; J. M. K.; C. R.; J. R.; H. S. S.; A. D. T.; W. V.; J. H. W.

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Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

A QUIET HEALTHY HOME for persons suffering from nervous disorders. Massage and other treatment given. Highest references. Prospectus on application. Children receive special care. Miss Adams, certificated masseuse, receives or visits patients in own homes. Misses ADAMS, Southfield, Devonshire-road, Princes Park, Liverpool.

OUR CALENDAR.

SUNDAY, January 4.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. F. H. JONES, B.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boy's Own Brigade Service, "The March Out," 3 P.M., Children's New Year's Service, and 7 P.M., "By Ways Unknown," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. New Year Communion at 12.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and Rev. T. J. HARDY, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. A. FARQUHARSON.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON.

CHATHAM, Unitarian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. G. S. HITCHCOCK, B.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY,

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. W. LAWRENCE SCHROEDER, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WOLVERHAMPTON, All Souls' Church, Bath-road, 11 A.M. and 6.30 P.M., Rev. J. B. HIGHAM, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

CENTRAL POSTAL MISSION RELIGIOUS CONFERENCE, COLLEGE CHAPEL, STEPNEY GREEN, E., Sunday, Jan. 4, at 4 30. Subject, "The Conception of Jesus of the Fatherhood of God." Introduced by Rev. J. WICKSTEED.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY. — Jan. 4th, at 11.15 A.M., Dr. JOHN OAKESMITH, "The Past and the Future in their Relation to the Present."

Situations, etc.

CAPABLE NURSERY GOVERNESS Wanted to teach two girls 11 and 7. Must be good needlewoman. Good home in country. Apply, giving particulars and salary required, to Mrs. WALTERS, Pinecroft, Farnham, Surrey.

ENGAGEMENT Required as HOUSE-KEEPER to lady or elderly gentleman. Experienced in all household management; also accounts, correspondence, &c. Could nurse in illness.—Address, M. C., 16, Hereford-road, Bayswater, W.

GOVERNESS, with some Experience, Required. Must be found of teaching and modern in method. Apply, stating qualifications and salary, to Mrs. GILL SMITH, 25, Queen's Road, Evesham.

MATERNITY NURSE. — Queen Charlotte's Hospital. — Minister's niece. Open to engagements after Feb. 15th.—Address, NURSE, INQUIRER Office, Essex-street, Strand.

POSITION of TRUST Required by well-educated Lady. Thoroughly domesticated, economical manager. Good nurse. Can give lessons in painting, music, conversational French. Cyclist.—S., INQUIRER Office, 3, Essex-street, W.C.

WANTED, at once, in Kensington, a Good GENERAL for gentleman's house; plain cooking. No objection to widow with child. —H. P., 22, Avonmore-road, Kensington, W.

LONDON DOMESTIC MISSION SOCIETY.

A MEETING will be held at the MISSION HALL, BELL STREET, EDGWARE ROAD, on FRIDAY, Jan. 9th, 1903, to welcome the Rev. H. C. HARDMAN, of Ruskin Hall, Oxford, as Missionary, in succession to the Rev. B. Kirkman Gray. The Chair will be taken at 8 o'clock by P. M. MARTINEAU, Esq., and the Meeting will be addressed by the Rev. J. ESTLIN CARPENTER, M.A., the Rev. F. K. FREESTON and others. Tea at 6.30.

G. DAWES HICKS, Hon. Secretary.

UNITY CHURCH, ISLINGTON.

A MEETING of the LITERARY SOCIETY will be held on THURSDAY EVENING NEXT, Jan. 8th, when a Lecture will be given by the Rev. E. L. H. THOMAS, B.A., of Norcliffe Chapel, Styal, on **"A Study of Pascal."** Chair to be taken at 8 o'clock. Friends are invited.

MR. JOHN HARWOOD is prepared to give DRAMATIC RECITALS of two hours' duration to Societies connected with our own Churches and Schools, upon exceptional terms. Selections from Dickens's "Christmas Carol," "Cricket on the Hearth" (original adaptations), Shakspere, Colman, Sheridan, and other Authors; also a novel "Lecture," entitled "The Art of Public Recitation: its Humours and Difficulties—a Leaf from my Own Experience," followed by one hour of illustrative Recitals.

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DEATHS.

HILL—On Wednesday, December 31st, at 6, Cambridge-terrace, Regent's Park, Caroline Southwood, widow of the late James Hill, of Wisbech, and daughter of the late Dr. Southwood Smith, in her 94th year.

NICHOLSON—On the 21st Dec., at Sandicroft, Cambridge-road, Southport, Louisa, beloved wife of Francis Nicholson, in her 60th year. The interment took place at the Unitarian Chapel, Hale, near Altrincham, Cheshire, on Wednesday, the 24th Dec.

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The Marble Monument to commemorate the ministry of Dr. Martineau in Little Portland-street Chapel, which has been executed by Mr. H. R. Hope Pinker, is now completed.

A short service will be held to unveil the Monument on **SATURDAY, 10th JANUARY, 1903, at 2.30 p.m.,** and will be conducted by some of Dr. Martineau's pupils of Manchester New College.

As this is the only Memorial in London to Dr. Martineau, it is hoped that not only those who remember his ministry in London, but also those who revere his memory and have benefited by his teachings and writings, will endeavour to be present on the occasion.

The service will be conducted by
Rev. VALENTINE D. DAVIS,
Rev. HENRY GOW, and
Rev. H. S. PERRIS,
and short addresses will be given by
Rev. J. ESTLIN CARPENTER and
Rev. PHILIP H. WICKSTEED.

Services having special reference to the Memorial will be held on SUNDAY, 11th January, conducted by Rev. STOPFORD A. BROOKE and Rev. H. S. PERRIS at 11.15 A.M. and 7 P.M.

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NOTES OF THE WEEK.

THE service this (Saturday) afternoon in Little Portland-street Chapel, for the unveiling of the memorial of Dr. Martineau's ministry in that chapel, takes place on the eve of the third anniversary of his death, and will be an occasion gratefully embraced for the gathering together of those who revere his memory. The service, which begins at 2.30 P.M., is to be enriched by the reading of passages from Dr. Martineau's writings and the singing of at least two of his own hymns. Addresses before and after the unveiling of the memorial are to be given by two of his old pupils, the Revs. Philip H. Wicksteed and J. Estlin Carpenter; on Sunday, as we announced last week, special services having reference to the memorial will be conducted, in the morning by the Rev. Stopford A. Brooke, and in the evening by the Rev. H. S. Perris, minister of the chapel.

THE second number of the *Hibbert Journal*, as it seems to us, more than maintains the high promise of the first. Of that number three editions were rapidly called for, and there is every promise that the new journal is assured of a real success. Our notice of the January number we must reserve for next week. From Dr. John Watson's article on "James Martineau: a Saint of Theism," we have quoted in our leading article.

THE January number of the *Essex Church Calendar and Seed Sower* announces a course of six lectures on "The Bible in the Nineteenth Century," by the Rev. J. Estlin Carpenter, to be given on Tuesday evenings in Kensington Town Hall (the small hall), beginning on Tuesday, Jan. 27, at 8.30. This is the course of lectures which has recently attracted such great and widespread interest in different parts of the country. Tickets for the course, which are 2s. 6d. each, may be had at Essex Church. Admission to the first lecture is free, and other single lectures may be attended by paying 1s. at the door.

ON Thursday of last week the Viceroy of India held the Coronation Durbar at Delhi, amid circumstances of Oriental splendour, which have proved quite overpowering to the reporters. The Duke and Duchess of Connaught were present, with the Viceroy and Lady Curzon, and nearly all the ruling Princes of India. The Viceroy, having proclaimed the Coronation, read a message from the King, from which we quote the following passages:—

"My desire, since I succeeded to the Throne of my revered mother, the late Queen Victoria, first Empress of India, has been to maintain unimpaired the same principles of humane and equitable administration which secured for her in so wonderful a degree the veneration and affection of her Indian subjects.

"To all my feudatories and subjects throughout India I renew the assurance of my regard for their liberties, of my respect for their dignities and rights, of my interest in their advancement, and of my devotion to their welfare, which are the supreme aim and object of my rule, and which, under the blessing of Almighty God, will lead to the increasing prosperity of my Indian Empire and the great happiness of its people."

MR. CHAMBERLAIN, having completed his visit to Natal, has reached Pretoria, and on Tuesday was entertained at a banquet at which among the guests at the high table were Lord Milner and Generals Botha and Delarey. Mr. Chamberlain, replying to the toast of his health (as reported in the *Daily News*), said:—

The policy of His Majesty's Government in South Africa was the policy of every lover of the country—namely, unity and conciliation leading to union. . . . The duty of Britons was not merely to secure alliance with, but to bring about also the fusion of all the white people of South Africa, and to avoid anything that might be construed into an assumption of social and political superiority. But that duty involved a reciprocal obligation on the part of the Boers, and especially by their leaders, several of whom he rejoiced to see present that night. He absolutely accepted the assurances of those leaders as to their acceptance of the conditions of Peace.

DR. CLIFFORD has replied to Mr. Balfour's pamphlet on the Education question by an article in this month's *New Liberal Review*. He finds little or nothing in the pamphlet that calls for detailed reply. "Mr. Balfour," he says, "does not cite a single inaccuracy, or refute a single statement of fact, or prove a single error." We need not enter on the question of "style," which the Prime Minister made so much of. It is more noticeable that Dr. Clifford clings to his belief that the Act sprang from a conspiracy against popular rights by Romanists and the extreme Anglicans, and, so far from sitting down quietly under it, he intimates the strongest determination to fight against it, notwithstanding the entrenchments it affords to the clerical party. He defines the ideal system, for which "free men in a free State" must struggle, as one which shall,—

(1) really co-ordinate and unify our administration of elementary and secondary education; (2) retain the interest of the people in this the chief work of its collective life, by the recognition of the right of the ratepayer or taxpayer to the immediate choice and direct control of those who administer education; (3) supply that chief need of Britain, an adequately equipped, perfectly unfettered, and sufficient teaching staff; and (4) create an educational machinery free from the enfeebling presence of sectarianism, and devoted to the making of strong, wise, and patriotic citizens rather than the production of Churchmen of this or that particular type.

The contest at Newmarket, although not so directly fought as some others recently on this issue alone, has proved equally ominous to the Government as showing on which side in this matter the judgment of the majority of electors really stands.

VERY timely at the beginning of a new year is the Rev. Charles Hargrove's sermon in the January number of the *Mill Hill Pulpit*, on "Will Power, the greatest of all our needs," opening as it does with the reminder that the way to Hell is paved with good intentions, and including among its apt quotations, this from the old book of Proverbs: "He that is slow to anger is better than the mighty in war; and he that ruleth his spirit than he that taketh a city." We must educate the Will, says Mr. Hargrove, exercise and train it to full development, as we do with our muscles.

A right judgment, a strong will, these make the man. An education which does not make these its chief objects is nothing worth: and the education which has these for its chiefest concern should go on as long as we live.

I have an idea that we are going to appreciate this obvious truth during the twentieth century, as we never have done before. Hitherto religion has too much insisted on the passive virtues, on the sense

of our dependence on a Higher Power, on Submission to the Supreme Will. Good people have been afraid of firm resolutions, of a strong determination to do or forbear, lest it should seem like reliance on one's own strength. To say "I will, I won't" has been deemed presumption; so the exercise without which Will cannot grow and be strong has been positively checked by those who most wished to reform it and to subject it to God.

Even prayer has been made a confession of helplessness, instead of what it should be at its best, a divine alliance—a self-assurance that doing good, bent on good, fighting with evil, we have Omnipotence on our side.

In the pastoral letter sent out for the New Year by the President of the Wesleyan Conference there are general expressions of thankfulness for good work done, and for blessings received; also this personal testimony:—"In recent journeyings I have been greatly impressed by the abundant evidences of solid, intelligent piety." Two main defects are noted—1. "Important circuits in which population has trebled or quadrupled during the last thirty years have no more chapels, hearers or members than before." 2. (This numbering is not found in the letter.) There is a reluctance on the part of young men to become local preachers, and to enter the regular ministry. What is said of the advantages of the latter is worth quoting:—

> The hardships of the itinerancy are often exaggerated and its advantages overlooked. We doubt whether there is any ministry in which a finer field of usefulness is offered with lighter sacrifices than among ourselves. While there are no great prizes, every minister is assured of a field of toil without break or uncertainty, reasonable wants are fairly met, and the distractions from spiritual service are as few as anywhere. In outward possessions our ministers are more nearly on a level than in any other Church. This is one explanation of the peculiarly strong sense of brotherhood prevailing among us. Merit has as clear a field as is perhaps possible on earth. There is room for the luxury of self-denial. The ministry of the Church needs and deserves the best service the Church can offer—the best talent, and culture, and enthusiasm. There is no sphere in which we can better serve the cause of God and humanity, and so better fulfil life's highest end.

The Annual Settlement Party at Ancoats Hall, Manchester, held early in the New Year, is remarkable for unconstrained mingling of all sorts and conditions of men and women. The friendliness and goodwill which united day-labourers and university graduates, hard-working "mothers" of the poor, and cultivated women of all Churches and no Churches, was something to be felt with happy hopes of a better day when all unreal distinctions would vanish and the Christian Message be heard and made the basis of life. Somehow the folks at the Ancoats Art Museum have got the reality of the settlement ideal, and their Christmas party would have rejoiced the heart of Arnold Toynbee or Canon Barnett. Between 600 and 700 took tea together in the recently-acquired large recreation room, and afterwards, at the Ancoats Hall, a Christmas tree of huge dimensions, brilliantly lighted, shone out in a darkened room while carols were heartily sung. Associates of the settlement and their friends provided dramatic entertainments, an excellent concert, and other amusements in various rooms. The strutting bagpipes-man was a wonder to behold and hear, and dancing was done as they do it in Ancoats, and altogether it was a joy to see the hundreds of faces free from the lines of care and anxiety that are the besetting ugliness of Manchester men and women. To see "the people" crowding one of the ancestral halls of England, beautifully decorated with evergreens and flowers, and walking about and joining in all the entertainment with the confidence that it was for them without any payment of servility, on the common ground of manhood and womanhood, was one of the very happiest sights of the season.

The *Methodist Weekly* has taken pains to answer at length with many details the statement of the Bishop of Manchester in the House of Lords that in Manchester there was an area containing 100,000 souls in which there was not a single resident Nonconformist minister, and that the *pastoral* work of this district depended wholly on the clergy of the Church of England and the priests of the Church of Rome. Statistics given prove that apart from what other Nonconformists may do, the Wesleyans do a very great deal of systematic visitation, tract distribution, Scripture reading and all forms of pastoral work. The *Methodist Weekly's* closing paragraph is, we think, perfectly justified.

> The Church of England does valuable work, but when the Bishop of Manchester insinuates that if it were not for their clergy the work of pastoral visitation in Manchester would be entirely neglected, and that the people would grow up "practical pagans," we have no hesitation in saying that such an insinuation is very wide of the truth, and that the pastoral work of the Nonconformist ministers and laymen will compare most favourably with that of the clergy.

Recent references in our own columns show that the Manchester Domestic Mission must be reckoned among the earnest and effective agencies for good in Manchester: the work done by our missionaries is admirable, is distinctly "pastoral" work, and is capable of great extension whenever funds for the purpose shall be forthcoming.

A memorial to the late Professor Tiele, of Leiden, of rare value has been erected by his widow. The greater part of Professor Tiele's library was bequeathed to the University library, and Mrs. Tiele, anxious that the books should not be scattered, succeeded in transplanting her husband's study to one of the rooms of the library, henceforward to be known as Tiele's room. It has been furnished just as his study was. Everyone who knew Tiele feels here something of his fine spirit. One almost expects to see him enter and sit down at his writing table. At the same time Mrs. Tiele gave a capital sum, for the purpose of completing and enriching the collection, especially on the subjects of Assyria and Persia, to the study of which, among ancient religions, Professor Tiele felt himself particularly drawn. He lived for his science, and Mrs. Tiele could not have found a better way of honouring his memory than this, which must keep his influence alive and continue to promote the study that was dear to him. The room is open to visitors.

We quoted last week from the *Athenæum* a tribute to the late Professor Withers, of Owens College, Manchester, and add here the following interesting passage from a private letter written by Professor Withers, Nov. 30, 1900, also given in the *Athenæum*:—

> I fear that the poor type of novel most commonly read is, as it were, a symbol of the poor starved training in the "humanities" which is all that the children get, whether in primary or secondary schools. There is so little *humanity*, so little *literature*, in our education. Matthew Arnold told us all so, forty years ago, but what has been done? All the popular cry is for commercial and technical education. . . . I hope you and all others who work for education, not in its professional aspect, with examinations in view, but in its relation to life—human life as well as individual life—will continue to fight, heart and hand, for more literature and more humanity in the schools.

The *Methodist Recorder* furnishes particulars of the life of the late Judge Waddy with a life-like portrait. It is interesting to note that as Judge of the Cheshire Courts Judge Waddy was a successor to Thomas Hughes, author of "Tom Brown's School Days." Wesleyans, and others, are indebted to him for "A Harmony of the Four Gospels in the Revised Version"; but he seems to have possessed but common-place literary gifts, and his version of Psalm xxiii., which is to be included in the new hymn-book, would hardly have gained acceptance, so we think, but for the name of the author.

FOREGLOW.

There is a crimson glow that floods the west
After the sun is down,
Like a sweet memory lingering in the breast
Of hours of radiance flown.
It leaves a brightness on the watcher's face,
And peace within his heart,
But soon the roseate glory will depart,
And night come on apace.

There is a flush that decks the eastern sky,
When night's dark mists are riven,
And all the hills and fields expectant lie
Beneath the opening heaven.
It fades to palest gold and soon is gone,
But evening's light must fail
To thrill with such a joy the hearts that hail
This foreglow of the dawn.

Ye whose thoughts cling about the gracious past,
With treasured stores of good,
Well may your dreaming eyes be backward cast
In calm and gratitude;
Yet lo, we stand in wonder, as the dawn
Sends forth its herald rays,
And in the foreglow lift our song of praise
To greet the coming morn.

THEODORA MILLS.
Leckhampton, Cheltenham.

He does much who does what he has to do well. He does well who serves the common good rather than his own will.—*Thomas à Kempis.*

CHARITY AND THE SEASONS.

THAT charitable relief should vary with the seasons, both in amount and kind, is natural enough, and up to a certain point desirable. The needs which the different seasons bring with them, or at any rate suggest, are different and must be met in different ways. In the summer country holidays, Homes of Rest, Convalescent Homes, keep us busy; in the winter, want of employment, cold, hunger, and Christmas treats make a heavy if somewhat confused demand upon the purses and energies of the benevolent. But there is, I think, a tendency to exaggerate seasonal fluctuations, and to forget to how great an extent the best charitable work goes on steadily, if unobtrusively, all the year round. Sickness, accident, misfortune, pay no regard to seasons and claim their victims as much in summer as in winter; the needs of the old are permanent; and even want of employment does not confine itself to the winter months.

But there is no doubt that winter distress appeals more strongly to the sympathies of donors; they give far more freely after the first frost, and a fall of snow brings the money flowing in to the various charitable agencies. The pinch of winter reminds us of a duty which has been perhaps too long neglected; and treasurers and secretaries wisely make the most of this expansion of feeling to replenish exchequers depleted by a year's work. I, too, would take advantage of the season, and endeavour to exploit the sympathies of my readers in favour of the charity which will not allow two months of stress to obliterate the claims of the remaining ten.

I am inclined to think that it is a distinct misfortune for the northern hemisphere that Christmas occurs in the winter months; that if, like New Zealand, we could celebrate our festivity in the summer it would be a gain all round. For, if you think of it, there is a great tendency with us to confuse the two very different issues of festivity and distress. To give a Christmas treat to the children, the old people, the Sunday-school, or whom you will, is one thing, and may be very delightful; though as we grow older we may just suspect ourselves of overestimating the delights of a combination of hot room, weak tea and plum cake. To meet real distress caused by sickness or want of employment is quite another thing, and calling for much more serious and devoted effort. Yet I am not exaggerating when I say that in the majority of cases the sole idea of how to meet real winter distress is by applying some modified form of the Christmas treat. To gather numbers of people together for an occasional free meal, or to start a soup kitchen, or to deal round garments of chance shape or size—how many of us have got beyond this naïve and elementary idea of how to fight the great enemies of hunger and cold and poverty? It would be well, I think, to try to keep the two ideas entirely apart. Let us give the children their "treat," including their presents; but do not let us deceive ourselves into thinking that we have even touched the problem of "winter distress." That must be dealt with in quite another fashion; and I will suggest in a brief sketch the plan of campaign which might be adopted by those engaged in the work. It will be seen that at every point it involves summer work as well as winter.

First of all we must remember that the confusion of ideas I have referred to will cause many to apply for relief who are not really in distress at all, but think, not unnaturally, that they should have their share of whatever is going. If we ourselves are consistent in reserving our help for those in real need, these will soon learn to appreciate the distinction and restrain their demands. This will relieve us of a large number of the applications which pour in about Christmas time.

Next we may, with skilled assistance, weed out the idle and drunken, the professional tramp and mendicant, of whom we have allowed such a devastating army to grow up amongst us. It is they who are always loudest in their clamours in the winter, and who snatch the lion's share of help which should go to very different people. It is false sentimentality of the worst kind which encourages these people to spend their lives in idleness and self-indulgence, knowing that in summer they can "get along," and that in winter they will be maintained by charity. And, like all sentimentality, it is cruel even to its objects; for charity of this type is never equal to all it undertakes, and now and again leaves its victims to perish of cold and starvation. Here, again, we might see more clearly if it were not for the glamour of Christmas; and we might let it be clearly understood that workhouse and workhouse discipline is all that those need expect who will not work through the summer.

Having defended our stores from those who would plunder them on the way, we may now hope to get them to the sick and wounded, and those engaged in manfully fighting the battle against heavy odds. And, first, no distress can appeal to us more rightly and urgently than that of families reduced to poverty through the illness or death of the bread-winner. We shall often hear of these first in the winter, when heavier expenses exhaust the resources of savings, club money or friends; but it will be more than a winter's work to restore the family to independence. Yet true charity will not rest satisfied with less than that, if once we put our hands to the work. The home must be kept together, the children fed and clothed, the devastations of poverty warded off until the bread-winner is restored to health; or if it is death which has been at work, until some other member of the family is ready to come forward and take up the burden. It is no easy task to give help of this kind, and yet not to lose sight of the fact that charity must be a means to independence, and not a substitute for it; but though difficult—or perhaps because difficult—it is the work which is best worth doing.

Next we shall find many families with whom winter distress is periodic. They get along through the summer, but any money they have to spare goes to paying off debts, or redeeming articles from the pawn-shop, or possibly in some form of mild extravagance. These are mostly the people whose work is always more or less slack in the winter; and the more intelligent of their trade as a matter of course lay by enough in the summer to carry them through the normal number of slack weeks. We do not hear much of these, there is nothing to bring them before our notice; but they are probably still the large majority. But what of those who make no such provision? They are a difficult problem to handle. They are not idlers; they say, and truly, that they are ready enough to work when they can get work; and when they cannot their claims upon our sympathies seem strong. On the other hand, we do not want to encourage an increase in the numbers of those who cannot remember that winter follows summer every year. Shall we give or not give? The answer, I think, is clear: that if we give we shall not *only* give. The help given in winter must be followed *inevitably* by the "Provident Collector" in the summer, who will help the family to handle its income so as to meet the needs of the whole year. The unvarying success of the plan when thoroughly tried offers a real clue to the solution of this problem. With its help, though hardly without, our winter's work may really be the opening of a successful campaign which will leave the enemy weaker instead of stronger the next winter.

In times of "exceptional distress," such as we have been threatened with this winter, we may have still another class of people needing our help. There are many families who wisely order their lives so as to provide for all ordinary emergencies, but whose margin is too small to enable them to meet a prolonged strain of illness or "out of work." These surely deserve the most considerate and sufficient help we can give, and it is help which should be given as unobtrusively and quietly as possible. It must, of course, be done with care. Our great aim should be that not one member of this class should fall to the level of those with whom distress is periodic and not exceptional. The mere being out of work for a long period, the sense of hopeless waiting, may sap the energy and vitality of a man, and it is here that the need of a friend comes in. In some cases the work in question may have left the district permanently, and then migration or emigration must be pressed upon the family if it is not to fall into the ranks of unskilled labour.

One thing, I hope, will be clear from what I have said—that in every case the help given must be carefully calculated to meet the needs of the particular family, taking into consideration its own resources. This will mean that we abandon entirely the system of "wholesale" work, and refuse to undertake more than we can do thoroughly and with complete knowledge. We shall have to be satisfied, no doubt, with smaller figures in our reports, hundreds, or even tens, instead of thousands "assisted"; but then "assisted" will have received an altogether new and richer significance.

Secondly, all our help will be given in the home, and as far as possible to the head of the family. To give it in the home is not only the safest guard against attracting the worthless class we wish to avoid; it is also the only basis for the supplementary work which alone can make "winter relief" useful. We will turn our backs regretfully but firmly upon free meals and soup-kitchens—some of us, perhaps, without regret in the latter instance, since we are now told that the great soup panacea has been a great physiological fallacy, and that soup has practically no nourishment in it. The housewife finds difficulty in believing this; but that wholesale soup is an economic

fallacy we may all agree who believe in the greater respect and knowledge involved in the individual treatment of those whom we wish to help.

Finally, to those who can give money but have no time to work themselves I would say, avoid winter "funds" and all wholesale methods. Strengthen the hands of those who are permanently working amongst the poor, who know their districts and their people, and who will carry on through the summer the work which is only begun in the winter.

Helen Bosanquet.

LITERATURE.

THE PROGRESSIVE OUTLOOK.*

The object of Mr. Sanders' book is not as large as its title. The object is "to indicate some of the difficulties and problems which will have to be overcome before the advocates for the movement for the establishment of a third political group can attain their end." If this object is to be achieved by regulations for the mechanism of Parliamentary representation, by a plea for paid political organisers, by giving prominence to certain aspects of Trade Unionism and Co-operation, and by some *obiter dicta* on leadership, Mr. Sanders has succeeded in his purpose, and has produced withal an interesting epitome of the rise and progress of the "third group" since the Chartist movement.

But Mr. Sanders' title is "The Political Reorganisation of the People," and we cannot enter too vigorous a protest against the term People being identified with one section of the State. There is a passage in which Mr. Sanders himself suggests the difference: "The party that we are considering would not be limited to . . . what is generally understood to be the objects of Labour representation. It would aim at the formation of a programme which would express the democratic view of all vital and social problems before the country." (P. 83.) Nevertheless, political reorganisation is treated throughout the book as though it were limited to the objects of Labour representation.

As such there is nothing particularly new in the work, and no position respecting which anyone fully alive to the facts of the times would differ from Mr. Sanders. His picture of a derelict Liberalism has a melancholy reality, and his stricture of "Little Englandism"—in the sense of a purely negative attitude towards aggressive Imperialism—as having given to Conservatism the advantage of seeming to be the genuine patriotic party, cannot be too well pondered by certain sections of Liberals as the sort of outcome we may expect from a purely critical and opposition attitude. Whatever may be our opinion of the events that resulted in the return to power of a Government of such abnormal strength as the present Government, it is impossible not to deplore the delay of those social reforms, of that Home Policy, on the expedition of which so much of our national efficiency depends, and not to see in an opportunism so lacking in foresight as to embark on an enterprise the expense of which puts social reform to any great extent out of the question for years to come—not to see in this a signal evidence of the absence of any vital and co-ordinating principle worthy of guiding the nation's course.

Such a co-ordinating principle—the lack of which is the weakness of Liberalism and the menace of progress—will not be reached by concentrating on the Labour problem, which is only one of a number of sections into which Liberalism is split up. A broader standpoint is taken up by Mr. Alfred Hoare in his suggestive article on "Liberalism in the Twentieth Century" in the first number of the *World's Work*. Mr. Hoare tells us that the old Liberal watchwords of Peace, Retrenchment, and Reform are, in their party sense, played out. The substitute he suggests is that of "municipal progressive movement"; the identification, *e.g.*, of liberalism with the progressive home policy of the L.C.C. and similar organisations elsewhere (particularly, we would suggest, in Glasgow), which would then fall into line as constituent items in the general movement of Liberalism. Such would be a truly patriotic party, a true "political reorganisation of the People," a true Imperialistic policy. It would be such because its principles would be to render England the nation of the cleanliest cities, the happiest workers, the honestest markets, the broadest culture, and the noblest life. If it is possible to conquer South Africa it is possible to do this. It is to be done by taking advantage of that wave of municipal movement so evident in Europe to-day. The kind of policy it suggests is broad and positive enough to admit not only of toleration of Conservatism, but co-operation with it. Party spirit would not vanish; it would be utilised, the more reactionary type of mind performing its natural function of a critical brake on the more progressive.

It may seem a far cry to the realisation of this, but we believe the distance is to be measured entirely by education. To return to Mr. Sanders: we find him lamenting that so few of those who have been attracted as leaders to the social movements of the last twenty years are now to be found therein. No doubt many of them lacked the dogged persistence and the organising faculty necessary for leadership, but no doubt also the main stumbling-block lay in those they had to lead; in the well-nigh invincible narrowness of the working-class outlook, a narrowness only equalled by that of the privileged classes. The moral is the want on all sides of education in citizenship and in domestic life. In primary schools and at Eton and Harrow the individual must be trained to look at his interests in the light of the interests of the whole; to regard the Empire as the personal concern of every citizen. Without this there is little hope of progress. The time is passed when, in Watson's words, England "stumbled on the prize," and "now the day is unto them that know." But prior to this is the need that we make up our minds that it *is* the best citizenship we are aiming at. The foremost need of the day is the ascertainment of Principle. A party may be good, a leader may be good, but without education, and without the principle whence it flows, parties are helmless, and a leader is a voice crying in the wilderness, and the political reorganisation of the people will have to wait.

Thomas J. Hardy.

* "The Political Reorganisation of the People." By William Sanders. London: Sonnenschein and Co. 1s. 6d. net.

"Liberalism in the Twentieth Century." Art. by Mr. Alfred Hoare in *The World's Work*, December, 1902.

A LAY COMMENTARY.*

So the title-page calls this set of twenty-three essays from the *Spectator*. The editor of the *Spectator* furnishes a brief introduction, and there is a good deal of the Spectatorial style in the essays themselves. It is not the loud Amen of the ignorant man that we hear. The Amen is never loud, though it is sometimes emphatic; more often the accent has an upward turn like that of the woman who answered Jesus by saying, "Truth, Lord, yet——"

It is very comfortable exercise to walk to and fro with the writer among Bible characters and Bible doctrines. He is on speaking terms with them all; introduces us to them, explains their peculiarities, defends the position they take, occasionally seems very gently to dissent from them, but always respects them, and at the same time feels quite at home in their presence. Mr. St. Loe Strachey's phrase, "the exegesis of sympathy," expresses very well what we have here. For a layman who did not know very much of Holy Scripture, who had not well attended the church, or who had there heard an incompetent parson, and thus had not taken very much interest in Biblical matters, this book would be an excellent introduction worth several volumes of Oxford "Helps." He would learn (as he might have learned from Tom Brown if he had read that story) that Biblical characters are real, that the doctrines therein discussed are living, that it broadens a man's ideas to know something about them. Not every essay is equally successful. The opening essay on "The touch of Nature in St. Paul" was to the writer of this notice distinctly disappointing. Paul has so many touches of human nature, he "lives along the line." The Corinthian letters alone show him to us in so many moods, and every mood so intensely interesting; his generous appreciation of what is really praiseworthy, his hatred of the sensual and mean, his overbearing temper when kindled by some great moral issue, his perfect gentleness to the penitent and the peace-making, his withering scorn for the self-conceited, his proud attitude of self-defence, the reaction of his humility; did ever man give such a varied, and withal so admirable a delineation of himself in some thirty pages? Any essayist would have a difficult task who attempted, by any other means than that of reading his main letters, with here and there a word of explanation, to give us an adequate presentation of St. Paul, and the present essayist has hardly succeeded. But taking the book as a whole it does what it attempts. One finishes almost every essay wishing it had been a little longer. The one on "St. Luke as an Artist," for instance, is a delightful little talk, making the reader wish to hear again of this matter, or sending him back to his New Testament with fresh hope and expectancy.

That is the case, too, with most of the essays. The essay on "Friendship in the Bible" does not seem to carry one very much beyond the obvious; but in the

* "The Amen of the Unlearned." By M. E. C. Elliot Stock. 5s. net.

few pages devoted to the Sermon on the Mount, we have an attempt, by no means unsuccessful, to translate some of the main precepts into the language of modern common sense, and to clear away difficulties founded on misapprehension. An element of important truth is brought to light in these two sentences: "Christ's peculiar teaching—those auxiliary Commandments which he gave to the world—applies, as we believe, only to the individual. No State is bound to pardon, for no State can feel personal rancour." In the exact form here given both halves of the latter sentence may be questioned. But the saying brings out an important principle of the connection of forgiveness with the feeling of personal wrong. We close the book with the sense of being edified as well as entertained. The editor's saying that these essays could not have been written without scandal "perhaps" "in any country in which the spirit of the English Church did not prevail," may be intelligible to Churchmen. Why a book dealing in the same easy but reverent style might not have come out, say, from the office of the *Revue Chrétienne* Heaven and the Churchmen only know. On p. 85 there is what looks like a clerical slip; where the name St. Paul occurs the second time St. Luke is meant. J. RUDDLE.

A GOSSIPY BOOK ABOUT EUCLID.*

THIS pleasant and useful book is unfortunately misnamed. He who takes it up in search of more knowledge concerning Euclid's life and system than every matriculant possesses will be disappointed. After an impatient flinging-over of fifty-five pages he will discover on the fifty-sixth that "When we venture to speak of Euclid as having made an epoch, we are to be understood as speaking of him as author of 'The Elements'; and when we speak of 'The Elements,' as meaning Books I.-VI. thereof." The shock of this discovery has indeed been broken by an admission on p. 54: "Of Books VII.-X. we say nothing, because we know very little." To be perfectly candid the clause should have run, "Of Books VII.-X. we say very little, because we know nothing." In either reading the pronoun refers, not to the learned world, but personally to Dr. Smith. His outfit as a mathematical historian is as slight as his knowledge of Euclid. It consists of an acquaintance with De Morgan, Ball's "History of Mathematics," Allman's "Greek Geometry," and Dodgson's "Euclid and his Modern Rivals," to which very accessible books the serious student had better betake himself direct. Montucla is mentioned, but there is no evidence of a first-hand knowledge of that author. We find, too, in the introduction a little flourish about Proclus and Pappus. But Pappus is in the same case with Montucla, and as for Proclus' Commentary, "we do not profess," a note on p. 14 admits, "to have read it fully, or to have fully understood what we have read."

The only part of the book which makes any real addition to knowledge is the criticism of Euclid's First Book, contained in a few pages near the end. The method adopted for eliminating I. 16.,

> A blot
> Which so much beauty would do well to purge,

is especially ingenious and elegant. After I. 4 Dr. Smith inserts a new proposition, 4*, to prove that two triangles are equal in all respects if they have one side, an adjacent angle, and their area respectively equal. Then for I. 16 he is able to substitute, "The three internal angles of every triangle are together equal to two right angles." This proposition, with two simple corollaries, includes Euc. I. 26 and I. 32. In this way we are led up to a treatment of parallel lines which is at once more elegant and more rigid than that of Euclid. But the attempt, on p. 213, to prove as a theorem Euclid's 11th "axiom" is a failure; it includes a disguised assumption of the demonstrandum.

The book is, nevertheless, pleasant and useful. It is useful because it gives the general reader an impression, such as he cannot gain elsewhere, of the real and immense influence of Greek thought upon modern science. Incidentally he will obtain from Dr. Smith, who is a sound mathematician and a most lucid expositor, some insight into the nature of logarithms, fluxions, the differential and integral calculus, and other weird devices, and he will be stimulated to think, and exasperated into strong feeling, on some scores of worthy topics.

The book has a charm for those who will hardly find much instruction in it, for the author allows himself a licence of digression as great as does de Quincey himself, and justifies it by a sustained vivacity, and a clearness of articulation, which also remind one of the Opium-eater. Here are a few excerpts from the index of this book on Euclid:—Britannia rules the waves, 123. Bœthius, 73. *Caxtons*, Lord Lytton's, quoted, 169. (Cleopatra, St. Columba, Bishop Cotton, lead up to) Criticism, historical, 6, 68, 164; biblical, specimens of, 173, 177. Cyril, was he a party to the murder of Hypatia? 61.—The rest of the alphabet is equally full of jack-in-the-box delights.

As a specimen of Dr. Smith's engaging style is appended his sketch of Euclid's personality, which, purely fanciful as regards that ancient teacher, is said to be true if applied to the late Professor Wallace of Edinburgh.

> Euclid was a man somewhat over middle age, with noble forehead and grave aspect; profound of knowledge, and ever seeking more. Accurate himself, and painfully exacting accuracy from others. Occasionally absent-minded as he listens to demonstrations which he has heard hundreds of times before, yet quick as lightning to be "down on" every slip. Patient—within limits—of ignorance and stupidity; and, when these limits are overpast, checking the expression of contempt and scorn which is ready to break forth, and substituting for it some snappish utterance in which humour and sarcasm are happily blended, the humour as genuine as if sarcasm were unknown, the sarcasm—bitter it may be, but never sour—as sharp as if humour had no place in the composition. Such was Euclid, as he stood from day to day in decent academic gown, ever liberally powdered with chalk, and rejoiced in the thought that in the course of his long occupancy of the chair he had turned out one or two who might possibly become mathematicians, unconscious that every session he turned out a whole class of friends.

E. W. LUMMIS.

* "The World's Epoch-makers: Euclid, His Life and System." By Thomas Smith, D.D, LL D. T. and T. Clark. 3s.

EDWARD EDWARDS.*

EDWARD EDWARDS was a hero of the uneventful life, and we are glad to have this kindly and sympathetic record of his work and the principles by which it was inspired.

We are so prone to take our privileges as matters of-course that it seldom occurs to us they were not called into existence without a struggle, and, therefore, we too usually do but scant and tardy justice to those who faced the struggle for us. Have we free libraries nowadays in most of our more important townships? Then how and why? Not, indeed, wholly from one man's effort. Yet if there was a protagonist in this great struggle it was Edward Edwards; and the pages of this biography give some idea how severe his struggle was.

We will not take the cream off the book by summarising its salient features. But so much we may permit ourselves. Born in 1812, in London, he early became a student at, and assistant curator of, the British Museum. Removing thence, owing to friction with the authorities, he became librarian at Manchester, and subsequently assistant at the Bodleian Library; and died in the Isle of Wight under circumstances pitiable in themselves and discreditable to the civilisation which boasts such lives as his amongst its highest products. He was not the easiest of men to get on with. And to faults of temperament must be largely chargeable the disappointments to which the record of his life bears witness.

A dour, irascible, sardonic, formal, punctilious, reflective, narrow-minded, "genteel" old bookworm. Such he would appear to have been; and, withal, the most devoted of sons, the most generous of brothers, and, well—the most tolerant of husbands.

This is a volume in which entertainment and instruction are happily blended. While point by point we are put in contact with the workings of a strange strong human soul, we are kept amused by the lighter touches of the bye-play, which is never more comic than in the most critical junctures of the tragedy. And through all we are tracing step by step the growth of that great scheme for the promotion of Public Libraries which to-day is so well accomplished that voices are already heard demanding whether it has not done more harm than good!

Mr. Greenwood writes:—"It is doubtful if there is a parallel instance on record of the chief pioneer of a large and widespread public improvement being so generally unrecognised, even within the circle of his own profession."

It is too late to do justice to the man now!

"Not with the fleeting breath of praise would we do thee honour, but with life-long admiration, and the effort, if strength be given us, to emulate thee."†

It is not too late to attain to a worthier attitude towards great public questions and those who make it their life's work to solve them.

And this biography has a real value not only as a readable and appropriate tribute to the memory of a good servant of his

* "Edward Edwards: The Chief Pioneer of Municipal Public Libraries." A Biography. By Thomas Greenwood. London: Scott, Greenwood and Co., Ludgate-hill. 2s. 6d. net.

† Tacitus *Agricola* (*trans.* Townshend).

generation, but for many lessons which in this direction may help us not a little.

H. A. E. J.

SHORT NOTICES.

The Creation Story of Genesis: a Sumerian Theogony and Cosmogony, by Dr. Hugo Radau. Dr. Radau identifies in the first chapter of Genesis, in addition to the admitted traces of the Babylonian creation epic, certain other features which point to a theory of creation as a natural process of generation and perpetuation. These he explains as of Sumerian origin. The details of the proof could be tested only by the expert Assyriologist, and they are necessarily delicate. Apart, however, from its particular argument, his essay offers explanations of several outstanding difficulties connected with this chapter. The creation of light on the first day, although the sun is not made till the fourth day, is ascribed to the needs of the Priestly writer for a seven days' scheme, and the retention of the attribute of Marduk, the god of light, when it was necessary to leave out the name of the Babylonian divinity. The description of sun and moon as the two great lights is accounted for on the ground that the Hebrew writer could not use their names because they would connote idolatry, as names of Babylonian deities. Again the reckoning of the day as made up of evening and morning, in that order, is traced to the predominance of the moon-god over the sun-god. Dr. Radau's treatise is of first-rate importance to the student of the Creation-myth in the Old Testament. (London: Kegan Paul, Trench, Trübner and Co. 3s. 6d. net.)

Joseph and Moses, the Founders of Israel, by the Rev. Buchanan Blake, B.D. Mr. Blake gives firstly the text of the Yahwist narrative of Joseph and Moses, and follows it up with a "historical setting," freely interspersed with edifying reflections. The same plan is then carried out with the Elohist narrative. Mr. Blake is too confident that these narratives were composed for different audiences, the former for Judah and the latter for Israel. Thus suggesting reasons for the fact of divergence. He is not, however, anxious about harmonising: his argument is that the Biblical writers do not write history for its own sake, but for the conveyance of spiritual lessons. His book is likely to be useful to Sunday-school teachers and others. (Edinburgh: T. and T. Clark. 4s.)

The *Essex Hall Year Book* for 1903, with its roll of Unitarian ministers and its admirably compact store of information concerning our churches and associations and kindred societies, appears in the form with which we have now been long familiar and which has approved itself as most serviceable. What is new in this year's issue, beyond the inevitable changes in the ministerial roll, marks the welcome progress that has been made in the establishment of the Ministers' Pension and Insurance Fund, and the preparations for the meeting in September at Amsterdam of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. An alphabetical index takes the place of the former table of contents. From the Preface we learn that in December, among the 364 places of worship included, there were fourteen vacant pulpits, and of the 371 ministers on the roll twenty-two were open to accept appointments. (B. and F.U.A., Essex Hall, Essex-street, Strand, W.C. 1s. net.)

Of our penny monthlies the *Seed-sower*, edited by the Rev. Joseph Wood, of Birmingham, begins this month a new series, and is to be commended as an admirable parish magazine, for home reading, and for localisation among the churches. The *Unitarian World* enters vigorously upon its second year, and has received a cordial welcome abroad as well as at home by friends of "Liberal Religious Thought and Work." The *Christian Freeman*, which is now to be published in Belfast, aims at being a useful "Sunday-school monthly," and makes a bid for popularity with a serial "Story of Failure, Madness, Love, and Fame." *Young Days* has already a wholesome popularity among our children well assured. A pleasant group of some of the Winifred House children, with "Sister," is among the illustrations of the new number.

THE HISTORICAL JESUS.

We referred recently to the remarkable series of articles, with the above title, contributed by Dr. J. H. Crooker, of Ann Arbour, Michigan, to the five November Sunday numbers of the *Springfield Republican*, setting forth in a very lucid manner the results of modern criticism of the Gospels, and showing with earnest eloquence how the real Jesus, the great prophet of the spiritual life with God, is brought back to us again with new power for the inspiration of our present life.

The substance, at least, of these articles we must hope that Dr. Crooker will make still more widely available in book form, but we trust that we shall be forgiven, if we make here some further extended quotations from the articles themselves.

And first we will reproduce the concluding passages of the second article on "What Gospel Criticism Finds":—

"When destructive criticism has done all it can, what may we positively affirm of Jesus? This is the point of greatest religious importance. And the relief of our anxious hearts is near at hand in the discovery that our gains are after all greater than our losses. Some things that once seemed essential we do lose, but the central things remain, and they come into new prominence and larger power. For a conclusion something like this is warranted: Uncertainty increases respecting specific incidents of Jesus's life, but the essential quality of his character shines in clearer light and exerts upon us a more helpful influence. We can now make fewer positive assertions respecting some of the details of his career, but we can assert more confidently and positively than ever before his transcendent greatness as a religious genius.

"Before passing on to a general application of this principle, let us see what help it brings us respecting two of the most difficult problems in this connection—the birth stories and the accounts of the resurrection. We cannot now accept as a literal record of historic fact the accounts in Matthew and Luke, which tell of a special star, the visits of angels and the strange birth. All this is poetry—beautiful and interesting poetry—but poetry. What these poems really say to us is this: The friends of Jesus were so profoundly helped by him that they felt sure that he had a special divine origin. But what interests us is not their particular explanation, but their testimony thus given to Jesus's spiritual influence upon them. These stories are not 'records' of his childhood, but 'products' of his character; not the story of his birth—it is something more valuable, the record of the spirit and power of his life.

"We may apply the same method of interpretation to the accounts of the resurrection. Every year the conclusion gains a wider acceptance among religious scholars that these divergent statements cannot be harmonised; that they do not afford an adequate demonstration of the bodily resurrection of Jesus. Historical science and physical science compel us to surrender the old belief that Jesus's body came out of the tomb and that he lived again among his friends. All this is evident. But the very fact that the disciples did come to believe in Jesus as risen from the underworld and alive at God's right hand is the best possible evidence, not only of his grandeur of character, but of the immortality of the soul. What survives all critical analysis and scientific objection is the fact that Jesus so lived that he made his friends absolutely sure of his immortality and their immortality. This is historical. We make the best use of the story of the resurrection when we find in it the illustration of that spirituality of life which is the root and spring of our hope of heaven."

Dr. Crooker's third article brings out the essential greatness of Jesus, and shows how the necessary limitations of his knowledge as regards the outward order of the world left his authority as a moral and spiritual teacher unimpaired.

The following passage refers to the attitude of Jesus towards the Messianic Hope of his people:—

"A great man could no more arise and and labour successfully in Palestine 2,000 years ago and ignore the Messianic Hope than could a Lincoln ignore the anti-slavery sentiment of his day. In both cases the overmastering popular sentiment furnished the platform on which to stand and the motive power by which to conquer. It was inevitable that Jesus should associate himself with the popular desire for a Deliverer. That he felt himself to be the Messiah of Israel is evident. We frankly acknowledge that we cannot trace the origin and growth of this conviction in his mind. We cannot explain all that he meant by the term or describe all that he believed about himself in this connection. The modern scholar cannot indulge, like his predecessors, in definite assertion and precise description at this point. The records are so imperfect that great uncertainty will always surround the matter.

"But about one thing—and that is the one thing of most importance—there is no uncertainty: Jesus reinterpreted the Messianic Hope, and gave it a supremely ethical character. He touched what was a temporary political passion, and it became a permanent spiritual influence. He had the genius and ability to lay hold of this popular sentiment, and re-shape, refine, and re-apply it. He claimed to be the Messiah, but in a new and higher

sense. He purified the Hope and gave it a spiritual quality and a universal application. He did not fulfil the old Hebrew predictions (about which great misconceptions still survive in the popular mind); he transcended them, being a Messiah after a new and original pattern.

"The divinity of Jesus is not to be proved, after the fashion of the old apologists, by showing that he was just what Isaiah and the other Hebrew prophets foretold. His real divinity is revealed in the fact that he was vastly superior to the ancient ideals. He said: I am your Messiah, not to drive out Romans from the land, but to drive out sins from your hearts; not to establish a political organisation, but to spread abroad a new spirit of life; not to subjugate your enemies, but to teach the forgiveness of enemies; not to enable you to rule, but to teach you to serve. I am a Messiah who is to show you by my own death how to save your life by losing it! I bring you a cross, not a sceptre; a yoke to bear, not a throne to occupy. I come to establish an eternal kingdom of love. However scant and imperfect the records, this is perfectly clear and historical. And just this is all that is really important."

One other passage from this third article we will quote, dwelling upon the wonderful quality of the teaching of Jesus:—

"The significant fact is that we have this large body of teachings at all. It is often said, in a tone that implies discredit or uncertainty, Jesus himself wrote nothing. Very true; he wrote nothing on parchment. But to have done that would have been an easy matter. What he did do was vastly greater and incomparably more significant. He wrote these spiritual truths so powerfully upon the hearts of men that they fixed themselves there as seeds of life. It is easy enough simply to say things, but to say things so that people make our words a rule of life—that is the evidence and test of greatness. The sayings set forth by Jesus were indeed seeds of life, so vital with truth, and planted with such dynamic power in the hearts of people, that they became authoritative commandments. They not only stuck in memory, they became sources of a new life.

"Here is the remarkable fact: That his teachings touched the centres of life, and remained there with permanent regenerative power. They were treasured by people in their hearts as a precious and persuasive guide to conduct. Jesus put them into the human soul in such a way that the hearer said: 'This is what I must be.' Each word has been a storage battery of inexhaustible spiritual vitality. This could be possible only as those things were said by a transcendent personality. They were first lived out in the lives of his disciples, and then written out in our gospels. They do not make clear the incidents of his daily life, but they do make clear the quality and spirit and power of that life."

Correspondents are requested to note that news for insertion the same week should reach the Office by Wednesday if possible, and the earlier the better. Thursday morning is the latest time for receiving news, and it should then be very brief, or it will probably have to wai a week.

THE CHILDREN'S COLUMN.

Birthdays.

THE New Year brings a kind of birthday for us all, and it is a good time to think what it ought to mean to us.

It should mean, first of all, great thankfulness for the life God gives us in this beautiful world.

How beautiful it is to be alive!
To wake each morn, as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing: *How happy is our case,*
How beautiful it is to be alive.

Then, too, birthday gladness is a very unselfish joy. At least we should make it so. We should remember that whatever the date of our birthday we can none of us say, "This day is my birthday only." No, for in England, in America, in France, in countries all over the world thousands of boys and girls have birthdays on the same day as you; and it is very nice to think that although, perhaps, we do not know any of our birthday-mates there are such, and that, although we do not hear their rejoicing voices or see their happy faces, our gladness is yet their gladness, our fun is theirs, and He who watches over all of us smiles on the thousand birthday kings and queens of every day in the year. They, too, have a dear encircling home; they, too, have clustering friends; they, too, see and hear the things that make our hearts leap; they, too, are learning the great sweet lessons of life. It always increases pleasure to know that others have the like.

I remember that in my old home the boy or girl whose birthday it was used to stand with back to the wall, straight up and without shoes, and then a book or ruler was laid on our heads and a short line drawn with a pencil on the wall, and the name and date and year written by it, as the record of our height. So we used to see how much we grew in a year. Sometimes there would be a big interval, an inch or two, from one year's line to the next, sometimes less. And it is a fine thing to be able to see for yourself that you are growing—growing from year to year.

Some people do not grow fast enough, others grow too fast. And there are different ways of growing. It is the growing of our bodies that we notice most at first. That is the easiest to measure, and we ought to go on growing in this way, tall and stout and strong, until we are men and women. But there are other ways of growing quite as important, and in the end more so. We can grow in *mind*, and we can grow in *heart*. By growing in mind I mean growing in knowledge, in thoughtfulness, in wisdom. By growing in heart I mean growing in love, in kindness, in the pride of rightness, in courage, and in honour.

There is a story of a very extraordinary boy whose name was Tuflongbow. He grew very fast and he grew very tall. But I remember it was said of him that although he grew very tall and strong and clever and bold he *never grew higher than his mother's heart*. What was the meaning of that? It meant that he never grew conceited, never grew too big or too clever to look up to his mother and think her better than himself. So as the birthdays come round, and you see how much you have grown, never grow conceited and vain.

We sometimes talk of *growing into* and also of *growing out of* things. We say, "So-and-so is growing into a fine boy—into a healthy, bright girl," and we grow out of our clothes, we get too big for them. We grow out of silly habits and bad tempers, and for the same reason: we get too big for them, too big in heart and mind.

I remember how we once found the skin of a snake. It was perfect in every detail, even to the skin of the eyes. The snake had crawled out of this skin because it was too small for him. After a time his new skin would become too small, or rather he would grow too big for it, and a cleft would come in the neck and through it he would crawl out of that, too—thus marking, we might say, his birthdays by growing out of his old coat and growing into his new one.

We, too, do very much the same, and I want you boys and girls all of you to bear this in mind, and when you come to your birthday just try and think of some of the things you ought to leave off and get out of them; leave them behind as the snake does his skin. Say to yourself: That foolish habit mother has often told me of belongs to the old years I am growing out of, to the baby years; I will not carry it with me into my new year, for to-day I'm 8, or to-day I'm 10, or 14, as the case may be!

Do you know—and this is a most wonderful thing—every seven years we grow out of one body into another? We do not do this suddenly as the snake gets out of his old skin, but for seven years we are gradually taking our body to pieces, wearing it out and at the same time building it up with fresh materials, just as if someone were continually picking bricks out of the walls of our houses and putting new ones in their places, and in seven years replacing all the bricks in the house and so making a new house of it. And this goes on all our lives.

Well, just so we are being renewed, rebuilt, every year more or less, all our lives through, and I hope you will always be trying to let no year go by without a great deal of new and beautiful building going on in your hearts—getting out all the dull and sad and surly bricks, and putting in their places bright, fresh, joyful, brave and loving ones.

Now try and take these lessons on a birthday and remember them when yours next comes round. And let us all take them to ourselves at the beginning of this new year. H. M. L.

CORRECTIONS

FATHER, I see the hills on fire!
The flames are leaping up higher and higher.

My child, the sun has just gone down,
And has laid on the mountains his golden crown.

Father, look at the sky in the ground!
I see the blue, and the clouds all round.

My child, it is the light in a pool,
For even the earth of heaven is full.

When I look into mother's face, soft and thin,
The firelight seems to be under her skin.

The gleam is the love of her heart, sweet boy;
She's shining and glowing with blessed joy. H. M. L.

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LONDON, JANUARY 10, 1903.

JANUARY REVIEWS ON DR. MARTINEAU.

THE publication last October of the "Life and Letters of James Martineau" has brought into the January Reviews several notices of that work and tributes to his memory and to the greatness of his influence and personality, to which, by a happy coincidence, we are able to call attention as, on the eve of the third anniversary of his death, the memorial of Dr. MARTINEAU'S ministry in Little Portland-street Chapel is about to be unveiled.

In the second number of the *Hibbert Journal* there is a striking article by Dr. JOHN WATSON, on "James Martineau: a Saint of Theism" (which is to be followed in the April number by a study of "Martineau's Philosophy," by Professor Pringle Pattison), while in the *Contemporary* the place of honour is given to Dr. FAIRBAIRN'S article on the same subject. In the *Expository Times* there is not only a series of interesting notes, to be commended specially to students of ethics and the doctrine of sin, but also an article, doubtless from the pen of the Editor, Dr. JAMES HASTINGS, which, together with warm tribute to MARTINEAU'S greatness as a moral philosopher, contains some passages of very curious criticism. Finally, in the *Expositor*, Miss JULIA WEDGWOOD writes on "James Martineau, and the Heterodoxy of the Past," with some vivid touches of personal reminiscence, for in the old Liverpool days Miss WEDGWOOD was a pupil in Miss RACHEL MARTINEAU'S school, where she recalls a lesson in botany from the brother :—

> Almost always when I think of the "Origin of Species" I remember the very pattern of the oil-cloth at the long table and him at its head leaning forward with the earnest gaze that might have been bent on a set of learned and mature men instead of a few school-girls, and I hear the deep, rather hollow voice that seemed, though perfectly distinct, not to bring all its sound from the lips, but as it were to express a thought as much as an utterance, and once more I catch the nuance of a latent surprise—so it seems to me—in the voice I still hear as of a speaker only just silent.

Perhaps we ought to refer at once to the strange conclusion of the article in the *Expository Times*. Dr. HASTINGS has high praise for Professor UPTON'S part of the "Life and Letters." "His exposition," he says, "is a surprise of lucid philosophical writing. Nowhere else can Dr. MARTINEAU'S philosophy in particular, or the tendency of present philosophical thought in general, be more easily read and mastered." And of the subject of the biography Dr. HASTINGS declares : "It is certain that Dr. MARTINEAU'S fame will rest upon the work he accomplished in philosophy. It is even possible that he will be recognised by the generations that are to come as the greatest moral philosopher of the nineteenth century."

Then follows an account of MARTINEAU'S emancipation from the necessarianism in which he had been trained,* a reference to the great year in Germany, and an exposition of his Unitarianism. At the end of this comes the passage to which we have alluded. Dr. HASTINGS has referred to the change which came over MARTINEAU'S feeling, which led him to cease to pray *in the name of Christ.* "Yet, strange to say, he never ceases to worship Him." Then after a quotation from the *Christian Reformer* paper on "A Way out of the Trinitarian Controversy," the article concludes :—

> What shall we say—that James Martineau was really a Trinitarian, but unevangelical?—that he believed in the Deity, but not in the Cross, of Christ?—that he was strong on the Person but weak on the Work?

This, we must suppose, is meant to be taken seriously, and although left in the form of questions without any answer, to represent the writer's actual conclusion as to Dr. MARTINEAU'S belief. Yet it is so utterly absurd and in such flat contradiction to everything that Dr. MARTINEAU wrote, that it passes our comprehension, how or why such a suggestion came to be made! Dr. MARTINEAU never worshipped CHRIST. He had the profoundest veneration for the "great Chief of faithful souls," but to the heavenly FATHER alone his worship was ever rendered. The whole point of his argument in "A Way out of the Trinitarian Controversy" was that the second Person of the Trinitarian theology (GOD the Son, not the JESUS of his veneration) was invested in the believer's mind with those divine attributes which Unitarians recognise in the FATHER, while "the FATHER" of the Trinitarian scheme is a colourless being, beyond the range of practical religious experience. Hence, it might be urged, Trinitarian and Unitarian had actually the same object of worship, under different names, but to Dr. MARTINEAU, as to all other Unitarians, CHRIST was certainly not that GOD.

Dr. FAIRBAIRN has no such illusion. He speaks of MARTINEAU'S system of thought as "essentially theistic and ethical," and "only nominally Christian," a judgment which we may accept as clearly pointing to the absence in MARTINEAU of any vestige of the Trinitarian scheme, but from which we should none the less emphatically dissent, if we had to defend the true nature of Christian faith, as the faith of JESUS and his spiritual followers. But, indeed, we may leave Dr. FAIRBAIRN with his dogmatic judgment, to turn to his generous appreciation of MARTINEAU'S religious nature, and, above all, his work as a philosopher. Dr. FAIRBAIRN recognises the moral fervour of the Unitarianism in which MARTINEAU was reared, and the intensity of his religious faith.

> While men were thinking of the Eucharist, of the priestly office, of absolution and the confessional, he was thinking of God and how to vindicate the faith in Him and His being to faith. A distinguished Anglican, long gone from our midst, once asked me if I did not think Martineau more than any other man fulfilled Novalis' aphorism as to Spinoza, a "God-intoxicated man." It was true! God possessed him, inspired him, ruled him. His ambition was to hear God speak in conscience and to obey the law God proclaimed there. And this ambition Martineau largely owed to his Unitarian birth and breeding.

His main significance as a thinker, however, Dr. FAIRBAIRN holds to be philosophical rather than theological. "It is as an interpreter of our ultimate philosophic and ethical ideas as constituting the basis and essence of religion that he has a claim upon our grateful remembrance. He realised, as no other man of his age did, the intellectual worth and the moral value of the theistic idea." The whole of this article in the *Contemporary* should be carefully studied. (Dr. FAIRBAIRN attributes to EMERSON an influence over MARTINEAU, which he himself disclaims.) The notes on the phases of Socinian and Unitarian thought are of great interest, and also the contrast between MARTINEAU and JOHN HENRY NEWMAN, which should be compared with Dr. WATSON'S in the *Hibbert Journal*. Here we must be content to quote one other passage from Dr. FAIRBAIRN :—

> There is no finer example in the

* Dr. Hastings says that Martineau taught the necessarian philosophy "for ten years of his professorial life," and again in the notes (p. 147) "for ten dreary years taught it to the students of Manchester New College." This is a mistake. He taught it to classes of young people in Dublin and Liverpool, but in 1869 he was already converted, as Channing thankfully recognised, and only in the following year he was appointed to his professorship in the College.

history of thought of the value of the theistic temper or of the victorious force that lives in moral idealism. It is largely owing to him that our age was not swept off its feet by the rising tide of materialistic and pseudo-scientific speculation. The qualities of his rhetoric made him the more efficient an apologist for his theistic idea, and clothed it in an elegance of form that commended it to the fastidious in literary feeling. He commended it with a fervour that made it impressive to the religious emotions. He justified his criticism by psychology, and made the man who lived in an age of doubt realise the intellectual energy and the ethical force that lived in our ultimate religious ideas. The services he rendered on this side of his activity are hardly capable of critical appreciation. I am content for my own part to speak as a pupil and as a distant admirer, and say that at critical moments the name of James Martineau was a tower of strength to the feeble, and his words—like Luther's—were not only half battles, but equal to whole victories.

. . . . . .

He was a prophet of the ideal and the ethical, and we can devoutly say: Would that all the men who prophesy were as pure in thought, as noble in purpose, and as spiritual in imagination as he.

Dr. WATSON'S appreciation in the *Hibbert Journal* is not less eloquent than Dr. FAIRBAIRN'S, and is characterised by an equal warmth of feeling. "WATTS' well-known portrait," he says, "is absolutely fascinating, and holds your attention as by a charm, for you are looking upon a part of the spiritual world when you gaze into MARTINEAU'S eyes."

There are many passages in Dr. WATSON'S article which invite comment, and one or two corrections to be made,* but we must allow ourselves only two further quotations. To the question whether MARTINEAU can be rightly called a mystic, Dr. WATSON replies as follows:—

> It is a question of delicate and academic criticism whether Martineau ought to be classed as a mystic. Certainly no writer of modern times has so powerfully expanded and enforced that "life with God which is an ascent through simple surrender to the higher region of the soul," where "spirit may meet spirit"; and it is open to believe that when his "Seat of Authority in Religion" is no longer read, his "Endeavours after the Christian Life" will have a place upon the shelf of devotional literature, second only to the "Imitation" and "The Pilgrim's Progress." He was also so profoundly affected by the ethical and intellectual shapes of knowledge, that it is equally fair to hold that he approached the things of the spirit through the things of the intellect and the conscience, and that he is at his strongest in the "Types of Ethical Theory." If a mystic be one whose knowledge of God is the direct vision of the soul, unaided and uncontrolled by the intellect or the conscience—a revelation as in a glass—then Martineau had neither the abandonment nor the directness of the mystical faculty; but if mysticism be communion with God revealed within the soul upon a throne which is high and lifted up among the purest affections, but firmly established upon reason and conscience, one is fain to believe that Martineau was the most profound because the most reasonable mystic of the modern type. Martineau realised beyond most men that certainty of God and that communion with the soul which cannot be touched either by physical science or literary criticism, because it is a spiritual intuition tried and confirmed by reason, and which has been perfectly described,

> Speak to him thou, for he hears, and spirit with spirit can meet;
> Closer is he than breathing, and nearer than hands and feet.

Referring once more to Dr. FAIRBAIRN'S statement that MARTINEAU'S thought is only "nominally Christian," we may set against that judgment this concluding passage of Dr. WATSON'S article:—

> He may never have been able to hold the Catholic doctrine of our Lord's person, and he may have latterly made large admissions to criticism on the Gospels, but Christ was ever to him the Prince of Saints, who revealed the highest possibilities of the human soul, and the example of habitual communion between man and God. It was by the spirit of Christ he was led, and in the steps of Christ he followed, and seldom has the Christian life been brought nearer or made more radiant. During his long course there is no trace that he ever once disobeyed the light God gave him, or did anything which his conscience condemned; that he ever failed to respond to the demand of duty, or that he was ever moved by private ends. His was "the path of the just which is as the shining light which shineth more and more unto the perfect day," and that day came when he entered into the heaven which in its earnest of light and holiness he had so long carried within his soul. And as one turns from a too slight study in the life of this champion of the soul and faithful follower of Christ, and as one thinks of the place where the shadow has lifted from the unsolved mysteries of earth, and holiness has obtained her crown, he is moved to pray "*sit mea anima cum illo.*"

MANCHESTER COLLEGE, OXFORD.—The Rev. L. P. Jacks, M.A., of Birmingham, has been offered and has accepted the Chair of Philosophy at Manchester College, in succession to the Rev. C. B. Upton, and is to enter upon his duties in October next. Mr. Upton's resignation takes effect at the end of the Summer Term, but he will continue as Professor Emeritus to deliver occasional courses of lectures, and the students will, we trust, long be able to enjoy that personal intercourse with him which for many years has been of such signal benefit to successive generations of students.

* Martineau in 1840 was not appointed "Professor of Modern Philosophy," but of *Mental and Moral* Philosophy (p. 262). It was not a question at Dublin of taking the Regium Donum "any longer," but of taking it at all, when it fell to him on the death of his senior (p. 263). Dr. Watson may be allowed his small joke, if he does not think it too small, about "Rocked in the cradle of the deep," but that "Vesper at sea" was not introduced into Martineau's hymn-book to replace "Rock of Ages" (p. 267).

THE CHURCH OF THE FUTURE.

I DO not know by what name it will be called; the Future is not yet born, and so it is wise to refrain from baptising it into any name that we can invent. The Church of the Future is the Land which God will show us in His own good time; and we can neither enumerate its conditions nor give the date when men will gather into its communion. A lecturer was once insisting, with great iteration, on the fact that there was "a good time coming"; and, at last, an impatient member of his audience rose to ask, "Please, sir, can you name the date?" And students of prophecy have always been anxious to name the hour and the day. But all attempts to read the sealed pages of the Book of Fate have proved such hopeless blunders, that it would be rash to wear the prophet's mantle or to try to forecast the events of coming years.

I am giving no details; I am supplying no dates. All I want to affirm is this—that, in the great principles for which we stand, the fellowship of our Free Churches does give some indication of the Church of Humanity that shall be the consummation of spiritual faith, and in whose Gospel shall be found the salvation of the world. The Eternal Fatherhood of God, the Universal Brotherhood of man, these are the corner-stones upon which we are building; and, with such a foundation, no prophecy is too wonderful to forecast the splendours of that Living Temple which shall, at last, be unfolded in all its beauty as the shrine of the Divine Presence. Fatherhood and Brotherhood—you cannot speak two grander words to describe the character of God and the destiny of man. Those two conceptions it will be impossible to outgrow, but we shall have to grow up into their infinite wealth of meaning; they are the permanent elements of the mighty faith which shall still be the heritage of our race, even in that age when of ancient temples not one stone shall be upon another. That is the reason why we cannot regard many of the churches of Christendom as prophecies of the Church of the Future; they have bound themselves to the past, and they foreclose their growth into larger truth; they lay intolerable conditions upon the Eternal Fatherhood; they erect artificial barriers to the Universal Brotherhood; they dash, with awful despair, the final destiny of vast numbers of immortal souls. Around not one of the creeds of these churches is it possible for a living faith to organise as the supreme revelation of God to men. Every one of these theological formulas, which once seemed a terminus, turns out to be only a wayside station. Instead of being pillars of fire to guide us into the Promised Land, these creeds are the milestones which record the stages we have already passed; they exist on purpose to be left behind—left behind in our onward pilgrimage to the City of God. Now, it is out of this discontent with old theological conditions that there has been born into us an unconquerable desire for a Faith that shall make us inheritors of the glorious freedom of the children of God. Already we can trace the gradual development of a Faith that grows out of the primal relations of the Living Soul to the Living God. The Soul and God in vital union and mystic fellowship—that is the essence

of the Spiritual Gospel which shall supplant the mediatorial theologies, when, as Paul so bravely puts it, even the Son shall be made subject, that God may be all in all.

Of such a religion our churches are, surely, the heralds and pioneers. By our own experience we know that spiritual freedom may be the means of deepening faith, kindling aspiration, and quickening all the filial relations of the human to the divine. We know that Christian Fellowship and Common Worship can be maintained apart from the imposition of theological tests or submission to any ecclesiastical authority; and our own maintenance of Freedom and Fellowship gives us a confident assurance that Religion will still survive all the theological changes and ecclesiastical convulsions which may rend Christendom during the twentieth century.

One of the finest things the Apocalyptic Seer said concerning the City of God was this: "And I saw no temple therein"—thus, by one swift stroke, wiping out the very possibility of sectarianism in our vision of the great company of the redeemed who share the divine beatitude. If there had been a temple in the New Jerusalem everything would have been spoilt; all the old contentions would have arisen; sects and parties would have struggled for the sole possession of that shrine; everybody would have wanted to call it by some particular name; there would have been endless disputes concerning the monopoly to which it should be devoted. But, thank God, these quarrels cannot continue in that Church of the Spirit of which the New Jerusalem is the symbol; there is no temple to quarrel about: "I saw no temple therein." There the redeemed children of God walk the golden streets with no possibility of sectarian strife, theological tyranny, or despotic exclusiveness. They walk in the light of God, for from the greatest to the least they are all found welcome in His sight. There the vision of the perfect love which fulfils all law is completely realised.

> There is neither bond nor free,
> Great nor servile, Lord, in thee:
> Love, like Death, hath all destroyed,
> Rendered all distinctions void!
> Names and sects and parties fall:
> Thou, O Lord, art all in all!

That is the glorious consummation, of which prophets have spoken and poets have sung, gladdening the weary hearts of the pilgrims of time by the anticipation of a kingdom of peace. And yet, even as we commence the third year of this twentieth century, that kingdom seems so far away. But, come it will; the oath of God is pledged for its advent. The strife with darkness must be crowned by the victory of truth. Divisions and animosities must be ended by the supremacy of love. The Past is inexplicable, unless the Future vindicates its groans and travail pains. And, in the evolution of Eternal Providence, we must take our place in the strenuous apostolic succession, without whose labours the world would, by this time, have been lost in superstition and crushed by tyranny. "Like a mighty army moves the Church of God;" and in that army we are comrades of all the apostles and prophets since the world began. Indeed, at the commencement of each new year, oppressed by the seeming failure of the divine army to achieve its victory, we must rally ourselves by the thought that to the Omniscient Mind every spiritual Ideal is eternally realised, and every supreme purpose is for ever crowned with its fulfilment. We must do more than hope that Goodness will conquer some day; we must assure ourselves that God is only another name for the conquering Goodness that is for ever making an end of sin. So shall we attain not merely to the patience of hope; we shall also become possessed by a flawless serenity, surveying the work of time as the process of a perfect and inevitable Will.

In a very profound sense Jesus affirmed that the kingdom is already here, within us and among us. Let us, children of the spirit, commence this new era of advancing time with a victorious mien; amidst the invasion of mortal things let us live as immortals to whom change and death are only passing details in the immensity of our divine vocation. So, with every new year's dawn, we shall rouse ourselves to welcome the sublime opportunities which await us:—

> Magnus ab integro saeclorum nascitur ordo.

FRANK WALTERS.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

"AN OBSTINATE FALLACY"?

SIR,—In THE INQUIRER of Dec. 27 appears an article by the Rev. E. W. Lummis, entitled "An Obstinate Fallacy," which is in part a criticism of part of a paper read by me at the recent autumnal conference of the Midland Christian Union, and published in THE INQUIRER of Nov. 29.

I should be glad to be allowed space for reply on a few of the points raised.

(1) Mr. Lummis accuses me of making two utterly inconsistent statements in two successive clauses, when I say: "Freedom of thought exists to preserve the health of belief; it exists so far as religion is concerned," not for its own sake, but "solely for the sake of" (obviously, to preserve the health of) "that theological belief which is the expression of a man's religion." Freedom of thought on any matter is to preserve the health of belief about that matter. Freedom of thought so far as religion is concerned is to preserve the health of thoughts about religion—*i.e.*, theological belief. Where is the inconsistency? Of course, if it be assumed that only Unitarianism can flourish in the atmosphere of freedom of thought (and freedom of thought in matters of religion does very generally but not always lead men to Unitarianism), and if it be further assumed that Unitarianism is a rigidly fixed and finally settled collection of theological beliefs, then the two statements are "utterly inconsistent." But why make these assumptions? They are surely, to say the least, unnecessary. Certainly I did not make them. Indeed, I maintained with some fulness the exact opposite. But perhaps this is one of the parts of the article which does not refer to my paper. Freedom of thought may lead a man to Trinitarianism, Swedenborgianism, Positivism, Secularism. Many holders of these positions will maintain, and rightly, that they have freedom of thought equal to that which Unitarians have. Is freedom of thought then (never, as was pointed out, absolute, but always conditioned, where there is organisation, whether of individuals into a congregation, or of congregations into a union of churches) the *differentia?*

(2) Why should it be assumed that since Unitarianism (but not Unitarianism alone) flourishes in the atmosphere of freedom of thought, Unitarianism is either "the last, full, perfect revelation of truth, or else it is so vague and elastic as to be meaningless?" Is there no other alternative? Surely there is. The Unitarianism of our manhood is not the Unitarianism of our childhood; the Unitarianism of to-day is not the Unitarianism of fifty years ago, nor that the Unitarianism of 100 years ago. Is it all so vague and elastic as to be meaningless? As well might it be said that seed, leaf, flower, fruit are all useless because the last is derived from the first. Or, is it an orderly development, a growth of surpassing interest, and does the change in Unitarian thought of God and life and destiny during the last 100 years mean a fuller revelation of God as great as that of any five centuries antecedent? Unitarianism is what Unitarians make it. The policy of subordinating Unitarianism to freedom has the effect of narrowing the application of the term to a particular school of Unitarians, instead of allowing it to be wide as the universal religion to which the high religions of the world are tending.

(3) "Let us not write over our church doors, 'Here you must think as we think.'" I have a fairly wide knowledge of various forms of Unitarian thought, I think; but I never yet met the Unitarian who wished to do this. I believe he does not exist. Surely here, and not only here in the course of his article, Mr. Lummis is setting up a dummy for the pleasure of knocking it down. And I am afraid it does something—I need not say I do not mean intentionally—to confuse the issue. It is one thing for a congregation to say, "This is what we hold to be the fullest revelation of God made to man: this is our bread of life: this is our message to the world"; and quite another thing to say, "You may not enter unless you believe as we do." A man can worship anywhere, but best where the form of worship has least that is to him untrue. A particular form of worship is the reason for any Church's existence. It is the most important thing in connection with any Church. It is what differentiates it from other Churches. And it should be proclaimed with no uncertain, hesitating voice. Only so can those who know it not yet learn what it is.

(4) "Our churches are based on worship." "Let us write over our churches, 'Here you may worship God.'" Is there an altar, a temple, a mosque, a church in all the world to which these words do not apply equally with our own churches? Has there ever been one? All are for the worship of God, and in the overwhelming majority of cases any man may worship there. That being so, all other churches being for the worship of God, and our churches being for the worship of God, why should our churches exist? Why should we continue to support

them? Why should we not close them, and join with the worship of the many elsewhere? What joy it would be if we could. But we cannot, because in our churches is a form of worship, an expression of religion, *i.e.*, a theological belief, most in harmony with our individual theological beliefs. Because the form of worship in other churches has too much that we believe to be untrue, we can therefore best worship in our own churches, and with greatest zeal work to help the cause they stand for. If this difference of theological belief ceased to exist, it is possible some few of our larger congregations might continue to exist, certainly the majority would disperse.

(5) In religion, I wrote, we may not differ from others; their and our adoration of God, and self-consecration to the will of God and so on, may be equal. It is in beliefs about God, and our relation with Him here and hereafter, that we differ. "Could a better reason be found," Mr. Lummis asks, "for basing our societies upon religion which unites men rather than on theology which divides them?"

I answer:—No society can be based upon religion unless it is also based on theology. Religion and theology are inseparable. Theology is religion articulate. Not a thought can be formed, not a sentence can be uttered on any matter of religion, but it is explicitly or implicitly a statement of theological belief. To take the inmost heart and highest height of all religion and all theology—"God is love." To be conscious of the love of God is religion. To make the statement "God is love" is to make a statement of theological belief. Without theology religion is inarticulate, and we could have no communication with one another on the subject; still less could a Church be established. It is general agreement in theological belief which gathers a congregation together, which is the reason for the existence of any Church.

My paper took the form it did because I believe that this standing vaguely for worship (which must lead to "one man churches," admiration for a preacher rather than adhesion to a special form of worship and devotion to a cause) or primarily for freedom of thought is, so far as it has way, doing incalculable harm to our churches and our cause. It is as dangerous as dry-rot in a house, and eventually as fatal as leprosy to the human frame. We have a definite and important message to deliver, which shall bring peace of heart and courage and hope with assured faith, to others as it has to ourselves. Our message is not in the first place freedom, but the truth of God, which, in freedom, has been revealed to us. The truth we have, that is our message, and it may not be second to anything. It is that which unites us in congregations. It is that which must unite the congregations in all their organisations. Our message can only be fitly delivered if our churches are organised, individually and collectively, upon the basis of this Unitarian message, and for its proclamation. The widespread ignorance even among educated people that there is such a thing as Unitarianism, the still wider spread ignorance as to what Unitarianism is, is largely due to the fact that our churches have not been, and are not, so organised. Where Unitarianism is hidden away in church life or provincial organisation, it still exists, for it is the cause of the existence of the churches, but its life is stunted under the chilling influence of silence.

So far as we are known to the world at large we shall and must to the world always stand for Unitarianism. To deny it is not to negative the fact, but is, in my opinion, to hinder the spread of the light, to prevent the world from receiving the message; it is to put the light under a bushel and weaken influence for good which should be ours. Because we believe more truth will be revealed, is being revealed, we should not the less zealously unite and devotedly work to establish and spread the truth we have.

That which has no name does not exist, and that which has a divided name dissipates its energy. R. DAVIS.

THE FRIENDSHIP OF ST. FRANCIS AND ST. DOMINIC.

SIR,—The story of the meeting of Francis and Dominic in Rome is so beautiful that I think your readers, many of whom are perhaps unacquainted with it, may be interested in a translation.

I am rather puzzled by Mr. W. H. Drummond's assertion that Mr. Hargrove must be aware of the grave doubts (as I understand him) affecting the authenticity of this record. I make no pretensions to close acquaintance with the criticism of the biographies of Francis, which threatens to become as intricate as the criticism of the Gospels; but I should have thought that this passage was a quite sufficient foundation on which to build. It occurs in the "Speculum Perfectionis," which Sabatier, who edited it (for the first time) in 1898, held to be the work of Brother Leo, and the earliest of all the biographies; and which Tilemann, in the very searching criticism published in 1902 (the last work on the subject which I have seen), regards not indeed as the "oldest," but as the "most valuable" document for the history of Francis which we possess. It seems certain, at any rate, that this particular chapter was contained in the copy of the *Legenda Trium Sociorum* used by Wadding, which was fuller than any Latin MS. of the legend now known. It is also contained in the old Italian version published by Marcellius and Domenichelli in 1899. It seems, then, that we must in any case allow that Leo, Ruffino and Angelo are sponsors for the story. What better authority could we have? I do not gather that Mr. Drummond has any sympathy with the extreme scepticism which rejects the authenticity of the legend of the three companions altogether. Are there any special suspicions which attach to this particular chapter?

PHILIP H. WICKSTEED.

Chapter xliii. of the "Speculum Perfectionis":—

"In the city of Rome when those two bright luminaries of the world, to wit the blessed Francis and the blessed Dominic, were together in the presence of the Lord Cardinal of Ostia, who was afterwards pope, and when they had mutually poured forth sweet discourse of God, the Lord Cardinal finally said to them:—'In the primitive Church the pastors and prelates were poor men burning with love, not cupidity. Why, then, do we not make bishops and prelates of your brothers, to excel all others in doctrine and example?' Whereon there rose between the saints a humble and devout contention, each of them, not indeed commanding the other to answer first, but deferring to him and urging him thereto. But finally the humility of Francis prevailed and compelled Dominic humbly to obey him by answering first. The blessed Dominic then answered and said:—'Lord Cardinal, good is the station to which my brothers are even now exalted if they will understand it, and so far as my power stretches, never will I suffer them to gain any adornment of dignity.' Then the blessed Francis, inclining himself before the said Lord Cardinal, said:—'My lord, my brothers were called minors expressly to prevent them presuming to become great ones. Their calling bids them stay in the plain and follow the footprints of the humility of Christ, that thereby at the last they may be exalted beyond others in the eyes of the saints. For if you would have them bear fruit in the Church of God, hold them and keep them in the state of their calling; and should they ever scale the heights, hurl them down with violence upon the plains, and never suffer them to ascend to any prelatry.' Such were the answers of the saints; and when they had ended them the Lord Cardinal of Ostia was greatly edified by both their answers, and gave huge thanks to God. Now when both of them were taking their departure together, the blessed Dominic begged the blessed Francis to deign to give him the cord wherewith he was girt. The blessed Francis refused in humility, even as the other implored in love. But at last the devotion of the petitioner prospered and prevailed, and the blessed Dominic girt the cord of the blessed Francis, which he had gained through the forcefulness of his love, beneath his tunic, and thenceforth lovingly wore it. At last the one placed his hands in the hands of the other, and each with mutual commendation most sweetly commended himself to the other. And St. Dominic said to St. Francis: 'Would, Brother Francis, that thy religion [*i.e.* order] and my religion might be one, and that we might live in the Church under the same rule.' Lastly, when they were parting from each other, the blessed Dominic said to many who were standing by: 'Of a truth I say to you, that all religions [*i.e.* all who belong to an order] should imitate this holy man Francis, so great is the perfection of his holiness.'"

JEREMIAH AND THE LEVITICAL LEGISLATION.

SIR,—In his friendly notice of the second edition of my Introduction to the Hexateuch, in last week's INQUIRER, Mr. Wicksteed comments on the omission to notice the bearing of Jeremiah vii. 21-22 on the age of the Levitical Code. The argument is not ignored, as the index to Biblical passages has enabled me to find two references to it, which stood also in the original edition.

P. 31, note *a*.—It has been argued from Jeremiah vii. 21 that Jeremiah, though himself a priest, was unacquainted with any recognised body of ritual *torah* claiming Mosaic origin or authority.

P. 76, From Jeremiah vii. 21 . . . he [De Wette] inferred that there was then no body of ceremonial legislation claiming (like the Levitical) a Sinaitic origin and a Mosaic authority.

The argument received much emphasis from Graf, and passed from him into the recognised pleas of Kuenen, Colenso, and Wellhausen. In making a rapid survey of the general development of the modern view, it might have been better, perhaps, to have given it a more prominent place. But, I confess, it has never strongly appealed to me. Its force depends on the assumption that if the Levitical legislation had been in existence, Jeremiah would not have suggested a course which would violate it. Can this be maintained? As I understand the passage, Jeremiah sarcastically recommends the Israelites to ignore the traditional difference between the "burnt offering," consumed whole on the altar, and the "sacrifice" partially eaten by the worshipper at a festive meal, and enjoy both alike. Doubtless, had they been asked for the sanction of their practice, they would have replied that it was part of the ancient rites which had descended from the days of Moses, when they had been instituted by Yahweh. By no means, cries the prophet, Yahweh never gave any commands about such things at all. But in that case the whole cultus is condemned as undivine, cp. vi. 20; and the ritual prescriptions of the First Code, and the great Deuteronomic Law, are involved in a common rejection. The argument, that is, proves too much. Duhm actually supposes that the bitter words about the "lying pen of the scribes," viii. 8, refer to some form of the code on which the Josian revolution was based.* If, therefore, Jeremiah in an impassioned moment (one need not insist that a prophet shall be always consistent) threw over the authority of Deuteronomy, he would not have shrunk from including the Priestly Code, had it then existed, in the same repudiation.

J. ESTLIN CARPENTER.

Oxford, Jan. 4.

AN INVOCATION.

SPIRIT of Love, that hovers o'er my being,
Teach me to know the heights that I may climb,
Take from my eyes the veil of mortal weakness,
That I may see into that world sublime.

Teach me that so my ears may be unstopped
And sounds that come from that celestial sphere
May raise my soul with their enhancing music,
Until I feel that heaven itself is near.

Teach me that so my life may be enfolded
By Love Divine, that as I wend my way
Thro' earthly cares, my every step is guided
By that pure Light which leads to perfect Day.

E. K.

TO CORRESPONDENTS. — Letters, &c., received from the following :—E. G. B.; E. R. B.; T. B. B.; E. E.; G. D. H.; W. L.; H. N.; C. B. U.; J. W.; J. H. W.

* A note in Hexateuch, ed. 2, p. 237, calls attention to Baudissin's interpretation, by which this passage has in view the esoteric priestly ordinances now embodied in the ideal conceptions of the Dwelling and its service.

IN DEFENCE OF PRIGS.

THE prig we have always with us, and there is no easier or pleasanter way of gaining credit for all the manly virtues than to express contempt for him. To say, "I do hate a prig" is felt to be at once a modest and an effective way of proclaiming the robustness of our own moral nature. We are bound, indeed, to admit that there are many more evil and dangerous men than the prig, who often has real moral grit in him; and yet we find his company more distasteful than that of far worse men. We may say of his defect what Dante said of the punishment of the gluttons: "Others may be more serious, but none is more unpleasant."

But what is a prig? "A virtuous person without a sense of humour," said the late Charles Beard. If that were so we should be more at a loss than ever to explain the vehemence of our dislike. What we generally mean by a man having no sense of humour is that he takes something seriously which we do not; but that is hardly an adequate ground for hatred—even if virtue is added to it. But the definition, though suggestive, is hardly satisfactory. There are many virtuous persons without a sense of humour whom we could only tax with priggishness on a very superficial acquaintance, if at all. Is not the prig a moral pedant? And if we clear our ideas as to what constitutes the pedant may we not get some light on the nature of the prig? The pedant may have much or little learning, but, in any case, he is vastly impressed with the importance of what he knows. Not necessarily with self-importance; he may not be at all proud of himself for knowing his Latin quantities, say, or his Greek irregulars, but he is impressed with the immense importance of the knowledge itself. So far, so good. Within its own sphere it is important. And accuracy is always important in every sphere. But the pedant does not know either why these things are important (and consequently he does not know when and where and to whom they are important) or their relative importance in comparison with other things. The University Don who had to break to a bereaved father the news of his son's sudden death, and who added at the end of his letter, "There was, however, little prospect of Mr. X. Y. taking a distinguished degree," was an ideal pedant. He was quite right in attaching importance to a good degree; but not knowing why it was important he did not know when it was and when it was not relevant. Hence the pedant looks down upon those who have not his own particular kind of knowledge; or if he does not look down upon them at any rate he places them in an inferior class. He regards an accurate knowledge of Greek grammar as having an absolute, instead of only a relative, significance; because he does not understand that it is accuracy of mind that is the essential thing. And the pedant has a certain narrow accuracy of mind himself, and may be the means of enforcing accuracy of mind upon others. He is a much better and more useful man than he would be if he did not care or did not know the things to which he attaches such undue importance; but his whole conception of them is detached, mechanical, unrelated, without vitality.

The prig is a moral pedant. He knows that it is important to speak the truth, not to use bad words, and so forth; and he has the courage and the self-restraint to live up to his knowledge. Many of his companions share his knowledge, but lack his courage and self-restraint. He is better than they are. But he has no real sense of truth or serenity of temper; and so, not understanding why it is important to speak the truth or to abstain from bad language, he is without the sense of relativity, and has no means of judging the moral implications of a false statement, or a curse, on the lips of another. He has a less keen sense of virtues that cannot be submitted to definite rule and test than he has for those that can. If he encounters a man incapable of a mean or ungenerous action, but capable of a falsehood, he forms too low an estimate of his moral character. If he meets one who cannot tell a lie, but who can be cruel, designing, and self-seeking, he forms too high an estimate of his moral character. His virtues are definite and comparatively easily tested, and therefore he is apt to be censorious, and by implication self-righteous. He may really have a very modest conception of his own virtue, but he has an immense reverence for the virtues which, as a matter of patent fact, he practises, and he is hard and superior in his condemnation of those who do not possess them. The prig, then, is entirely right and estimable from the positive point of view; but his narrowness, his spirit of legalism and externality, the want of due sense of proportion and generous appreciation are his faults. Hence we need never be uneasy, but may often be devoutly thankful to detect priggishness in a child or young person. Only it must be genuine priggishness, of which a rigid, though narrow, virtue is an essential element. For the pedant who makes false quantities we have no use at all in this world; nor for the prig who tells lies under pressure, or cheats while persuading himself that he does not. But the genuine prig has the right stuff in him. All he wants is a closer and more intimate contact with life than is possible to most young people. He lives under the Law; but the Law is a good foundation for the Gospel. The ideal moral development would be always to feel the true significance of things and spontaneously choose the better course; but in our weakness and our ignorance, under the pressure and buffetings of the world, the flesh and the devil, how very few of us there are who can from first to last live by the perfect Law of Liberty! For the rest of us the discipline of the Law must precede the freedom of the Gospel. He will be blessed indeed who, on looking back on his own life or considering the life of his children, can detect nothing there from which he would have been thankful to have been protected by priggish virtue. The grown-up pedant and the grown-up prig show an arrested development; they prove that they have never really come into living contact with the only things for which they have ever cared. The young pedant and the young prig are immature but promising.

P. H. W.

PREJUDICE magnifies faults; love magnifies virtues.—*Maria Hare.*

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

A QUESTION of public morality has deeply stirred Manchester since I last wrote. One of our theatres had been deprived for some time of its drink license owing to charges of gross immorality made against its management. Mr. Pitt-Hardacre, the lessee, brought an action of libel against Mr. Edwin Holt, the present chairman of the Watch Committee, who, for the sake of public purity, waived aside his claim of privilege. The trial of the case occupied a considerable time, and many an easy-going, self-satisfied citizen was shocked to find what a hotbed of corruption the Comedy Theatre had been in our midst. Mr. Holt won the case, and his expenses, which were heavy and amounted to over £3,000, were immediately subscribed for by a grateful public. Mr. Holt has recently become chairman of the Watch Committee in place of Alderman Harry Rawson, who after a long and honourable term of office had resigned. The city owes more than it can express to Alderman Rawson for the drastic changes in police supervision and administration which have been effected under his chairmanship. At one time our police force had become a byword for ineffectiveness and bribery; but its reorganisation has been so thorough, and the spirit actuating the new Chief Constable and the new Watch Committee so earnest, that it is now above suspicion and leaves nothing to be desired. And now the Corporation is conferring its greatest possible honour—namely, the Honorary Freedom of the City, upon Alderman Rawson as a mark of the regard and esteem in which he is held. The occasions on which this has been previously conferred can be counted on one's fingers. Our revered friend having attained a ripe and honoured old age has wisely curtailed his purely public services; and we all trust that for years to come he may enjoy health and strength amidst the comforts and joys of his home, for we are perfectly sure that while he lives we may always count upon his ripe counsel and unwavering sympathy in any effort of ours for the advancement of our religious faith and the consolidation of our organised life. You have already announced that a "Harry Rawson" Prize has been founded at the Unitarian Home Missionary College with the surplus money remaining from the "Harry Rawson Portrait Fund."

We are looking ahead with great interest to the autumnal meetings of the B and F.U.A. in Manchester this year; and we hope to do full justice to the opportunity which will present itself of reinvigorating the religious life of our churches, and also interesting the general public in the fact of our existence and the principles for which we stand. Meanwhile we shall be able to get into form through the experiences of previous gatherings. Like all the rest of the United Kingdom we are looking forward expectantly to the Triennial Conference meetings at Liverpool; for the memory of the previous gathering in that city is with us still. But before this even are to be the annual meetings of our Manchester District Association, which promise to exceed in interest any we have yet had. All the arrangements are not quite complete; but the preacher is to be the Rev. John Page Hopps. That means, to start with, a large congregation, for there is no more popular preacher in this district than Mr. Hopps; and we rejoice that in a ripe and eloquent age he is able to so arrange his personal affairs as to become a sort of itinerary apostle, giving the North as well as the South the benefit of his exceptional powers. A new feature is likely to be introduced at these meetings, and it will be a further evidence of the very anxious desire on our part to tap the sources of virile strength in our churches. The idea is to appeal of the men amongst us to meet together one evening and discuss frankly as men the conditions that characterise us. That our services are not so well attended as they ought to be goes without saying, and men are the chief delinquents. What we want is to bring men from our various centres into personal contact with one another, and encourage them to speak without reserve what is in their thoughts, to pledge anew our desire to serve each other to the best of our ability, and then return to our respective churches bent upon adapting our machinery more perfectly to the needs of humankind. I suppose Manchester is no different from most other places; anyhow, here the need is being increasingly felt of bringing the men of our churches more frequently together, so that they may know each other as Unitarians. There is not enough joy and enthusiasm felt by us when members of our churches aspire to positions of civic usefulness or are signalled out for public honour. I know how certain friends of mine will vehemently denounce what seems to be a proposition to label any public man a Unitarian. History tells us how, in the old days, Cross-street Chapel, then known as Unitarian, was proud to supply not infrequently the mayor of the city. In many ways Manchester Unitarians, as such, strove to bring a salutary influence to bear upon various civic institutions. When one reads how in the old days the Unitarian Home Missionary Board was founded, and the Memorial Hall built, and of the grand men who stood in the presence of all Manchester as pre-eminent citizens and not less as pre-eminent Unitarians, one wonders whether the time will ever come again when, moved as Unitarians, we shall as co-religionists take once again the civic position held by our forefathers, and combinedly make the influence of our faith felt in all effort exerted for the well-being of the community. Few of us know what power we have in whole-hearted combination. It would increase the dignity and self-respect and arouse the enthusiasm of our Church members were they to feel that more men believing in the same gospel as themselves were sources of civic strength, unselfish workers for civic good-government, recipients of public honour. There is something to be said for the pioneer of old who said, "I am a Unitarian; and because I am a Unitarian I must engage in public service. All men are my brethren. My leisure and my surplus means shall be spent in making the conditions of their civic life conduce more and more to their health and happiness." The criticism I frequently hear passed by the public is "Your religion is too colourless. It disintegrates you. It precludes your acting together as if driven by divine impulse. To us you appear to be decent citizens; but not inspired as a religious community. It puzzles us to know why you assemble together for worship, unless it be that you can't each afford a church and a parson of your own." Of course, we know that this is undeserved and untrue, and yet we all know that there are members of our churches who refuse to co-operate with us as Unitarians or associate themselves in any way with a Unitarian effort. I have seen what almost impossible things can be done when co-religionists join hands, not in any narrow creedal sense, but for public weal, and work heartily together; and, personally, I have such belief in the efficacy of my faith that I invariably feel sure when a Unitarian is elected to some public position that the duties of the office will be conscientiously and honourably discharged. It is not for me here and now to suggest the ways in which co-operation for public welfare might be possible and profitable, but the first result would be a strong vitalising sense of comradeship, of interested connection between church and church, which would simply create a reformation in our corporate life, and galvanise into activity the many dead bones that could be gathered from church membership rolls.

From what I said in my last letter it may be well imagined how busy the opening of the New Year finds us in this district. The Manchester District Sunday School Association will not allow us to forget its bazaar next Easter. It is in collusion with our local Union, and from one or the other we are constantly receiving gentle reminders that each school is as responsible as the rest for the success of the effort. There is a shrewd business wit requisite in the organisation of a bazaar; and I have long ago come to the conclusion that Lancashire Unitarians have a large share of that useful commodity. Bazaars, however, are not the all-absorbing interest of our denominational life, though there is scarcely an institution which does not genuinely need a larger subscription-list than the one it has already got. You see, it does not matter how enthusiastic folk are about their moral and spiritual work, they are bound to be hampered when their resources are limited. We may be veritable Crusaders, but we must have the sinews of war if we are to achieve great victories. Yet there are often occasions when, discussing our work, we launch forth noble schemes as prodigally as if we thought we had the Transvaal mines to draw upon for the necessary means. This is a good sign, though very discomfiting when a careful treasurer tells you the exchequer is empty and the subscription-list is falling away. It seems to me that, signally successful as we Unitarians have been in discovering how to rake in big subscriptions for colossal undertakings, we have yet to learn how to secure the small subscriptions for the commonplace, familiar, local organisation which, although comparatively insignificant, is even more absolutely necessary. Why are we so slow in this matter? Well, we are at last going to thoroughly experiment with this principle in connection with the Domestic Mission. The present treasurer and some of the local treasurers have already tested it, and they find that it works. Besides, if a person subscribes only two shillings or half-a-crown he at once has an interest in the institution, and he gives it his moral support as well.

And these Manchester Domestic Missions are in a very healthy condition in every other respect. We are all under moral obligations to our poorer brethren, and if we cannot get into their midst and help them by personal contact we can render our service by proxy, and the Mission gladly enough undertakes the work for us if we provide it with the means. During Christmas the missionaries were very busy, acting as almoners of the well-to-do in distributing good cheer in many homes, and thus temporarily lifting the cloud of care and want. The mission-rooms have been full of harmless mirth and jollity, for old and young have had their parties and played their games; and danced and sang to their heart's content. Now the sounds of revelry are hushed, and the missionaries and their helpers are entering upon the duties of the New Year with renewed earnestness, and with schemes for greater usefulness.

Our monthly meetings at the various churches are still attended with marked success. The last was held at Heaton Moor, where most of the congregations in the district were represented, and the next is to be held on Saturday at Blackley. In order to facilitate introductions between members of different churches the President is to hold a reception before the evening meeting, at which it is earnestly hoped that stronger sympathies and interests may be evoked.

I feel almost inclined to apologise for the general tone of this letter—it is not my usual characteristic; but I may surely have the privilege of a little grumbling occasionally. So please do not scold.

Charles Roper.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Aberdare: Highland-place.—The Rev. H. Fisher Short has just brought to a close a very successful series of Sunday evening lectures explanatory of the Unitarian faith. A beautiful service was also held on Christmas morning, when the sermon was on "The Re-birth of Christ."

Bolton: Bank-street Chapel.—The annual service of Self-Dedication and of Welcome was held on the first Sunday morning in the New Year, to mark the entrance into membership of the congregation of all those who have joined it during the past year, and particularly of those who have passed through the minister's preparation class. The losses by death, removal, or other causes numbered twenty-three, the gains thirty-five. The enrolled membership of seat-holders now stands at 426, a net increase of 130 during the last seven years. The Rev. C. J. Street, M.A., LL.B., who conducted the service, and preached an appropriate sermon, stated that out of thirty-eight members of his preparation class for 1902 (the sixth in succession), fourteen had during the year joined the Bank-street congregation, and one the Halliwell-road congregation (ten were already members of Bank-street), and two members of previous classes had also joined during the year. In the six years 165 persons had passed through the preparation classes. Of these 121 had become members of Bank-street Chapel, and six of Halliwell-road Free Church.

Bolton: Halliwell-road Free Church.—After three years' vigorous life, the Halliwell-road Mission, in connection with Bank-street Chapel, has become the "Halliwell-road Free Church," while still retaining its connection with the mother church. In the words of the *Calendar* for January:—"While undoubtedly most of the worshippers at both Bank-street and Halliwell-road are Unitarian, it has been felt right to preserve the tradition of freedom which for over 200 years has kept Bank-street Chapel without a denominational name. This will in no way interfere with the outspoken utterance of theological conviction from the pulpit, while it maintains a free and open door for all who feel in general sympathy with our religious worship." At a New Year's party on Saturday, 3rd inst., the Rev. C. J. Street, who presided, announced that Mr. J. P. Thomasson had most generously purchased the adjoining property, and handed it over as a gift to the trustees, with a view to the provision of more accommodation for the Sunday-school. This announcement was received with great delight. With the original property, there is now a site large enough for erecting a chapel and school in due course, and it is all freehold, without encumbrance. The sum of £200 has also been raised by the congregation, with some help, for investment as the nucleus of an independence fund. From the first all local expenses have been met by the congregation; in the second year £20 was contributed towards the support of the ministry, and last year £30 was paid for this purpose. The church is a branch from Bank-street, the senior minister (the Rev. C. J. Street) having oversight of it, and being chairman of its committee, while the assistant minister (the Rev. E. S. Hicks) is virtually a curate-in-charge. The congregation and Sunday-school have both made steady progress, the subscribing membership numbering about 120, the present average attendance at the school being over 160, and at the Sunday evening services over eighty adults.

Bolton: Unity Church.—A successful two days' Christmas Fair and Sale of Work was opened at Unity Church on New Year's Day by Mrs. Crompton, of Rivington, the object being the liquidation of a debt of £350 on the new class-rooms and extensions carried out at the schools. The Rev. Wilfred Harris presided, and in opening the proceedings paid a tribute to the memory of the late Miss Curtis and Mr. Frank Taylor, to whom the church was very deeply indebted. Mr. Taylor's legacy of £1,000 had been a great encouragement to them. On the second day the fair was opened by Mr. Robert Lawson, an old member of the congregation, and the receipts, including donations, amounted to £318, a decrease of £12 on last year's sale. At a well-attended and representative meeting of the members of the congregation, it was unanimously resolved to place a memorial window in the church to the memory of Mr. Frank Taylor, J.P., for his beneficence and good services to the cause of Unity Church and schools.

Chowbent.—The children's party and the carol service in the school, in aid of the Children's Homes, resulted in £13 10s., and this sum has been shared out as follows:—£4 10s. to Winifred House, London; and £9 to the Twentieth Century Bazaar Fund, for the Blackpool and Great Hucklow Homes, Manchester District.

Edinburgh.—On the first Sunday of the year the pulpit of St. Mark's Chapel was occupied by Miss G. von Petzold, M.A., who preached an impressive sermon on the words of Paul, "To me to live is Christ" (Phil. i. 21). This accomplished young lady is a graduate of Edinburgh, and is at present a second year student in Manchester College, Oxford. A German by birth, she speaks with a slight foreign accent, which, however, only adds a charm to her otherwise perfect English. As a student in Edinburgh Miss von Petzold won golden opinions, and the service was attended by many of her personal friends as well as others interested in hearing a lady preacher.

Elland.—The church at Elland, composed almost entirely of working people, has for about twelve months been without a minister, and the services have been conducted regularly by members of the Yorkshire Lay-Preachers' Union and an occasional minister. The members of the church are an enthusiastic band of workers, and their efforts have been very successful both as regards Sunday-school and other organisations. In order to defray the cost of alterations to the organ and other improvements, a Sale of Work took place in the schoolroom on Christmas Day and Boxing Day. The openers were Mr. Basil Lupton, of Leeds, and Mr. W. K. Briggs, of Battyeford, near Halifax, both of whom gave encouraging addresses. The result of the sale was very satisfactory.

Evesham.—On the first Sunday in the year the Mayor (Councillor Hughes) attended morning service at the Oat-street Unitarian Chapel, accompanied by members of the Corporation, borough magistrates, borough officials, mace-bearers, the police, and the volunteer fire brigade.

Leeds: Mill-hill.—On the last Sunday of the Old Year, the 230th anniversary of Mill-hill Chapel was celebrated by special services, when the collection towards the chapel funds amounted to £37 4s. 7d. On this the chapel *Record* for January has the following note:—"A report of the morning sermon in the *Yorkshire Post* states that Mill-hill was a Presbyterian or Congregational church down to Dr. Priestley's time. It would require a long explanation to set this right, but for the present it must suffice that Mill-hill always was and is congregational in government, though it never had any connection with the Congregational body. The founders were Presbyterian in doctrine, and the change began long before Dr. Priestley's time. He was the first Unitarian minister, but the congregation must have been well disposed beforehand or would certainly not have accepted him. We greatly need a history of the chapel, which would be full of interest and instruction. I hope this will be undertaken before long, but it will require more time for research than I can at present afford."

Liverpool: Hope-street.—It was announced in last week's *Christian World* that the Rev. R. A. Armstrong had resigned the pulpit of Hope-street Church, which he has occupied since 1884, and the statement was repeated in the *Daily News*. We are happy to be able to make a different announcement. Mr. Armstrong has indeed been forbidden by his medical adviser to attempt any longer the full duties of his ministry, and therefore placed his resignation in the hands of the congregation; but with the warmest expressions of attachment they have agreed to an arrangement by which Mr. Armstrong will continue as senior minister of the church, sharing the work with a second minister.

London: Bermondsey.—The Rev. Eustace Thompson begs to acknowledge, with thanks, the following donations for the Sunday-school, &c.:—Miss T. (Croydon), 5s.; C. K., £1; H. A. J., 5s.; J. H., £1 1s.; C. L., £1; Miss P., 10s.

London: Deptford.—The Rev. A. J. Marchant gratefully acknowledges a contribution for his Poor's Purse from E. D. S., Scarborough. Other contributions have been acknowledged privately.

London: George's-row.—The Rev. F. Summers thanks friends who have sent for the poor of the Mission either gifts or money. About 120 poor families were helped with Christmas fare. Collections have also been made at the Mission for the funds of the Domestic Mission Society (£1 18s. 6d.), for Winifred House (3s. 6d.), and for the Bedfield Mission (6s. 6d.), the two latter from Sunday-school classes. A special dramatic entertainment, arranged by Mr. Arthur E. Summers, realised upwards of £5 towards the Christmas Dinner Fund. With monthly collections in the Sunday-school for the past year, an excellent lectern for the chapel has been purchased and presented. Christmas morning and watch-night services have been held. In connection with the Sunday-school Sharing-out Clubs—after all repayments for sickness—the sum of £14 3s. 4d. has been distributed. The Sunday-school and congregational parties have been held, at both of which the children's cantata, entitled "The Fairy Chain," excellently taught by Miss Amy Withall, B.A., was given and much admired. A tea and entertainment to 200 waifs and strays, selected by the Rev. F. Summers, has been given by the lady clerks in Sir Thomas Lipton's office. A special Sunday afternoon children's service was held on Sunday afternoon last, when the new lectern was first used, the lessons from which being read by Mr. E. Carlier. On Monday last the teachers' and elder scholars' soirée was held, and, as usual, was much enjoyed. Mrs. Summers was presented with elaborate fish servers in morocco case, which she suitably acknowledged.

London: Islington (Resignation).—Dr. G. Dawes Hicks has tendered his resignation of the ministry of Unity Church. Henceforward he will devote himself entirely to philosophical work.

London: Stepney.—Last Sunday afternoon the Monthly Postal Mission Conference was held at College Chapel, when the Rev. J. H. Wicksteed gave an address on "The Fatherhood of God as conceived by Jesus." An interesting discussion followed. In the evening Mr. Wicksteed preached the first of a series of Forward Movement sermons, his subject being, "Was Jesus God?"

Manchester: Bradford.—The usual parties in connection with Mill-street Church have taken place during the Christmas and New Year's Holidays, and have all been very successful, but during the festivities the congregation have had to mourn the loss through death of two members who had been connected with the church from its commencement, and had been loyally devoted to its work.

Pontypridd.—On the last Sunday in the Old Year and the first Sunday in the New, Mr. John Evans, B.A., of the Home Missionary College, Manchester, conducted the services at the Vestry Hall, and preached able and appropriate sermons, which were much appreciated. The services were well attended. On Thursday, New Year's Day, a social tea and entertainment was held at the Lesser Town Hall, when the children, congregation, and friends mustered in force, and a very enjoyable evening was spent.

Rawtenstall.—On Christmas Day the annual tea and entertainment proved a very great success; the schoolroom was crowded, and many were dis-

appointed in failing to find admittance. On Sunday evening, Jan. 4, a most interesting service was held in the church, the occasion being the welcome and dedication of new members. Two months ago a Young People's Guild was formed in connection with the church and school, and meetings were held every week for the consideration of religious subjects. The outcome was that all the young people who were not already enrolled as church members, and several young people from the adult classes, expressed a desire to become members of the church, and last Sunday evening the minister, the Rev. Jenkyn Thomas, had the happiness of welcoming into Christian fellowship forty-five persons. Mr. Holden, Chairman of the Church Committee, and one of the oldest members of the church, also spoke very appropriately. Each member received a card of membership bearing a suitable inscription.

Rotherham.—The choir of the Church of Our Father and friends were entertained at supper in the schoolroom on Jan. 1, through the kindness of Mr. W. Crooks and the Church Committee. During the evening the Rev. W. Stephens announced that the conditions of the offer to subscribe £25 by Mr. W. G. Gummer if another £25 were subscribed before the new year had been more than fulfilled. There only remains a debt now of about £30 to pay for the alterations to the schoolroom, the total cost being about £230. Mr. and Mrs. Norris, of Upper Chapel, Sheffield, kindly promised to give a musical and theatrical entertainment to further reduce the debt. The company were greatly cheered by a short address from Mr. Sydney Napper, of the Stoke Newington congregation. The rest of the evening was spent in music and games.

Saffron Walden.—Last Sunday evening, by arrangement, the Excelsior Band attended the services at the General Baptist Chapel, and led the whole of the psalmody, under the very able leadership of Mr. E. Pitston. The building was crowded, numbers being unable to enter. Time, tune, and compass were excellent. The Rev. J. A. Brinkworth gave an address on "Music—Song—Praise," which he was requested to print, by the band and by the audience. The expressed desire of all was to have such a service as this rendered from time to time. It recalled the memory of those held a quarter of a century ago: and the efficiency of the old band was once more demonstrated in this service.

Stannington.—The teachers' festival was held as usual on New Year's Eve, when over 200 partook of tea. The evening was spent (after a suitable address by the minister) in social converse, interspersed with readings and singing.

Wolverhampton.—On New Year's Day the usual tea-party was held in the schoolroom of All Souls' Church. During December several successful entertainments were given, and further lectures and socials are being arranged for the second half of the winter season. The Rev. J. Bellamy Higham, B.A., is becoming well known in the town by lecturing and speaking on public platforms.

ABERYSTWYTH

(*"The Biarritz of Wales"*)

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

BIRTHS.

DAVIES—On the 3rd Jan., at Clonaver, Strandtown, Belfast, Ellen Mary, wife of Rev. W. Jenkin Davies, of a son, prematurely. Infant died 12 hours after birth.

MARRIAGES.

EVERSHED—BEVAN—On the 7th Jan., 1903, at the Prince's street Congregational Chapel, Gravesend, John James Evershed, younger son of the late William Evershed, of Tedfold, Billingshurst, Sussex, to Dorothy Millicent Bevan, eldest daughter of Matthew Bevan, of Bromley, Kent.

DEATHS.

MCKENZIE—On the 5th Jan., of bronchitis, at 20, Mount Pleasant-road, Lewisham, Captain Joseph McKenzie, late of Plymouth, in his 78th year.

OGDEN—On the 4th Jan., at Lance-lane, Wavertree, Liverpool, Emma, wife of the late Samuel Ogden, J.P., formerly of Oldham, aged 79 years.

OUR CALENDAR.

SUNDAY, January 11.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. M. LLOYD THOMAS, of Nottingham.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A., "Dr. Martineau on the Future of our Churches."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. J. H. WICKSTEED, M.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. SALT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. W. J. JUPP, and 6.30 P.M., Miss G. VON PETZOLD, M.A., of Manchester College.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Sir Oliver Lodge on 'The Reconciliation between Religion and Science.'"

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Rev. E. E. JENKINS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Jan. 11th, at 11.15 A.M., JOHN M. ROBERTSON, "The Sacrificed Saviour God."

Terms for Advertisements.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, *3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week. The scale of charges is as follows:—*

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A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

UNTIL the beginning of this month there was just the possibility that the prosecution against Mr. Gottfried Schwarz, of Heidelberg, might fall through. In such a case it is the practice for the Public Prosecutor to hold a preliminary investigation to see if the indictment is technically sound; and the accused is permitted to put in justificatory pleas. In the present instance the Public Prosecutor in his report acknowledges the obvious good faith and seriousness of the incriminated writings; quotes precedents to show that nevertheless they may be in fault at law, and decides that certain passages may be regarded reasonably as falling within the meaning of "insult" in section 166 of the Baden Penal Code. He accordingly cites Mr. Schwarz to appear at the next sitting of the Schwurgericht, which, as we have already stated, will be held this month at Mannheim.

— —

IN the meantime our readers will be interested to learn that the Defence Fund has now reached £20, and that its institution has been of material service to Mr. Schwarz in making the most satisfactory arrangements to meet the charge. A Heidelberg advocate, Dr. Müller, was employed to revise the memorial to the Public Prosecutor, and Julius Fischer, of Karlsruhe, son of Kuno Fischer, the celebrated Heidelberg philosopher, drew up a plea of justification. For the actual trial the services of Dr. Frantz, of Mannheim, have been secured, and it is possible that Julius Fischer may appear with him. The costs of the case will largely depend upon the verdict, but it will be seen that there are many other charges to be met in addition to the lawyers' fees in the main trial, and the promoters of the appeal will still welcome contributions.

WE noticed at the time the announced purchase of the Aquarium at Westminster by the Wesleyans. That rather notorious and never very profitable place of amusement has now finally closed its doors, and its transformation into a Wesleyan Church House will begin. The venture is a bold one, not only as regards the capital to be sunk in a site and buildings so valuable, but also in the light of publicity which will beat upon the new centre of religious activity. We shall unfeignedly rejoice if with this new departure a new access of religious vigour is manifested by the Wesleyans. Of course, we do not see eye to eye with them, but in all that makes for the uplifting of mankind we trust we all feel heart to heart.

THE new Archbishop of Canterbury has been described in certain quarters as a "predestinate archbishop," and *The Guardian*, while deprecating exaggerations of the kind, admits that the appointment of the Bishop of Winchester to the primacy was a foregone conclusion. It aptly describes the appointment as one which "has been received, if not with enthusiasm, at least with widespread satisfaction," and suggests that there was only one possible competitor. The same journal exonerates Dr. Davidson from the charge of being only a "pass" graduate —he really took "honours"—though it is admitted that he has no claims to be either a great scholar or a great theologian. He is, however, recognised as a man of much tact and sagacity, tolerant and fair-minded, and well thought of by his brethren on the episcopal bench. He is regarded as moderate in regard to ritualism, and though it is on record that his interference with a case of what he thought "illegal" practices led to Father Dolling's withdrawal from the diocese of Winchester, the High Church party appear rather hopeful as to his influence than otherwise. He has a great opportunity, and all good men will wish him well in it.

PROFESSOR HARNACK'S lectures on the real essence of the Christian religion would appear to have emboldened a good many earnest people to face the worst that modern rationalist science and criticism can advance against the traditional outworks of Christian theology. If it be true, as he maintains, that discipleship to Christ may be real and effective without, or in spite of, adherence to these traditions, it is no longer advisable to shrink from hearing all that can be said by competent teachers about them. Such, at least, seems to be the conclusion arrived at by the German Emperor, who has just attended, in a numerous and distinguished company, a lecture delivered by Professor Friedrich Delitzsch, the Assyriologist, on "Babylon and the Bible." Time was when, with characteristic thoroughness, the Emperor set his face against the disturbers of the *status quo* in Protestant theology; but now even the Empress, who has been credited with much zeal for orthodoxy, has, side by side with her husband, listened to statements and arguments based upon them, which would have made the goodly array of old German divines cry out with alarm for the faith.

PROFESSOR DELITZSCH (who, of course, is not Franz Delitzsch, the commentator) summed up the results of modern study on the Old Testament, which, in fact, simply represents—not a personal revelation from God—but the remnants of Jewish literature. He entered into a comparison between the Mosaic Thorah and the religious and ethical codes of Babylon, in many cases to the advantage of the latter, although these were in point of date considerably older than the Jewish legislation. He traced conceptions of the deity, which had been regarded as specially Jewish, to Babylonian origins, and, of course, pointed to the non-Jewish origin of the Sabbath. In respect to certain ethical problems, notably those affecting women, he declared the Babylonian ideals to be superior. Finally, as bearing on New Testament questions, he emphasised the importance attached by the Babylonians, in common with the Jews, to trinal combinations, and to the belief in a resurrection. He declared for that religion which is ultimately based on inward experience, and which does not rest on doubtful history or external authority. The lecture is described as having profoundly disturbed Germans in the capital—there are, however, a good many both there and in remote Universities and more ordinary circles of culture to whom there is not much here that is new. The really new thing is that an Emperor and his Court dare listen to it.

WE noted last week a New Year's sermon by the Rev. Charles Hargrove, published in the *Mill Hill Pulpit*, on "Will Power, the greatest of all our needs," and immediately received the New Year's number of the Rev. R. A. Armstrong's *Sermons for the Day*, which makes a similar timely appeal. "O well for him whose will is strong" is the line which Mr. Armstrong has taken for the title of his sermon, which contrasts the rival philosophies, which are divided on the question of the reality and potency of freedom in the human will, and the consequent urgency of moral obligation. Having described that view of life which

regards the idea of free will in man as a delusion, Mr. Armstrong offers the following statement of the opposite view:—

Over against this philosophy which looks on human conduct as determined by all kinds of forces beyond the man's own control, holds the power of a man over his will to be a fiction and delusion, and would have us cease to sound any call to battle and merely bid men hearken for the most winning music as they drift down the orbit of the years, there has ever stood, and stands to-day, another philosophy, often decried, often put aside as foolishness, yet ever and again rising up with new strength in prophetic souls who feel the awe of the Eternal, which makes the Individual Will the very centre and core of human life, and the court of conscience the holy of holies of the everlasting God. To this philosophy, indeed, the mystery of the power of the will is not done away. It can give no account how, in a world bound and chained under the sway of natural laws, a human being can say "I will," or I will not," and straightway carry through his will with effective power. But it knows that, mystery though it be, that is the very central fact of human life and of the constitution of man. It knows that in human affairs the action of human wills is the very crux and pivot on which the future hangs. It knows that, mystery though it be, our life consists in self-determination; it knows that, haunting him from the presence chamber of the Eternal, an awful obligation rests, binding and unescapable, on each man born into the world.

Turning from speculation to actual life, Mr. Armstrong notes how the reality of will-power and self-direction, above all in men of commanding personality who have been the makers of history, is evident and universally taken for granted, and he concludes with this forcible appeal:—

And so, for my part, this New Year's Sunday, I exhort you to make strong the Will, which is the effective, creative element in our being. Guide it by earnest Thought; inspire by fervent Feeling; but have no part or lot with that seductive philosophy which would have you hold that Thought and Feeling are all in all, and that that secred and mysterious potency which we call Will-power is nought—a figment, a delusion.

There may, indeed, be in store for us, far on in the development of the soul, some spiritual state in which the soul will without effort turn to good as the needle to the pole; but be very sure that that will never come about till, by long discipline of self-control, the will has become the obedient servant to the conscience, which is the Word of God. Do not dream that you have already attained the state in which you can trust to instinct, and preference, and inclination to keep you right with the stern and solemn law of righteousness. There is temptation to be faced and fought; there are evil solicitations to be trampled under foot; there are sloths and lethargies to be shaken off; there are prayers to be sobbed out to God. Suspect yourself when you cease to be haunted by a voice of imperious command, giving you no long ease, to rise to a higher calling. In small things and in great be a faithful taskmaster to your soul. In home, in business, in your circle of acquaintances, in your city, in your country, recognise yourself as lying under solemn obligations which only a will strong and strenuous can faithfully discharge. Let the young men, this New Year, take to themselves as motto for the year those same noble Emersonian lines:—

So near is grandeur to our dust,
So nigh is God to man;
When duty whispers low, "*Thou must*,"
The youth replies, "I CAN."

CENTRAL POSTAL MISSION.

May I be allowed a little space in your columns to put before your readers some of the plans and needs of the Central Postal Mission?

The New Year naturally brings fresh claims and fresh hopes. First, may I remind all London friends of the second public religious conference and soirée to be held under the auspices of the Central Postal Mission at Essex Hall next Wednesday evening, when, after an hour's social chat and tea, the Rev. W. Copeland Bowie will take the chair, and a short paper will be read by the Rev. G. Critchley on the "Miraculous Element in the Four Gospels"? All who know Mr. Bowie and Mr. Critchley may be assured of a good meeting. We were pleased to see so many Postal Mission correspondents at the December soirée and conference, and hope they will come again, when more time will be allowed for the discussion of the paper. We hope also that ministers and other friends will come and help to make the evening bright and interesting.

The next point I want to touch on is the Suffolk Village Mission carried on by the Central Postal Mission. With the resignation of the Rev. A. Amey a new chapter begins; Mr. R. Newell, of Preston, is about to take charge of it, and we ask for staunch support from old friends, and for fresh support from new. Mr. R. Newell is prepared to put his whole strength into the work, and has much experience of village life and needs, and is coming forward in a spirit of faith and devotion.

No one can look on the evils of town life and the conditions of country life, the wonderful possibilities contained in it—and yet how dull and vacant, how narrow and hampered village life often actually is—without seeing the vast possibilities of usefulness that open out to educated men and women who will help to spread education, healthy amusements, useful and artistic occupations in these lonely places—make the desert blossom as the rose, and, above all, kindle the Christ-like spirit, the spirit of self-sacrifice, of love of duty and goodness, which would transfigure the life of the very humblest toiler. Surely this is a work for Unitarians to take up; and it is by the multiplication of small efforts, by getting a cottage room here, a village hall there, an iron chapel in another place, that a network will be formed which in good time will expand into something large and effective. Meantime we ask for immediate help for the known needs of our Suffolk Village Mission. At this moment our new missionary needs a small portable lantern for illustrating lectures and services, a bicycle to visit distant members of his flock, books and periodicals for men's reading-room and lending library. And there is urgent need of increased funds to maintain the work now going on. Our treasurer, Lady Wilson, 86, Church-road, Richmond, Surrey, will be glad to receive new and increased subscriptions as early in the year as possible.

I desire also to take this opportunity of thanking, on behalf of my committee, the many friends who kindly send copies of The Inquirer to Postal Mission correspondents. We repeatedly receive warm letters of thanks from those who are thus granted the privilege of reading the paper. There is just now a great demand from educated Indians who especially appreciate the newspaper; and we should be glad if more copies could be sent to them.

The call for Postal Mission work is greater than ever, not only from all parts of Great Britain, but from Africa, India, Canada is there a steady flow of letters asking for enlightenment about Unitarian principles; the responsibility which lies on Postal Mission workers is great, and we would ask near and distant friends to help us in this New Year—to help with sympathy and with money and by joining us in spreading our pure, free faith.

Florence Hill,
Hon. Sec., Central Postal Mission.

AUCKLAND, NEW ZEALAND.

The church here celebrated the first anniversary of the dedication of the first Unitarian place of worship in the colony with a bazaar on Dec. 4, 5 and 6—the first Unitarian bazaar in New Zealand. We feel that we are making history.

After every effort possible among ourselves, with the generous assistance received from home, there still remained an outstanding debt of £250. The bazaar will clear off one-half of this, and by the end of the present financial year, with the help of incoming donations, it is hoped that little more than £50 will be required to make us free of mortgage charges.

Nor is the money success all. The friendliness shown by outsiders has been extremely gratifying, and the assistance rendered by scattered members of our own household of faith up and down the North Island shows the keen interest with which our attempt in Auckland is being watched. Above and beyond every other advantage are the closer bonds of union into which the congregation itself has been drawn by this united pull, and the fresh spirit of cheerful hope which success has given to our outlook on the opening of our fourth year. It has been a revelation of what the Unitarians of Auckland can do when they try.

Our subscribers continue to increase. Our attendances vary between 150 and 200. Subsidiary organisations are taking root round the mother organisation, and the whole spirit of Church life is remarkably vigorous and healthy for a community so young and so isolated.

We feel that this is a record of three years' work of which we may justifiably be proud. Moreover, it ought to open the eyes of Unitarians in England to the opportunities afforded by the colonies, and the duties that colonisation entail. It ought to rivet their attention. Their mission is world-wide. If they would forget for a while some of their home problems in a great pitiful care for far-away seekers after truth, losing themselves in their greater mission they might find themselves stronger in their home work. They have only to follow up with energy the emigrants that are carrying the seeds of the Unitarian faith into distant lands, and greater conquests await them than they can realise. Oh for a Unitarian St. Paul! Oh for a new apostolic succession! Oh that the Unitarians of England might hear the cry of the Macedonians, "Come over and help us!"

William Jellie.

Auckland, New Zealand, Dec. 12.

"PLATO AND THE PORCH."

PROFESSOR HARNACK, in his lectures on "The Essence of Christianity," says that it is absolutely impossible to maintain that Jesus was ever in touch with the thoughts of "Plato and the Porch." However that may be, we ourselves are undeniably indebted "to Plato and the Porch" to an extent which, perhaps, we seldom realise. Plato is commonly regarded as the subject of the study of a special few, and the Stoics are looked upon as a sect which has long since had its day; but, as a matter of fact, their influence is still living and powerful. To say that "Plato and the Porch" still afford us a considerable part of our intellectual, moral and religious inspiration may to many seem surprising, but it appears to me to be quite reasonable, and in the following lines I have gathered together some witnesses to the truth of the assertion.

We have not summed up the influence of Plato on English minds when we have named Philo and the Fourth Gospel, the Neo-Platonists of the third century, the Cambridge Platonists, and the late Mr. Walter Pater; we have scarcely touched the fringe of the subject. All who make any pretension to a classical education must have read something of Plato, while multitudes who know no Greek have read translations of his more popular dialogues, some of which can be had for a few pence, though the majority of Englishmen have only been brought into contact with the thoughts of Plato indirectly, and without any conception from whence they came.

Emerson, who himself was steeped in Plato, gives but an imperfect idea of his all-pervading influence,—

> How many great men Nature is incessantly sending up out of night to be *his men*. Platonists! the Alexandrians, a constellation of genius; the Elizabethans not less; Sir Thomas More, Henry More, John Hales, John Smith, Lord Bacon, Jeremy Taylor, Ralph Cudworth, Sydenham, Thomas Taylor.

Milton says of himself,—

> Thus from the laureat fraternity of poets, riper years and the ceaseless round of study led me to the shady spaces of philosophy, but chiefly to the divine volumes of Plato and his equal Xenophon.

And these philosophers, he declared, led him to the love of knowledge and virtue.

Henry Rogers, in his life of John Howe, the prince of dissenters, quotes J. M. Mackenzie as saying of him,—

> He (Howe) was one of the many writers of his day who had studied Plato and the Alexandrian School with, perhaps, too fond a partiality; but very many of his most beautiful illustrations are either drawn direct from these writers or strongly tinctured by their phraseology.

It is a far cry from Howe to Martineau, but the latter says in one of his letters written while staying at Berlin:—

> I finished the "Republic" some time ago, and closed it with the melancholy feeling of a long leave-taking from the greatest and most delightful of all one's masters in philosophy.

Theodore Parker speaks of his acquaintance with Plato in terms which show how fully he succumbed to the magic influence of the Greek:—

> I am reading the "Phædrus." It was the first of Plato's *own* I ever read. Several years since, strolling about the library, I took down the volume which contained the "Phædrus." I read it in a night. I was appalled by the grandeur of the thought, by the beauty of the style. The noon of night passed before I could lay it down, and then sleep came not, for the procession of the gods, and the ideal flight of the soul, upborne on celestial wings not yet defiled by earthly stain, gazing upon the lofty countenance of truth—all this floated in my mind and kept off the drowsy god. I shall never forget that event in my life.

One comes across the thoughts of Plato in the writings of such different men as John Wesley and John Ruskin. Harnack begins his lectures on the "Essence of Christianity" with the remark, "The great English philosopher John Stuart Mill has somewhere observed that mankind cannot too often be reminded that there was once a man of the name of Socrates." And nearly thirty years ago I heard Dean Stanley lecture on Socrates to the working men of Southwark. Thus thousands and thousands of English people who perhaps have not read so much as the "Apology" or the "Phædo," even in a translation, have unknowingly been brought under the influence of Plato through the greatest English writers and preachers.

But combined with the influence of Plato is the influence, less direct, perhaps, but scarcely, if at all, less powerful, of the Stoics, through Plutarch, Cicero, Seneca, Epictetus, Marcus Aurelius, and Boethius. King Alfred translated the "Consolations of Philosophy" of Boethius with no little profit to himself and his people.

Dean Church says that Epictetus influenced deeply, both in form and substance, the speculations of Butler.

> "We do not know much of Butler's reading, he quotes as far as we remember Arrian's 'Epictetus' only once; but he must have been familiar with the 'Discourses,' and must have made them, to a great degree, his own thoughts."

Only about a year ago Robert Collyer preached one of his inimitable sermons on his own birthday, which was confessedly inspired by Cicero, "On Old Age."

Our literature is so saturated with the ideas of Plato and the Stoics, that it is now almost impossible to open any serious modern book, or even review, without finding some reference to them, some recognition of their living power. This is no exaggeration. Here is an illustration. Recently I received in the same parcel three current reviews, *The Quarterly Review*, *The Journal of Theological Studies*, and the *Hibbert Journal* (all issued in October). In each of these I met with one or other of the subjects of this article. In the *Westminster Review* for the same month there was also a whole paper upon a theme from Plato. There was not much in the *Quarterly*, but in an article on "Giordano Bruno in England" there was the inevitable reference to the influence of Plato on Bruno and the Elizabethan writers.

In the *Journal of Theological Studies*, Mr. C. C. J. Webb reviews at length Professor James's "Varieties of Religious Experience." In the course of his article he quotes James as saying of Marcus Aurelius:—

> There is a frosty chill about his words which you rarely find in a Jewish and never in a Christian piece of religious writing.

But Mr. Webb adds this criticism:—

> This is, indeed, to be taken with the qualification that during the history of Christendom there have been times at which the influence of Stoicism on Christian minds has been so great that religious writing has passed as Christian which was far more Stoical than Christian in its tone. Hence, the long ascendancy of the Stoic Seneca and the "Consolatio Philosophiæ" of Boethius (which is Stoical in moral tone, though not in its philosophical tenets) over Christian minds, which even believed it to be Christian. Shakespeare, who understood everything else, did not understand the Christian as distinguished from the Stoical spirit; the consolations which the disguised Duke administers to Claudio in prison in *Measure for Measure*, though neither consoler nor consoled question their Christian character, are, indeed, nothing less than Christian; they are purely Senecan. Even a professedly devotional writer like Jeremy Taylor often reminds us in his topics rather of the Stoic than of the Christian *contemptus mundi*.

Passing to the *Hibbert Journal* we find in Dr. Stopford Brooke's article on Matthew Arnold no less than five pages almost entirely devoted to a consideration of Stoicism. To one side of Stoicism Dr. Brooke does ample justice, though he recognises and perhaps exaggerates what he holds to be its deficiencies. But the spirit of Stoicism lived in Arnold as it has done and does still in some of the noblest men.

> The Stoic demand for obedience to the eternal laws of right was always with him. It often fills his poems with austere beauty. It keeps much of its dignity, even in poems where he winds round and round himself like a serpent round the witch it loves. So far he was pure Stoic.

And even that is not all—for in the same *Hibbert Journal* we find Dr. Percy Gardner saying,—

> Our theology must be prepared to advance and to aspire until it conforms to what is loftiest and most severe in the suggestions of modern science as well as the highest results of the ideal philosophy which Plato founded and the passionate aspirations of the Hebrew Psalmists and other great religious poets of the past.

It was the fashion, not so long ago, to say that we were indebted to the Greeks for almost everything, except religion; but much of our religion also, I venture to say, comes from them, and we have more in common with them than with any other people. The late Mr. J. R. Green (the historian) confessed that he felt nearer to the age of Pericles than to that of Dunstan. The reason is that we have inherited a large part of our religion from the Greeks; this is admitted by Catholics (who do not call it religion), if it is ignored or denied by Evangelicals and insufficiently appreciated by liberal Christians. Mr. W. S. Lilly states the Catholic view thus,—

> The ethical precepts of Christianity are independent of its mysteries. As a matter of fact they have been largely derived from non-Christian sources. Jesus Christ left no code of ethics. . . . And when, in the expanding Christian Society, the need arose for a scientific synthesis, recourse was had to the great philosophers of Greece; to Aristotle and Plato; to the Stoics and the Epicureans. It is to the inexhaustible fountain of wisdom opened by Hellenic thought, that we owe the clearness, the precision, the wealth of psychological analysis which characterise the ethical teaching of the great medieval schoolmen and their modern continuators.

It would be comparatively easy to add other testimonies to the abiding influence

of Plato and the Stoics which go to prove that even those who have not themselves been to the fountain have at least drunk of the stream; but it is necessary to bring these random notes to an end, for the subject broadens as I proceed, and I cannot do better than give as a final example a passage from Martineau's essay, "A Plea for Biblical Studies and Something More," quoted by Dr. Drummond in the "Life and Letters":—

"I well remember (perhaps it is only a personal confession which I make) the half guilty feeling, with which in young and fervent days, I found myself surprised into passionate admiration of the story of Socrates, and taken captive by words that seemed to me of unspeakable religious depth in Plato, or even in Cicero or Seneca. I accused myself of an unchristian perversity — a want of Evangelical simplicity and humbleness—because often Greek and Roman history stirred the tides within me more than the image of Galilean Apostles; because the struggle for Hellenic freedom appeared more sacred than the conquest of idolatrous Canaan, and Leonidas nobler than Gideon; because, read what I might in favour of a general resurrection in the body, the "Phædon" tempted me to hope rather for the immortality of the soul."

During the early Christian centuries in many cases something like an adequate recognition existed of the splendid contributions made to both religion and ethics by the teachers of the ancient world before Christ; but, generally speaking, since the Reformation and amongst the Evangelicals more particularly they have not received anything like their due. Now that we are freeing ourselves from the contracted ideas of an uncultured Protestantism, and are evolving a Christianity, which, to use Theodore Parker's description, is neither Catholic nor Protestant, we find to our delight how much we have in common with Plato and the Stoics, perhaps, indeed, because they have been our unacknowledged teachers all the time.

WALTER LLOYD.

AT HAND.

THE reign of God! His light and love and joy,
In glad consent I take His guiding hand,
In the bright sunshine where I live and move,
This quickening impulse is His kind command.

In Him I am. In Him I move and live;
He lives and moves and loves and is in me:
Direct my thoughts, dear Father, let me give
My heart, my voice, my strength, my all, to Thee.

Yes, when I choose, I hear my Father's voice,
His word my conscience, and His joys my joys!
Among the children of the King I stand;
My God is here. His kingdom is at hand!

EDWARD E. HALE.

EVERY duty which is bidden to wait returns with seven fresh duties at its back.—*Charles Kingsley.*

LITERATURE.

HUMAN SIN AND DIVINE EVOLUTION.*

THE worst part of this book is its title, and we venture, at the head of this review, to suggest a happier one. The author's own title, as given below, labours to describe the book's contents, and does, in part, succeed therein. But it is not attractive; and this excellent little treatise, like some delightful children we have all known, suffers from being unhappily christened. A kindlier name would win for it more readers, and it deserves many.

When one who has read little or nothing for many years on the subject herein discussed lights on a volume so clearly and thoughtfully written as this, he is surprised to find how much that is of vital interest remains to be said on a theme so old and worn. The writer's purpose is to show that the doctrine of the creeds concerning "Original Sin" must be reconsidered, and, indeed, surrendered, and that this may be done without offence to "Holy Scripture" and without injury to the "Christian doctrines of Grace and Redemption." The first part of this purpose is successfully achieved; the second part, though bravely attempted, leaves us unconvinced. The book, indeed, is one that should raise in the minds of those hitherto content with the generally accepted doctrine of human sin and divine deliverance many noble doubts, and it opens the way—though apparently its author does not see this—into that large freedom of faith where theories that so often "bind the wise" no more obtain.

Mr. Tennant admits that, almost without exception, "the starting-point of Christian theology" has hitherto been "the doctrine of hereditary guilt and sin, through the fall of Adam." He proceeds to show that this doctrine can no longer be defended. His criticism of the arguments of its numerous expounders and apologists, from Augustine to Schleiermacher and Ritschl, is singularly effective and just. The explanations, both of ecclesiastical dogmatists and of speculative philosophers are shown to be alike untenable; they are all hopelessly irrational or painfully immoral. He then proceeds to give us, in the third and fourth chapters, his own theory of the "Origin and Propagation of Sin." He does not claim for this theory that it is entirely new; and, indeed, his quotations from Professor Pfleiderer and Archdeacon Wilson contain the essential truth of all that is here set forth. But the writer's statement and solution of the problem, from his own point of view, may claim, if not originality, yet great clearness and conciseness of thought, as well as aptness and felicity of illustration.

The problem, hitherto so unyielding to all attempts at solution, arises, we are told, from "the difficulty of reconciling the two propositions that, on the one hand, evil is so universal as to suggest a common origin for the sinfulness of the whole race, independently of the self-determination of its individual members; whilst, on the other hand, our sense of guilt demands that each one is 'the Adam of his own soul.'" (P. 79.) Since *every* human being goes wrong, more or less, and "none is good, no, not one," why should *any* human being feel himself guilty because he, like all the rest, goes wrong? Instead of resorting to any of the old theories which vainly attempted to meet the difficulty, Mr. Tennant proposes, and answers in the affirmative, the following questions: "Can we find the ground of the possibility and occasion for sin in our natural constitution regarded as the *perfectly normal result* of a process of development through which the race has passed previously to the acquisition of full moral responsibility; and can we assign the rise of evil itself simply to the difficulty of the task which has to be encountered by every individual person alike, the task of enforcing his inherited organic nature to obey a moral law which he has only gradually been enabled to discern?" (P. 81.) That is to say, let us turn to evolution for help out of our difficulty. The theologian will call in modern science to aid him in the solution of this ancient problem of moral evil. It is then found that the sense of sin in man is but the consciousness of imperfection—an imperfection such as every stage in a process of development necessarily involves. Moral insight or feeling once aroused, moral evil becomes the inevitable accompaniment of that growth in goodness by which he rises from a lower to a higher plane of spiritual life.

In this book, then, the central doctrine of evolution is freely accepted; the idea of a once-perfect moral being is given up, and with it, of course, the notion that one man's sin involved the whole race in guilt; the story of the "Fall" is interpreted as a "fall from *innocence*," which, "in another sense, is a rise to a higher grade of being"; morality is a "social creation"; man's physical nature, "necessarily endowed with instincts, appetites and impulses, contains abundance of raw material for the production of sin, as soon as these native propensities are brought into relation with any restraining or condemning influence." These propensities "belong to man *as God made him*, and are to be controlled in proportion as the moral law becomes the more exacting, because the more elaborately developed." Hence there is "no need to marvel at the universality of sin"; its various forms are the result of the "self-assertion of powerful tendencies, with all their priority in time and fixity in instinct or habit, after the acquisition of a 'higher nature' which demands their subordination to less immediate and tangible ends." "To the evolutionist sin is not an innovation, but is the survival or misuse of habits and tendencies that were incidental to an earlier stage of development, and whose sinfulness lies in their anachronism." (Pp. 92, 3.) So far all is clear. But only one part of the difficulty is thus surmounted; another and greater remains. Evil, or moral imperfection, as a universal experience, is accounted for; but the sense of *guilt*—the remorse or shame in the *individual*, because of his own moral imperfection—what is the meaning of this? If "sin" pertains to the race, and therefore to every member of it, and is an inevitable condition of the struggle between a higher and lower nature, why should anyone feel himself guilty? Why should there be any need of "atonement," or even of "forgiveness," in the theological

* "The Origin and Propagation of Sin." Being the Hulsean Lectures delivered before the University of Cambridge in 1901-2. By R. F. Tennant, M.A., B.Sc. (Cambridge University Press. 1902.)

significance of the term? The chapter in which Mr. Tennant wrestles with this difficulty must be read in order to be fully appreciated. It is deeply interesting, but, to the present writer, entirely unconvincing. The interest lies in the fact that we perceive here a mind of great intelligence and strong integrity wrestling with a problem of profound human experience which, apart from complete freedom from all ecclesiastical restraints, must remain hopelessly entangled and endlessly perplexing. His argument is that of one who, having freed himself from a great fundamental error of theological doctrine, is still hampered by his attachment to the authority of "Holy Scripture" and his desire not to break with the formulated creeds of the Church.

From the point of view of evolution "sin" is found to be imperfect development—the necessarily incomplete triumph of the higher over the lower nature of man.

> Man, as a sentient being, endowed with instincts and impulses, inevitably possesses propensities which belong to him not at all as a fallen and corrupted being, but as a man, and which must of necessity involve him, from the time that his moral life begins, in a lasting series of struggles and efforts, if he is to order himself as a rational being in accordance with the requirements of an ideal, or a moral law." (P. 98.)

Sin thus appears as something at once universal and inevitable to the finite human creature. But Mr. Tennant checks himself here, and falls back on the phrase "universal *possibility* of sin"; the *inevitableness* of it must not be allowed to pass. For such doctrines as the "exceeding sinfulness of sin," the "Perfect Holiness of God," the "sinlessness of Christ" (though he himself said, "Why callest thou me good; none is good save one, that is God"), the need of "Atonement," and the "Redemption by Divine Grace," will, by such admission, be seriously threatened. If sin, that is imperfect development, is *inevitable* in the world, as man finds it, and as God made it, these doctrines, or some of them at least, may begin to seem precarious and no longer essential to man's fuller and higher development. It is found necessary, therefore, at some stage of the evolutionary movement, to separate God from a part of the human world, to give man absolute freedom of choice, and to contend that *some* of the evil things which happen are only "incidental" to the divine plan; and in relation to these man, though still but an imperfectly developed creature, is wholly responsible and absolutely guilty, and in need of that "spiritual Grace" which a properly constituted "plan of salvation" provides. "Responsibility for the *possibility* of moral evil, and for the opportunities for its realisation, lies with God; responsibility for the *actuality* of moral evil lies with man." "In the interests of Christian theodicy it is necessary to insist upon two essential points. One of these is the independence of the finite human will, or, in other words, the adoption of a Monism which includes a Pluralism; and the other is the postulate that much which belongs to the divine world-plan belongs to it only incidentally, as a necessary accompaniment or by-product, without being in itself a divine end at all." (Pp. 119, 124). This view does, undoubtedly explain much, if only we can accept it; and it is a view which is strongly held by such thinkers as Professor Wm. James of Harvard and Professor Howison of California. But to some minds the postulate that requires us to believe that "*necessary* accompaniments of a divine world-plan" belong to it only "incidentally," or, as it were, by the chance-volition of certain finite individuals, is one that can never afford either intellectual repose or moral satisfaction.

Yet, however we may judge of the argument and conclusion of this book, it is impossible not to find in it a "sign of the times." It is a manly effort to deal with a great problem from a philosophical and ethical point of view; and it shows how men within the Church, and still holding by the creeds of a bygone age, are striving to see and to interpret the doctrines of religion in the light of that fuller knowledge and wider intelligence to which the modern world has attained. And we cannot doubt that such thinkers are helping both to destroy and to construct more wisely than they know.

W. J. JUPP.

QUESTIONS FOR REFORMERS*

THIS book is dedicated to the People of New Zealand, but it may be cordially recommended to the study of the People of England. At the present moment the questions with which it deals hardly seem within the range of practical politics, but many earnest hearts will feel that these are political questions which ought to be practical, which are ripe for discussion as matter of vital interest to the community at large, questions on which information ought to be diligently collected, and on which the thoughts of our wisest statesmen ought to be exercised.

Mr. Flürscheim is a disciple of Henry George, but a disciple who wishes to avoid the two great mistakes made by his master. Politics and Economics are alike deeply indebted to "Progress and Poverty." The book showed that Progress on present lines will never abolish Poverty, and that it throws enormous obstacles in the way of other agencies, such as Christianity, permanently relieving want. It also proved, beyond every possible doubt, that the difficulty is due to human arrangements which can be modified, not to natural laws which cannot be altered. This it did by calling adequate attention to the overwhelming importance of the monopoly possessed by the owners of a nation's land. But when Henry George maintained that a nation might justly resume possession of its land without paying full compensation to the present land-owners, he switched off the whole motive force for obtaining land nationalisation into the side issue of a policy condemned by the average conscience as unrighteous, and by the plain man as absurd. I have often wondered whether others have had an experience corresponding to my own. Some sixteen years ago I gave an address in favour of land nationalisation to the Southampton Radical Association. In the discussion which followed every speaker made it abundantly evident that the only thing he cared about was to get the land without giving compensation, and that any scheme for effecting the object in the course of years by utilising the superior credit of the State would fail to meet with popular support. I left the meeting with the conviction that nothing would be done in the way of land nationalisation for the next thirty years, a conviction which subsequent events have failed to modify. In the next place, Henry George committed an equally grievous mistake when he substituted his "Single Tax" (levied on land values) for a comprehensive scheme which would make the nation real owner of its land. Mr. Flürscheim sees and avoids both these errors. He makes a most powerful appeal to a young community, such as exists in New Zealand, to take a step which would obviate more misery and secure more happiness for the future inhabitants of the country than any other political measure conceivable. Some of us think it would be most efficacious here. But how many of our M.P.'s or candidates for Parliamentary honours ever study the subject or explain it to the electors?

Nevertheless, our author's most telling illustrations are taken from what we are now doing, and leaving undone, in Ireland. Under the Ashbourne Act, the State is taking possession of large slices of territory. Full compensation is paid to the owners, while the tenants, in return for an annual payment amounting to three-quarters of their old rents, will obtain the freehold of their farms in forty-six years. This operation costs the State nothing. So easy is it to nationalise the land without injuring anyone. But in Ireland we are not nationalising the land—only making a present to the first set of tenants. Thus, one man bought the farm he cultivated for £550 and immediately sold it for £970, a second bought for £538 and was able to sell for £1,280, a third bought for £755 and sold for £1,725. That is to say, three tenants receive a free gift from the credit of the State amounting to £3,975. Meanwhile nothing is being done for the tenants on the other side of the hedge. On the Dillon estate they get every advantage, for the owner is willing to sell. On the neighbouring De Freyne estate the old rents have to be paid and are nothing but annual rents, for the owner is unwilling to sell. This is the way we try to convince Ireland of the advantage she derives from having her legislation done at Westminster. Let it not be supposed for one moment that the advantages of land nationalisation are practically secured by a peasant proprietorship, or will be promoted by free trade in land. The evidence from France adduced in this book is very striking. There are now no more cultivators of the soil who are also the owners of what they till than there were before the French Revolution. Of all landlords the mere capitalist landowner is the worst. He buys for an investment, and recognises none of the ancient duties of his position.

Another subject of great interest treated in this book is the question of money. Here, again, is something which ought to be practical politics. The well-being of millions is concerned, and the matter is one which is distinctly within the sphere of human legislation. The question ought to be discussed at every election and to decide the fate of Ministries. Under present conditions prices are estimated in gold; they represent the

* "Clue to the Economic Labyrinth." By Michael Flürscheim. London: Swan Sonnenschein and Co. 1902.

value of other commodities in relation to gold. But those prices are not determined by a simple ratio between the amount of gold coinage and the amount of other commodities in existence. Two further factors are concerned: (1) The rapidity with which the coins circulate, hoarded coin has no influence on price; and (2) The extent to which goods are purchased on credit. In civilised countries a comparatively small amount of gold serves as the basis of a very much larger amount of credit. Goods are paid for with promises to pay for them in gold, and so long as people are content not to require the fulfilment of these promises all goes well. But when credit is shaken, with or without cause, that is, when a larger demand than usual is made for these promises to be fulfilled, then comes disaster and widespread misery, because the fall in prices, or the rise in the value of gold, may be enormous when gold alone is called upon to take the place which has previously been taken by gold plus credit. Credit, therefore, in its usual form, is by no means an ideal supplement to gold in the determination of prices. Gold plus promises to pay in gold gives us a money which cannot be trusted to possess a stable value. Moreover, it is not satisfactory for industry to be at the mercy of fresh discovery of gold-mines, or of those individuals who happen to secure possession of them, or of "Rings" who manage to make a "corner in gold." At best, gold is a very expensive form of money. Money is required to discharge two functions: to be a medium of exchange, and to be a common measure of value.

A tailor wants a table. Without money, he would not only have to find someone who wants the coat he has made, but he who wants a coat must have a table to sell, and the coat and table must be of the same value, before a fair exchange can be made. With the aid of money the tailor sells his coat to one man, buys his table of another, and adjusts any difference in value between the two articles. But money need not be gold. It may be paper stamped by the State, and made legal tender by Act of Parliament. The one danger which has then to be avoided is the over-issue or under-issue of these notes. The amount of paper money put in circulation must be so regulated that contracts, salaries, &c., shall have a steady value. Those who have to pay ought not to be favoured one year, and those who receive another year.

This function is most imperfectly discharged by gold, and still more imperfectly by gold plus credit; but is it really beyond the power of economic science to suggest a better form of money, less expensive and more stable? By no means. An admirable system has been set forth and supported by Dr. Alfred Russell Wallace, among others, according to which the amount of paper money in circulation would be automatically regulated by the average price of commodities. The amount of money would increase as prices fell and diminish as they rose, and thus prices would be kept at a steady level exactly in the same way as a governor keeps a steady speed on a steam-engine. There may be objections to such a scheme, but it is difficult to believe that they would be insuperable after the scheme itself was thoroughly well understood; and the advantage to the community of its adoption would hardly be less than the advantages of Land Nationalisation, while the good results would be far more quickly felt.

These are the sort of questions which really do concern the welfare of a nation, and which come within the sphere of politics. But it will be a long while before we deal with them practically in this country, however it may be in New Zealand. Our consolation must be that while we make so bad a use as we do of many of the material advantages which, as a nation, we enjoy, it is, perhaps, well that we should leave to a future generation any further advantages of the same kind which might be secured by wise statesmanship.

H. SHAEN SOLLY.

PASCAL.*

WE fear we have been mistaken. It was only on reading the book that we were undeceived. We might fear that we had also been "quite imposed upon," if we were to allow ourselves the use of Dr. Clark's version of the celebrated opening words of Pascal's "Provincials." We do not question Dr. Clark's learning, it is amply guaranteed on the title-page. We lay the blame for both Home and Colonial productions of this kind on the "ordinary reader," "for whom this book is intended." Yet when we think of Principal Tulloch's "Pascal" in the "Foreign Classics" Series, and remember that he was not above using Dr. M'Crie's "spirited" translation of the "Provincials," we almost repent us of this judgment. But it may be doubted whether "ordinary readers" were contemplated in the expression "for English readers." The "ordinary reader" (like "the average man"), who is either an "ideal entity" or a "real non-entity," is responsible for much of the heavy, flabby, slipshod, irresponsible promiscuousness that finds ready shelter under some wide-spreading, high-sounding title of a series. The "ordinary reader" cares little for grammatical correctness, for accuracy of statement, or for precision of language. And he is not generally worried with these things when your "learned doctors" take a siesta under cover of a "World—Something" Series, and are caught more than napping. The best is not good enough for an ordinary reader, and it is rarely supplied. He is not likely to appreciate irony of any kind, least of all Pascal's, which Dr. Clark tells him is sometimes "almost sweet and again bitter." We have heard of delicious irony, but never aught like this. Even the ordinary reader would be tempted to ask, with unconscious irony, what had happened to this much belauded fine thing on its way into English. For the most part it puts in no appearance at all, and when it does it comes in limping and mutilated. The book, of course, is avowedly a compilation. Many people speak for themselves here in all manner of English. Also "in this present volume Pascal chiefly speaks for himself." As some philosopher once remarked about some other alleged "facts," if it were so it would be so. But we are convinced that not even in English would Pascal have so spoken. The whole of the first "Provincial" is given bodily, so that, "in this one case at least, the reader may judge of the great qualities by which the writer is distinguished." The ordinary reader, being so competent a judge of great qualities, may be safely left to his fate. And we need not fear over much for the fate of Pascal. "Generally speaking," said a German sage of the eighteenth century, giving vent to a happy thought, or what he solemnly calls a "vernünftiger Gedank," "we should have no sundials if we had no sun." Following gratefully in the footsteps of so weighty an authority we cannot avoid giving vent to a similar reflection and saying, that generally speaking we should have no bad translations if we had no translations at all. The only comfort, however, which one can derive from such a reflection is in applying it to the forlorn futility of "what might have been." We try to extract a more solid comfort from the conviction that some translations "hadn't ought to be," and we are persuaded that this is one of them. Remarkable liberties have been taken even with the paragraphing. Reckless of grammar, of shades of meaning, of ordinary literary grace (no less than five "so's" being sown in six lines), the first paragraph opens thus:—

Sir, he begins [there are no inverted commas], we were quite imposed upon. It was only yesterday that I was undeceived. Until then I thought that the *subject* of the disputes in the Sorbonne *were* very important and highly momentous for religion. So many meetings of a company so celebrated as the Faculty of Theology of Paris, in which so many things have occurred so extraordinary and unprecedented, make us conceive so high an idea of the proceedings that it is impossible to believe that they did not relate to something quite extraordinary.

A little further on, "se défier du contraire" is translated "to get rid of the contrary opinion," and so turning the sentence into the very opposite of what it says, and reducing the whole to nonsense. The vagaries of a bull in a china shop are innocent compared with the effects of a heavy hand in the following exquisite lace-work of a sentence, in which Pascal puts the finishing touch to his first letter, and in which the opalescent quality of his irony is seen at its richest; the scholastic, philosophic, literal, and common-sense meanings are intermingled, first one and then the other sparkling out and wakening humour till we can almost hear at this distance of time the rippling laughter that shook Paris and the world.

The sentence is, and it is the Jesuits who are speaking:—

Il faut, me dirent tous ensemble, dire que tous les justes ont le *pouvoir prochain*, en faisant abstraction de tout sens: *abstrahendo à sensu thomistarum et à sensu aliorum theologorum.*

This is translated:—

"It is necessary," they answered all together, "to say that all the just have proximate power without attaching a meaning to the words: Abstrahendo a sensu Thomistarum et a sensu aliorum Theologorum."

No wonder, therefore, the translator stumbles so desperately in the next sentence, "'That is to say,' I remarked 'in leaving them (the Jesuits) 'that one must pronounce this word with the lips for fear of bearing the *name of heretic.*'" This is supposed to translate the sentence "C'est-à-dire, leur dis-je en les quittant, qu'il

* "Pascal." The World's Epoch-Makers Series. By William Clark, D.D., LL.D., D.C.L., F.R.S.C., Toronto. T. and T. Clark, Edinburgh. 1902. 3s.

faut prononcer ce mot des lèvres de peur d'être *hérétique de nom.*" The whole point turns on the "new and *unknown*" ("unfamiliar" writes Dr. Clark) word *prochain*: "the heretic of *a name*," therefore, is what is meant and what is said, whilst the play upon the ordinary meaning of the phrase "de nom" is obvious. The minor slips of translation in this first short letter are endless. Why, after uniformly translating "le juste" by "the just," elsewhere, is it suddenly and most inappropriately rendered "His elect" on page 92? Why is a whole sentence left out on page 90? What does it mean to "pass a river"? To reply with perfect "coolness" is a very different thing from replying "coldly." To reduce your enemies to silence is a very different thing from "bringing them all over," as Dr. Clark translates "réduire." The French, no doubt, called certain people Indifférents, but we know them as Neutrals.

A sentence from the Preface purports to be translated from M. Suarès, and says: "The writings of Pascal are the finest that France possesses; yet they contain nothing of equal value with the Life of Pascal written by his sister in a few pages." This is more likely to be a perversion than a version of what M. Saurès wrote. Anyhow, it clearly says what it does not mean. Further on in the body of the book we stumbled over another statement of someone who is made to "speak for himself," and this time we rubbed our eyes and asked, "is visions about?" A writer is made to say, referring to Pascal's Letters, "those letters which by their *agreement* and the pure truth which they contain" . . . . Now it does not require even Lord Macaulay's schoolboy to tell us that this is "a howler"; anybody's schoolboy would wager seas and hills of gold that the word in the French text is "agrément," and none but the brave amongst schoolboys, regardless of their doom, would have offered the schoolmaster such a charming opportunity of bringing impending punishment into fitting agreement with the offence. There would be a total absence of "agrément" in the experience. We conclude, however, as we began, by tracing the cause of many surprises in this book to the "ordinary reader" and the "average man." They are the vice of the age. Their wants are the plausible excuse for the creation of an infinite series of Series. They are the corrupters of literature. And Merlin is enticed from his stronghold in Toronto and weakly flirts with this Vivien of modern literature. He wears his weight of learning all too lightly.

E. L. H. THOMAS.

SHORT NOTICES.

Who's Who, 1903. Two years ago this indispensable annual biographical dictionary ran to 1,234 pages, and still contained a number of useful tables, academical, ecclesiastical, political and legal, which are now crowded out, all save that of the Royal Family and the inevitable obituary record, to make room for the growing number of biographical entries, which aim at telling in the concisest manner what one wants to know about everybody who is anybody. Now the pages of the dictionary number 1,532, and it is astonishing how many distinguished and interesting people there are in the world. Those included belong chiefly to this country, but we find also particulars of such men as Dr. Edward Everett Hale, and the President of the United States. Among the particulars given are *Recreations*, of which the President puts first "Ranching and big-game hunting on the great plains and in the Rocky Mountains." Dr. Hale has *Publications*, but no *Recreations*. (A. and C. Black. 5s. net.)

The English Woman's Year Book and Directory, 1903. This admirable compendium of information as to those things which chiefly concern the interests and occupations of women is edited by Miss Emily Janes, organising secretary to the National Union of Women Workers. Here may be found particulars as to the employments open to women, both professional and industrial, and their opportunities of work for the public service, philanthropy and religion. There is some record of women's contributions to science, literature and art, and much else of interest not to women alone. Under "Religion" and the place of women in church government, we find an admirably concise and accurate note on Unitarians. (A. and C. Black. 2s. 6d. net.)

Herbert Fry's Royal Guide to the London Charities, edited by John Lane, is an annual giving particulars of the multitudinous charities in alphabetical order, very useful for reference. (Chatto and Windus. 1s. 6d.)

THE CHILDREN'S COLUMN.

"The True Hero is the Helper."

PERHAPS the story I am going to tell you will explain the meaning of this saying. It is about one who began to try to help when he was young, and, because he got into the way of helping he was able to serve his country when the chance came, and in gratitude men called him "the Christian Patriot," that is, not only one who loved and served his country, but one who served it after the fashion of Christ. It is a great matter to *get into the way of helping*; it is the secret of all noble lives.

About sixty-eight years ago Thomas Starr King was a boy of fifteen, the son of a Unitarian minister in Charlestown, Massachusetts. He was clever, and had always worked hard at school—"a boy of great promise," said all his friends, and he had a prospect before him which filled him with joy. He was just about to go to college, and to do so had been his wish for years, when, suddenly, his father died and his mother and little brothers and sisters needed all the help he could give them. What was to be done? Not to waste time in grieving over lost hopes. Straightway, he took a place as a clerk, and how hard he did work all day to earn money as his mother's helper! and she found she could depend on this boy of hers, who was her great comfort.

In the evenings he used to study, and so hard did he work that scholarly men who had known and loved his father saw he was a young student worth helping, and lent him books, and taught his mind to grow so fast, that by the time he was a man, though he had had no regular college training, he passed his examination and was ordained a minister. You must know that this youth had a great longing to tell people who seemed willing to lead poor, mean lives about the grand ideals they might keep in view and live up to; to tell them that before every human being God set the aim of trying to grow more and more like Christ. To preach these grand thoughts made him eloquent; and because there were many great wrongs in the world he spoke out bravely against them, and men saw that he was always true to conscience and right principle himself and learned from him to be true and bold in helping on the right. You know it is by what they are more than by what they say that people shed a good influence about them, and so it came about that wherever Starr King went people were the better for being in his company.

After he had preached for some time in Boston he was invited as minister to a new church in San Francisco, in California. California, as we all remember, is a vast tract of country lying on the South Pacific coast, and now one of the largest States in the American Union. Miners from the gold-fields and rough emigrants camping out round San Francisco flocked to his church to hear the young minister whose earnestness made him eloquent, and very soon a great field of work lay before him. You have heard of the great struggle in America when the slave-holding States in the South broke away from their union with the free North and fierce war swept over the land. The question arose, would the huge State of California, far away in the West, keep true to freedom and the North, or join the slave-holders of the South.

Starr King knew that he was called by God to be a helper on the right side; that he must waken in the hearts of the people in that huge country a love of freedom and justice, and urge them to stand firm to the law of right within them. By day and night he went far and wide addressing great crowds of people and preaching a mighty crusade againt slavery. California was a "border State," and was not required to send troops to the war; but by his appeals he awakened mercy in the hearts of the people and raised half a million dollars to be sent from California for the hospitals and for nurses for the wounded soldiers; and by his efforts California was saved to the Union. It is said he taught not only loyalty and patriotism, but preached Christianity to the people of that land. Sometimes his life was in danger among the riotous crowds athirst for war, but he had a wonderful power over the swaying, excited listeners, and the gospel of peace and goodwill which he taught spread on every side. He had worn himself out by the time this labour was at an end, and at only forty years of age was called away to be a helper in another world. As he lay dying he looked at his friends, and pointing upwards said, "I see a great future before me. It already looks grand and beautiful." This was how Starr King gained the name of "the Christian Patriot of California." The people called one of their great mountains after him, hoping that this would help, in future years, to keep alive the memory of the hero who had lived and died among them.

FRANCES E. COOKE.

The Inquirer.

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THE UNITARIAN DENOMINATION.

THE tributes of admiration and gratitude and high praise rendered to the memory of Dr. MARTINEAU since the appearance of the two volumes of his "Life and Letters" have brought some measure of generous recognition also to the religious community, known as the Unitarian body, to which by birth he belonged, and of which, to the end of his long life, he was the most distinguished representative. Dr. FAIRBAIRN, in his article in the current number of the *Contemporary Review*, having spoken of the pre-eminent service rendered to England by another small community, that of the Society of Friends, goes on to recognise similar service, though in a less degree, rendered by "The Unitarian societies" to the higher life of the country. "They have not preserved their early faith," Dr. FAIRBAIRN says, "but they have maintained and indeed augmented their early enthusiasm for humanity, so that we may say that just as they have ceased to emphasise traditional dogmas they have emphasised moral qualities, patriotic, and public service."

And Dr. JOHN WATSON, in his article in the *Hibbert Journal*, from which we also quoted last week, having referred to Dr. MARTINEAU'S description of his teachers in Manchester College, at York, proceeds as follows :—

> We therefore obtain a most favourable idea both of the intellectual and spiritual qualities of Unitarian Christianity during the first half of last century, and I do not know there is any reason to believe that it has declined since that day. The impression left upon the mind by Martineau's life is, that if he stood higher than his brethren in holding a sounder philosophy and in having a broader outlook, as well as presenting a character of quite peculiar elevation, the ministers and people of his denomination are partakers in measure of the same intellectual culture, and followers of the same lofty ideals. It is said that the Unitarian denomination is decreasing, and the idea is conveyed that they do not desire to increase as an organised body; there are those who prophesy that within a measurable time they will cease to exist. If so, it is earnestly to be hoped that they will not disappear from history before they have made the other Churches heirs of their moral integrity and their love of truth.

Of these words of praise and friendly valediction the Unitarian Denomination need not be ashamed. We do not quote them from any desire to publish our own praises abroad, but partly to make acknowledgment of their friendliness, and partly to set before ourselves the ideal, in the pursuit of which we are called to be worthy of a great tradition. We can the more readily contemplate the qualities of public service and the love of truth, as attributed to our people, because the very essence of their virtue is in self-forgetfulness, and it is in such single-hearted loyalty and devoted service that we desire more and more to be strengthened.

But when we come to the concluding sentences above quoted from Dr. WATSON there is something more to say. "It is said that the Unitarian denomination is decreasing," and that before long Unitarians as a separate people will cease to exist. That is an ancient myth of quite astonishing persistence. It was current, we believe, a hundred years ago, and strange to say, as a people, we are not dead yet! Thankfully, indeed, will we share with other Churches whatever moral integrity or love of truth we may possess, but they must not wait for our demise.

And yet there is a sense in which "as a denomination" we are ready at once to cease to exist—that is to say, if our Free Churches, the homes of a living spiritual faith, may lose their isolated life and enter into a larger fellowship in which the sectarian divisions of the past shall be forever left behind.

What is at the root of such impression as Dr. WATSON has gained may perhaps be indicated by another quotation from his article in the *Hibbert Journal*. He has spoken of a possible narrowness in Unitarian theology, and of MARTINEAU'S protest against the binding of any Unitarian dogma upon the Churches, and proceeds :—

> He had a horror of sectarianism, and considered that it would be an irony of history if Unitarians, who had protested for liberty of thought in the past, and had suffered at the hand of orthodoxy, should set up an orthodoxy of their own, and bind it more or less firmly upon their members. "I know nothing here in England of any Unitarian Church," he once said, "and if there were such a thing I would not belong to it." He was a Unitarian in a theological sense, but in an ecclesiastical, never. No religious teacher of the nineteenth century was so absolutely delivered from dogmatic bias and denominational prejudices, or followed with a more unwavering and fearless step
>
> "The high white star of truth."

Thus Dr. WATSON clearly recognises MARTINEAU'S position, and we may emphasise it by adding here some sentences from a letter written in 1891, in which MARTINEAU refers to his proposals for the better organisation of our Churches, on a uniform and undogmatic basis, and what he feared was a dominant tendency making in an opposite direction. Thus he wrote :—

> It is too plain that the historical descendants of those old Nonconformists have simply slipped down from a Trinitarian orthodoxy into a Unitarian orthodoxy, and have lost all appreciation of the catholicity indispensable to a Christian Church, as well as of the rules of moral order and spiritual qualifications essential to the efficient working of every religious organisation. To the formation of a *Unitarian Church* by combining our societies of similar theology, I greatly prefer their scattered and unorganised condition; and from such a Church I should have openly to secede.

From that humiliation we have happily been spared, and we do not believe that any successful attempt will ever be made in this country to organise a "Unitarian Church" on any sectarian and dogmatic basis. We must maintain our Free Churches and the principle of a catholic fellowship. The truth by which as Unitarians we are possessed is making its way, we are well assured, among thinking people in all Churches but the hopelessly retrograde; not perhaps exactly in the form in which we hold it, for there is a larger Truth towards which they and we alike must advance, and that must be our great desire. What we ask is to be led in the path which looks ever towards the light. And whether the churches in which we as Unitarians worship "increase as an organised body" or not, is not our chief concern. That they are to live and bear a fearless testimony in the coming time, as in the past, we are convinced, whether as a "Unitarian denomination" or in a larger fellowship. They and the truth with which they are entrusted are marked not for death but for life; but the true life of Churches as of individuals is not in self-seeking, but in self-forgetfulness, and we would set our work for the Kingdom of GOD and our testimony to divine Truth above any denominational interest. Thus we may face the future undismayed by any who are eager to sing our requiem, knowing in Whom we trust, and that as He determines it, we shall be used in His service.

THE Professor of Commerce in the University of Birmingham, Professor W. J. Ashley (formerly Professor in Harvard and Fellow at Lincoln College, Oxford), will begin a course of lectures at Manchester College, Oxford, on Monday next, at five o'clock, and continue them weekly at the same hour and day. The subject of Professor Ashley's course (which is given as the Dunkin Lecture in Sociology) will be "The Organisation of Labour as exemplified in certain leading industries of Great Britain and the United States," the special trades dealt with being those of coal, iron, and steel. Incidentally the effect of the "Trust Movement" on the organisation of labour will be discussed, as well as the bearing of recent legal decisions affecting trades unionism.

THE MARTINEAU MEMORIAL AT LITTLE PORTLAND-STREET CHAPEL.

THE memorial to Dr. Martineau, which has been placed in Little Portland-street Chapel, the scene of his London ministry from 1858 to 1872, was unveiled at a special service held last Saturday afternoon. A large congregation assembled, which included Dr. Martineau's three surviving children and other members of the family, a number of his old students (four of whom took part in the service), as well as members of the congregation at the time of his ministry. The Memorial was unveiled by Miss Henrietta Busk, who had acted as treasurer of the memorial fund, on behalf of the donors (and it is interesting to note that her father, as a lay-student of Manchester College, was one of Martineau's fellow-students at York).

The Memorial, which is placed on the wall to the left of the Communion table facing the congregation, between the central memorial to the late Rev. Edward Tagart and the vestry, is a bas-relief in white marble, by Mr. Hope Pinker, and represents a side view of the upper part of the statue of Dr. Martineau in the Manchester College Library, at Oxford. The face is seen in profile, and gives the impression of being just life-size, while so much of the statue is represented as to show the hands holding a book. The likeness is unmistakable, and the work is of great beauty. The bas-relief is enclosed in a square frame of coloured marble, harmonising with the general decoration of the chapel, the lower slab being so far widened as to give room for the following inscription :—

To the Revered Memory of James Martineau, Minister in this Chapel, 1858-1872 :

A Student and Teacher of Philosophy, he made it the helper of Religion ;
He read God's thought in nature, and His law of right within man's heart ;
Caring for the young and ignorant, he devoted great gifts to their instruction,
And he strove to unite the Churches in the freedom of the Spirit of Christ.

Born at Norwich, April 21st, 1805 ; Died in London, January 11th, 1900.

The service opened with the reading by the Rev. H. S. Perris (the present minister of the chapel) of the first Canticle in Dr. Martineau's (Tenth) service,

I was glad when my companions said unto me : Come, it is our holy day ;
Let us go into the house of the Lord ; let us take sweet counsel together.

This was followed by the singing of Dr. Martineau's hymn—

"Where is your God ?" they say :

and the Rev. Philip H. Wicksteed gave an address, in which he spoke especially of Dr. Martineau as minister of that congregation. Of this address, of which we regret that a verbatim report was not obtained, the substance is given below.

After the singing of Samuel Longfellow's hymn,

One Holy Church of God appears
Through every age and race,

the Rev. Henry Gow read some passages from Dr. Martineau's sermons, and the Memorial was then unveiled by Miss Busk. A solo appropriate to the moments and an organ voluntary followed, and prayer was then offered by the Rev. V. D. Davis.

The next hymn was Dr. Martineau's—

Thy way is in the deep, O Lord !

followed by the Rev. J. Estlin Carpenter's address, which is given in full below.

A concluding hymn, Eliza Scudder's—

Thou long disowned, reviled, oppressed,

and the Benediction, pronounced by Mr. Carpenter, brought the service to a close.

MR. WICKSTEED'S ADDRESS.

Speaking of Dr. Martineau more especially as the minister of Little Portland-street Chapel, Mr. Wicksteed dwelt on some of the special qualifications of a pastor which he possessed in a pre-eminent degree. He had a very exceptional knowledge of affairs, and a practical sagacity and efficiency which made it impossible for anyone who came into close relations with him to regard him as a mere dreamer. He always knew what he was talking about. And he knew men. His insight into character and his sympathetic understanding of difficulties and perplexities was almost like divination. It was true that he did not readily speak of spiritual matters in company. A certain reticence, with which he sometimes was inclined to reproach himself, prevented his easily entering upon the deepest themes. But if anyone had the courage to break through this reserve by a direct question or appeal all reserve was at an end. His interlocutor was put completely at his ease by a graciousness that courted no intimacy or familiarity, and made no confidences, but entered with tender sympathy into the very heart of his trouble, and while remaining above him in its wisdom and calmness was at his side in its simplicity, its directness, and its unassuming spirit of human fellowship. These direct appeals perhaps came to him oftener by letter than by word of mouth, and for many years he exercised by means of his immense and punctually-conducted correspondence a kind of pastorate at large which made him the spiritual director of many who had never seen him.

As a preacher he did not directly aim at producing an effect upon his hearers. Still less did he, as a kind of spiritual apothecary, make up prescriptions to meet their spiritual wants. He did not consciously think of them at all. His sermons were soliloquies. He himself declared that if he thought of his congregation he would not be able to compose or preach at all; and this statement, which greatly startled some of his fellow-ministers who heard it, seemed to himself so obvious as hardly to need enunciating. A well-known fact as to his habits of composition, which at first sight seemed to contradict this declaration, in reality explained and supplemented it. Dr. Martineau usually composed under extreme pressure, and finished his sermons on Sunday morning, while a friend's carriage was waiting to take him to his chapel, in the vestry, or even sometimes in the pulpit. This means that his sermons, though soliloquies, were soliloquies of a soul that was inspired and, as it were, goaded by the social sense of spiritual community with its fellows. Dr. Martineau could not compose if his congregation was before his mind's eye, but neither could he have composed as he did if his fellow-worshippers had not been latently present within him, making their need a part of his own, giving volume and weight to his experience, and demanding through him an utterance of their own aspiration. It was because he felt the pressure of this spiritual solidarity so intimately that when most under the stimulus and impulse from others, he was least conscious of them, as persons apart from and in front of him, to whom he was to minister.

In all his ministerial and pastoral work, as in all his doings, the two characteristics of dignity and humility were all-pervading. His dignity was natural and inherent. No outward forms of stateliness were needed to protect it. It made all his actions gracious and simple. If in the country he painted his own railings, or gathered his own firewood, there was no parade of condescension, no affectation of the "dignity of labour." Such things were not symbolic or exemplary performances, but the simple and natural acts of a man who happened to find it in his way to do them. If he joined in Christmas sports, he did not strike you as a great man unbending himself, but you saw the immortal child in him taking its own where it found it.

On his profound spiritual humility, a large part of his sermons and a large part of his recently published biography are a comment. It made it a perpetual wonder to him that the expression in his discourses of his own spiritual life could enrich or support the lives of others.

What are generally spoken of as congregational institutions did not enlist Dr. Martineau's sympathy in any marked degree, for they seemed to him to extend beyond its legitimate sphere the divisions which diversity of conviction make necessary in worship. It was ever his wish to find the broadest possible basis for any kind of fellowship, and he did not see why our philanthropic or social work should be organised on a sectional basis. Nevertheless he felt most deeply that any body of Christians meeting for worship in such a locality as Little Portland-street and giving no collective evidence of their interest in the welfare of the neighbourhood would be stultifying their Christian profession. Hence his warm and sustained interest in the Portland Day and Sunday Schools. The buildings were raised by his exertions and those of his revered friend John James Tayler, and he devoted many an hour of his carefully-husbanded time to work on their committees. It was wonderful to see the patience with which he devoted himself to the details of business, and the knowledge and sagacity which he brought to bear on all practical questions. But what will be longest remembered in this connection is the afternoon superintendence of the Sunday-school, which he held for so many years.

Wordsworth, apostrophising Milton, says :—

Thy soul was like a Star, and dwelt apart :
Thou hadst a voice whose sound was like the sea,
Pure as the naked heavens, majestic, free,
So did'st thou travel on life's common way,
In cheerful godliness ; and yet thy heart
The lowliest duties on herself did lay.

Those who, Sunday after Sunday, had heard James Martineau's rapt utterances from that pulpit in the mornings, and had seen him calling the roll and attending to the details of the registers at Sunday.

school in the afternoon, would understand to the full the harmony that underlies that contrast between the aloofness of the star-like *soul* and the demand for the simplest and lowliest service which rises from the *heart*.

MR. CARPENTER'S ADDRESS.

Three years have passed since we gathered in this place to say words of reverence and farewell to the teacher who had then just passed from our midst. To-day we meet with loyal and affectionate remembrance to accept, as members of the congregation of this chapel, the beautiful gift which the devotion of friends and the noble art of the sculptor have placed upon its wall. The keenness of our sense of loss has been assuaged in quiet recognition of that great Order which appoints, even for the wisest and holiest, a time to be born into the diviner life. We have realised more, in still hours of memory, not so much what we lost when he vanished from our sight, as what we retained when the spirit of life which he had quickened in us formed his own image anew in our hearts. And we can contemplate the "marble index" of his mind beholding the things of the spirit on some high summit of thought, with a lowly gladness that to us was vouchsafed such guidance in our youth, such friendship in our maturity.

In the splendid cluster of lofty and brilliant thinkers which will illuminate the Victorian age through the coming century, he has, we are confident, a place well assured. But he was not moved by that last infirmity—ambition; on the other hand, one of the notes that sighs through much of his devotional writing, as in his private letters, was the sense of shortcoming or failure—Mrs. Tennyson described him in 1869 as "mournful and tender-looking"; and if his critical judgments, and even his estimates of character, were sometimes unfalteringly severe, the personal attitude of his spirit was a singular and gracious humility. None of his students can fail to recall the generosity of his encouragement of their early efforts, or the exquisite sympathy and delicacy of appreciation with which he afterwards sustained them on their way.

What, then, did we chiefly learn from him? How can it be told in ten minutes? It is impossible. Yet as we think of him to-day as the preacher in this house of prayer, and our own helper towards a larger clearer faith, we may at least see the unity of thought and aim which guided all his efforts and knit together his work in diverse fields. Two great themes continually engaged him from the time when, sixty-three years ago, he became Professor of Mental and Moral Philosophy and Political Economy in Manchester New College on its return from York to the city of its origin, on the one hand the philosophical interpretation of nature and human life, and on the other the historical study of the origins of Christianity. His mode of approach to these vast subjects, and the connection in which they stood in his imagination, were due to the conditions of intellectual speculation and popular religion during those early years when the mind receives its first powerful impressions and shapes the lines of its future activity. The main stress of a great teacher's thought, the mode in which he frames his presentation of his truth, will always be instinctively determined by the forms of error which he thinks most dangerous within or most potent without. These are always in the background of his view, the silent antagonists of reason, the unconvinced and unconvicted misinterpreters of experience; and, till they are vanquished, truth cannot build her new temple unopposed.

Now the two great forces with which James Martineau found himself compelled to deal were, in Philosophy, the explanation of the universe by a mechanical Deism and of human nature by materialistic necessity, and, in religion, the Evangelical scheme of a ruined world and a supernatural redemption. From different points of view these involved certain results in common which seemed to him to traverse the plainest verdicts of our moral experience. Each exhibited a scene of things from which God was banished into a distant heaven, and each pointed to a nature in man which could do nothing for itself. It mattered not whether the impediment lay philosophically in the iron grasp of necessity, or theologically in the bondage of inherited guilt and the primeval curse. Against this double incapacity the conscience of our Teacher arose in protest. In the discernment of different values among the springs of action, in the emphatic assertion of our liberty of choice among them, he found the bedrock of a new philosophy, a new religion, which brought the human spirit into immediate communion with the living God, placed his direct authority within the soul, transformed the infinite spaces of the universe from lonely immensities into the presence chamber of the everlasting mind, and made every change that swept across the world from dawn till eve the spontaneous if regulated action of his constant will. Of these two deep truths he became the herald. At first he seemed to himself almost like a "voice crying in the wilderness." He was confronted, even amongst those who should most have understood him, with a cold insensibility, or a deep-rooted mistrust. I know not which was the more wounding, but he bore the traces of them through long and difficult years. When most of us first knew him, more than forty years ago, the time of stress had passed away, and he was already emerging into the affection and reverence which slowly grew from year to year. But time brought no further changes to his scheme. He had completely reconstructed his ideas of man, the world, and God. It was only possible to do that once. So great a crisis cannot be repeated, and as new forms of thought appeared upon the scene, they did not essentially modify his position; hardly, indeed, could he come into close quarters with them. His philosophy might be expanded, enriched, safe-guarded in his later years, but it could not be again transmuted. One date suffices to mark the difference. His essential work as a thinker was done before the production of "The Origin of Species."

What then, once more, did we learn from him? In the first place we learned to love truth. Not, however, I think, as inquirers, so much (I speak at least for myself) as disciples. In this respect there was a marked difference between his teaching and that of his beloved colleague John James Tayler. It was a difference which arose partly from the difference of subject matter, but partly also out of his own genius and temperament. The critic of philosophy must have established, at least in his own mind, his principles of judgment. The student of history, as he threads his difficult way among theories—for example of the documentary sources of the Gospels—does not feel that issues of life depend on his results. A calmer view, a more balanced recognition of the strength of rival arguments, is possible, and we gained from Mr. Tayler a wide outlook, a delicate appreciation of the significance of small circumstances, a sense of only relative certainty among conflicting testimonies, a readiness to revise formal verdicts and hold large generalisations in suspense. The method of Dr. Martineau was otherwise. He planted himself in the midst of a rival system, and its shattered fragments were dispersed in space. He was unrivalled as a critic, but his criticism was often couched rather in the positive assertions of a seer, than in the cautious temper of a student. He taught philosophy as a prophet. His judgments were always appeals. He never could treat man apart from God. "Thus saith the Lord" rang through his reasonings. Scientific analysis always ended by relating us to the Infinite, because it was there that he first found us, and his aim was to make us feel it. So intimately inwrought are the affections, the reverences, the high spiritual powers of the soul with our commonest acts and processes of mind, that he could not handle the one without bringing the other to the light, as though he cried "Behold, and you shall know." Truth was presented to us, therefore, with impassioned conviction. It was revealed not in abstract isolation, but as a part of living palpitating experience. We were taken into the sanctuary and shown the mystic handwriting on the wall; and it turned out that the temple of the universe had its counterpart in the temple of the soul. One answered to the other, and the outward glory was mirrored in the radiance within. Or, perhaps more truly, the primal light first kindled in the heart sufficed to illuminate the infinite vistas of the world.

This deep assurance, this unswerving trust in the deliverances of our consciousness, filled him with valour fearlessly to attack the most difficult problems of philosophy. It is perhaps a more precious and rarer quality to be able to inspire courage even than to instil the love of truth. There are men who love truth, but have little hope of reaching her. He was always sure she could be found. And there are men who love her for themselves but not for others. Not for him, however, were the compromises and reserves by which some keep themselves within safe bounds. Still less would he claim or practise a freedom in the inner range of his own thought which he would not declare aloud for all to hear. And this courage was rooted in his lofty estimate of human nature. He seemed at home in every century of history, but its crimes and its tragedies did not appal him. He read with unerring instinct the secrets of our hearts, and no failure or meanness was hidden from his eye. Out of his quiet study he surveyed the heaving movements of the world, not simply as a spectator, but as one who in his time had fought wild beasts at his

own Ephesus; and I sometimes falteringly wondered at the unabated confidence with which he could still lay the whole weight of his thought on elements that had often proved so feeble or perverse. It is true that in his later years the immediate courses of politics and religion in this country excited his anxiety and foreboding; but these were only the surface rufflings of the mighty deeps which were filled with central peace. For it was in the faculties and contents of our minds, and the interior structure and activity of our conscience, that he found the key to the great mystery. "The necessity may be disguised," he said, "but it can never be escaped, of interpreting the universe by man." And to this interpretation the testimony of humanity bore witness. The highest things in literature, art, law, were the creation of the faculties, the instincts, the affections of the soul. *There* was man's own evidence of his nature and powers, and these were rooted in the infinite Life. And so he turned to Plato, to the Theologia Germanica, to Wordsworth (he once told me that it was his habit to read the Excursion through each year), and found a communion of aspiration and endeavour linking the ages together, and making history a continuous ministry of the spirit of the living God.

And hence it was that historical Christianity had for him so profound a meaning. Little by little he pierced deeper and deeper into its secrets, as he sought to strip it of false investitures of interpretation, and reach the primary reality in the mind of Christ. Side by side with his reconstruction of philosophy he pursued his systematic inquiries into the origins of the Gospels and the Church, bearing in his heart that image of Jesus which had been implanted in him by his first teachers, and which never ceased to draw his affections and fill him with love and awe. There he beheld impersonated in the highest form of living experience the communion with the Father which was the final word of his philosophy. There was the visible meaning of it all. There he recognised a moral life framed on the same scale as our own, with its possibilities all realised, and its manhood transfigured in the glow of a diviner light. This was why he swept away with unsparing hand whatever seemed to him incongruous with the nature thus discerned. In Jesus, conceived as the moral and spiritual ideal of man, he found the verification in history of what he had learned in the soul. No labour was too great to rescue that sacred figure from the misunderstanding of contemporaries which robed it with a Messianic dignity it had never claimed, or the false theories of later generations which made its manhood unreal by incarnating in it a superhuman person of the Triune God. Deeply as he sympathised with much of the spirit of traditional religion, he found himself in more and more complete intellectual opposition to the traditional creed, whether in the Evangelical or the Sacerdotal form. To this aim he dedicated the latest of his literary labours. With the magnificent industry which the manifold productiveness of his strenuous life had not exhausted, he set himself at eighty-three to restudy the Gospels, and master afresh the complicated problems they present. No pages in all his works have a greater vigour, a more superb conviction, than the last sections of "The Seat of Authority in Religion," in which he concentrated all his resources of insight knowledge and sympathy on the delineation of Jesus as he was. I well remember calling on him early in January, 1890. Influenza was raging around him. Whole families had been seized by it. The epidemic had invaded his own household, and the sufferers lay sick upstairs. But he toiled on. Each hour was precious; he might himself be taken; death seemed already standing at the door. "I notice," he said, "that it makes short work with the old. It is not that I am afraid to go, but I do want to finish my book."

And so he bore his testimony to the last. He gave us, and gave us freely, all he had. He never grudged the sacrifice which his ceaseless labours must have laid upon him. With powers of enjoyment that could be strung to the intensest pitch (who that has seen him on the hills but knows!), with sympathies that made him the beloved interpreter alike of the joys and of the griefs of others, he yet lived aloof the thinker's life that those whom he knew not might be enlightened. For such a life we thank God as a great gift; we do well to hold it in precious remembrance. Then death came to him and said—"Friend, go up higher." Be it ours one day to follow his spirit into the eternal realm of truth and love.

THE SUNDAY SERVICES: MR. STOPFORD BROOKE'S SERMON.

At both the services in Little Portland-street Chapel on Sunday, reference was made to the Memorial, the day being the third anniversary of Dr. Martineau's death. In the morning the Tenth Service (which is Dr. Martineau's) was used, and the sermon was preached by the Rev. Stopford A. Brooke.

The text was from Luke vi. 38: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom."

That, Mr. Brooke said, was not true of the outward material world; it was a law of the spiritual world, and the sermon was an eloquent exposition of that great truth. It showed how the law was true in a very special sense of the giving of love in true unselfishness, though often (as in the supreme instance of Jesus himself) the love was given back after the close of the earthly life. Yet none the less, in that higher life, the love of grateful hearts could be received, and the spiritual law held universal sway.

At the conclusion of his sermon Mr. Brooke spoke as follows of Dr. Martineau:—

"These are the truths hidden in this spiritual law, and there is no better modern expression of them, or example of their working, than in the life of James Martineau, to whose memory, in this chapel, which was blessed with his voice and presence, was yesterday dedicated the marble monument now set up for those who loved and honoured him.

"It was a fitting thing to place it here. Here, he gave away, Sunday after Sunday, the treasures of his intellect, imagination, of the truth God had enabled him to grasp, of the profound convictions of his conscience, of his passionate aspiration to God his Father, of his love for Christ as the revealer of the true life, of his own deep affection for men, women and children. And he gave lavishly. His work of love never ceased, even after he retired from public life. There was an undying fountain in his soul, and its waters were poured forth upon the world. A fruitful example, a tender inspiration, he was to humanity—a multitudinous giver.

"And in him was fulfilled the sanction of the law of which I have spoken—'give and it shall be given to you.' Even in this life (unlike others less fortunate), he received what he gave. He lived to be surrounded by the love he had given, by the work of others whom he had taught, inspired, helped and consoled. Good measure, thank God, was given back to this servant of the Lord, of all that he had given, speaking, teaching, writing, to his fellows, spirit to spirit, heart to heart, intellect to intellect, conscience to conscience. Pressed down, shaken together, and running over, men poured back into his bosom a thousand-fold more in quantity, though not in quality, what they had received from him.

"And what he gave was multiplied, and continues to multiply. His intellect lives in hundreds of men, and passed through fresh minds enlivens, stimulates, empowers the sincere search for truth so dear to him. His profound sense of the imperative of duty before all things, of conscience as the ruler of life, lives and multiplies its warnings, impulses and powers in thousands who never saw him face to face. His steadiness in the faith of God, the Father, and His dwelling in man, in the deep truths of the Spirit; his steadfastness in the battle that all his life-time raged, and with double toil and trouble, till he left the arena, between the forces which make for materialism, and those which belong to the Divine Spirit who fills and makes the Universe of thinking and loving beings—have grown and multiplied, year after year in generations of men, and will continue to send their impulse on, wave after wave, till the day of the great Decision. In the high Kingdom of Heaven, he knows that now. It is his fruit, his harvest. Good measure, pressed down, and shaken together and running over, men have given into his bosom."

MR. PERRIS'S SERMON.

At the evening service, the Rev. H. S. Perris devoted the whole of his sermon to Dr. Martineau's life and teaching, speaking especially of his "Message to the Churches." Having quoted from the tributes in the *Contemporary* and the *Hibbert Journal*, he dwelt upon Dr. Martineau's ideal of church fellowship, his rooted objection to a dogmatic name applied to churches, his broad and deep spiritual sympathies. Towards the conclusion of his sermon Mr. Perris said:—

"In commemorating Martineau we commemorate one who was at once a religious Radical and a religious Conservative. He believed in the present intimate touch of the individual soul with God, in the freedom of the spirit, and the progressive revelations of God's truth. He believed also in the Communion of Saints, in the Holy Catholic Church, in the holiness of beauty, and in the continuity of Christian piety and aspiration, represented by such observances (freed from superstition) as the Supper of the

Lord. In temper he was no schismatic or separatist, but was ever seeking unity and comprehension in those deep spiritual affinities which, he well knew, are living bonds between all the sinful but aspiring children of men."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

JEREMIAH AND THE LEVITICAL LEGISLATION.

SIR,—Professor Carpenter is, of course, absolutely and obviously correct in saying that the argument from Jeremiah vii. 21-22 "is not ignored" in his Hexateuch. But my surprise was that neither is it used (or refuted). In my former notice (Jan. 2, 1901) I was explicit, and wrote that the passage (I now introduce italics) "*is mentioned incidentally in connection with a summary history* of the growth of criticism, but does not take its place at all . . . in the positive exposition of the *evidence*." This having failed to "draw" Professor Carpenter I returned to the charge, and in reviewing his second edition I expressed myself with undue brevity and said that I could not find "this piece of *evidence* . . . *cited* by Professor Carpenter." I meant, of course, "cited in evidence" to establish his case, and I deliberately (but unwisely) abstained from noting again that the passage was quoted in connection with the history, as it seemed irrelevant. This was doubly unfortunate. It was an injustice to Professor Carpenter (for the appearance of the passage elsewhere is not really irrelevant), and it exposed me to the suspicion of having committed the flippancy of complaining of the absence of any treatment of Jeremiah vii. 21-22 without having so much as looked for it in the index. I really have no right to claim even these few lines for a personal explanation; but if you will, of your clemency, allow them to me, I shall be grateful.

As to the question itself of the significance of the argument based on the passage from Jeremiah, I can only thank Professor Carpenter for his ample explanation. I cannot honestly say that I am satisfied, but I will not take this opportunity of debating the matter further. May a *third* edition soon give me my chance!

PHILIP H. WICKSTEED.

THE FRIENDSHIP OF ST. FRANCIS AND ST. DOMINIC.

SIR,—I fear that a critical discussion of the questions raised by Mr. Wicksteed's letter is hardly suitable for your columns, and would be of small interest to most of your readers. I hesitate to disagree with an expert of Mr. Wicksteed's proved ability; but in my judgment the passage which he quotes from the Speculum is probably more uncertain in date and origin than his statements would lead us to suppose. That it cannot have been written at the same time as the earliest part of Leo's work (assuming for the moment Sabatier's date to be correct) is, I think, proved by the use of the phrase, "qui postea fuit summa pontifex." This would not be a natural way of referring to Gregory IX. in 1227. It is also of interest to note that it does not occur in the shorter redaction of the Speculum published recently by Father Lemmens. It occurs, however, slightly modified, in the third part of the Second Life, by Thomas of Celano, written between 1247-1257; but the sources which he used for this part of his work are doubtful. One point is clear—that he is not dependent upon the Three Companions as he is in the first part of the Second Life. It is rather risky to base any argument upon Wadding, because at his time there was confusion between the Speculum and the Three Companions; and the same may be said of the interesting Italian version published by Marcellino and Domenichelli. I am accordingly inclined to think that there is no substantial ground for attributing this story of St. Francis and St. Dominic to the Three Companions, and that its place in the Speculum is due not to the hand of Leo, but to the later compiler. I do not wish to speak with any positiveness upon a subject where the documentary evidence is still so fragmentary, but at present I believe that the highly-coloured picture of friendship in the passage which Mr. Wicksteed quotes is due to a subsequent desire to emphasise unity of spirit and aim rather than to personal memory.

Jan. 13. W. H. DRUMMOND.

"AN OBSTINATE FALLACY."

SIR,—(1) Mr. Rudolf Davis wrote, in his paper on "The Organising Idea of of our Churches," "Freedom of thought exists to preserve the health of belief; it exists—so far as religion is concerned—solely for the sake of that theological belief which is the expression of a man's religion." The form of this latter clause, and the use to which Mr. Davis put it in his further argument, led me to suppose that by "that theological belief" Mr. Davis meant a specific (not necessarily a specified) theology. I am glad to find that I was mistaken. Mr. Davis means in the latter clause exactly what he meant in the former, so far as it regards religion—namely, that theological belief can only preserve its health in an atmosphere of free thought.

This being so, the whole argument which Mr. Davis founded upon the clause seems to me to collapse. That argument is that the principle of freedom of thought, well understood and sanely applied, leads straight to sectarianism. "Every Church is necessarily denominational, necessarily sectarian, necessarily has a creed. . . . . Our churches stand for certain theological doctrines. . . . The churches stand for Unitarianism." Now if Mr. Davis had meant what I supposed him to mean, that the end to which freedom of thought is a means is a specific theology, all this might follow; but Mr. Davis's real meaning, as he now interprets it, will not bear this conclusion; indeed, precludes it. If a Church, *quâ* Church, regarded as a continuous entity, has a creed, then it cannot enjoy freedom of thought concerning the articles of that creed. In other words, the necessary condition to health of belief is denied it. If this be true "necessarily" of "every Church," then no Church can possibly attain health of belief; a conclusion which may, I hope, be taken as a *reductio ad absurdum*.

(2) "Why should it be assumed," my friend writes, "that since Unitarianism (but not Unitarianism alone) flourishes in the atmosphere of freedom of thought, Unitarianism is either the last, full, perfect revelation of truth, or else it is so vague and elastic as to be meaningless?" I do not know. I see no reason for making any such assumption. By embodying in this interrogative sentence certain words of mine, in inverted commas, Mr. Davis implies (in perfect good faith, I am sure) that the assumption is mine also. Far from that, I am a Unitarian, and I know what I mean by Unitarianism, and yet I know that God has not ceased to reveal himself. What I wrote was: "To claim that freedom of thought exists for the sake of Unitarianism is to claim that Unitarianism is either"—and so forth.

(3) Mr. Davis repudiates the desire to exclude any person from membership in any of our churches on grounds of religious belief. I gladly welcome this pronouncement, but I cannot reconcile it with the theory that our churches stand on a basis of Unitarian theology. A society which exists to cultivate Unitarianism is acting, it would appear, in a way little likely to advance its purpose if it admits anti-Unitarians into its number. It is, again, quite true that "a man can worship anywhere, but best where the form of worship has least that is to him untrue"; but by what mood, in what figure, does Mr. Davis proceed to deduce that "a particular form of worship is the reason for any church's existence"?

(4) Mr. Davis regards our particular *form* of worship (which is to him an aspect of our specific theology) as the differentia of our churches. My contention that "our churches are based on worship" seems to him to be true only in a sense in which it is true of every church, and to afford no differentia. I have already dealt with this point, but will now do so in greater detail. A dog show which admits all breeds,

> "As hounds and greyhounds, mongrels, spaniels, curs,
> Shoughs, water-rugs, and demi-wolves,"

every creature, in fact, "that takes upon him to be a dog," is by its inclusiveness sufficiently distinguished from a pug show, or a show confined to collies or bulldogs. If it happened one year that there were more terriers in the dog show than dogs of any other kind that would not alter the constitution of the show—it would still be a dog show, not merely a show of terriers. In applying this parable (*procul o procul este profani*) for "show" read "church," for "dog" read "worshipper," for "pug," say, "Anglican"; for "collie," "Presbyterian"; for "bulldog," "Methodist"; and for "terrier," "Unitarian." That relates to one side of our church life. On the other side, there is surely a clear distinction to be made between a society which exists to discover and publish scientific truth, and, on the other hand, a Jenner Society or a Pasteur league, or a Lamarckian or Darwinian association. If it should happen that all the members of the non-subscribing society were, at a given time, evolutionists, that would indeed be a testimony to the cogency of the evolution hypothesis, but would in no wise affect

the basis of the society. May I now repeat the words of my paper? "A group of churches which is based on worship, not on a particular theology, is by that basis alone sufficiently distinguished from all other churches, in so far as all others are based on a particular theology."

(5) When Mr. Davis tells me that "no society can be based upon religion unless it is also based upon theology," I take him to mean that all worship implies some intellectual speculation on the Object of worship. But we must not confuse "theology," in this general sense, with "a theology," which means a specific system of theological opinion. The dictum cannot validly be used to show that our churches are, or ought to be, based on Unitarian opinion.

But "our message," Mr. Davis adds, "can only be fitly delivered if our churches are organised, individually and collectively, upon the basis of this Unitarian message, and for its proclamation." This is a paradoxical assertion indeed. Who speaks with greater weight, the committed partisan or the unbiassed inquirer? If we have come to the discovery of certain truths by the way of free thought, why should we throw away this sanction and ratification of our teaching? One man says, "I have searched for truth, and believe I have found it in Unitarianism: listen to my reasons"; another says, "I am by profession a Unitarian, so listen while I expound what my profession binds me to teach." Or one Church says the one thing, and another Church the other. Which is the more persuasive proem?

There is nothing to prevent the ministers of free churches from preaching Unitarianism; nothing to prevent Unitarians from combining to propagate the truth which, in these forms of thought, we have grasped. We believe in Unitarianism because to our free thinking it commends itself as true. What advantage then can there be in rejecting, as our church-basis, thought which is free that it may be true, and substituting one of the results of such thought? To be blunt, the logical meaning of such a step is this: instead of standing here and now for Unitarianism, because we stand always for the truth of God, we prefer to stand henceforth for our present opinion, true or untrue. This is to deny aforetime the Christ that is to be—that higher revelation which shall link our truth to other, and fulfil it in greater truth.

Mr. Davis, no doubt, holds this as I do; but he would confine its working to the individual conscience. A *man* must love truth more than his own dogma, but a Church as such should be based on the dogma, not on the love of truth. Here, I think, we touch the fundamental difference between our views. As a teacher, I believe in teaching method rather than results; in evoking faculty rather than giving information. I would guide others along the same road of free, reasonable inquiry, awake in them the same keen desire to reach the truth, which have led me to Unitarianism; and not otherwise do I desire to make converts at all. And as a man living in this age, I believe that the principle of veracity is more important, more needed by the world, than is any opinion about the controverted points of Christian theology. Let us base our churches—I therefore say, and I hold that they are so based—on the more important and fundamental things; let us base them on the spirit of worship and on the freedom which preserves the health of belief.

E. W. LUMMIS.

PROVINCIAL LETTER.

NORTH MIDLAND.

OUR North Midland churches, though widely scattered in space, form a close and compact little group in sympathy. We may say of them what has been said of Unitarians generally, that they "hold together well." It is a far cry from Chesterfield to Hinckley, and a farther still from Belper to Boston; but our congregations thus separated by distance are yet knit together in bonds of real affection and well-doing. We feel that we are members of one body, that we belong to one common movement; there is a genuine concern about each other's welfare, and we are gladdened when we hear of a kindred congregation's success.

The spirit that animates the congregations communicates itself to the ministers. It is the convention to speak of "brother"-ministers. It is to be feared that in some instances this is little more than a convention, "brother"-ministers being then merely fellow-members of the same learned profession without any other tie of attachment. Here, in the North Midland, we are in love of the brethren tenderly affectioned one toward another. Our Ministers' Meetings are reunions of comrades in a great campaign. We visit each other's home, and eagerly look forward to the next fraternal gathering. In the winter we form a snug little company round a cheery fire. In the summer we call the spirit of Robin Hood from the heart of Sherwood Forest, or, in democratic state, voyage in a steam-launch up the Trent or Soar, munching a frugal biscuit under the willows, and invading some quiet hamlet for our tea. With these relations subsisting it is possible to accept as a credible statement that we are able to discuss without distemper every immortal subject, from the latest ecclesiastical "usurpation" on the part of the B. and F.U.A. to the newest ultramontane claim of the Conference, and even to discover that "higher synthesis" in which all contradictions are reconciled, and all "obstinate fallacies" dispelled. But to proceed.

Our religious fellowship will suffer great change through the departure of Mr. Gow to Hampstead. Among us he was naturally *primus inter pares*, and proved himself a strong leader and a safe guide. We looked to him in every difficulty, and found quickening encouragement in every fresh enterprise. For nearly ten years he was the secretary of our Association, which had acquired a habit of leaning with confidence upon his sober and mature judgment in all denominational affairs. Though we are left consciously poorer, and though the position he occupied among us cannot readily, if at all, be filled, we recognise that London is the place for his great powers and energies, and we therefore heartily congratulate the Rosslyn Hill congregation on their happy choice. We await the appointment of his successor to the important pulpit of the Great Meeting with keen interest.

Our District Missionary Scheme, though in some respects successful, has in many directions yet to justify itself. With the generous assistance of the B. and F.U.A., reinforced by handsome subscriptions from Leicester and Nottingham and other places, we were fortunate enough to secure the services of the Rev. Dr. Griffiths, whose missionary work in Wales is well known. More than a year ago he settled in Ilkeston, and had in addition to his ministry there the oversight of the Burton movement. The work in Ilkeston has been of a solid character. The congregation has been thoroughly organised and has obtained an assured place among the religious and moral agencies of the town. Dr. Griffiths has been well received by the orthodox ministers, who have admitted him into their confraternity and made him a prominent member of the Free Church Council.

This is in happy contrast with the treatment accorded him when, a few years ago on a propagandist tour in North Wales, his meetings were broken up, chairs smashed, and he himself had to be escorted home by a posse of police. Here in Ilkeston he takes his turn in the ordinary way in exchanging pulpits with one or other of the orthodox ministers. Recently he preached a sermon on the moral condition of the town. This sermon was published in the local Press, and was subsequently accepted as a programme for a moral crusade led by the vicar and supported by leading public men.

But although we have the best of missionaries we find it by no means easy to break new ground. Burton is too far from Ilkeston to be easily and constantly worked in connection with it. The movement there has not hitherto fulfilled its early promise, though it is still being strenuously maintained by a number of enthusiastic stalwarts. Some of us continue to believe in it, and confidently trust that "in the teeth of clenched antagonisms" it will go on and prosper. Dr. Griffiths has been busy in organising the lay-preachers of the district. These are able and self-denying men whose labour for our common cause deserves a high tribute of praise. Our missionary is now arranging a scheme for delivering lectures in small centres, like Long Eaton, near enough to Ilkeston to be practically manageable. Such activity may not result in planting new churches, but it will help to spread the light of a liberal religion among the people.

There remains little that calls for special mention in the congregational life of our churches. Lincoln is causing us great anxiety. This chapel is richly endowed, and the only surviving trustee has now closed it without the consent of the congregation. We shall doubtless hear more of this matter. The Free Christian Church, Leicester, under the exceptionally able ministry of the Rev. W. Whitaker, continues a remarkably prosperous career. The Sunday-school is almost too large for the premises, though these are extensive. Here at least we have an example of what may be accomplished by a congregation with wisdom to build in a growing locality with confidence in their cause and self-sacrifice to work persistently on its behalf. We also hear good reports of the efforts of the Rev. E. Gwilym Evans at Chesterfield. Boston seems to be going ahead since, thanks to

the zeal of the Postal Mission, Mr. Stoddart settled there. A successful bazaar was recently held, and the proceeds enabled the congregation to do some necessary repairs and comfortably reseat the chapel.

Other churches have their records of steady well-doing. In some cases, owing to special local conditions, we have to be content to remain stationary, one or two chapels barely hold their own which present perplexing difficulties. But taking the district as a whole we have cause to rejoice and look forward to the future with a glad and confident hope.

J. M. LLOYD THOMAS.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Accrington.—On Wednesday, Jan. 7, a very enjoyable social reunion was provided in the school through the generosity of Mr. and Mrs. George Elce. The Haslingden Orpheus Male Glee Party, Miss Nellie Pickup, and Miss Isherwood contributed to the programme. The Evans Orchestra played for dancing. On the 14th inst. the Rev. H. V. Mills, of Kendal, came over to deliver the first of a series of lantern lectures on "Evolution and Religion." The chair was taken by Councillor A. Langham, and the audience listened with evident appreciation to Mr. Mills's clear account of "The Autobiography of the Earth."

Bedfield and Framlingham.—The Central Postal Mission Committee, at the unanimous request of the congregation at Bedfield and Monk Soham and Framlingham, have appointed Mr. R. Newell, of Preston, to take charge of the two chapels. He will enter on his duties on Jan. 25. Mr. R. Newell has already done excellent service for the Unitarian cause in the North as lay-preacher and Sunday-school superintendent, and he also organised the North Lancashire and Westmorland Association, of which he is the active secretary. His former experience as a Methodist lay-preacher, and his success in building up a large village congregation, encourage the committee to hope that the Suffolk Village Mission, so long and persistently carried on by the Rev. A. Amey, may be continued and pushed forward with success and vigour.

Bristol.—On Sunday evening the Rev. A. N. Blatchford delivered his annual retrospect. He referred to the return of "the kind Angel of Peace," the Coronation after previous disappointment, and to some of the celebrities who died last year. Among them were Lord Pauncefote, Lord Acton, Lord Kimberley, Lord Dufferin, Sir Neville Chamberlain, Mr. Cecil Rhodes, Archbishop Temple, Dr. Parker, and Mr. Hugh Price Hughes. Of each of these, as of others, he gave some brief description. The last names mentioned were those of Mary Estlin and Panton Ham, a former minister at Bristol. The address concluded as follows:—Characters like these are veritable factors in the life, the truly progressive life, of our old city. They help to raise our aim, and to gird up our hearts in our brethren's service. Being dead, they yet speak that we may serve God as worthily in our day and generation as they have done before us. An honoured company, they stand enshrined in our affectionate remembrance; and we shall think of them as worthily maintaining the traditions and exemplifying the spirit of Bristol citizenship. They bid us find our true happiness in self-devoted labour for the common good.

Deal.—The New Year's treat last Friday was attended by upwards of two dozen children, and towards a dozen parents and friends. The minister distributed prizes for attendance. A magazine class has been started for young men, total abstainers, who feel a call to something better than walking up and down the streets each night.

Gateshead.—Last Sunday being the third anniversary of the death of the Rev. Dr. James Martineau, special memorial services were held at Unity Church morning and evening. The stained-glass portrait of Martineau which adorns the entrance of the church was appropriately decorated, and the building was adorned with white flowers. The order of service was one specially compiled by the Rev. Arthur Harvie, and consisted of hymns, prayers, &c., entirely selected from the writings of the great teacher. Throughout the day the "Lessons" were taken from Martineau's works, and one of the sermons from "Hours of Thought" was given in the morning. In the evening Mr. Harvie preached on "Martineau on Immortality." Despite bad weather the services were fairly well attended. The calendar of Unity Church announces that Sunday, Jan. 25, sees the conclusion of Mr. Harvie's work in Gateshead.

Liverpool: Ancient Chapel of Toxteth.—There was a crowded congregation in this quaint old chapel last Sunday evening, when the service was conducted by a lady-student of Manchester College, Oxford, Miss von Petzold. As on the previous Sunday in Edinburgh, the service was felt to be very helpful and impressive. There can be no doubt that Miss von Petzold has a sure call to the work of preaching. The clearness of utterance and charm of style, her freshness and energy of thought, above all her intense religious earnestness, hold in them the assured promise of power, and one effect of the service was to kindle and strengthen the hope that, in the future, the influence of woman in the work of public religious teaching will be deep and strong and lasting.

London: Bermondsey.—On Tuesday, the 13th inst., the scholars' annual tea-party and prize-giving were held. Mr. Harold Titford, of Highbury, who for many months, until the autumn of last year, had acted as a devoted superintendent and true friend to all the scholars, distributed the prizes; he was accompanied by his sister, Miss E. J. Titford. Another friend of Bermondsey, the Rev. T. E. M. Edwards, was also present. The small staff of teachers (many years faithful) kept everything in order and harmony, though they were no more conspicuous than the elder children of a large family, such was the spontaneous goodwill and ready responsiveness of all the scholars. Everyone was happy and good.

London: Peckham.—On Tuesday a New Year's congregational tea-party was given in the schoolroom of the Avondale-road Church by Mr. E. Gauntlett, the hon. treasurer. About seventy guests sat down to an admirably-provided tea, after which the time was pleasantly spent in conversation, song, recitation, &c, with a few very short addresses, among the latter being a humorous reminder, by Mr. Gauntlett, of the way in which a treasurer's anxieties might be lightened by increasing his burden.

Manchester District Association.—The Governing Body paid a visit to Blackley on Saturday last. Service was held in the chapel, conducted by the Rev. W. Holmshaw; the sermon was by the Rev. C. Peach, who took for his text the question, "If a man die shall he live again?" and the answer from the Apocrypha, "God created man to be immortal." A congregation of 110 persons followed the sermon very intently. Tea was served in the schoolroom adjoining the chapel, and as it was the first time many of the visitors had seen the new building, they were much interested in deciding whether or not Blackley school was nicer than theirs! When tea was over, the President of the Association (the Rev. C. Roper) "received" all the visitors, and the reception did a good deal towards helping the friends present to extend their acquaintance. It was noted that eighteen out of the twenty-two churches were represented, and that the meeting was the largest of the series—140 persons attending. There was a better spirit observable, too, and the points of the speakers were keenly appreciated. Mr. G. W. Rayner Wood, J.P., presided, and speeches were delivered by the Revs. W. Holmshaw and J. Arthur Pearson, and Mr. T. Fletcher Robinson.

Mottram.—The Rev. H. Bodell Smith began his ministry at the Christian Church on Christmas Day, by presiding at the Christmas party. On Sunday, Dec. 28, he preached his opening sermons to excellent congregations. The first watch-night service ever held in this chapel took place on New Year's Eve, at which about seventy attended. On Saturday evening last, Jan. 10, a public welcome was given to Mr. Smith and family at a meeting of members of the congregation and Sunday-school and visitors from neighbouring chapels. After tea Mr. Fred Wild presided over the meeting in the chapel. The Chairman's address was an interesting sketch of the previous history of the congregation; the welcome to the new minister was expressed by Mr. Daniel Gee on behalf of the congregation, and by Mr. J. W. Wild for the Sunday-school; the Revs. B. C. Constable, W. Harrison, and W. C. Hall joined in the welcome on behalf of the East Cheshire Christian Union; and the Revs. George Evans and A. C. Fox, and Mr. A. Slater on behalf of the North Cheshire Unitarian Sunday School Union. Mr. Smith made suitable response, and other speeeches, together with vocal music at intervals, contributed to the interest and pleasure of a successful evening.

Nottingham.—A meeting of the High Pavement Historical Society was held on Tuesday evening, 13th inst., when a lecture was delivered by the Rev. Walter Lloyd, of Gloucester, on "John Biddle." The chair was occupied by the President, Mr. J. C. Warren. Mr. Lloyd, in the course of a very interesting address, said that John Biddle was born in 1616 at Wootton-under-Edge, Gloucestershire. He was educated at the Free Grammar School there, passing thence to Oxford, where he had a successful career. In 1641 he was appointed Master of the Grammar School of St. Mary de Crypt, Gloucester, being referred to in the appointment as a man "well approved for his piety, learning, integrity, and discretion." He seemed to have devoted his leisure to the diligent study of the Scriptures, with the result that he was led to doubt the received doctrine of the Trinity. Twice he was arraigned for this and for the publication of a tract called "Twelve Arguments" (against the Deity of the Holy Spirit), and was committed to gaol, where, with one or two short exceptions, he lay for nearly six years. In 1651 he was released under the general Act of Indemnity of that year, and then settled in London, drawing together every Sunday a number of friends to whom he expounded the Scriptures. That might be said to have been the first Unitarian Congregation in England, and Biddle had hence been called "The Father of English Unitarianism." In 1654 Biddle published "A Two-fold Catechism" which created a great effect. By order of Parliament it was burned by the Common Hangman, and Biddle was again committed to prison, while Dr. Owen, Vice-Chancellor of Oxford, replied to this little work, which a man might put in his waistcoat pocket, by a volume of seven hundred pages. The Presbyterians again demanded the death penalty for Biddle, as they had done before, but Cromwell again interfered, and banished him instead to the Scilly Isles. In 1657 he was released, but in 1662 he was committed to Newgate for the same offence as before, and died there from the effects of this imprisonment in September of that year. Such was the lamentable fate of the Christian scholar, whose only fault was that he admitted "no authority but Scripture, and no authentic interpreter but reason." With his abilities, culture and piety, he might easily have attained a position of eminence and comfort, but truth was dearer to him than everything else, and he preferred the life and death of a martyr to disloyalty to conscience. At the close a hearty vote of thanks was accorded the lecturer on the motion of Mr. F. Winser, J.P., seconded by Miss Guilford.

Swansea.—The annual Sunday-school party was held Jan. 8, the Rev. W. Tudor Jones presiding. Addresses were given by the Chairman and by Mr. W. H. Davies, superintendent. The arrangements were excellent, and a very pleasant evening was spent. The minister's Sunday afternoon class is making specially good progress.

Tavistock.—General Jacob entertained the congregation to supper at the Town Hall on Tuesday evening, Jan. 6. A tea and New Year's tree—from which presents were distributed—were provided for the Sunday-school children. Mr. Jewers, dentist, Plymouth, exhibited a gramophone, which took the first prize at the Paris Exhibition, and displayed magic-lantern views. The number present indicated growth in the congregation during the last few years.

Walthamstow.—A dramatic performance was held on Thursday, Jan. 8, when the members of the Stratford Young People's Guild very ably performed Dickens's *Christmas Carol*. Though the night was very wet and foggy there was a good attendance of scholars and members of the congregation, and a very enjoyable evening was spent. With the formation of a London Guild's Union it is hoped that the young people will have fuller opportunities for mutual help and intercourse.

ABERYSTWYTH

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OUR CALENDAR.

SUNDAY, January 18.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. W. G. TARRANT, B A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamfo d-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Evening, Lantern Service, "Prophets and Teachers—New and Old." Monday, Jan. 19th, Social Institute, 8 P.M., Shaksperian Reading, "Julius Cæsar," by Mr. J. H. LEIGH, M.A. Admission free. Collection.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A., "The Life and Times of John Bunyan."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M., Mr. J. BREDALL, and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church Ormond-road, 11 15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. G. WARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. J. WICKSTEED, M.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6 30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M, Rev. H. E. DOWSON, B.A.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

DOVER, Adrian-street, near Market-square, 11 A M. and 6.30 P.M., Rev. S BURROWS.

GUILDFORD, Ward street Church, 11 A M. and 6.30 P.M, Mr. CHARLES TATTERSHALL DODD.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. W. J. JUPP, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Office of Dreams in Early Religious Beliefs."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev F. TEASDALE REED

SOUTHPORT, Portland street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD ON-AVON, Free Christian Church, Tyler-street, 7 P.M, Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A M., "How make our Righteousness Religious," and 6.30 P.M, "The Ideal Government," Rev. E. S. LANG BUCKLAND, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Mr. J. PARK DAVIES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Jan. 18th, at 11.15 A.M., HERBERT BURROWS, "Man and the Microbe."

LANGLEY HOUSE, DAWLISH DEVONSHIRE.

A Holiday and Health Resort for Young Ladies, School Girls, and Junior School Boys (10 to 14). Responsible charge taken, or, if preferred, young visitors may be accompanied by adult companion. A charming winter residence. Sea and moorland. Healthy amusements in and out of doors. Main line G.W.R. Moderate weekly terms. Full prospectus from Miss CLAMAGERAN, Matron; or ARTHUR E. JONES, Proprietor.

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JOWETT LECTURES, 1903.

Rev. A. GALTON will deliver a Course of Eight Lectures on "**The Influence of Modern Thought and Knowledge upon Theology,**" at the PASSMORE EDWARDS SETTLEMENT, Tavistock-place, W.C., on THURSDAY EVENINGS, at 8.30 P.M, beginning January 22nd.

1. The Mediæval Theory of the Universe.
2. The Revival of Learning.
3. The Reformation.
4. Astronomy: Copernicus, Kepler, Galileo, Newton. The Earth: The Circumnavigators, The Geologists.
5. Philosophy and Philosophers: Bruno, Descartes, Spinoza, Locke, Leibnitz, Hume, Kant.
6. Evolution: Darwin. Biology.
7. Philology: Comparative Religions. The Higher Criticism.
8. Results and Conclusions.

The Lectures will be given at the Settlement, on **Thursdays,** at 8.30 P.M., beginning January 22nd.

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ASSOCIATION SUNDAY

NOVEMBER, 1902.

The TREASURER (Mr. Oswald Nettlefold), on behalf of the Committee of the BRITISH AND FOREIGN UNITARIAN ASSOCIATION, acknowledges with thanks the following Collections received from Dec. 12 to 31:

THIRD LIST.

	£	s.	d.
Ainsworth	3	0	0
Ashton-under-Lyne	2	10	0
Auckland	7	18	3
Banbury	0	10	0
Bath	2	14	8
Belfast: First Presbyterian Church ...	9	6	8
Birmingham: Small Heath	1	16	0
Boston	1	1	10
Braintree	1	1	6
Bury: Bank-street	7	18	6
Chesham	1	8	0
Chelmsford	0	7	0
Colyton	0	7	6
Comber	2	3	0
Congleton	2	2	0
Coseley	1	6	6
Crumlin	1	0	0
Deal	0	7	6
Denton	2	2	0
Gee Cross	5	11	4
Glasgow: St. Vincent-street	1	1	0
Glossop	2	0	0
Guildford	0	11	10
Hale	1	12	3
Halstead	0	5	3
Heaton Moor	0	13	6
Hinckley	2	7	0
Horsham	2	15	2
Horwich	0	12	0
Hyde: Flowery Field	1	1	0
Kendal	1	10	0
Kidderminster	2	4	4
Kilmarnock	1	1	0
Lancaster	1	16	2
Leicester: Free Christian Church ...	2	3	0
London: Brixton	14	7	6
Lewisham	2	18	2
Stamford street	0	15	0
Macclesfield	1	10	8
Malton	0	10	0
Manchester: Chorlton-cum-Hardy ...	2	1	6
Longsight	1	15	0
Mess Side	3	3	0
Pendleton	1	0	0
Strangeways	1	6	5
Middleton	1	15	0
Moretonhampstead	0	10	6
Mottram	1	5	6
Nantwich	0	10	0
Newark-on-Trent	0	17	6
Newcastle-on-Tyne: Byker	0	3	6
Oldham	5	11	0
Panteg	0	10	0
Plymouth	2	5	0
Pontypridd	0	16	6
Poole	0	15	10
Southampton	1	5	0
Stockport	5	16	0
Stourbridge	1	11	6
Stratford-on-Avon	0	16	6
Sunderland	0	7	6
Todmorden	2	2	0
Walsall	0	18	6

The Treasurer (Mr. Oswald Nettlefold), on behalf of the Committee, tenders their sincere thanks to the 217 Congregations (including those collecting in the earlier part of the year) for so generously contributing towards the amount, £608 13s. 8d., for the year 1902.

Central Postal Mission & Unitarian Workers' Union.

SOIRÉE AND RELIGIOUS CONFERENCE, ESSEX HALL, ESSEX STREET, STRAND, W.C. WEDNESDAY EVENING, JANUARY 21ST.

Tea (6d.) from 7 to 8 o'clock. Chair taken at 8 o'clock by the Rev. W. C. BOWIE. Paper, "The Miraculous Element in the Four Gospels," Rev. GEORGE CRITCHLEY, B.A.

All Welcome. (Postal Mission Correspondents and Members of the Pink Party specially invited.)

Invitation cards may be had on application to Lady WILSON, 86, Church-road, Richmond, Surrey.

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NEXT TERM begins on SATURDAY, Jan. 17th.

Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

SCHWARZ DEFENCE FUND.

The TREASURER (Rev. J. H. Weatherall, Wellfield-road, Carmarthen) acknowledges, with thanks, the following further contributions:—

	£	s.	d.
Already acknowledged	17	19	6
Miss Litchfield, Trowbridge	1	1	0
J. Carlton, Esq, Hull	0	4	0
Rev. J. E. Carpenter, M.A., Oxford ...	1	1	0
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A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

WE would remind subscribers that the form sent in with payment should be filled in with the name and address of sender. Two blank forms have been received at the office. Will subscribers who have had no receipt kindly communicate with the publisher, who will be glad to receive as early as possible subscriptions which have not yet been sent in? Any donations towards the fund for sending copies to the free libraries will be very acceptable.

DURING the coming weeks there will be an embarrassing riches of evening lectures of the highest quality for Londoners whose mind is bent that way. On Tuesday the Rev. J. Estlin Carpenter begins his course on "The Bible in the Nineteenth Century" at the Kensington Town Hall, while already this week, on Thursday evening, a course of Eight Jowett Lectures began at the Passmore Edwards Settlement, in Tavistock-place, the Rev. A. Galton dealing with "The Influence of Modern Thought and Knowledge upon Theology." These lectures, which are freely open to the public, unfortunately for the next five weeks will clash with Mr. Stopford Brooke's lectures at University College, the second course on "Naturalism and the Romantic Movement in Poetry at the end of the Eighteenth Century" beginning on Thursday. Tickets for this course are 5s. each, or 2s. 6d. for teachers, to be had from the hon. sec. of the Stopford Brooke Lectures, University College, W.C. The lectures are to deal with the poetry of Cowper, Crabbe and Burns, and, it is hoped, the early poetry of Wordsworth.

A PRELIMINARY circular as to the meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, to be held at Amsterdam, Sept. 1-4, has been issued by the general secretary, the Rev. C. W. Wendte, of Boston, and the local secretary, Professor B. D. Eerdmans, of Leiden, and has, we understand, been sent out to the secretaries of our churches throughout the country. The circular gives a forecast of the programme of proceedings, particulars of which we noted in our New Year's number. The President is Dr. Oort, of Leiden, one of the authors of the "Bible for Young People." The preacher at the religious service is to be the Rev. J. van Loenen Martinet, of Bussum, editor of the Dutch Liberal weekly *De Hervorming*. Among the readers of papers, we understand, are to be Dr. Kalthoff, of Bremen, on "The Influence of Material Circumstances on Religion," and the Rev. A. Altherr, of Basel, on "Free Religious Thought in German Switzerland." Professor Pfleiderer, of Berlin, also hopes to be present. The American Unitarian Association is to be represented by the President, the Rev. Samuel A. Eliot, D.D., the Rev. J. H. Crooker, D.D., of Ann Arbour, and the Rev. C. W. Wendte. The appointed representatives of the B. and F.U.A. are the President, the Rev. R. A. Armstrong, the Revs. J. Estlin Carpenter, P. H. Wicksteed, J. Harwood, Mr. Ion Pritchard and the Rev. W. Copeland Bowie.

THE preliminary circular inviting attendance at the Amsterdam meetings of the International Council states that Mr. Ion. Pritchard (who is to be addressed at Essex Hall) has kindly undertaken to make all necessary excursion arrangements so as to secure the most economical terms for delegates and visitors, and it will greatly facilitate his work if he receives early intimation of their intention to be present. The invitation, expressing the hope that at the forthcoming meetings the intercourse and friendship so happily begun in London in 1901 may be enlarged and strengthened, adds :—

We trust that a large number of people from England will attend. Many congregations and societies, with a little enthusiasm and effort, could arrange to pay the expenses of a minister and one lay delegate; such a demonstration would have an inspiring influence all over the world. The time is opportune for a "Forward" movement in Liberal Religion.

Some particulars as to hotel charges in Amsterdam are given in the circular, and it is stated that a membership ticket for the meetings will be fl. 2.50, that is 4s. 2d. As soon as Mr. Pritchard has completed his inquiries as to expenses, &c., he will doubtless be good enough to publish a letter in these columns, giving the necessary information.

THE death of Mr. Quintin Hogg removes a remarkable man from a great centre of beneficent activity in London. Born in 1845, the son of Sir J. W. Hogg, M.P., he was educated at Eton, and was a notable athlete. He entered into business in the City, and was a man of great wealth. Of this he is said to have spent not less than £150,000 on the Polytechnic Institute in Regent-street, the original building of which he secured in 1881 for £50,000. That, however, was not the beginning of his philanthropic work. When he first came to London he at once began to look after the lads in the streets, and held his first class under an archway by the river. In 1873 he founded the Youths' Christian Institute in Endell-street. Latterly his whole life was in the Polytechnic, which, under the influence of his earnest evangelical piety and broad human sympathies, became the great educational and social centre that it is. Recreation, no less than technical training, was always well cared for, the gymnasium and swimming-bath being features in the institution, which has been an immense boon to many thousands of members.

WE find the following statistics of church accommodation in the *Free Methodist* :—"The Evangelical Free Churches, excluding undenominational missions, report 8,076,519 sittings. There is an apparent diminution of over 60,000. The Wesleyan Church has only just completed its decennial census of sittings, and the report shows that greater precautions were taken to secure accuracy. The total increase in the decade was over 150,000. One or two other bodies have had a new census of sittings, or have made one for the first time. The greater accuracy of the returns is a matter of satisfaction. The three Churches represented by this journal make the following returns of sittings: United Methodist Free Churches, 385,722; Methodist New Connexion, 160,936; Bible Christians, 153,600. In the Church of England Year Book for 1902, the latest returns, the total number of sittings is given as 7,051,559, as compared with 8,076,519 in the Free Churches, notwithstanding the apparent decrease of 60,000. Voluntary effort has thus provided more than a million more sittings than in the State Church."

UNDER the auspices of the Bank-street Temperance Society a lecture was given at Bolton last Saturday evening by Dr. W. E. A. Axon, of Manchester. His subject was "England Free and Sober." The Rev. C. J. Street, who presided, said that was the first time they had met since the new Licensing Act came into force. The Act was a pretty strong one, but he had hoped they would make it stronger.

Dr. Axon also, in the course of his lecture, referred to the Act, and said he thought it had done something to frighten drunkards and topers. He believed they could have an England both free and sober, and if in bringing this about they lost a certain amount of liberty, the fact of their being sober would give them greater liberty in another direction. It was generally thought that Dr. Magee had said he would rather have England free than sober, but what he really said was that he would rather have England free than compulsorily sober. The greatest foe that freedom had was intemperance. Were England free and sober there would be fewer deaths, as the closer a class came into contact with liquor the higher was its death-rate. The trade of a publican was twice as dangerous as the trade of a miner, and if alcohol killed a publican, what would it do to his customers? If a trade was a danger to the State, then the State had the right to protect its citizens from it. He believed it was as Lord Rosebery had said, that if the State did not control the liquor trade the liquor trade would control the State. The victory of temperance would not solve all the problems of their social life, but it would go a long way towards their solution.

DR. TORREY and Mr. Alexander, the new Moody and Sankey, are greeted with welcome in the Evangelical papers. Dr. Torrey is a graduate of Yale University. He was superintendent of Mr. Moody's Bible Institute in Chicago. The two evangelists have lately worked together in Australia and New Zealand.

PROFESSOR MONTET, Dean of the Faculty of Theology in the University of Geneva, is to be congratulated on the completion of his great labour of love, in the publication of Auguste Bouvier's "Dogmatique Crétienne," which he has edited from the deceased professor's manuscripts. From 1865 until his death in 1893, Bouvier was Professor of Dogmatic Theology at Geneva, and exercised a profound influence, as a man of liberal thought and deeply religious nature, over successive generations of students. Professor Montet was one of his pupils, and tells how Bouvier was constantly working at his great course of lectures, hoping to perfect it for publication, but after all left the manuscript of 2,000 pages, of which the different parts, covering all the great doctrines of religion, were in various stages of completion. Happily the section on the Life Divine, and the doctrine of God, which embodied Bouvier's most original and impressive work, was among those left in a practically finished state. The whole work, carefully revised and edited by Professor Montet, is now published in two large volumes, by Fischbacher, 33, Rue de Seine, and may be had for 15 francs. We hope soon to publish a full notice of the book, for which, doubtless, other serious thinkers, and not Bouvier's old students only, will be grateful.

WITH much regret we have had to bid farewell to *Le Progrés Religieux*, of Geneva, a liberal Protestant weekly, established five years ago, and discontinued with the last issue of last year. In bidding farewell to their readers the editors, of whom our friend Professor Montet was one, recall how earnestly they had pleaded for liberal principles in the national Church, and had aimed at establishing the fundamental truths of Christianity, in the light of modern knowledge. Every reason which led to the establishment of the *Progrés Religieux* is as urgent now as ever, but the little group of contributors, with the increase of other duties, had found the tax upon their strength too great, and, unwilling to fill their columns with inferior matter, judged it wiser, at any rate for the present, to cease publication. The last number contains a reference to the death of Dr. Joseph Parker, and an appreciative notice of a French translation of R. W. Trine's "In Tune with the Infinite."

THE Rev. Thomas Keble, who passed away on New Year's Day, had been for thirty years vicar of Bisley, where he succeeded his father, the elder Thomas Keble, their joint tenure of the living having covered seventy-five years. The late vicar, who was also hon. canon of Gloucester Cathedral, was with his uncle, John Keble, author of the *Christian Year*, at Bournemouth at the time of his death, and was his literary executor. The elder Thomas Keble, like his more famous brother, was closely identified with the Tractarian movement, and Bisley is said to have been the first parish church at which the practice of daily morning and evening services was resumed. The late vicar in his college days was a contemporary of Conington and Goldwin Smith at Magdalen. He leaves four sons, all in orders.

THE name of the Rev. Alfred Gatty, D.D., vicar of Ecclesfield, near Sheffield, whose death is announced this week at the age of ninety, recalls the memory of his wife, Mrs. Alfred Gatty, the author of the beautiful series of "Parables from Nature," and of his even more widely known daughter, Mrs. Ewing, author of "Jackanapes," "The Story of a Short Life," and other delightful stories. Another death recorded this week is of the Rev. T. W. Fowle, for many years rector of Islip, near Oxford. The *Guardian*, in an obituary notice, mentions Mr. Fowle's theological works, and some philosophical and political articles in the reviews, but not his masterly little book on "The Poor Law" in Macmillan's English Citizens' Series.

SOCIAL movements for the benefit of the workers which have been paralysed by the absorbing interest of affairs in South Africa are coming to the front once more. The facility with which enormous sums of money have been raised for military purposes gave the speakers, at an important assembly of workers' representatives in Manchester last Saturday, a strong argument in favour of the feasibility of universal old-age pensions. Mr. Booth's scheme appears to be winning its way to wide acceptance. Mr. Frederick Rogers, of the National Old-age Pension Committee, urged that pensions should be granted to the aged deserving poor as a civil right, and should be forfeited only by such things as deprive a citizen of civil rights, and that the fund should be national, contributed to by all and claimed from by all. It was urged by Mr. Edward Byrne, of Ashton, that the enormous wealth which it was found was available for killing people could also be forthcoming to keep people alive. This view was generally accepted, and a resolution was adopted that a national system of old-age pensions should precede any substantial reduction of taxation, and that no pension scheme could be regarded as satisfactory which did not provide a pension at a given age as a civil right, forfeited only by crime or recent alien origin. The conference was widely representative of the workers of Lancashire and Cheshire. It was stated that the friendly societies were drawing nearer to the principle of universal old-age pensions.

IT has been long a custom with those who dislike the ordinary amusements and recreations of this world, to levy a certain tax of fun on the Holy Scriptures, and to make Bible acrostics, hidden Biblical precepts, and such things, but the following from the *Methodist Times* is an improvement on the usual game:—

"Dear Reader,—I once resided with 2 Tim. iii. 4, and walked in Eph. ii. 2; my conversation at that time is recorded in Eph. ii. 3. I heard one day that an inheritance had been purchased for me, and a description of it reached me, you will find it at 1 Pet. i. 4; one who resides in Heb. iv. 14, had purchased it and paid an extraordinary price, but, to say the truth, I did not believe this report, as I was entirely unaquainted with this Man, and long experience had convinced me that strangers never gave favours through love alone, and friends seldom gave favours that cost much. However, I called on 2 Tim. iii. 16, as my own prospects at Eph. ii. 12 were as bad as they could be. I found the house I sought at 2 Cor. v. 1, and the invitation to it, which you see put up at Isa. ii. 2, 3, and by John at vii. 37. They are wonderfully inviting to the poor and needy. The house has only one door at John x. 9, and it was some time before I found it. My permanent address will now be 2 Cor. v. 1, but if you can call any day at Heb. iv. 16, you will meet me and many others; we are in the habit of meeting there daily. If you call attend to what the servant says at Luke xiv. 22. You can depend upon what he says. When 1 Thess. iv. 17 is fulfilled, I expect my home will be Rev. xxii. 4, 6. Rev. v. 9 is the song I shall sing in that day.—SEL.

That conscientious Plymouth Brother we once heard who whenever he quoted a Bible verse in his prayer—namely, about every second sentence, immediately gave the reference, book, chapter and verse, would be able to understand this story at once. The puzzle will perhaps send some of our readers to look up the texts.

APPEAL.—Friends of the late Rev. C. L. Corkran are subscribing for a small pension for Charles Bentley, who is now 73 years of age and past work. He was a valued servant of Mr. Corkran's, and in earlier years did much useful work under his direction at the Spicer-street Mission. There is need of 2s. a week more, to make up the pension deemed necessary to keep Bentley and his wife in comfort in their old age. Communications may be addressed to the Secretary of the Dalston Committee of the C.O.S., 21, High-street, Kingsland, N.E., from whom all particulars may be obtained.

Correspondents are requested to note that news for insertion the same week should reach the Office by Wednesday if possible, and the earlier the better. Thursday morning is the latest time for receiving news, and it should then be very brief, or it will probably have to wait a week.

LITERATURE.

HENRY SIDGWICK'S ESTIMATE OF MARTINEAU'S PHILOSOPHY OF ETHICS.

THE publication of the late Professor Sidgwick's Lectures * on three eminent British writers on Ethics is a distinct gain to philosophical literature, and the admirably clear Analytical Summary by the Editress, Miss E. E. Constance Jones, of Girton College, which is prefixed to the Lectures, is a most valuable aid to the full understanding of Sidgwick's very able expositions and criticisms. Less space is given to the treatment of Dr. Martineau's views than to the systems of T. H. Green and Mr. Spencer, and most of the criticisms of the "Types of Ethical Theory" presented in this volume are little more than amplifications of those already set forth in the "Methods of Ethics." Still the four Lectures devoted to Martineau's system are rich in interest, both for their great lucidity, and also as exhibiting, we think, evidence that Sidgwick, on one or two important questions of ethical philosophy, was nearer to Martineau's position than the chapter in the "Methods of Ethics" would lead one to suppose.

In his very acute criticism of T. H. Green's views, Professor Sidgwick's conclusions in reference to two subjects of primary significance both for ethics and religion are in full accord with Dr. Martineau's. After describing the account of man's moral freedom given by Green and his disciples, Sidgwick says:—

> I regard Green's view—in spite of the eager advocacy of "Freedom" in a sense—as being for all practical purposes pure Determinism. . . . I submit that this kind of "freedom" is not sufficient really to justify moral imputation: because if we ask why the particular self-distinguishing consciousness called John makes a virtuous choice, and the particular self-distinguishing consciousness called Thomas makes a vicious choice, the explanation, according to Green, must be entirely sought in the particularity of the chain of natural causation in each case. I wish to make this quite clear: because my complaint against the school to which Green belongs is that, on this fundamentally important question of Freedom they tend to confuse the reader's mind by trying to "run with the hare and hunt with the hounds," and to get the moral satisfaction of a Libertarian view, together with the scientific satisfaction of a Determinist view.

While thus agreeing with Dr. Martineau in regarding the Hegelian doctrine of Moral Freedom as utterly unsatisfactory, Professor Sidgwick is also completely at one with him in reference to the bearing of Green's philosophy on the question of Personal Immortality. In a letter written to the Rev. A. H. Craufurd in 1892, Dr. Martineau says:—

> I know Hegel's "Philosophy of Religion," but neither in it or his English interpreters have I found any "future life" that does not disappoint its name. That genuine hope dawned upon Thomas Hill Green on his death-bed I am assured: not, however, as a corollary from his Hegelianism, but rather as an emergence from it.

In like manner, Professor Sidgwick writes:—

> If Green believed in the immortality of the individual, it remains difficult to see *why* he believed in it. Granting that the self-conscious individual man, being a reproduction of the eternal mind, "partakes of the nature of the eternal," it is not clear that he partakes of it *quâ* individual. Observe, Green says, "absolute value *in a spirit which we ourselves are*," not "*in our spirits*." The thing of absolute value might therefore remain if our spirits are extinguished. . . . In fact it is not the individual *quâ* individual that is thus eternal, but the universal mind whose knowledge it shares and reproduces.

Turning now to the Lectures in which Professor Sidgwick treats directly of Dr. Martineau's theory of ethics, we note first that in regard to the basal question of the source of the consciousness of moral obligation, Sidgwick agrees with Martineau in holding that the sentiment expressed by the word "ought" is entirely unique, and cannot possibly be explained, as both the Benthamites and the Spencerians seek to explain it, as the outcome of sentient experience combined with sympathy and the pressure of society on the individual. Though Sidgwick differs from Martineau in the conception of the supreme ethical end—the former holding that that end is the production of general happiness, while the latter maintains that it is conformity with an ideal of human perfection—both alike maintain that the obligation to pursue this end is imposed by an inwardly recognised Moral Authority. But while Martineau, in one passage at least in his "Types of Ethical Theory," asserts that the authoritativeness of ethical principles arises from the recognition of them as imposed by "another and a higher Person," Mr. Sidgwick calls in question the soundness of this doctrine in the following forcible words:—

> Martineau himself admits—or I should rather say emphatically declares—that it is not a Person regarded apart from moral attributes that can be conceived as the source of the authority of which we are speaking; it is, he says, "an inward Rule of Right which directs the action of God's power, and which elevates into Authority what else would only operate as a necessity or a bribe." If, then, moral rules, when conceived as Divine commands, are thought to have authority not because they emanate from an Omnipotent Person, but only because they emanate from a person who wills in accordance with a rule of right, I cannot conceive how they should lose this authority even if the "other person" is eliminated altogether, provided that the "Rule of right" is left. I am not now arguing whether a true philosophical conception of the rule of right would not recognise that the cognition of such a rule as a thought valid for all minds, involves the recognition of a Thinker—an eternal and universal subject of this and all other thought. What I am now arguing is that the "authoritativeness" or "obligatoriness" of the rule is not necessarily connected with this implication in Truth of a Thinker who thinks what is true.

It appears to us that Sidgwick's criticism is here substantially valid, and indeed the position which is contended for in this extract is, as Sidgwick himself elsewhere admits, virtually implied in many passages of Martineau's writings. There is no more characteristic feature of Martineau's ethical theory than his doctrine that moral principles are founded not on the *Will* of God but on the essential *Nature* of God; hence it is that they are immediately and intuitively discerned to carry with them a divine authority and to be a self-revelation of the immanent Eternal; and the question whether this Eternal One can be adequately conceived as a "Person" is a further question, the answer to which cannot legitimately be made a prior condition to the recognition of the divine authority of the moral law. Dr. Martineau himself emphatically declares that Ethics naturally precedes Theology; but he also contends, and we think rightly, that a correct and adequate reading of the facts of the moral consciousness affords the securest basis on which to erect a true theology. We regard, then, Sidgwick's strictures on that account of the nature of Moral Authority which is given in the chapter under that title in the "Types of Ethical Theory" as both sound and seasonable; but we believe, at the same time, that it is not this view of moral authority but rather the view for which Sidgwick contends which practically animates and dominates Dr. Martineau's greatest writings; and it is to this that he gives expression when he describes God not as "another Person," but as "the Soul of Souls."

The second lecture discusses a subject on which Sidgwick and Martineau appear to be quite at variance—namely, the question whether our moral judgments are primarily directed on the worth of the motives and affections which prompt to action or simply on the value for society of the action itself. Martineau maintains that "what we judge is always the *inner spring* of an action as distinguished from the outward operation." Sidgwick goes so far in Martineau's direction as to admit that

> The notions of Right and Wrong and the corresponding sentiments seem in the strictly ethical sense to be peculiar to actions viewed on their psychical side—to volitions, but I contend that there is nothing inconsistent with Utilitarianism in holding that the specific moral judgment of approbation is properly directed to human volitions only, while still holding that the ultimate criterion of right volitions is that they should be such as tend to produce in the greatest degree consequences of a certain kind—namely, general happiness. But it may be said: Suppose a worse intention would produce a better result, would you then approve it more? If I were convinced that this was the case, I certainly should.

We cannot but think that in the latter part of this quotation Sidgwick inaccurately described his own moral consciousness; he could not morally *approve* a worse intention, for it is not possible to abstract an intention from the character of the agent who intends. The fact that many people from purely selfish motives make ostentatious gifts to charities does not lead us to judge that there was something morally admirable either in the intention or in its consequent action.

The third lecture criticises Dr. Martineau's account of Prudence and of Merit and Demerit, but it contains nothing, we think, which Martineau has not considered and adequately answered.

The final lecture on "Springs of Action" is a repetition, with some interesting additions, of the criticism of Dr. Martineau's ethical theory which is given in the "Methods of Ethics." It is generally admitted by competent thinkers that Sidgwick has been successful in showing that Martineau's conception of springs of action, and of the process whereby we discover their relative ethical rank, requires considerable modification. But, as Dr.

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* "Lectures on the Ethics of T. H. Green, Mr. Herbert Spencer, and James Martineau." By Henry Sidgwick. London: Macmillan and Co. 1902.

Mellone has conclusively shown in a luminous chapter in his able work on "Philosophical Criticism and Construction," when all the claims of criticism have been fairly met, there still remain intact the fundamental principles of Dr. Martineau's ethical system—namely, that we have a faculty for discovering the relative worth of our springs of action, and that the essence of morality consists in the use which we make of our moral freedom in siding with or against the higher of the principles of conduct which in moments of temptation simultaneously present themselves as competitors in our inner life. CHARLES B. UPTON.

THE DOCTRINE OF THE CROSS.*

LIFE is not long enough to allow of final judgments. It is consumed in hearing the evidence. Nevertheless, in the experience of the race and the individual we become able, for the guidance of practical life, to determine of many things what they are not, and are thus set free to experiment with new hypotheses as to what they are. But it is not given to all at the same moment to exchange an old hypothesis for a new one. Hence the co-existence of schools of thought so little in sympathy as the evangelical and theistic. For, speaking from the standpoint of the latter, we might have supposed that whatever place might be found permanently to belong in theology to a doctrine of atonement, the *transactional theory* of atonement was, in whatsoever of its modifications, sub-divisions or refinements, relegated to the limbo of a defunct Psychology. Not that it could be supposed to have lost its hold upon a large number of religious minds; but that it was rather nowadays the property of the Convention Platform than of the student's study; of the market-place, not the factory, of a theological equipment.

But here we have another attempt to rehabilitate it in the plausible guise of a working hypothesis; nay, of something very like a dogma. And there is something more in this book to commend it to our attention than the interest which must belong to such an effort. For in the personality of its author we have to recognise an ex-Unitarian minister who will seem to many to speak with the authority of a personal experience in summing up the claims of contending theologies. So far as this may be we shall not enter into controversy.

A certain temperament, or a certain type of religious experience, or a certain degree of mental penetration, must determine for each (where it is not all settled by habit or surroundings) the type of his theology.

If Mr. Walker once professed Unitarianism, and (as we are told by a writer in the *Expository Times*†) was repelled by "its cold intellectualism, its practical impotence, or its indifference to the person or work of Christ," may we not justifiably conclude that he had attempted an experience for which he was not ripe? Defects of this kind—and we do not deny their existence—belong to Unitarians, not to Unitarianism. We can scarcely imagine a man revising his theology on the basis of such an objection. Or does it become possible to swallow the creeds the moment you become convinced that the majority of those who cannot do so are lacking in emotional excitability? At all events, Mr. Walker's soul began to feel chilly and uncomfortable without its ecclesiastical mufflers, and he was not long in weaving robes for himself of such excellent homespun as a former volume (reviewed at the time in these columns) admirably described.

And now he comes before us again with this book, a veritable store-house of warm clothing, whereto shivering Evangelicals may resort to readjust the temperature of emotions grown chill in the bleak borderlands which at once unite and divide the Congregational from the Unitarian Confessions.

Those of us who have either grown used to the climate, or are not afflicted with a slow spiritual circulation, or prefer rather to be chilly and active than warm and encumbered by our wrappings, are not likely to spend much time at this new Emporium. But it is interesting to look in at the windows as we pass by.

The title of the volume is not without a special significance for its author's life-history. The Cross and the Kingdom, *as viewed by Christ Himself and in the light of Evolution.* Let us note his treatment of the theme under each of these sub-headings.

I.—*As viewed by Christ Himself.*

This consumes the first four of the five parts into which the book is divided. The first finds that Christianity without the Cross in its evangelical interpretation is stultified, and therefore postulates it *à priori.* The second considers the genuineness of the references of Jesus to the fact and significance of his death, with special reference to the criticism of Pfleiderer; and thus clears the way for part three, which elaborates the opinions of Jesus on those subjects. The fourth part treats of the necessity, nature, and efficacy of the Cross, in relation to human nature and history.

To criticise in detail would be to restate the whole Atonement controversy; and we must perforce assume a general familiarity with the issues as between the Evangelical and Theistic view.

As a professed truth-seeker (see preface), and not a man committed to the reiteration of cut and dried epigrams, we can hardly commend to Mr. Walker a more salutary exercise than that of putting a note of interrogation against most of the general propositions which make his pages bulk so much larger in argument than they do in convincingness, and reconsidering them in the light of that little *quære.*

To quote a few instances.

(P. 8).—There is, doubtless, an undogmatic Christianity which is not without influence in the world to-day. . . . But it must not be forgotten that these aspirations have really been kindled (however remotely it may seem) by influences that have radiated forth from a circle, the centre of which has been the cross of Christ in its evangelical interpretation. (?)

(P. 18).—The illumination we rejoice in could never have come save through that Evangelical interpretation of the cross which we know, as a matter of historical fact, *did* bring it. (?)

(P. 22).—There is nothing more wonderful on earth than this unanimous and identical Christian experience; and it is entered on always in the same way, through faith in the revelation of God's forgiving love in the cross of Christ. (?)

(P. 27).—Throughout all Christian time, wherever this gospel has been preached, in every clime and in every nation, men and women have found salvation through believing. There is no more patent or more remarkable fact in the history of the world and in the experience of men than this. (?)

Besides requiring the usual (?) this statement may be resolved into a little constellation of *queries.* Have they "found salvation" by virtue of belief in "the Cross" in any other reality than may be predicated of many who had no faith in "the Cross"? That men have "found salvation" (in the sense of attaining to the higher possibilities of human life) with even the crudest and most repulsive theories of Atonement we do not question. But it was rather in spite of, than because of such theories; and quite independently, may we not think, of any theory? The theory comes later as an explanation of the spiritual experience. Moreover, there is a very real sense in which any man anywhere at any time can "find salvation through believing." It is simply *through believing.* It is a subjective experience and not to be held to establish an objective validity.

"Thou wilt keep him in perfect Peace whose mind is stayed on Thee."

He is kept in perfect peace whose mind is *stayed on anything.* It is when the doubt begins that the peace departs. A claim such as that Mr. Walker makes for his doctrine of the Cross could equally be established by a Hindoo, or Mahometan. Comte mentions a man who used to derive spiritual solace and a sense of stability from meditating upon the hypothetical immovable spot in the centre of the hypothetical whirlpool of the universe. This is sentiment; scarcely argument. Of all that might be said upon the discussion of the Cross in its relation to the Kingdom, we can here only instance one more point; that to quote the precedent of the Passover as the type and parallel of the death of Jesus is to explain nothing.

A crude superstitious rite of a barbarous nomadic tribe of Semites is not to be held to establish any doctrine of God's method of educating and "saving" the human race unless it can first be shown (which Mr. Walker does not attempt to do) that the Passover was itself established by unique and indisputable "revelation" of the kind he intends by such a term as "Evangelical doctrine."

II.—We have left no space to discuss the last part of the book, and fear to seem unjust to Mr. Walker by compressing our judgment into a single phrase.

Suffice it therefore to say that in our opinion, if Mr. Walker will reconsider the rest of his volume, the last part will not escape much modification from the necessary correlation of their fundamental ideas.

In conclusion we are glad to find much in this book with which we can express sincere assent. Our differences are not so much in respect of the facts of religious experience as of the attempted explanation of those facts. We recognise in common the conflict that exists between good and evil, and the redemptive efficacy of lives sacrificed in such conflict. Yet in the Cross we see no dramatic presentation of an object-lesson by God to man; but

* "The Cross and the Kingdom, as viewed by Christ Himself and in the Light of Evolution." By the Rev. W. L. Walker. T. and T. Clark, Edinburgh. 9s.

† A. E. Garvie, B.D., November, 1902.

rather a witness to the love of God in that it is the supreme instance of the love of man, leading us to look for a source of such devoted self-surrender not in man and his known littleness, but in the ultimate character of God Himself.

H. A. R. J.

"THE HIBBERT JOURNAL."*

WE have already stated our conviction that this second number of the *Hibbert Journal* more than maintains the high promise of the first. To the first number Sir Oliver Lodge contributed an article on "The Outstanding Controversy between Science and Faith," which stated a problem but ended without any conclusive grappling with it, yet gave no hint that more was to follow. Now, however, we have a further article on "The Reconciliation between Science and Faith," which is a continuation and completion of the first, and is full of vivid interest and fascinating speculation. Sir Oliver shows how short-sighted "orthodox or present-day science" is, if it denies the presence of the living God throughout the Universe, and how unwise is that kind of religious thought which looks for the manifestations of Deity only in exceptional occurrences. "If His action is not visible now, it never will be, and never has been visible."

We can see Him now if we look; if we cannot see, it is only that our eyes are shut.

"Closer is He than breathing, nearer than hands and feel":—Poetry, yes—but also science; the real trend and meaning of science, whether of orthodox "science" or not.

Then follows a section on the truth to be found in Pantheism, when rightly apprehended, in justification of that faith which recognises that the high spiritual attributes of man must have their counterpart in God. As to Divine activity in the world, science ought not to be blind to such considerations as these:—

> Take the origin of species by the persistence of favourable variations, how is the appearance of those same favourable variations accounted for? Except by artificial selection, not at all. Given their appearance, their development by struggle and inheritance and survival can be explained; but that they arose spontaneously, by random chance without purpose, is an assertion which cannot be made. Does anyone think that the skill of the beaver, the instinct of the bee, the genius of a man, arose by chance, and that its presence is accounted for by handing down and by survival? What struggle for existence will explain the advent of Beethoven? What pitiful necessity for earning a living as a dramatist will educe for us Shakespeare? These things are beyond science of the orthodox type; then let it be silent and deny nothing in the Universe till it has at least made an honest effort to grasp the whole.

And there are further considerations, which must challenge the attention of orthodox science, in the facts which are being gathered as to other human faculties—Premonition, Inspiration, Prevision, Telepathy—which suggest relations with higher spiritual beings, and a life for man not bounded by his material environment as at present understood. It is a progressive life to which we are called, in which the spiritual must transcend the merely animal. Thus Sir Oliver declares his faith:—

> Let us be thankful we have got thus far, and struggle on a little further. It is our destiny, and whether here or elsewhere it will be accomplished.
>
> We are God's agents, visible and tangible agents, and we can help; we ourselves can answer some kinds of prayer, so it be articulate; we ourselves can interfere with the course of inanimate nature, can make waste places habitable, and habitable places waste. Not by breaking laws do we ever influence nature—we cannot break a law of nature, it is not brittle, we only break ourselves if we try—but by obeying them. In accordance with law we have to act, but act we can and do, and through us acts the Deity.

We shall be tempted to return to the consideration of the fascinating speculation which follows this passage, as to the relations of our higher life with other spiritual beings in this great Universe of God, and here only note the conclusion of Sir Oliver Lodge's article: "The region of Religion and the region of a completer science are one."

Following this article, which holds the first place in the *Journal*, is an eloquent vindication by Professor Henry Jones, of Glasgow, of the capacity of human thought to deal with the ultimate questions of religion. "The Present Attitude of Reflective Thought towards Religion" is the title of Professor Jones's article, which appears to us calculated to awaken a noble enthusiasm in the pursuit of the highest ends of life.

While Science "moves onwards with a stately power that seems irresistible, revealing the order of nature, ameliorating the practical conditions of human life, and changing the very foundations of civilisation in so far as they depend upon a physical basis," and thus demonstrates the practical effectiveness of human reason, there has been a widespread scepticism as to its capacity for grappling effectively with ultimate problems. It is against this scepticism that Professor Jones protests, and with convincing power. There are already signs in the present time of a wiser attitude of mind:—

> This age of faith in natural science is also an age which believes in God and in the immortal realities of the world of spirit. It is not sceptical of morals and religion, even if it does despair of a theory of them: If there are any speculations to which it would listen with even less patience than it can bring to pretentious theological or metaphysical systems, they are those which would nullify religion or stultify ethical distinctions, and represent the difference between honour and interest, virtue and vice, morality and expediency as social artifices or conventional contrivances which have no root in the nature of things.
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> . . . . .
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> If, on the one hand, it must be acknowledged that the official exponents of religion exercise less authority over men's minds than in the past, it may be maintained, on the other, that this age is pre-eminently willing to listen to its poets, and that it is pre-eminently characteristic of these poets to dwell upon the profoundest convictions regarding the spiritual life of man. It is no formal difference that divides the inspired spiritualism of Wordsworth, the melodious piety of Tennyson, and the strenuous ardour of Browning's religious faith, from the pert secularism of the age of Pope. And there is no surer index of the spirit of a people than its imaginative literature. The poets are the best exponents of their time; they give utterance, as no others can, to the dim thoughts that blindly move around the public heart. And men to whom the official theology has come to seem the empty sound of hollow ignorance, listen to these poets not without reverence, and find in their melodious thoughts what moves them to believe that the voice which spoke of old by Job and Isaiah still speaks in the spirit of man, and still reveals itself in the loveliness of nature and the confused grandeur of human history.

We could not forbear making this long quotation, which, we trust, will send many readers to an earnest study of Professor Jones's article. If we did not fear to trespass too freely we should add to this another passage (on p. 243) further marking the contrast between eighteenth-century and present modes of thought. But one other brief statement of the author's position we must be allowed in his own words:—

> Science has lifted the conception of the universality of law into a conscious postulate of thought, and a return to the old cataclysmic alternative is recognised as the betrayal of the interests of the intelligence. At the same time the constant pressure of the living presence of the moral world is in nowise less felt, and the validity of the conceptions of freedom, personality, duty, responsibility, right and wrong is not more easily denied. We are able to forego neither knowledge nor morality and religion; we are willing to suppress neither rational inquiry nor our aspirations after moral goodness and communion with God. Nor are we able to settle the dispute.

And yet Professor Jones is confident that it can be settled. It is not really religion and reason which are in conflict, but the present theories of speculative and theological thinkers. It is these which must be revised, by a truer interpretation of human experience. It is a problem, Professor Jones says in conclusion, which must occupy many minds for a long time, to the solution of which "no individual can make more than a tentative and exiguous contribution." Yet as we read these pages we are stimulated to a better hope, and are thankful for their prophetic power.

Of Dr. John Watson's article on "James Martineau: A Saint of Theism," we have already spoken, and the further contents of this rich number we must reserve for a second notice. We have dwelt here on the two first articles, in order to show with some fulness what positive value the *Hibbert Journal* offers to thoughtful minds. To poor scholars and ministers it will be worth some sacrifice to secure possession of these successive numbers, and there ought not to be a Free Library in the country, nor any other library that aims at being abreast of the vital thought of the day, in which they are not to be found.

* *The Hibbert Journal:* a Quarterly Review of Religion, Theology, and Philosophy. Edited by L. P. Jacks, M.A., and G. Dawes Hicks, M.A., Ph.D. No. 2. January, 1903. Messrs. Williams and Norgate. 2s. 6d. net.

ARTICLES IN THE REVIEWS.

THE place of honour in the *Contemporary* this month, as we have already noted, is given to Dr. Fairbairn's article on "James Martineau." Another article of special interest to our readers is that by the Rev. P. H. Wicksteed on "Robert Browning," which contains some criticism, as well as appreciation, of Mr. Stopford Brooke's volume, and points out the liberties which Browning took with

nature, topography and history in the work of his vivid imagination. Sir Frederick Maurice contributes a very suggestive study of "National Health," from a soldier's point of view, and Professor Jannaris writes on "The 'Encyclopædia Biblica' and the Gospels." His knowledge of Greek, ancient and modern, makes the professor bold, and he is the author of more than one interesting, if not convincing, excursion into Biblical apologetics. Thus in the *Monthly Review* also, he has an article on "The Fourth Gospel and John the Apostle," in which he makes some original suggestions as to the Proem of the Fourth Gospel and the story of the Transfiguration, on which it will be interesting to have the judgment of other scholars. The interest of the Painters of Japan appears to be inexhaustible, for to this number of the *Monthly* Mr. Arthur Morrison contributes a sixth illustrated article on the subject.

The *Nineteenth Century and After* opens with two articles on the Education Act, Mr. Lathbury, editor of the *Pilot*, declaring that to the clergy who understand their duty and the position of dependence on the managers, to which the new measure has reduced them, it must be intolerable, and they must work for a uniform system of State schools, with the right of entry for the clergy and other religious teachers, for the instruction of their own children; while on the other hand Dr. Guinness Rogers defines the Nonconformist position. Dr. Rogers justifies the passionate indignation felt by Nonconformists throughout the country at the position in which they are placed by the Act, but is unconvinced by the arguments of those who advocate the non-payment of rates. This policy he regards as both indefensible and inexpedient.

To say the least, such a refusal is so closely akin to lawlessness that Nonconformists who have been nursed on entirely different traditions may well hesitate before adopting it. It is at once the privilege and the duty of citizens in a Free State to secure the triumph of their principles by an appeal to the intelligence of the whole community. We are at present in a minority in Parliament. Our business is to convert that minority into a majority, and in order to do this to demand that, as soon as possible, the country be consulted on the subject. It has been seriously argued that there is nothing left for us to do except to submit to distraint of our goods, and even to imprisonment, rather than pay a tax of which our consciences disapprove. But surely the work of converting a number of our fellow-countrymen sufficient to reverse the present decision in favour of the Bill is work enough.

An article on "The Ripon Episode," setting the Dean's pronouncements side by side with statements in the Bishop's "Introduction to the Study of the Scriptures," recently noticed in these columns, and other liberal utterances in the Oxford essays, "Contentio Veritatis," is interesting chiefly because the author, Mr. Walter R. Cassels, avows himself the author of "Supernatural Religion." Miss Annie Gladstone makes a very spirited reply to recent somewhat depreciatory criticisms by Mr. W. F. Lord, in her article "Another View of Jane Austen's Novels," and Lady Gwendolen Ramsden offers some pointed and salutary criticisms of present-day morals and manners, in reply to the question "Is Society worse than it was?" One passage may be quoted:—

Honesty has always been reckoned one of the essential qualities of every member of society, and when it concerns gambling and racing is strictly adhered to. But in other matters not connected directly with friends and acquaintances some people have very lax ideas on the subject. To be so extravagant as to buy more than can possibly be paid for is certainly cheating, though not, perhaps, of the same kind as Society blames most. And this is done by many without shame or remorse for the ruin it often causes to the tradespeople. There are women, for instance, who indulge in every kind of extravagance they cannot afford, and at the same time are willing enough to give away money which is not theirs, thereby gaining the credit of being charitable. In a few instances they have even been heard preaching to working girls on the desirability of dressing quietly and being respectable. It is doubtful if such incongruity and hypocrisy were practised a hundred years ago.

The World's Work, the new "illustrated magazine of national efficiency and social progress," edited by Mr. Henry Norman, M.P., has received, as it deserves, a most cordial welcome from public men, including the Leader of the Opposition, and from the Press, and the second number, published this month, shows no falling-off from the excellence and varied interest of the first. There are this month remarkable full-page portraits of the Prime Minister, the Leader of the Opposition, Mr. John Redmond, M.P., and Canon Hensley Henson, and the illustrated articles on such subjects as "Garden Cities in Theory and Practice," "Toy Making in France," "A Day's Work in a Newspaper Office," and "Winter Sports," are both fascinating and instructive in a high degree. A short article on the proposed Suspended Electric Railway for Berlin shows two pictures of the suspension railway already at work in Elberfeld. The cars suspended on a single rail are said to turn corners at a speed and with safety unattainable on any other method.

From the editor's opening notes on "The March of Events" we may make two quotations. On "Mr. Chamberlain in South Africa," after recounting the various problems he has to face, it is said:—

His success in dealing with them will depend upon the recognition of the truth that the well-being of the Empire in South Africa is bound up with conduct and honesty, qualities which have not been too conspicuous there in the past. His journey sets a new and a remarkable precedent; he has the combination—always so attractive to a strong man—of a very difficult task and a magnificent opportunity; every consideration of personal reputation and ambition will spur him on; every one of his countrymen will wish him all success, so long as his efforts tend to secure fair dealing toward all the different elements of South African society, and all its varied interests.

A note on Education concludes with the following judgment:—

Educationally the Bill removes the more potent forces which have made for educational progress, and with a little levelling up here and there the general effect of an amiable dead level and indifference may be expected. The reforms which have come by leaps and bounds from the persistent efforts of a few enthusiasts on School Boards, constantly reinvigorated by recurring appeals to the mass of the electorate, will cease. A gentle ambling progress, inspired more by philanthropy than by determined zeal, is the best that can be hoped for. Even this will be checked by various technical difficulties created by the Bill. The separation of the higher instruction of the industrial classes from the schools in which they receive their elementary instruction is likely to act like a killing frost upon the tender shoots of a growth still in its early stages.

The *Review of Reviews* begins this month a new series, and for the cover which in the course of thirteen years has grown very familiar, substitutes another of more artistic design, with three emblematic figures: "Man, the worker, grasping hand on terms of frank equality with the woman, the mother, at whose feet lies the babe in the cradle, which holds the Future in its hands." A new and curious feature is also introduced into the *Review* itself, in the form of a thread of fiction, which is to have no end, and on which is to be strung a record of current history. The month's character sketch is of "The Party of the Future," aiming at the ideal of a Co-operative Commonwealth.

SHORT NOTICES.

Phases of the Land and Labour Question, by A. J. Ogilvie. We learn from an advertisement on the cover of this pamphlet that Mr. Ogilvie is a Tasmanian landowner, and he certainly shows himself disinterested and independent in pleading as he does for land nationalisation. His arguments are strong, and his acute reasoning has earned high praise from Dr. Alfred Russel Wallace. Some of his papers here are extremely good, and well calculated to stir up thought as well as to convey useful information; for instance, the one on Old Age Pensions. All the more, therefore, must we regret that the pamphlet bears no date, and that its essays have not been revised to bring them up to recent legislation. Here is a paper headed, "Compensation to Injured Workmen," which begins, "The law is that workmen——" and states what the law used to be in England, and may still be in our Colonies, but not what the law is in England now. Yet there is nothing to warn the reader that the book is not describing present English conditions, and our Land Nationalisation Society, with its influential supporters, and its grand propaganda before it, is ill-advised in publishing cheap reprints in a form so likely to mislead. (London: Land Nationalisation Society. 6d.)

Supernatural Religion. An Inquiry into the Reality of Divine Revelation. Popular edition, carefully revised. This well-known book, which appeared originally in 1874-7, is an examination of the claims of dogmatic Christianity to be a divine revelation. It opens with a discussion of miracles in general, and then carries out a minute investigation into the value of the Christian documents as historical witnesses. Its conclusions are strongly negative to the idea of the miraculous, and it affirms that the Christian Scriptures are not of a quality to authenticate the miracles they report. Aided by some curiosity as to its authorship, the book attracted considerable attention on account of the scale on which it was drawn up, the extent of its acquaintance with the literature of its subject, its independence, its vigour of assertion, and its polemical anti-supernatural bias. Lightfoot ("Essays") and Sanday ("Gospels in the Second Century") were able to correct some exaggerations and misstatements in the critical portion of the book, and to show that

more was to be said for the documents than had been allowed; but as to the main argument the flowing tide was with the destructive critic. The secret as to the authorship was remarkably well preserved, but though the present edition remains anonymous, Mr. Walter R. Cassels has now publicly acknowledged his work—*e.g.*, in the current *Nineteenth Century and After*. The wisdom of reissuing the work at this date is open to question. It may be true, as Professor Adeney declares in the new number of the *Hibbert Journal*, that the writer's conception of miracle is stale and antiquated; it certainly is true of some parts of his treatment of the New Testament. He has added a new chapter on "The Teaching of the Twelve Apostles," some fresh matter dealing with Tatian's "Diatessaron," and with the relation of Luke to Josephus, and has incorporated from his later editions a discussion of the martyrdom of Ignatius. But it was not possible by any mere process of revision and addition to overtake nearly thirty years of fertile labour in New Testament criticism. (Issued for The Rationalist Press Association, Ltd. London: Watts and Co. 6s. net.)

This month's *Cornhill* opens with a remarkable article by Madame Sarah Bernhardt on "The Moral Influence of the Theatre," which contains some vivid narrative of her own experiences, and an earnest plea for the theatre, as concentrating in itself the highest forms of art, and in its powerful representations of life making distinctly for righteousness. On this crucial question, Madame Bernhardt writes:—

Victor Hugo said, "Never should the people leave the theatre without taking away with them some profound moral lesson." This thought is the inspiration of all idealists, for the stage should be the great school of morality in which the lessons of life appeal to all. If writers were more in accord with Victor Hugo's ideal, we should not see so many pieces which do so much harm, as they familiariso the mind with vice without showing its immorality. The immorality does not, in my mind, consist in what it represents but in the confusion of ideas which it causes. When any young man says at the close of a piece: "I end by not being able to distinguish vice from virtue," you can be sure that it is a bad piece, for is it not the duty of art to show the moral teaching?

This article was obtained and translated by Miss Rachel Challice, the only one which Mme. Bernhardt has ever written. In the same number of *Cornhill* Mr. Seton Merriman begins a new story, "Barlasch of the Guard." In *Good Words* will be found an illustrated article by Mr. W. G. Collingwood on "Ruskin's Bibles." A "New Life of the late C. H. Spurgeon" is begun in the *Sunday Magazine*. To the *Sunday Strand* Mr. H. Leach contributes an article on "Herbert Schmalz" as a great sacred artist. Members of the Unitarian Workers' Union Welsh party last summer will be interested in an article by Mr. H. M. Vaughan in the *English Illustrated* on "Cardigan and the Valley of the Teifi," in which, starting from Llandyssul, the valley, full of picturesque beauty and historical interest, is graphically described.

TEACH children first self-control; teach them secondly the doing of good deeds to others.—*P. C. Mozoomdar.*

THE CHILDREN'S COLUMN.

HAVE any of the little folks who read this column ever watched the poor little starved sparrows in the hottest part of summer?

What? you say, starved in the summer? Yes. Absolutely starved, and not only sparrows, but many other little birds; but only sparrows appeared to be in need in my garden last year, and I cannot explain why other birds did not come in like distress or where they found food in sufficient quantities to keep them away, for in winter I can sometimes count ten different kinds of birds one morning. In the hot, dry summers the ground is so dry and hard their little beaks cannot pierce it, and the corn is not yet ready for them to plunder, and most of the small fruit has already been picked, so what are the poor little things to do?

I will tell you about some thirty or more of these little "feathered children" who were my constant companions last summer.

To begin with, I must explain that I spend many hours daily living in the open-air in my little town-garden, and the birds are so accustomed to my presence that they are never afraid of me.

One day I had been reading aloud to my little boy, from Mrs. Brightwen's "Wild Nature won by Kindness," and it was the chapter upon this same distress of the little birds in the dry, hot summer days.

Although I read and wondered, I foolishly did not apply the knowledge gained just then, but as I was leaving the garden in the evening I noticed a few poor thin little sparrows pecking the few crumbs they could find from the top of a drain-grid and looking very miserable on that beautiful evening.

I at once thought of the story I had read in the morning, so I put out a thick round of brown bread nicely softened with milk, and was more than repaid—nay, even reproached, for not doing so earlier in the day.

Next morning, so selfish is the human creature, that no thoughts of the little sparrows troubled me, and I never thought of spreading another feast until I became quite disturbed by the anxious twittering of birds. When I looked up they were not in the trees, but quite twenty or more thin, starved-looking little creatures were gathered round my chair not more than three feet away, and they pleaded so plaintively I knew at once they were asking for help. Then the memory of those few little thin birds on the drain-grid of last night came back to my mind.

This was about eleven o'clock in the morning. I put almost half a loaf out this time, and in less than an hour all was gone.

I had no intention of giving more that day, but at four o'clock in the afternoon the same twittering began, and the number was increased, so what could I do but yield? Every morning and afternoon for the next dry fortnight they had their two meals a day. As time went on I thought I would try if sparrows are as greedy as some say they are, so once or twice I put a third meal out at two o'clock; but although many of the birds were in the trees about me, not one would take his second meal until a sort of order seemed to pass from what I judged to be one of the head birds about the regular four o'clock feeding-time.

You can imagine my summer was much brightened by these little friends. My little boy put out an open cage every day, hoping one little bird would go in and stay with him. I should not have allowed him to keep it, and never imagined one would go in, so I did not object to the cage being there; but one morning he came to me almost too excited to speak, to say a father and mother bird were trying to teach one of their little ones to fly, and it had flown into a corner of his own little garden, so might he cage it?

I allowed him to do so for one hour, just for the joy of petting the little thing. We put it in and shut the door, and after a short time the parents came and fed it through the bars of the cage; so after watching it a little longer we gave them back their baby.

After a few hours the little bird gained strength to fly to a tree near by, but until we went to bed at night it had not succeeded in flying back to its own nest, but one of its parents was on a bough above watching.

In the morning we found it gone, and we saw it no more, or if we did it had lost its weakly baby look and we did not know it from others of its tribe.

E. C.

THE seventy-third anniversary of the founding of the Brahmo Somaj by Raja Ram Mohun Roy will be celebrated at Cambridge to-day and to-morrow (Sunday). Mr. V. R. Shinde, of Manchester College, Oxford, will deliver an address at the Conference of Brahmos on Sunday at 3 P.M. (64, Jesus-lane) on "Brahmoism: Its Place in Modern Religious Thought." The Divine Services will be conducted by Mr. B. C. Ghosh, M.A. (Cantab), and Mr. P. K. Sen, B.A. (Cantab).

THE Co-operative Holidays Association has existed about ten years, and has achieved remarkable success in providing for large numbers of guests health-giving and educational holidays at a moderate cost, together with pleasant companionship. The good-fellowship which has come into being at holiday times has given rise to the desire "to meet again" in the winter months. A social meeting of "holiday members" in Manchester continued the unconventional freedom of the open-air summer life in the midst of the city gloom. Professor Chapman heartily commended the attempt to teach simplicity in living, and described the Association as a protest against "the absurd and hideous luxury of the age." "We must keep before us the ideal of simplicity, and we must make our holidays as simple and useful as possible; especially must we be simple in our dress and food." One thing which helps to produce the mutual goodwill of the visitors to the holiday homes is fellowship in service, guests doing various things for themselves and one another which at a hotel or boarding-house are done by servants. It is well known that the founder and organising secretary cherishes the desire for the utmost simplicity and the minimum of paid service, and later developments have gone further in this direction. The result is simplicity, economy, comradeship; and a delightful holiday is made possible for many to whom the ordinary boarding-house or hotel is impossible.

The Inquirer.

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LONDON, JANUARY 24, 1903.

IN SELF-FORGETFULNESS.

THE true life of Churches, as of individuals, we said last week, is not in self-seeking, but in self-forgetfulness. The urgency of work for the Kingdom of GOD and testimony to Divine truth must always have the first place, before any thought of what may be called denominational interest. There is, indeed, here the same great spiritual law as in other relations of life. Whoever would save his life shall lose it: he that is willing to lose his life in service of the Highest shall find it in a richer, fuller measure than was even dreamt of before.

And that very denominational interest, if it mean a desire for healthy vigour and effective union of our churches in one close-knit fellowship, will undoubtedly be best served by self-forgetfulness, which is too eagerly engaged in active service to have time for introspection, or is occupied with the machinery of organised effort only for the sake of perfecting the instrument which has a definite work to do.

We believe whole-heartedly in our churches and their mission in the world, and in the great truths of the religious life to which as Unitarians we bear witness. But truth will prosper according as clear and resolute thinkers are also faithful doers of the Word, and our churches will be baptised anew into a spirit of rejoicing and triumphant faith as they realise to the full the service of the world's needs to which they are called and make the great surrender to that overmastering impulse to ministry in pure, unselfish love.

The claims of theological controversy in the past have been too apt to turn aside our thoughts from the ultimate purpose for which such self-vindication was demanded, and there has been a consequent impoverishment of spiritual life in the churches. The need is no less urgent now than in the past for clear and fearless utterance of the truth as we apprehend it, or rather, as it has possessed our souls and is the inspiring and ruling impulse of our life, and there are still occasions when direct theological controversy cannot be avoided. But the great testimony of the churches to Divine truth is not borne in that way, and it is hard indeed, when controversy occupies the pulpit, to avoid making self-vindication and criticism of others an end in itself, and thus falling into the pride of superior intelligence, which is a hateful marring of the true spirit of worship. Truth as the inspiration of life is the message of the Church, and is to be declared as far as possible in self-forgetfulness. This can be done with the full acknowledgment that truth is progressive, that we and others to whom things appear in different guise are yet being led onward to fuller vision and more blessed life, and our part is simply to declare that this is the way GOD has opened to us, here the Divine light is clearest to us, and with all the earnestness we can command we must seek to make it clear to our brethren. If there are those who have found what to them proves a more helpful way, we can rejoice with them in their strength and peace, and be emulous with them in good works; but for ourselves, we must bear our own testimony, and we know that there are many who are lonely and in the shadows of doubt, who have heavy burdens of misery and even of terror to bear, and to them we must offer the deliverance we have found, and the spiritual fellowship, which is the strength and joy of our life. A Church surrendered with humility and gladness to this ministry of helpfulness, has found the secret of the true life.

It is the same with regard to work. Self-interest is fatal to the highest beneficent activity of the Church. Deliverance into the larger life is found in absolutely unselfish service of the Kingdom of GOD. The Church that is self-conscious, that is occupied with thoughts of its own position and numbers, its relative strength, and its own virtues as compared with others, rather than with the work it is called to do, suffers from a restless fever which cripples strength and misses the secret of a happy life. Our churches ought to be bent simply on the complete fulfilment of helpful duty, eager to be spent in the service of the kingdom and the brethren. Demonstration of the truth may be regarded as part of that work, and the maintenance of a true place of worship, the home of spiritual rest and quickening, and of genuine Christian brotherhood. But then out of the strength of that union and that inspiration of the inward life, springs the steadfast service in the world, which must be, even more than the most eloquent word, the demonstration of Divine truth and power. The churches must forget themselves in the service of righteousness, through individual members and, wherever it is practicable, through corporate action, standing fast for the principles of true citizenship and national honour, with impartial judgment speaking out for justice, for compassion, ministering to the needy, grappling with the hard problems of the day, willing to share the heavy burdens of the least fortunate, bringers of light and the message of new hope into the darkest places of our common life. The Master went about doing good. Can we say that ultimately the Church is here for any higher purpose? or that without this any other purpose can be justified? The ills of self-conscious fretfulness are no longer remembered by those who have thrown themselves with strenuous devotion into such service, and in it have found their true life.

UNCONSCIONABLE LONGEVITY.

A WELL-KNOWN humorist reports that "*it is said* that the Unitarian denomination is decreasing." With Caledonian astuteness he will not commit himself beyond that safe entrenchment. Some "ancient myths" are full of thorns, and all brier bushes are not bonnie. It is well known that the Chinese, by a vigorous and persistent blowing of trumpets and beating of drums, can succeed in frightening away an eclipse. That is, no doubt, why they are called Celestials. It is not, perhaps, so well known that it is a common and cherished belief amongst our religious well-wishers that by periodically proclaiming from their denominational house-tops that the Unitarians are ceasing to be, they will succeed in bringing about their decease. Never did anything so wicked take such an unconscionable time in dying, never did pious but avaricious heirs so begrudge the longevity of feebleness. Perhaps a little thoughtless noise and bluster might help to hasten the end. It might at least cheer the dying to behold such animal spirits and to appreciate the hitherto unrevealed capabilities of the living. Blowing trumpets and beating drums has been a characteristic, time out of mind, of the Church triumphant. Without crowing on an elevation, how are your sleepy or dying neighbours to know that you are alive? Yea, a more excellent way of assuring a doubting world that you yourself are alive is by alleging that someone else is dying. And not only so, but by saying so with Chinese persistency. It may seem to the uninitiated or to the incredulous like a Chinese puzzle; but with grace to *persevere* (Ah! dear Lord, the chiefest) the end must come. There is Chinese warrant for it. The one thing we want first-hand evidence of is of our own decease. To take such a matter on hearsay betrays an ultra-Athenian love of some new thing. There is no mental state pleasanter than to be told so "sweetly and so cool" that you are dying; to see in the newspapers—those ephemeral works of fiction—the report of your approaching death, and yet to know "That sure the rogues they lied." It was the unexpected that happened, "The dog it was that died." "Beware of dogs," says the Apostle. Facts, figures, statistics, evidence leave us unmoved, un-dead. We subscribe, in a non-subscribing sense, to the Monroe doctrine.

Figures (of our decline) flit across our dream,
Muddle through and flicker out;
We remain,—
Some in cocksure blessedness,
Some in philosophic doubt.

But we remain, not merely are remains. Our wakefulness seems to thrive on a tendency to periodic slumber, our vitality seems to increase with our fatal proneness to seem to die. One of the celebrities I have not known said not long ago that his "reputation increased with every one of his failures." That is something like an *obiter dictum*. We could almost welcome death to have that for an epitaph. There is enough faith, hope and charity in it to build an all-comprehensive cathedral out of. The very thought of it and the newly invented painless detraction give us a new lease of life—not that we needed it yet. You cannot die while people are being interested in you. It would be sheer ingratitude, and display a lack of interest in anthropology.

A change of interest is the orthodox medical prescription for the protraction of Valetudinarianism, which, it is to be feared, people of soft sentiments and hard bigotry think is Unitarianism writ large. But how are we to die? It is not in the Category of Possibility. If Athanasius could, single-handed, hold the world at bay! But the experiment needs not yet to be repeated. The world is too much with us. Everyone one meets is a Unitarian of some kind, and everybody is modelled upon our fundamental principle, that nobody can believe what he cannot but what he can—except, indeed, the people who believe that we are going to die: people who believe that will believe anything, and they usually do. Once upon a time one of the old masters of Balliol, I believe, tried what effect it would have to write our name with a small "u." It was a joke, but hardly a capital one. It was a failure, and only increased our reputation; we might say, our mutual reputation. Some great men I have heard of considered it strategic to "let us go to the devil in our own way." We shall never die, for the simple reason that no sooner do outsiders cease to worry us into self-consciousness, than insiders take up the endless tale. The name Unitarian is not likely to die, either, for the equally simple reason that nobody will leave it alone, neither friend nor foe. It is the "pet aversion" we see of the new Moody and Sankey. Could any news be more refreshing to us than this? Never did moth or rust take to a bright and shining thing as all sorts and conditions of men take to this name, even when they don't intend to take to it. People try throwing cold water on us, but that, not unnaturally, seems to make us thrive the more, and we can always have a good supply free of tax. People used to indulge in the pleasant delusion that we were cold; but they soon found that to call people cold was the most infallible way of making them hot, and so their labour was in vain. Nor did we ever realise that the measure with which we were to mete was to be a thermometer. They feed us on locusts and wild honey in the wilderness, dry and unpalatable, but food of the harbinger of the coming Truth. If any man of us having witnessed the amazing doings of Conformity and Nonconformity in National and International affairs in recent years in the name of religion, has not loathed what he has seen, and is not proud of his Dissent and Descent, he deserves to die and his cause with him. There are fewer of the "Unitarian" Denomination than men surmise, but the remnant stands four square on the love of God and on the Love of Man, never consenting to kill nor to rob for burnt offering. We shall not die though every throat grow hoarse reiterating *mortuus est*—till Doomsday. That is a pretty German ballad of the Knight and the Squire and of the Epitaph in the Churchyard:

Propter nimium est est
Dominus meus mortuus est.

When we write the epitaph we shall also take warning against the vile habits of vain repetition and false prophecy.

E. L. H. THOMAS.

MANCHESTER COLLEGE, OXFORD.

ANNUAL MEETING.

THE 117th annual meeting of the Trustees of Manchester College was held in the Memorial Hall, Manchester, on Thursday afternoon, Jan. 15th. The chair was taken by the President, Mr. WILLIAM COLFOX, and there were also present the Rev. Dr. Drummond (Principal), the Rev. J. Estlin Carpenter (Case Lecturer), the Revs. S. A. Steinthal and C. Hargrove (Visitors), Mr. Charles W. Jones (Treasurer), the Revs. C. T. Poynting, P. M. Higginson, J. Wood, J. C. Street, D. Agate, T. Lloyd Jones, F. W. Stanley, George Evans, T. Robinson, R. T. Herford, P. Prime, H. Gow, W. H. Drummond, F. K. Freeston, A. Bennett, and V. D. Davis; Messrs. W. Long, Russell Scott, J. H. Brooks, G. W. R. Wood, G. H. Leigh, Grosvenor Talbot, R. Harrop, S. B. Worthington, T. Worthington, A. W. Worthington, P. S. Worthington, J. Dendy, H. P. Greg, R. Robinson, E. A. Steinthal, and J. W. Scott; the Rev. H. Enfield Dowson, and Mr. A. H. Worthington (Secretaries), and Mr. E. W. Marshall (Assistant Secretary).

The minutes of the June meeting of Trustees, together with the catch-words of minutes of subsequent Committee meetings, having been read and adopted, the TREASURER presented the accounts, which showed an income from investments of £2,363 14s. 11d., and annual subscriptions, £1,030 4s. 6d. The adverse balance of £326 7s. 4d. would have been much more if the balance of £167 13s. from the New Century Fund had not been transferred to the general account; but this, he said, they might regard not altogether with dissatisfaction, because it indicated an increase of expenditure due to the number of students at the College. There was no reduction of expenditure to be looked for, and what they really needed was an additional annual income of £500.

On the motion of Mr. E. A. STEINTHAL, seconded by Mr. R. HARROP, the accounts were passed.

The PRESIDENT then submitted the Annual Address of the Committee, dwelling upon points of special interest.

The Address opened with a reference to the retirement of Professor Upton from the Chair of Philosophy, which he has held for twenty-seven years, as successor to Dr. Martineau, and embodied a resolution of grateful appreciation of his services, with an added request that Mr. Upton would hold the position of Professor Emeritus, "and continue to exercise that inspiring personal influence which has won for him the deep affection of so many generations of students." The Address, having congratulated Dr. Drummond and Mr. Upton on the completion of their "Life of Dr. Martineau," recorded the losses sustained by the College during the past year through the death of valued supporters. Among these were Dr. Vance Smith, an old York student, and at one time a member of the College staff, afterwards Principal of the Presbyterian College, Carmarthen, and a member of the New Testament Revision Committee; Mr. William Rathbone, a trustee of the College since 1854, of whom it was said:—"A life of service of God and man, endowed with large means, all held in trust for the fulfilment of the single aim of a beneficent philanthropy as wise as it was generous, marked this great-souled layman, as true a minister of God as ever breathed"; Mr. Frank Taylor; Mr. Henry Tate, from whom a legacy of £1,000 was received; Miss Mary Ellen Martineau, Miss Lamport, Mr. I. M. Wade, and Mr. P. W. Clayden.

The Address gave particulars as to the students and their work, showing that for the session 1901-2 there were fourteen regular students, of whom the six who completed their course had entered on various ministerial engagements, while the new session opened with twelve regular students. The two special students, from India and Japan, Mr. V. R. Shinde, B.A., and Mr. Z. Toyosaki, are continuing their studies for a second session, and of the seven external exhibitioners six are at Oxford, preparing for graduation. The report as to the Residence was thoroughly satisfactory, and a number of gifts to the College were recorded.

The Address recorded and enforced the President's tribute at the June meeting to the Rev. S. A. Steinthal, who had completed fifty years of service in the ministry and had rendered great services to the College; it referred with satisfaction to the public lectures given by the Rev. J. Edwin Odgers, as Hibbert Lecturer in Ecclesiastical History, and to the foundation of a post-graduate scholarship at Carmarthen.

Concluding their Address, "after a year of service, gladdened by brightening prospects for the College," the Committee added this final paragraph:—

"But there is one further thought that has been in the mind of the Committee in these latest times. It is the sense of something wanting to enable the College to fulfil its high work for the Church of Christ—not as to its local habitation in its beautiful Oxford home, with all the fine influences of its surroundings, and not as to its teachers, with their devout learning and their Christian lives, but as to a spirit in the churches to whose cause the College is devoted, which will fill its class-rooms with their best and most cultured youth, to become ministers who will take a place second to none in their several communities, intellectually, socially, and religiously. It was one of the hopes, when the College was removed to Oxford, that it would draw in such as these. The hope has been but imperfectly fulfilled. Fine as are the characters and abilities of many of the students whom the College welcomes today, and who go out to be true ministers of Christ as they leave its walls, doing honour to their *Alma Mater*, the Committee regret that the College does not enrol as students the sons of the old families, in whose veins runs the blood of generations reared in the spirit of the unfettered religious liberty that characterised the churches founded by their Presbyterian ancestry. Would that their fathers' enthusiasm for the search for the truth of God, and their fathers' devout Christian faith, could enter their hearts and bring them to

College, that they might bear aloft the banner of religion pure and undefiled as they pass beyond its threshold, to become ministers of their fathers' God!"

Appended to the Address was the following note:—

"Since the Address was passed by the Committee, and printed for circulation amongst the trustees, the Rev. L. P. Jacks, M.A., has received and accepted the appointment to the Chair of Philosophy, and will enter on his duties in October next."

The Rev. C. HARGROVE, in moving the adoption of the Address, recalled the fact that great changes had been made of recent years in the College, every one of which had been strongly opposed at the time, and had been the occasion of vehement discussion, but now not one of those changes was regretted. Among them was the establishment of the Residence for the students, which was now regarded with unanimous approval. He asked for further consideration of certain points in regard to the regulations and curriculum of the College.

Mr. W. LONG seconded the motion.

The Rev. W. H. DRUMMOND spoke of the retirement of Professor Upton, which, he said, brought to them a great sense of loss in the severance of his long connection with the College; but they looked forward with high hopes to his successor, for in Mr. Jacks they had a man of strong personality, a strong and original thinker. They were fortunate to have secured a teacher of his calibre, and they confidently expected that he would exercise a great influence on the College.

The Rev. C. T. POYNTING spoke of the gratitude they all felt to Dr. Drummond and Mr. Upton for what they had achieved in the Life of Dr. Martineau.

The motion for the adoption of the Address having been unanimously passed, Mr. Colfox was re-elected President, on the motion of the Rev. S. A. STEINTHAL, seconded by Dr. DRUMMOND, both of whom dwelt upon the great value of the President's services and of the loyalty of such a representative layman to the College.

Messrs. David Ainsworth, James Arlosh, and Harry Rawson having been re-elected Vice-presidents, the Rev. J. C. STREET proposed and Mr. R. ROBINSON seconded the appointment of the Committee, the last two names being those of new members, namely:—

The Rev. S. Alfred Steinthal (Manchester), the Rev. H. E. Dowson (Gee Cross), Mr. Harry Rawson (Manchester), the Rev. C. T. Poynting, (Withington), the Rev. P. M. Higginson (Eccles), Mr. Geo. W. Rayner Wood (Manchester), Mr. Robert Harrop (London), Mr. S. B. Worthington (Manchester), Mr. Russell Scott (London), Mr. A. H. Worthington (Manchester), the Rev. V. D. Davis (London), Mr. Chas. W. Jones (Liverpool), Mr. J. Howard Brooks (Wilmslow), Mr. Henry P. Greg (Styal), the Rev. Charles Hargrove (Leeds), Mr. William Long (Thelwall), Mr. David Ainsworth (Cleator), the Rev. Henry Gow (London), Mr. George H. Leigh (Swinton), Mr. Grosvenor Talbot (Leeds), Mr. Richard D. Holt (Liverpool), the Rev. F. K. Freeston (London), Mr. William Colfox (Bridport), Mr. J. W. Scott (Bolton), and the Rev. R. Travers Herford (Stand).

Mr. STREET, in proposing the Committee, said that it was with deep regret that they noticed for the first time the absence of the name of Mr. R. D. Darbishire from the list. They must all gratefully recognise the magnificent services he had rendered to the College.

Mr. A. H. WORTHINGTON explained that the Committee would have been only too glad to have retained Mr. Darbishire among their number; it was only on his own insistence that his name had been dropped. They put his name as high as that of any who had done the best and truest and most self-sacrificing service to the College.

The Rev. H. ENFIELD DOWSON added words of the warmest tribute to Mr. Darbishire. After Mr. Beard's retirement from the secretaryship he had the honour of being Mr. Darbishire's colleague, and that was a high privilege. If ever there lived a minister of God, he was one. His services were inspired with the best spirit of the College.

The treasurer and secretaries were then re-elected, with cordial acknowledgment of the value of their services, and Messrs. A. E. Steinthal and F. Nicholson were appointed auditors.

A vote of thanks to the President, moved by Mr. GROSVENOR TALBOT, and seconded by the Rev. DENDY AGATE, brought the meeting to a close.

THE HISTORICAL JESUS.

To the series of articles under this title contributed by Dr. J. H. Crooker, of Ann Arbour, Michigan, to the November Sunday numbers of the *Springfield Republican* we have already referred in our issues of Dec. 27 and Jan. 10.

The fourth article is on "Our Master of the Inner Life." Dr. Crooker vividly pictures the life of Jesus among his own people at Nazareth, amid the troubles of that time, and in contrast to the popular expectation of deliverance to be brought by the Messiah, sets the Master's truer spiritual ideal:—

"To Jesus this waiting for outward help was a sad delusion. The remedy they sought could never come. He saw that the Messiah must be born within every soul. The divine deliverance must unfold from within; the great thought that illuminates and the noble sentiment that stirs to action. What they needed was Inner Life—more truth to guide, more love to sanctify, more hope to uplift, more sympathy to quicken."

. . . . . .

"Nothing that could transpire without them as a mere political event or social revolution could place them within the gates of paradise. The leaven of love must work within the soul before heaven could be reached. First the heavenly spirit in the heart and then the kingdom of heaven in the world. Let Rome, then, rule on, and the firmament stand; they could all, then and there, make of themselves a kingdom of heaven by growth and purity of soul! Have that Inner Life, then the soul is a kingdom at peace, the home is a paradise, the neighbourhood is a sanctuary, and the whole universe is an embodied smile of God! This was the gospel that Jesus went forth to teach; that his people might have eternal life, not as a future purchase, but as a present reality."

. . . . . .

"To the wayside group that had come up from the hamlet nestling at the foot of the hill Jesus spoke the truths of the Spirit in simple words that befitted their majesty. To their wan, restless unbelief, that saw no present God, but expected one to come, he revealed the Father. He made the trees, the flowers, the birds, the clouds speak to that Divine Presence. He made them see the Infinite Beauty resting on field and sky. He made them share his feeling that he was indeed a child lying in the lap of Infinite Love. He aroused in them the consciousness of God as Indwelling Life!

"Jesus told the people of the wonderful things of love; how love for each other would give them a new life; how it would sweeten all occasions and rectify all wrongs; how it would make woman pure and high-minded, and man peaceful and clean-hearted; how it would do away with strife, and sorrow, and cruelty; how it would set the solitary together in families, restrain the wayward and establish justice and mercy throughout the world! He discovered to them the sphere of the Spirit and its marvellous riches of joy and peace. He told them how, if they took this sense of God as the Supreme Goodness and this holy love as a rule of life back with them into the hamlet its sorrows and evils would cease and each one would become a kingdom of heaven. The person who would thus rule his own soul and serve his brother would be greater than the man who should drive the Romans out of Jerusalem. Everyone who grows into an abundance of Inner Life reaches what the Son of Man cannot bestow. Salvation is not what is put on, but what is inwrought; not what exists without, but what grows within; not what transpires, but what inspires."

Such was the teaching of Jesus, in which we see him in a very different light from that reflected in subsequent theorisings of the Church, and its significance for our own life is thus brought home to us by Dr. Crooker:—

"As thought and love take hold of that sublime personality, standing not in miraculous and spectral isolation, but within the realm of humanity, we find our life growing sweeter and tenderer. We see no halo of mystical light about his head, but whenever we turn from his presence to the world we see all men robed in a new sanctity; so that we restrain our anger while we multiply our services of love. He is unto us a divine example and a powerful encouragement. The human nature that blossomed in him into such moral and spiritual beauty is ours also, to blossom likewise, if we but give it the warmth of love and the light of truth."

The concluding article of the series sets forth the true nature of the Authority of Jesus, which has, indeed, already become abundantly clear from the exposition of the previous articles. It is thus re-stated by Dr. Crooker:—

"We turn to a person of transcendent purity for spiritual authority. His character is an argument that texts, statistics and statutes can neither improve nor invalidate. Moral law incarnate in a gracious and heroic personality has an authority that no official ordination can confer, nor is it dimmed by the lapse of ages. 'We believe that holiness confers a certain insight,' wrote one great American prophet. Beauty pleases us, truth strengthens us, the good commands us. A genius charms us, a philosopher instructs us, the saint leads us. Art embellishes life and makes the world more attractive; learning trains and enriches the mind and

makes life more dignified; religion, the artist of the good ideal, regenerates the soul and brings in a new kingdom of love. The imperial Augustus is a vague form to all but a few; the learned men of his time are barely known to the antiquarian; the merchants who supplied the wants of that gorgeous age are forgotten; but the Man of Nazareth, whose personality was a diviner parable than any that he spoke, has to-day supreme authority and creative power in cottage and in palace! The office of Jesus's authority is to make men like himself, so far as he stood for the essential truths of the spiritual life. In order that this result may follow, men must come into rational, sympathetic relation with his character. They must feed upon his spirit rather than recite dogmas that relate to his origin and rank. Belief in the miraculous birth of Jesus will no more make us like him than belief in the potency of the planetary influences at the birth of Angelo will make us master artists. The true authority of Jesus, like all spiritual influences, is not magisterial dictation, but personal inspiration and dynamic disclosure of truth."

. . . . . .

"The authority of Jesus is in the fact that he made clear a better way of life as the builder of the first arch made plain a better method of handicraft. Jesus published and demonstrated in himself an essential fact, eternal in the construction of the moral order. Whoever has tried has found here the pathway to blessedness. Millions of men have made the experiment and reached the result. The world has moved steadily toward this point since his day. Here is his influence and authority. All this was felt at the beginning. At the end of the Sermon on the Mount it is recorded that Jesus 'taught them as one having authority.' He made this impression because he spoke out of his own experience directly to the hearts of his hearers. He spoke with power, because he spoke with simplicity and earnestness about great truths that were to him a personal discovery. He used scripture for illustration, but not as a dictum to overawe those who listened.

"The movement toward spirituality in religion—toward forgiveness that overcomes hatred and toward service as better than sacrifice—which he created, has been as irresistible as the flow of the mountain waters to the sea, because the authority of the facts which he revealed is as supreme as the law of gravitation. This influence is not, however, something supernatural and apart from our common human experience. The gospel is authoriative because natural and human, and therefore most truly divine."

Those are words pregnant with meaning, for which we are grateful to Dr. Crooker, and we must say once more how great a satisfaction it is, that such articles as these should have obtained the wide publicity ensured to them in the columns of the *Springfield Republican*. There are other passages which we should have been glad to reproduce here, but we shall cherish the hope that in book form we may meet again with Dr. Crooker's lucid and stimulating interpretation of the "Life of Lives."

Our Readers will be interested to hear that Dr. Crooker has accepted an invitation to preach the annual sermon of the B. and F.U.A. at the meetings in London next Whitsuntide.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

ROBERT BLATCHFORD'S "BRITAIN FOR THE BRITISH."

SIR,—Mr. R. Robinson's letter of Jan. 3 suggests that my article of Dec. 13, entitled "Robert Blatchford on Morals and Wages," does injustice to the book "Britain for the British." My first word in reply is that his letter does an injustice to me. He says that I "*reviewed* the book in an adverse fashion." He speaks of the "very one-sided and limited view taken of the *whole book and its teaching* by 'Laboris Amicus.'" I must point out to him how deliberately and distinctly I refrained from attempting that which he attributes to me. I did not review the book. I had intended to do so, but abandoned the idea in order to discuss a single doctrine of the book with some thoroughness. The very title of my article indicated that it would deal with a particular question. The article itself clearly stated the limits of its range. Mr. Robinson says he "*finds*" my quotations to be, "with one exception, from two chapters only out of nineteen." The word "find" implies discovery. But I myself said, "Let us look at our author's method of handling some one point. . . . Let us go to Chapters XIII. and XIV."

Not only so. I gave a whole paragraph of praise to Mr. Blatchford as a man and a writer. True, I did then raise the question, whether he is an "accurate thinker upon economic subjects or a wise political leader." And I accepted his extraordinary challenge—so boastful in tone, according to ordinary standards, and only excusable in a veritable prophet or a raw recruit in the art of thinking, a mere beginner who had never sounded the difficulties of any social problem—"I defy any man, of any nation, how learned, eminent, and intellectual soever . . . *to refute the reasoning contained in this book.*" But, of course, to meet this defiance it was not necessary to deal with the *whole* book. That task would have required another book. All that was necessary, or possible in a short article, was to examine a crucial example of Mr. Blatchford's reasoning. And I thought that if even I, far behind a host of others in the qualifications named by him, could accept such a challenge, and show the challenger to be utterly and disastrously wrong in a vital and practical question, then some readers of "Britain for the British" might dare to doubt the writer's infallibility in other questions and might scrutinise more carefully other parts of the same book and other books of the same kind.

Of course, however, it is conceivable that a man may be even madly wrong in one piece of reasoning and yet faultless in every other, or that on one point his advice may be utterly vicious, and on all others supremely good. But I confess I am disappointed to find anyone ready to plead this kind of possibility in the present case. Mr. Robinson has not a word to say in defence of Mr. Blatchford's doctrine which I criticised. I am glad that the ground is so far clear. But, he says that the two chapters I dealt with are "not part of the main argument of the book contained in the first ten, or the practical political advice which is given in the last three, but are part of what may be described as *side issues, outside buttresses* of the argument of the book." And he cannot see that anything I urge "can be taken as controverting the main contention of the book in the first ten chapters." I had fain been spared more of that close examination which I desired to stimulate others to do for themselves. But as the questions involved are of the highest importance, I take up the modified challenge with which Mr. Robinson supports Mr. Blatchford's.

I must first take exception to the words with which Mr. Robinson slights my previous criticism. He has been drawn some way into that snare which is so tempting to an advocate—namely, the plea that a refuted argument has no significance and brings no discredit. He says that I have only touched an "outside buttress," a "side issue." This estimate seems to be based on mere verbal bulk. For surely no statement could be of graver import—if true, as a condemnation of our social system; if false, as a revelation of the utterer's faultiness of vision—than this:—

"Sobriety, thrift, industry, skill, self-denial, holiness, are all the good things; but they would, if adopted by *all* the workers, simply enrich the idle and the wicked, and reduce the industrious and the righteous to slavery."

Mr. Blatchford himself would not describe this as a mere "side issue" or "outside buttress." It is a natural part of his view of the present social system as the cause of social evils, and of his theory that the first if not sufficient remedy for those evils is a change of system. Even if Mr. Robinson's estimate be allowed, he must still see that the argument is calculated to add tremendous force to the Socialist propaganda—to become, indeed, like the tail that wagged the dog. He must see how powerfully it might be used (is it not so used already?) to excite the ignorant and passionate, and to make Socialism the watchword of violent revolution. And this possibility, if logically connected in any way with Mr. Blatchford's theory, should prompt to a careful probing of other parts of that theory.

I wish Mr. Robinson had shown, even by the briefest hints, what he considers Mr. Blatchford's "main contention" to be, and where he thinks its strength lies. If he had summarised, or even referred to, what he deemed weighty passages of sound reasoning on any leading question at issue between Socialists and their opponents, he might justly have claimed to be putting something into the scale against my criticism, and I should have been able either to welcome the resulting balance, or to show why I thought the new weights to be, if not on my side, at least light. But Mr. Robinson's quotations are either mere statements of fact which are the common property of economic students, or expressions of sentiment which are not peculiar to any class of social theorists. They are not relevant to an inquiry whether Mr. Blatchford is "an accurate thinker upon economic subjects, or a wise political leader." Unhappily, then, it falls to me to refer to other passages which throw light on this point.

I.—On p. 32 are three paragraphs which tersely summarise Mr. Blatchford's whole theory of production and distribution. They are all, in my opinion, important enough to be styled "main contentions."

(*a*) The landlord produces nothing. He takes part of the wealth for allowing the workers to use the land.

(*b*) The capitalist produces nothing. He takes part of the wealth for allowing the workers to use the capital.

(*c*) The workers produce *all* the wealth, and are obliged to give a great deal of it to the landlords and capitalists who produce nothing.

Now, if this account of the matter were true enough to be accepted in any sense, even as the barest outline of the facts, then the injustice would be indeed stupendous and universal; and I, for one, should not demur to the sweeping language of the extreme Socialists that landlords and capitalists are tyrants and robbers and the workers are wage-slaves. But Mr. Blatchford's account, though not wholly false, cannot be said to be even approximately true. Sentiment or circumstances may easily blind men to the extent of its untruth, and a great deal of needless conflict and bitterness springs from belief in it. But all who desire to distinguish real from imaginary wrongs will scrupulously examine so wholesale an indictment before endorsing it.

We have here to do with some of the fundamental questions of economic fact, which demand scientific exactness and the scientific temper. The great snare and the great difficulty of all discussion upon such points is the subtle ambiguity of language. Let us see how the above propositions are vitiated through disregard of this fact.

(1) In (*c*) we have "The workers produce *all* the wealth." What does this mean? It may mean either of two things according to the meaning of "the workers." Mr. Blatchford does not wholly overlook the dangerous ambiguity of this term. But his warning against it comes like a mere afterthought; his sense of the danger is wholly inadequate; only momentarily does he appear to escape it; the habitual forms of his language ignore it. True, it is on the same page that he says that amongst "the workers" are "thinkers as well as doers; inventors and directors as well as the man with the hammer, the file, or the spade." But does he realise what this interpretation makes of (*c*)? Both landlords and capitalists may be "workers" and wealth-producers, and in that case where is the Socialistic sting of the paragraph?

It may, however, be said that alike in (*a*) (*b*) and (*c*) working landlords and capitalists are *tacitly* included in "the workers," and that Mr. Blatchford is speaking of landlords and capitalists *as such*, and only as such does he regard them as non-producers. Then why did he not insert those two short words "as such"? They are so important that (supposing them to be adequate—a point to be yet considered) they ought to be incorporated in all general statements of the kind quoted. But there is a reason for their omission. The term "the workers" is popularly used in a sense exclusive of landlords and capitalists, and sometimes of all except weekly wage-earners. In such senses it is used for obvious descriptive and controversial purposes. Mr. Blatchford so uses it continually, as in the whole discussion on morals and wages in Chapters XIII. and XIV. In that case, however, the ambiguity of the word was not dangerous, because the question was not one as to the division of wealth between workers and supposed non-workers. But in any question of the latter kind, such as that now before us, the term "the workers," unless used in a clear sense easily distinguishable from other senses, may darken a whole economic argument, and produce a subtly misleading effect. This is the effect of Mr. Blatchford's use of the term in (*c*). He himself does not seem to realise (at least he gives no hint to his readers) that the proposition, "The workers produce *all* the wealth," if interpreted in the popular and narrower sense generally employed by him, is refuted by itself, if interpreted in the economic and broader sense which he subjoins.

(2) But suppose Mr. Blatchford to mean that "the landlord and the capitalist as such produce nothing." Is the statement true even then? Let us bring to it the light of Mr. Blatchford's own definition of capital. "Capital is stores. . . . Stores are wealth. . . . There is not an atom of capital in the world that has not been produced by labour." (P. 30.) Now consider an ordinary case. A man has worked, accumulated capital, and retired. He lends his capital and lives on interest. He is now a mere capitalist. Can it be truly said, in Mr. Blatchford's sweeping style, that he "produces nothing"? Or does there lurk in the word "produce" an ambiguity unnoticed by him, but requiring to be noticed? The proposition is true only if "produce" implies *present personal exertion*. But such exertion is not the only economic or moral fact involved in production. Past exertion and present abstinence are equally important. Plainly it is nonsensical literalism to insist that such a capitalist is not a producer. The stored results of his labour are used for production, and he is entitled to a share in the produce.

I make no pretence of covering the whole ground. I only show that Mr. Blatchford does pretend and fails. And I ask whether a man who fails to see some of the most fundamental facts of our social system in their true colour and proportions is fitted to prescribe comprehensive remedies for social evils. It is one thing to condemn the man who has inherited wealth but feels too little responsibility for it and never attempts to render anyone a proportionate service; it is quite another thing to condemn every landlord or capitalist in so far as he does not produce in a prescribed manner or time. The income of the Society idler or rake is not to be compared with that of the aged, the widow, or the leisured citizen who serves his fellows. Socialism of Mr. Blatchford's type takes no sufficient account of such distinctions. A wise Socialism cannot be founded upon such reasoning as his.

II. I had hoped to deal fully with other points. A brief word about one only.

In Chapter I. Mr. Blatchford invokes the doctrine of "self-interest" as the guide of life, and it is notable that he uses "selfishness" as an equivalent. I thought it was a boast of Socialists that they had been fighting this doctrine since their movement began; that, owing to their attacks, no writer of repute dares now put it forth; and that it will henceforth be regarded as the obsolete shibboleth of the blindest school of economists. Why has Socialism taken the viper to its own bosom?

It is the more necessary that such questions should be asked and answered, because a number of well-known men—Mr. Bernard Shaw, Mr. George Haw, and even so careful a writer as Mr. J. A. Hobson—are advertised as giving the book lavish and unmixed praise, and the author announces "Second Hundred Thousand Selling fast."

I wish, Sir, that my signature might again suggest solely that I am "Laboris Amicus," but at your bidding I subscribe myself H. RAWLINGS.

DURNING HALL, LIMEHOUSE.

SIR,—While our churches and missions are under review in the London Unitarian Letter, and a census of attendance is being given, it will not be out of place, I hope, to give you a report or sidelight on the work of the year at Durning Hall, Limehouse. At the present time much depression in trade and signs of poverty are evident. In Stepney, Ratcliffe, St. George's-in-the-East, and Limehouse, committees have been formed in readiness as far as possible to meet the distress. I have been invited and joined these committees; this is the sad side of the missionary's work, and he knows all its mazes and difficulties. But my report deals and my work lies rather among the thrifty, for as a rule in alms and doles I have nothing to give; yet I am far from discouraged as I see more joy and satisfaction on the faces of men when they come at the end of the year to receive their savings than I see on the faces of those whose wounds have been probed and whose cases have been investigated and help given. Yes, they often, I fear, despise their helpers. This makes me the more satisfied with the results of our thrift societies. For the past year Durning Hall Provident Association, under the presidency of Sir Edwin Durning Lawrence, Bart., M.P., shows an income of £2,366 13s. 9½d. and a balance of over £1,400 paid out to 400 members on Saturday, Dec. 20. The Post Office Savings Bank deposits amounted to £173 0s. 8d.; the bulk of this money was drawn during the year, leaving only a small balance at the end. The members of the Mothers' Meeting saved for materials £14 2s. 3½d. and £22 3s. 7d. on postage stamp forms, and gave in collections for the needy members £2 10s. 0d. The members of the Young Women's Sewing Class paid £4 1s. 0d. for goods. The Sunday-school teachers subscribed £4 7s. 6d. to their Christian Life Guild, the Boys' Brigade £1 18s. 1d., Industrial Guild, £1 9s. 7d., and Brass Band £1 9s. 4d. to their several societies. We have held over 400 meetings with an average attendance, young and old, of 2,500 per month. The Sunday-school average is 300 children and 25 teachers, and the Sunday evening services are well attended. The work of the mission entails much labour, forethought and liberality. Sir Edwin and Lady Durning Lawrence bear the whole burden of expenses, and also give much attention to the cause and encouragement to the workers. As time passes my debt of gratitude to my fellow-

helpers increases, but the burden is lightened by the evidence of their affection and kindly response, and I thus feel strengthened by their friendship.

JOHN TOYE.

23, Church-crescent, South Hackney, N.E., Jan. 8.

WANTED: CHEERFUL CHRISTIANS.

IN some weekly paper lately I saw a remark quoted with approval that "The world will never be converted by dancing Christians." The saying seemed effectually to dispose of dancing and theatre performances and many other modes of merriment. Apparently we never ought to hear any more of them. After this, even in our most joyous moments, when we have met our friends for the express purpose of happiness and fellowship, we shall not venture on the slightest movement in musical time, because—it would convert nobody. Just as we were about to enjoy ourselves, and forget worldly care in the heartiness of good fellowship, we would remember that some people needed to be admonished and exhorted and converted, and how could we attend to them while dancing? Ashamed and humiliated we go back to our chairs and (not begin to preach, but) fill up the time in some other way. Ought we?

Let us change the picture and imagine an earnest preacher, bent on doing good to men by opening their eyes to the solemn issues of life, reasoning with them as Paul with Felix of self-control, of justice, and of the judgment of God. Should he stop, and blush, and apologise, because seeing a dancing and deportment teacher come in to his assembly he suddenly reflects that the world will never *dance* to a revivalist's tune? A great authority has reminded us that the head cannot say to the feet, I have no need of you.

It has much need. We live in an unmusical and unpoetic world most of our time. Our duties seem often trivial and tiresome. We are tempted to weariness of spirit, to unsocial and unkindly ways. There is need enough of the discipline that bids us to step lightly, joyously, tunefully. We need greatly to cultivate a rhythmic temper, to learn to listen for the pulsations of melody.

All the world may be converted, and that in no unworthy sense; may learn to hate what is vicious and false, and to love that which is true and admirable. But if at the same time nobody could dance; if the art of moving rhythmically, the art of sprightliness, the light springy step, and all the poetry of action were lost, the world would be immeasurably the poorer. Let us keep the Commandments, but let us not throw away the song-book. Let us ponder the fiftieth Psalm in due season, but let us also enter into the spirit of the old hundredth, and heed the monitions of the one hundred and fiftieth, "Praise Him with the timbrel and dance." There are people in the world who have much less need of the threatenings of Holy Writ than of its human encouragements: its reminders of the festivities of life, its pictures of wholesome mirth, its cheap estimate of the righteousness of that man who was so busily enslaved in the service of the Lord that he would rather stand outside and grumble than forget his weariness, chide his own censoriousness and join his relatives in mirthfulness and music, in dances and delight. Truth is, it will do us good if, though none of us are converted *by* dancing Christians, we should all be converted *into* dancing Christians, Christians more ready to sing than to find fault, more ready to take our time from the music than to interpose a discord.

PROVINCIAL LETTER.

NORTHUMBERLAND AND DURHAM.

I CANNOT remember whether I have written a provincial letter since the visit of the B. and F.U.A. to our city last October. Certainly that autumnal session gave a fine initiative to our winter's work; and we are still carrying on our enterprise under the inspiration we received from the most successful meetings held under the presidency of the Rev. R. A. Armstrong. It was a matter of deep regret that, immediately after his vigorous work amongst us, our esteemed friend should have suffered from so serious a breakdown of his health; and to us, in this North-Eastern District, the news was most welcome that told us of the love and loyalty of his congregation and of his resumption of the work to which his life has been devoted. Immediately after the autumnal meetings all our churches set to work with greater zeal than ever. In Newcastle we are just now conducting a second course of theological lectures on Sunday evenings; and though we have the severe competition of popular lectures in one of the theatres, we are encouraged by the presence of a large number of strangers, who are evidently interested in the exposition of our faith. One special feature of our work this season has been the inauguration of a young people's singing class, which has proved most attractive and popular; though a large class meets every Tuesday evening, there has been no diminution in the enthusiasm shown by the young men and women who gather every Thursday evening to our literary and debating society, indeed, the average attendance at this most interesting society has, thus far, been larger, I think, than during any of the former seventeen sessions during which I have been acquainted with it.

These signs of vigorous activity in the church with which I am most closely connected are, I believe, indicative of a revival of enthusiasm in all the churches in our province. Only a few weeks ago I was visiting the Tees-side churches, and though the efforts to maintain their success involve much toil and self-sacrifice, I heard no lamentations of failure and no complaints of discouragement. Our friends perfectly well realise that their task is arduous and is thwarted by many obstacles; but as brave old Martin Luther said he would go to Worms though every tile on the roofs was a separate devil, so these strenuous workers in our good cause will serve it to the utmost of their power in spite of hindrances that sometimes seem as spiteful as the devils against which the Reformer believed he was contending. And they have much to encourage them, if I may judge by a hurried visit. At week-night theological lectures, they secured audiences of sixty-four at Middlesbrough, seventy-four at Darlington, and eighty at Stockton; so that it is clear there are many who are ready to listen to our message, if we will take the trouble to lay it before them. I am glad to report that Mr. Lambelle is now able to concentrate his energies upon Middlesbrough, while Stockton has secured the services of the Rev. H. Cross, who we hope will inspire us with some of the Methodist fire that characterises the community he has left. Darlington, I am sorry to say, is still without a pastor; though the return of Mrs. and the Misses Lucas to that town should be a source of much encouragement. Both Miss Lucas and Mrs. Tweedy, of Newcastle, render occasional help as lay-preachers, and give a good example to their sisters in the faith to undertake such public services, and so expound religion in that simple, tender and beautiful fashion, whereby the truth seems doubly precious from a woman's lips.

Our Sunderland church has had a bazaar, and threatens to have another before the year is over; our churches at Byker and Carlisle have both had successful sales of work; and I have just received an invitation to a similar function to be held at South Shields next March. We live in an atmosphere of bazaars! And yet it is wonderful how readily the goods are provided and how soon they are disposed of by generous purchasers. I know all the arguments that are employed to decry this method of raising funds for religious objects, and that good lady, Mrs. C. H. Spurgeon, has written a tract to denounce it. Well! one can only speak from experience, and a lady once assured me that the happiest and healthiest year of social life in her church was the one when they were all working desperately hard to promote what is called "the biennial bazaar."

What we need most of all in this district is to come more frequently into touch with one another; but frequent reunions seem difficult to promote; we are separated at considerable distances, and travelling involves both time and money. For instance, those who study the "Essex Hall Year Book" will be inclined to congratulate our Association on its large force of lay-preachers; but it is the most difficult thing to organise these earnest and faithful men into a Union with punctual meetings and mutual helpfulness. I have sometimes thought it would be wise for every Missionary Committee to make provision for a Lay-Preachers' Union; even if such provision involved the cost of travelling expenses to the meetings, I am sure there would be ample compensation in the new enthusiasm which such a brotherhood would bring to our work.

There is one experiment we have made in our province with such success that it may be commended to others. Two of our churches are unlikely for many years to be able to secure the services of a minister; they have only one service on the Sunday in addition to the Sunday-school, while the week-day duties are scarcely onerous enough to occupy the whole of the time. Over these churches we have appointed two faithful men who maintain most ably the interests of the congregations under their care, and, at the same time, are able to labour at their daily calling. I believe that many a feeble congregation might be kept alive by such an arrangement as this; there must be many earnest and tactful men in our ranks who,

without undertaking the full responsibilities of the pastoral office, are quite able to combine the oversight of a mission station and the labour of their life. In this way our Associations would relieve the financial strain; our smaller churches would find leaders; and, in some cases, the lay-helpers themselves would ultimately enter one of our colleges, all the more fitted for the curriculum by their practical experience of the work of the ministry.

Let me close this rambling letter by expressing my strong conviction that at our Conferences we do not sufficiently enforce the immense importance of our lay-ministry; without it many of our churches would have died long ago; apart from its agency our Associations would be paralysed; from its ranks have come some of our most devoted and self-sacrificing missionaries. There is no subject that the coming Liverpool Conference could discuss of more vital interest to our churches than that of the organisation of the lay-preachers in our fellowship. I believe the day will come when lay-preaching will no longer be regarded as a makeshift for the "regular ministry," when it will take its place and discharge its functions as an essential and organic part of our missionary enterprise. But this is a large subject—too large to be dealt with adequately at the close of a Provincial Letter. FRANK WALTERS.

Newcastle-on-Tyne, Jan. 15.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Chelmsford.—The annual tea-meeting was held on Wednesday week, a good number mustering. Numerous recitations and songs were given, and a piece entitled *Rehearsing the School Concert* was admirably performed by five members of the Sunday-school. A pleasant evening terminated with the distribution of volumes of "Young Days," 1902, kindly presented to the schools by a London friend. A good programme of preachers has been arranged for the present quarter.

Dromore: co. Down.—In connection with the sewing meetings inaugurated this winter, a pleasant social evening was held on Monday, Jan. 12, in which various members of the congregation joined. After tea an entertainment followed, which was much enjoyed, and to which, among others, the Rev. A. Davison, who occupied the chair, contributed.

Horsham.—At the annual Christmas party there was a Christmas tree, which was loaded with beautiful presents, from friends and teachers for scholars, from friends for friends and parents, and from scholars for teachers. The elder classes had undertaken the decoration of the schoolroom, and among the prizes nine were given for attendance without missing during the year and no late mark. They were distributed by Mrs. Prewett. Copies of the "Sunday School Helper" and "Childhood of Jesus," sent by "Aunt Amy" for three young folks who had been admitted as junior members of the church during the year, were also bestowed; recitations were given and hymns were sung. Hearty cheers were accorded to Mr. and Mrs. Marten, Mr. D. Price, Mr. B. Baker, and the friends who had helped to provide so enjoyable an evening.

Hull.—In connection with the winter session of the Workers' League of the Park-street Church, an entertainment to the "older and needy folk" was given by the members on Saturday evening. The guests, to the number of nearly 100, assembled for tea, after which an excellent programme was carried out by the members of the League. A musical comedietta, performed by children of the Sunday-school, a very pretty scarf dance by young children, trained by one of the senior scholars, and a dramatic sketch, entitled *Cheerful and Musical*, by Miss Freeman and Miss Grace Holmes, formed the longer items in an entertainment which gave considerable pleasure to all present. The Band of Hope and Temperance Society held its annual meeting a few days ago. According to the official report, twelve monthly meetings have been held during the year, the lowest attendance at which was during the summer months, about eighty being present; the highest attendance, on the occasion of the first anniversary meeting, was 250. The average attendance has been 124. New pledges to the number of sixty-six were taken during the year, the total membership being now 142. The society is in a very flourishing condition, and there is every indication of its extending its usefulness.

Leeds: Hunslet.—During the past few weeks a number of meetings have been held here in connection with church and school. On the 27th ult. the ladies of the sewing meeting organised a tea-meeting and Christmas tree, which drew a considerable company together, and which resulted in upwards of £10 being added to the church funds. During the evening a little drama, entitled *Princess May and her Wonderful Law*, was given by a number of the scholars, and added much to the enjoyment of the evening. On the 3rd inst. the Sunday scholars had their usual tea and romp, which are always enjoyed by those who attend them. On the 5th inst. a high-class concert was given in the schoolroom by the Harrogate Celia Glee Quartette, under the auspices of Mr. H. Gamble. The weather was very inclement, yet a good company assembled, and were highly delighted with the rich musical treat that was given. On the 17th inst. the annual teachers' and parents' meeting was held, and although the attendance was not so large as usual, a thoroughly pleasant evening was spent. Tea was served at half-past five o'clock, and at seven the public meeting was held. The chair was occupied by Mr. John Thornton, an old friend and member, whose genial presence always casts a glow over the audience. The report and balance-sheet were read, showing upwards of 100 scholars on the roll, and a balance of £6 in hand. Mr. W. Holbrooke distributed the prizes and gave an interesting address. Weighty addresses were also given by the Chairman and the Revs. Charles Hargrove and J. Morgan Whiteman. On the motion of the Rev. John Fox, seconded by Miss Whitely, the lady superintendent, the various speakers were thanked for their attendance, and the meeting was brought to a close with a hymn and benediction.

Liverpool Unitarian Temperance Society.—The first annual meeting was held on Saturday, Jan. 10, in the Ullet-road Church Hall. After tea, at 4 P.M., the President, the Rev. W. J. Jupp, presided at the business meeting. The report of the first session was adopted, and also the treasurer's statement of accounts; and the Rev. Dr. Klein was elected President for the ensuing year. The council are preparing a scheme for the opening of a Temperance public-house, which it is hoped will soon be completed, considerable progress having already been made.

London: Bermondsey.—On the 15th inst. the prizes and medals for attendance and conduct at the Band of Hope were distributed by Mrs. Allen, who spoke to each prize-winner separately, and to the assembly at large as well. The Rev. F. Allen was also present, and addressed the children. Considering the absence through illness of Mr. A. W. Harris, the indefatigable conductor of the Band of Hope, the conduct was excellent. Nine youthful members of the band at Stamford-street contributed to the programme of the evening.

London: Central Postal Mission and Unitarian Workers' Union.—A Soirée and Religious Conference was held at Essex Hall on Wednesday evening, and attended by close upon fifty members and friends. The President, Miss Tagart, and Lady Wilson were unfortunately prevented by illness from being present, but the guests were received by Miss Florence Hill. After an hour for tea and social talk, the chair was taken by the Rev. W. Copeland Bowie, and a paper was read by the Rev. G. Critchley on "The Miraculous Element in the Four Gospels." Mr. Critchley noted the changed attitude on the subject in orthodox circles, miracles being no longer cited as evidence for doctrine, but rather being the subject of apology, on the ground of belief in the doctrines. When with belief in the miracles, he said, they had lost the ecclesiastical Christ, they would gain the real Christ, the teacher of great truths, the brother man, who lifted humanity so near to the divine as to demonstrate the potentiality of sonship in all alike. An interesting examination of the Gospel miracles followed, with suggestions as to the various causes in which the stories had their origin. A brief discussion followed, in which the Chairman, Miss M. C. Martineau, the Revs. H. W. Perris and V. D. Davis and others took part, with expressions of thanks to Mr. Critchley for the interest of his address, and he in a few words responded. It was announced by the Chairman that the next meeting would be held on Monday evening, Feb. 23, when Mr. T. J. Hardy would give an address on "The Moral Danger of Theological Reserve."

London: Islington.—On Friday week the Sunday-school scholars of Unity Church had their New Year's party. With an unusually large muster of children, parents, and visitors the festivity passed off most successfully. A large Christmas tree, containing a present for each one, looked very beautiful in the light of a hundred candles, and the children's songs and glees were most creditably rendered. A pleasant feature of the evening was a presentation to Miss Harris from the teachers and members of her singing class, in recognition of the very devoted service she has rendered in training the children for the musical competition. There was also a presentation to Dr. and Mrs. Dawes Hicks. On Saturday last, in connection with the Girls' Club, Mrs. Stuart and Miss Tyler gave an "At Home." Over seventy responded to the invitations sent out. After tea the school was suddenly converted into a drawing-room, when parlour games were played, interspersed with songs, glees, and instrumental music. A most enjoyable evening terminated by singing "Auld Lang Syne."

Newark-on-Trent.—On Sunday, the 11th inst., the Rev. Dr. Griffiths, of Ilkeston, conducted the services in the Free Christian Church. There were good congregations, especially in the evening, when the service was enriched by special music, and Dr. Griffiths delivered a fine discourse on "A Lofty Ideal." On Wednesday, the 14th inst., the Rev. Walter Lloyd, of Gloucester, a former minister of the church (who left twelve years ago), paid a visit to Newark and met some old members that evening in the church.

North Cheshire Unitarian Sunday School Union.—The quarterly meeting of the Union was held at Stalybridge on Saturday last. The Committee met immediately after tea, and reports were received from the schools of promises for the Manchester District S.S.A. Bazaar. About 160 were present at the evening meeting, the chair being taken by the President (the Rev. H. S. Tayler), who was supported by the Rev. W. Harrison, the Rev. A. C. Smith, and the hon. secretary (Mr. A. Slater). The ministers present also included the Revs. H. E. Dowson, N. Green, A. C. Fox, T. R. Elliott, B. C. Constable, J. A. Pearson, W. C. Hall, C. E. Oliver, and H. B. Smith. Apologies for absence were received from the Revs. W. L. Tucker and C. Peach, and Mr. E. B. Broadrick. The Rev. H. Bodell Smith (Mottram) received a hearty welcome, he being present for the first time as a member of the Union. The Rev. A. Cobden Smith addressed the meeting on behalf of the Bazaar Committee, after which the Rev. W. Harrison gave an interesting and practical paper on "Efficiency in Teaching." A good discussion followed, closured for want of time, during which several items of vocal and instrumental music were given by the Stalybridge friends. Votes of thanks to the reader, the school hosts, and the chairman brought a very successful meeting to a close.

Preston.—The annual tea-party and prize distribution of the Percy-street Sunday-school took place on Monday last, when about 100 sat down to tea. The chair was taken at the subsequent meeting by the Rev. N. Anderton, B.A. After the reading of the secretary's and treasurer's reports the prizes were distributed by Mrs. William Blackburn, who gave an excellent talk to the children. Following this came a presentation to Mr. R. Newell, who has been compelled to resign the joint-superintendency of the school owing to his appointment as village missionary in Suffolk under the Central Postal Mission. The presentation was made by Miss Kate Gent on behalf of the scholars and members of the school. The Chairman bore testimony to Mr. Newell's faithful work, and to the affectionate interest with which his future settlement at Framlingham and Bedfield would be regarded. He wished him and his family God-speed on behalf of the friends at Percy-street. A capital entertainment was then given by the scholars, including songs, recitations, and a violin solo. Miss Bertha Preston presided at the piano, and the proceedings throughout were most enjoyable.

Richmond.—The Free Church Boys' Guild was opened on Saturday, the 10th inst., when seventeen boys enrolled themselves as members of the guild. After an address by Mrs. Farrington, the premises (in Prince's-street) were declared open, and the boys went to work with a will at certain structural improvements requiring to be made in order to render the premises adequate. At 5.30 tea was provided in the church library, after which the literary section of the guild commenced its studies. The object of the guild is to provide boys attending the church with facilities for practising handicraft and for systematic reading. Cordial thanks are due to those members of the congregation whose liberality has made the project possible.

Scarborough.—The annual tea-party and prize-giving of the Westborough Unitarian Sunday-school was held on Tuesday, Jan. 13. After tea was over, a capital entertainment of songs, dialogues, recitations, &c., was rendered by the combined Sunday-school and Band of Hope. The report of the Sunday-school shows a gratifying increase in the numbers on the books.

South-East Wales Unitarian Society.—The quarterly meetings were held on Jan. 12, at the Unitarian Church, Pentre, at 2.30 P.M., Lieut.-Colonel Thomas Phillips, president, in the chair. Delegates from the various churches were present. The reports from the churches show that the district is beginning to recover from the effects of the want of a settled ministry, which has been for a long time the case in several of our congregations, although the congregation at Pontypridd is still without a minister. The members of the Highland-place congregation at Aberdare are rallying round their energetic young minister, and the institutions connected with the church are in a flourishing condition. Bridgend is still under the anxious consideration of the committee. The Rev. W. J. Phillips, supported by special grants voted by this Society, has been organising services regularly during the past twelve months. After five o'clock tea, generously provided by the Pentre congregation, a religious service was held, conducted by the Rev. T. J. Jenkins, and the Revs. J. T. Davis, B.A., and W. Tudor Jones, F.R.G.S., preached, the former on "What think ye of Christ?" and the latter from Hebrews xi. 8, 10, "By Faith Abraham when he was called to go out into a place which he should after receive as an inheritance, obeyed." . . . "For he looked for a city which hath foundations, whose builder and maker is God." The service, as conducted by Mr. Jenkins, was most inspiring, and the two sermons were listened to with great attention by a good congregation.

Southend-on-Sea.—The annual congregational meeting of the Unitarian Church was held last Sunday at the close of the evening service, Mr. G. W. Oldland in the chair. Owing to the very wretched weather there was only a fair attendance of members. Reports showed a slight falling off in membership due to the removal of several families from the town. The financial position is sound; the church, after discharging all liabilities, commences the year with a few pounds in hand. The average attendance at the children's class in the morning is ten, and at the preaching service in the evening forty-four. Mr. C. F. Dear was invited and consented to act as minister for another twelve months.

Trebanos: S. Wales.—Last Sunday evening the cantata, entitled "Daniel," was performed, when the recitations by the children and the singing of the choir were highly appreciated. At present the ladies of the congregation are making extensive preparations for a bazaar to be held in the course of a few months, the proceeds to be devoted towards the liquidation of an existing debt and the erection of a new schoolroom, which is greatly needed.

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OUR CALENDAR.

SUNDAY, January 25.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, Anniversary Festival, 11 A.M., Rev. J. H. WICKSTEED, M.A., and 7 P.M., Rev. EDGAR DAPLYN. First Annual Tea, on Thursday, January 29th, at 7 P.M. Public Meeting at 8 P.M.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A., "The Pilgrim's Progress."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. J. H. WICKSTEED, M.A.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Rev. W. H. ROSE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. M. MILLS, and 6.30 P.M., Rev. W. J. JUPP.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M. Mr. W. H. SHRUBSOLE, F.G.S.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. W. J. JUPP, and 6.30 P.M., Rev. J. MORLEY MILLS.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Conduct as the Function of Life."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30, Rev. W. COPELAND BOWIE. Evening, "Conversion."

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Rev G. EYRE EVANS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Jan. 25th, at 11.15 A.M., Mr. ST. CHAD BOSCAWEN, "The Epic Poems of Ancient Chaldæa."

SOUTH-PLACE ETHICAL SOCIETY SOUTH-PLACE, FINSBURY.—Jan. 25th at 11.15 A.M., GRAHAM WALLAS, M.A., "The Ethics of Party."

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The ANNUAL GENERAL MEETING of the Subscribers will be held at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, January 28th, 1903, at 4.30 P.M., the President, F. MONKS, Esq., J.P., in the Chair.

BUSINESS.—1. Report and Treasurer's Statement of Accounts.

2. Vote of thanks to the Visitors, Gaskell Examiners, and Hon. Medical Officer and Hon. Oculist.

3. Election of Officers.

4. Vote of thanks to the President.

For the Committee,
EDWARD TALBOT, } Hon. Secs.
E. L. H. THOMAS, }

January 21st, 1903.

Liverpool District Missionary Association.

ANNUAL MEETING will be held at ULLET-ROAD CHURCH HALL on SATURDAY NEXT, January 31st, 1903. Tea at 3.30. Chair to be taken at 4.15 by the Rev. L. DE B. KLEIN, President.

It is hoped that all interested in the work of this Association will be present.

B. P. BURROUGHS, Hon. Sec.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE delay on the part of the Public Prosecutor in issuing his report on the accusation against Mr. Gottfried Schwarz has had the effect of throwing the case too late for the present sitting of the Mannheim Schwurgericht. The trial cannot now take place before April. Apart from personal reasons, the delay is not altogether a misfortune, as it gives more opportunity for the working of public opinion in Mr. Schwarz's favour. A portion of the defence fund has now been transmitted to him; and he desires that his heartfelt thanks be expressed to the donors for their gifts and their sympathy.

IT will be seen from an advertisement in another column that the annual meeting of the members of the Moral Instruction League is to be held at Essex Hall on Wednesday evening next, to be followed at 8 o'clock by a public meeting, at which Dr. Stanton Coit will take the chair, and give an address on the work of the League, after which Dr. John Hunter, of the King's Weigh House Church, is to speak on "The Training of the Citizen."

SEVERAL courses of afternoon lectures on various aspects of charitable and social work are at present being given in London. On Thursday this week Miss M. A. Sewell, late warden of the Women's University Settlement, Southwark, began a course of six lectures on "Difficulties in Charitable Relief and how to meet them," at the Maurice Hostel, Britannia-street, Shepherdess-walk, Hoxton, N. (at 4.30 P.M.). Tickets for the course are 1s. 6d., or for a single lecture 6d., payable at the door. On Friday Mrs. Bernard Bosanquet began a course of four lectures on "The English Poor Law," at the Holy Trinity Parish Hall, Pavilion-road, Sloane-square (5.30 P.M.). Admission to these lectures is free. Next Thursday Mr. E. J. Urwick, M.A., is to begin a course of six lectures on "Economics and Social Problems" at the Caxton Hall, Westminster (4.45 P.M.). Tickets for the course 5s., or for a single lecture 1s., payable at the door.

WE received with great regret the last copy of *Present Day Papers* (December, 1902), the issue of which, at least for a time, is now suspended. This number contains the conclusion of the Editors' "History of the Adult School Movement," and a searching review of Mr. J. M. Robertson's "Christianity and Mythology," by the Rev. W. H. Drummond, from which we may be allowed to quote the concluding sentences :—

The question of the presence of mythological elements in the Gospels is an historical problem, to be solved, if at all, by sound study of the evidence without throwing either our dogmas or our religious sentiments into the scale. But perhaps it may not be unfitting if we affirm, in conclusion, our own conviction, which (*pace* Mr. Robertson) we have tried to form honestly and in the face of the facts, that the effect of candid historical study of the Gospels is not to dissolve the faith of centuries into the unsubstantial fabric of a dream, as the gorgeous clouds of sunset melt away at the touch of night; for when prejudice is laid to rest, and every deduction has been made that an exacting use of the evidence can demand, we find that the living figure of the Son of Man remains as an ultimate reality, alike in the warm glow of Christian affection and the white light of historical truth.

The Editors' faith is expressed in a farewell address, which reviews what *Present Day Papers* have attempted during the past five years, and adds these significant words :—

Criticism is performing for us a needed service. It is compelling us from externals to seek reliance on the inward witness of God in the soul, and in this it is making for the essential teaching of the Quaker faith and ever further away from the sacerdotal position to which it has given but a fleeting strength. That the hardest trial is past, that there are no dark hours before the Christian Church, we do not say. We believe the contrary. We believe that in the near future there will be a time of severer sifting than the Church has ever known.

The more careful study of comparative mythology, the broader examination of the Gospel records in the light afforded by older and contemporary religions, will, we believe, force upon us questions that have long been evaded by the Christian apologists.

But those alone will suffer whose faith has been propped too exclusively upon historical evidence, and for whom the inward Voice has no sure message of living consolation. To believe that the essentials of faith can really be touched is to abandon belief in the love of God. The received idea of what is essential may be affected, but that is the destruction of a misconception rather than of faith.

In spite of the conflict that rages about the believing soul we feel in all things the guiding hand of God, and the certainty that His Truth shall triumph in the minds as in the hearts of men.

IN bidding farewell to *Present Day Papers* it is a great satisfaction, as we have already stated, that we still have the *British Friend*, a monthly paper formerly edited by Mr. William Edward Turner, and now by Mr. Edward Grubb, M.A., in the interest of a spiritual Christianity, from the standpoint of the Society of Friends. The *British Friend* is a religious and literary journal, published on the 15th of each month (Devonshire Chambers, Bishopsgate Without, E.C.; 6s. 6d. annually, single numbers 6d., or 7d. by post). The Editor's policy is thus declared :—

The union of intellectual openness with deep religious experience, and of evangelical fervour with social sympathy, which was witnessed in many of the early Friends, appears to be a special need of our own times. The editor's desire is for enlightened spirituality; that while keeping in close touch with advancing knowledge, and stimulating robust thought on the social and religious problems of the day, he may present Christ as the Revealer of the Father, the Light of the world, and the Healer of its deepest woes.

PROFESSOR JEAN RÉVILLE, of Paris, gave a course of lectures at Geneva last autumn on Liberal Protestantism, which made a deep impression, and it is with great pleasure that we have received a copy of the little volume in which these lectures are now published (by Fischbacher, 33, rue de Seine, Paris), under the title, "Le Protestantisme libéral, ses Origines, sa Nature, sa Mission." There are five lectures, of which we hope before long to give some further account.

THE *Revue Bleue* has an exceedingly interesting article on the Ritualist Movement in England. The writer does not think that it is propelled by any very earnest convictions. It is an appeal mainly to the senses, not to the intelligence or the deeper affections. But a certain possible mischief is very clearly indicated. The closing paragraph, considering that it comes from a French writer, is worth reading once and considering twice.

Beneath this crisis which disturbs England there is a problem more important than the

religious future of the country; its political future. If the English people were to renounce their spiritual independence and again to fall under pontifical authority, it would mean that they had lost the magnificent energy which enabled them to throw off that yoke in the sixteenth century; it would be a sign of profound decadence. What would become then of the great word Liberty, to which they have given so lofty a significance that all the peoples of the world have envied them? English liberty is born of Reform. "It is to the Puritans," says Hume, "a sect whose principles appear so frivolous and habits so ridiculous, that the English owe the whole freedom of their constitution." By spoiling this work the High Church would deprive the English of that which has given them strength, of that which is their most precious possession.

THE first of the present course of Jowett lectures was given on Thursday week at the Passmore Edwards Settlement, Tavistock-place, by the Rev. Arthur Galton, the subject of the course being "The Influence of Modern Thought and Knowledge upon Theology." The Principal of King's College was in the chair, and there was an audience of about seventy. Mr. Galton, who after graduation at Oxford, was ordained a priest of the Roman Church, was recently curate of Windermere, and is now domestic chaplain of the Bishop of Ripon. Four years ago he published a book on "The Message and Position of the Church of England," and more recently a volume in the "Church's Outlook" series on "Our Attitude towards English Roman Catholics and the Papal Court." At the opening of his lecture last week he paid a tribute to the memory of Jowett, and read the following significant passage as a prelude to his course:—

The study of "comparative theology" not only helps to distinguish the accidents from the essence of Christianity; it also affords a new kind of testimony to its truth; it shows what the world was aiming at through many cycles of human history—what the Gospel alone fulfilled. The Gentile religions, from being enemies, became witnesses of the Christian faith. They are no longer adverse positions held by the powers of evil, but outworks or buttresses, like the courts of the Temple on Mount Sion, covering the holy place. Granting that some of the doctrines and teachers of the heathen world were nearer the truth than we once supposed, such resemblances cause no alarm or uneasiness; we have no reason to fable that they are the fragments of some primeval revelation. We look forwards, not backwards; to the end, not to the beginning; not to the Garden of Eden, but to the life of Christ. There is no longer any need to maintain a thesis; we have the perfect freedom and real peace which is attained by the certainty that we know all, and that nothing is kept back. Such was the position of Christianity in former ages; it was on a level with the knowledge of mankind. But in later years unworthy fear has too often paralysed its teachers: instead of seeking to readjust its relations to the present state of history and science, they have clung in agony to the past. For the Gospel is the child of light; it lives in the light of this world; it has no shifts or concealments; there is no kind of knowledge which it needs to suppress; it allows us to see the good in all things; it does not forbid us to observe also the evil which has incrusted upon itself. It is willing that we should look calmly and steadily at all the facts of the history of religion.

That was a passage from Jowett's essay on Natural Religion in his Commentary on St. Paul's Epistles, published in 1855, and it was a remarkable utterance, to have been made at that time. A clergyman declaring such truths half a century ago might well be described, Mr. Galton said, as a voice crying in the wilderness. But now, modern Oxford looked upon Jowett as its most distinguished representative. Mr. Galton's first lecture, which was read in a subdued and monotonous voice, not calculated either to awaken or maintain interest, was on "The Mediæval Theory of the Universe." The second lecture, this week, was on "The Revival of Learning." Next week's subject is "The Reformation," and subsequent lectures are to take up the special subjects of Astronomy, Philosophy, Evolution, and Philology, the eighth and final lecture giving "Results and conclusions." The lectures are on Thursday evenings at 8.30, and are freely open to the public.

IN the current number of the *National Review* there is a delightful article by Miss Catherine I. Dodd on "A Holiday Course at the Jena University." It seems that Jena was the pioneer in Germany of such summer meetings, taking up the idea which has had such fruitful results in this country, which again received its inspiration from the great Chautauqua summer meeting in America. The first Summer Course in Jena was held in August, 1889, when a little company of about twenty students came to hear Professor Rein on Pedagogy and Professor Detmer on Biology. Last year, Miss Dodd reports, there were 275 students at Jena, of both sexes and many nationalities, and Professor Rein's lectures on the theories on which education is based are still the great attraction. Following the example of Jena, Greiswald began to hold summer meetings in 1894, Marburg in 1896, and since then Kiel, Breslau, Würzburg, Munich, Bonn, Berlin, Königsberg and others have followed suit. Our friend and contributor, the Rev. E. I. Fripp, has been among the lecturers both at Marburg and Jena.

MISS DODD looks back with some regret to the earlier meetings at Jena, before the members had grown to their present proportions, and gives a charming picture of the informal social side of the meetings, when the whole party could meet in the Burgkeller on the first evening round one table and declare their name and nationality, and subsequently, after the day's work, the professors could lead out the whole company for the pleasantest evening walks to the surrounding hills and woods. If any teetotaller is shocked at what he finds at the bottom of p. 749 let him take comfort in the following:—

The influence of the Englishwoman was felt on the Jena Holiday Course, chiefly in the matter of tea-drinking, for no matter where she is, or what she is doing, this sociable woman drinks tea herself and insists on everybody else doing the same. So at a Jena Holiday Course she insists on giving tea-parties, out of doors in the Schiller Garden; and she brings the tea from England, and goes the length of making the bread, and cutting the bread-and-butter herself, in order that English custom may be properly respected. And the Germans, the Greeks, and Servians, and the rest, come and drink the tea she gives them, when they would ever so much rather have coffee or beer, and then the Englishwoman is satisfied.

AT last year's meeting at Jena there were twenty-five courses of lectures, six of them being on various aspects of educational theory and practice. Miss Dodd naturally insists on the immense progress Germany has made in this direction. "Germany," she says, "is a century or so ahead of us in the matter of educational theory, for this nation has taken education seriously ever since its crushing defeat in the battle of Jena." The great uprising of the German people, inspired by Fichte and others, began in the school; but for us, Miss Dodd says, "a great prophet in our country has yet to be born."

A LITTLE pamphlet on "The Atonement and Kindred Subjects," by the Rev. J. Page Hopps, and published by the British and Foreign Unitarian Association (1d.), deals, in the form of a letter to an inquirer, with various questions raised by the orthodox conception of the Atonement. It is prefaced by the following interesting note:—

This pamphlet appeared originally in *The Coming Day*, and was entitled, "A Theological Excursion." The following letter from Archdeacon Wilberforce suggested its reproduction, and he consents to its appearance here. It is well that meeting-places for pilgrims should be established wherever possible, if only for a greeting by the way.

20, Dean's-yard, Westminster Abbey,
Dec. 8, 1902.

Dear Mr. Page Hopps,

I have read your "Theological Excursion" in *The Coming Day* for September, and, though there are probably not a few theological questions upon which we differ widely, I think this "excursion" so excellent and so useful that I cannot help expressing the hope that you will reproduce it in pamphlet or book form.—I am, sincerely yours, BASIL WILBERFORCE.

SPEAKING last week of the valuable articles by Dr. J. H. Crooker on "The Historical Jesus" in the *Springfield Republican*, from which we had largely quoted, and of the great pleasure with which we look forward to Dr. Crooker's visit to this country, and to his preaching of the B. and F.U.A. annual sermon at Whitsuntide, we ought to have remembered the admirable little book which he published some years ago (1888, 3rd edition 1900) entitled "Jesus Brought Back." There are five chapters, dealing with the character and teaching of Jesus, the condition of thought among his people, and finally his relation to our own time, each chapter being prefaced by a list of references to works on the subject. There is also an essay by Dr. Crooker on "Different New Testament Views of Jesus" (1891), and a book on "The New Bible and its New Uses" (1893). Copies of these books may be had at Essex Hall.

OUR souls are bathed in a spiritual atmosphere; a spiritual sunlight falls upon them. Here and now—yes, truly, in this living present—we dwell in the spiritual world. There is a realm in which the Spirit is directly manifested, without the media to which we are accustomed in the flesh. There is also in use a faculty to open, as the petals and leaves of a plant open. The grandeurs and beauties, the peace and joy of this enveloping world, no words can reveal.

—*Horatio Dresser*,

LITERATURE.

A TERRIBLE INDICTMENT.*

MR. BRYCE writes with wide knowledge and with fine sympathy on the question of the relations of the "advanced" to the "backward" races. But his pamphlet is not pleasant to read. Christianity has inspired many noble individuals to heroic and self-sacrificing efforts on behalf of many native races. But it appears never to have established a sense of brotherhood between a white and a coloured race living together, and never to have dictated the conduct of a white community to a coloured community with which it was in direct relations. This is the more noteworthy inasmuch as the Mohammedan religion frequently shows this power. In dwelling upon "religion" as one of the influences that tend to overcome the aversion that separates different human types, and that vitiates their relations, Mr. Bryce is obliged expressly to confine his illustrations to Islam.

An appalling commentary on the general theme of Mr. Bryce's book is furnished by the history of Congoland detailed by Mr. Fox Bourne.

In 1884 and 1885 an international conference was held at Berlin which resulted in the recognition in 1886 of the "International Association of the Congo" as an independent State by Germany, France, Great Britain, Portugal, Spain, Italy, Austria-Hungary, Russia, Sweden and Norway, Denmark, Holland, Belgium and Turkey acting collectively. The proceedings seem to have been manipulated with great skill by the King of Belgium, Leopold II., and Mr. Stanley, who entered his employment; and when the State was thus established it was announced that Leopold was its Sovereign. He had despotic power within the limits of the conditions laid down by the International Act of Recognition, which insisted on free trade (since modified) and the equal rights of all nationalities, and prohibited all privileges and monopolies and slavery and the slave-trade. The whole project was generally regarded as partaking largely of the nature of a philanthropic effort, and it was solemnly blessed by Prince Bismarck at the close of the Berlin Conference, with references to "solicitude for the moral and material well-being of the native populations," and the "noble aspirations" that had dictated its inception.

The King of the Belgians treated the whole vast area as his private property, but when he got into financial difficulties he had to apply to the Belgian Parliament for loans, making certain terms, and also had to construct certain joint-stock companies in which he was always the chief and the controlling partner. Several of these companies in good years have yielded roughly from 50 to 250 per cent. profit on the nominal capital.

One of the chief hopes entertained in connection with the new State was that it would suppress the Arab slave-traders in Central Africa. It did so, but the means adopted were appalling. Very few Europeans were concerned in the military attack upon the Arabs. The work was done by "friendly" blacks, sometimes under a European officer or officers, sometimes not. These "friendlies" were many of them cannibals. An Englishman who was present (Dr. Hinde) tells us that the cannibal chief himself, lu-Tete, remained for three days in his own quarters after the decisive victory because "the sights in his camp were so appalling that even he did not care to put himself in the way of seeing them unnecessarily." No wonder; for after a battle the victorious survivors clear the field by at once cutting up and carrying off the dead *and wounded* of *both* sides. (P. 155.) The Arab settlements had attained in many respects a refined civilisation, and the land they controlled was admirably cultivated. They were superseded by a gross and wasteful barbarism, marked amongst other features by a spread of cannibalism amongst tribes that had not hitherto practised it. Still one might be content to pay a heavy price for the destruction of a great slave-power did it mean the fall of a great slave-system. But it did not. A French observer, M. de Mandat-Grancey, appeals to the present facts in confirmation of his thesis that "the race which has survived three centuries of the slave-trade will be destroyed by fifty years of philanthropy" (p. 246), and another Frenchman, M. Jean Hess, says "it is proved up to the hilt that the Belgians, in order to obtain ivory and rubber from the Congo, have perpetrated abominations, and that to his title of King of the Belgians and Sovereign of the Congo State his Majesty might add King of the Slave Dealers." (P. 294.) All the worst features of the slave-trade survive. Families are broken up, children are kidnapped, sent down by the hundred with untended ulcers on their bodies and fever burning in their veins, thousands of miles away, to become public slaves, though not so-called, if they survive. Women are no more spared than children. An Englishman, Mr. Grave, speaks of "strings of poor emaciated old women, some of them mere skeletons, working . . . in gangs with a rope round the neck, and connected by a rope one and a-half yards apart. They are prisoners of war. In war the old women are always caught." (P. 186.)

What is it all for? It is to make the 50 to 250 per cent. profit for the companies. The trade is in ivory and rubber, and the natives that are not enslaved are put under forced contribution. The labour itself is often cruel in the extreme. M. Edouard Picard, a Belgian, thus describes the carriers, "for the most part broken down, sinking under the burdens made heavier by their weariness and insufficiency of food . . . pitiful walking caryatids; beasts of burden with lank limbs of monkeys, pinched-up features, eyes fixed and round with the strain of keeping their balance and the dulness of exhaustion . . . dying on the tramp, or, when the tramp is over, going to their villages to die of exhaustion." (P. 245.) The "discipline" necessary to work the system of which this is a part is maintained by the bastinado and the *chicotte*, a lash made of "raw hippo hide," and described by Mr. Grave as (especially when new) "trimmed like a corkscrew, with edges like knife-blades, and as hard as wood." The description of the effect of this lash one reads with the sickening feeling that haunts one after perusing an account of mediæval tortures. A hundred strokes of this "terrible weapon" is not a rare sentence, and Mr. Grave believes that it needs "an extraordinary constitution to withstand it," and that very often the man who goes through it "has his spirit broken for life." (P. 191.)

The rubber is gathered by the villagers. Each village has to bring in a certain amount. If any native is found (or suspected) to be occupying himself about his own affairs when he should be gathering rubber he is shot and his hand cut off. This is in order that the hands may be sent to the responsible commissioner in order to show him that the cartridges served out *have not been wasted.* (P. 210.) When stronger measures of compulsion or retaliation are thought necessary, villages are burned and natives are massacred. On one occasion Mr. Grave tells us that two men (blacks) had been killed (and eaten) by the victims of their persecution. "Arabs were sent to punish the natives; many women and children were taken, and twenty-one heads were brought to the Falls, and have been used by Captain Rom as a decoration round a flower-bed in front of his house." (P. 193.)

The King of Belgium has had these facts pressed upon his attention; and he is, as we have seen, the preponderating partner in the companies that derive their profits from the system into which they enter. England is one of the Powers to which the violated pledges "to watch over the preservation of the native populations and the improvement of their moral and material conditions of existence" were given, and, moreover, it appears that her trade rights have been grossly infringed, that one at least of her subjects has been murdered, and the asylum of one of her ships violated. Similar outrages have been suffered by other Powers that were parties to the Berlin Conference. Our Government, says Mr. Fox Bourne, "has promised to take such action as it may find practicable." (P. 278). What and when will that be?

P. H. W.

* "Civilisation in Congoland." By H. R. Fox Bourne. P. S. King and Son. Pp. 311. 10s. 6d. net.

"The Relations of the Advanced and the Backward Races of Mankind." By James Bryce. (Romanes Lecture, 1902.) Clarendon Press.

SHORT NOTICE.

What I saw in South Africa, September and October, 1902, by J. R. Macdonald, L.C.C. This is an excellent little book at a very low price. The writer tells his personal experiences and opinions in a natural, straightforward manner, which inspires confidence and respect. A journey through a country so terribly war-stricken as South Africa would tempt many a man to produce highly-wrought pictures, especially if he were anxious to draw a lesson. Mr. Macdonald has decided views upon the late war and its origin, but they are not obtruded. If his pictures are sometimes vivid and moving, it is only because they plainly describe things seen. When he deals with the course of events since peace was made, he freely criticises what he deems to be wrong lines of policy or mistakes of administration. But his language is always marked by a spirit of moderation and fairness, and his opinions are supported by facts. His book should be widely read. It gives a good idea of the magnitude and delicacy of the problems which have to be solved by South African and British statesmanship, and by the peoples concerned. (*The Echo*. London. 6d.)

PROFESSOR A. B. DAVIDSON.*

IT is just a year ago (Jan. 26, 1902) that Professor Davidson, known far and wide as the expositor of the Book of Job, died very suddenly. Two volumes of his writings have since been published, and others are understood to be in preparation. The book named below contains a short but careful and tenderly-written biographical introduction, as well as the group of sermons which suggests the title; and it is to this and to some other brief memorials that we are indebted for the materials of the following sketch. Next week we hope to call attention to the characteristics of such of his writings as are contained in this and the companion volume, the title of which is "Biblical and Literary Essays."

Andrew Bruce Davidson was born in 1831, in Aberdeenshire, on the farm of Kirkhill, nearly twenty miles from Aberdeen. The farm, never inclusive of more than a hundred acres, was mostly reclaimed from the barren waste by Andrew Davidson, the elder, father of the future Professor of Hebrew. There were six children, four of them boys. A very significant picture is presented by that Highland home. There is the dour, vigorous Free Church farmer himself; the little mother with raven-black hair and ruddy face; a brilliant eldest son who died at twenty-one, leaving a loose sheaf of verse and prose behind him; a second destined to succeed to the farm, and, though keenly interested in literature and learning, giving up his chances of a superior education to the youngest. This youngest, black-haired and ruddy like his mother, shy, short-sighted, gentle of gait, must be the minister of the flock—in spite of the loss of patron's help that went when the reins of the Establishment were flung off. There was a way to be discovered without the help of a patron, and the little mother and the lad found it between them.

He was sent out, a reluctant little fellow, as "herd" on the farm; but every day after work was done he ran his two or three miles to a teacher who had his own wee bit of land and grew corn on it; and master and pupil might be seen in harvest-time walking in the corn-plot, the former cutting with the scythe, the latter saying his lessons from the book. So by hard-gained steps the boy got to the Aberdeen Grammar School at fourteen, taking up his abode in an attic to which fortnightly supplies were brought—meal, eggs, butter, &c.,—by that indomitable mother, who would walk thither and back, a distance of nearly forty miles. She thus "saved expense" and gained for her laddie a chance in life.

He took it—won his bursary (from £10 to £20 for four years)—graduated M.A., and then came a "step aside." He became teacher at the Free Church School in Ellon, and so continued for three years and a half. This check in the path contemplated seems to have left a deep mark on the young man's impressionable mind; echoes of disappointed hope and long waiting sound in the sermons; but events were shaping better than he knew. After all, powerful as his few sermons were, he was never well fitted for the ministry. As it were by accident, while continuing his studies as teacher at Ellon, he picked up a work on Hebrew, and so entered upon the scene of his life's long and fruitful labours. In 1852, when, in spite of his "step aside," he was as yet but twenty-one, the little mother foresaw clearly his coming eminence. "The day will come," she prophesied, "when Andrew will be in a chair." The day came surely, but still not too swiftly.

That same year he entered New College, Edinburgh, and so began a forty years' connection with it. In 1856 he was licensed by the Presbytery to preach, and for two years he went about preaching occasionally and once taking six months' temporary duty. But the congregations did not take to him. He was shy. His heart palpitated at the thought of a congregation. He did not "like" preaching. Nature had not made him of the stuff that can be periodically unrolled for all men to see their own secrets written there, He was marked by aloofness, elusiveness; casual observers to the last thought him cold, saw in him something "enigmatic and unresolved," marked the "splendid solitude" of his life. Such splendour is bought with a price.

For keener eyes saw how, to the last, "with the least touch of emotion, the sensitive lip quivered keenly," and "the thin pulse in a spare cheek" was lost in a vivid flush sweeping over the face. When, in the midst of a lecture on the Hebrew prophets, his mind was filled with passion sympathetic with their own, the students saw those temples flushed, "and the thin voice rose into a kind of scream, and his stiffened fingers moved swiftly through the pages"—a sight and sound to fascinate and paralyse the hearer, and notes were forgotten, and young hearts throbbed as the meaning of man's highest thoughts dawned at last upon them from the far-off Scripture that is for ever living to him who understands. It was as the interpreter of the Bible, especially the Old Testament, that Davidson proved an invaluable friend to many a young man preparing for the ministry. Hebrew ceased, under his magic touch, to be a dead and dreary study. The secret that makes the Bible records, and especially the Bible oracles, seem alive was now at last revealed to them; they followed their master's guidance into that new method of historical insight which was so sadly lacking to the fathers. To Professor Davidson, as nowadays to every wise teacher, the Bible was intolerable when regarded as an artificial enigma constructed to puzzle the intellect by its hidden meanings; it became a transcript of human experience. So handled, it afforded the needed counterpoise in many a young mind bewildered by the subtle questionings of philosophy. They left the clouds and touched solid ground again.

The enthusiasm and gratitude with which successive generations of students regarded him, and who in distant manses still cherish his memory, may be well understood. He was to them much more than a teacher of Hebrew; he was a revealer of the things of the spirit.

The impressions given by those who knew him personally leave us wishing that nature had been a little kindlier to this man; but all the gifts are never given at once. The stern faith in which he was cradled—was it the best for so tender a heart? He seems to have had at times an over-mastering sense not of the sins, but of the sufferings of the world. Deep-welling tears would start unbidden. Profound pity, which was almost too pained to help, seized him again and again. It was just this temperament, however, that fitted him pre-eminently to be the interpreter of the Book of Job. The "obstinate questionings" he found there he had felt; the wrestling of the mind with problems insoluble under the silent heavens was his own experience. Seeming to be a lonely self-contained man, he was really filled with love for all around him, and the fire burned the more fervently within while his lips refrained even from good words. There is little wonder that when he did find utterance it was with singular power; it is less wonder that his prevailing word to his brother-man was one bidding him take refuge from his sorrows and perplexities in the shelter of the Most High.

W. G. TARRANT.

* "The Called of God." By the late A. B. Davidson, D.D., &c., Professor of Hebrew, New College, Edinburgh. Edited by Professor J. A. Paterson, D.D. With Biographical Introduction by A. Taylor Innes, Advocate. T. and T. Clark. Price 6s.

THE FATHERHOOD OF GOD.*

THE author of this book, who is Warden of the Bermondsey Settlement and Wesleyan minister, informs us that it embodies the substance of a series of lectures delivered at the Settlement to a small class of theological students during the past three years. The main object of the volume is to show that the deepest meaning of religion lies in the realisation of the Fatherhood of God through Jesus Christ. Mr. Lidgett feels that the doctrine of the Divine Fatherhood has not secured sufficient attention at the hands of Christian theologians. His book exhibits wide reading and intimate acquaintance with the history of theological doctrine and philosophy, but from the point of view of a satisfactory interpretation of the meaning of Fatherhood it loses in force by a continual insistence on the literal interpretation of New Testament texts. If Mr. Lidgett had adopted a more critical attitude he would have produced a more valuable treatise.

He is willing to adopt the modern attitude towards the Old Testament, and praises the efforts which have been made in the nineteenth century to read it in the light of history, science, archæology, &c. In the fourth chapter on "The Doctrine of the Old Testament" in relation to the Fatherhood of God, clear light is cast on the conception of Fatherhood and its growth. When dealing with the New Testament the author himself adopts from beginning to end the spirit which he condemns in those who treated the Old Testament as being of equal value with the New. No attempt is made to distinguish and to account for the differences in the Gospels. Scores of verses are taken and made to fit with the particular doctrine which the author seeks to establish. Where other books of the New Testament do not seem to emphasise the author's conception of the Fatherhood, these are treated as exceptions, and our author adopts throughout the optimistic practice of ending in such a manner as this, in order to establish his theory:

Thus we may pass from our survey of the Epistles of the Imprisonment with the con-

* The Fatherhood of God. By J. Scott Lidgett, M.A. T. and T. Clark. 8s. net.

clusion that throughout the final statements of St. Paul's theology, and especially wherever its ultimate presuppositions are laid bare, his thought interprets God's dealings with mankind from first to last, by means of His Fatherhood towards the Son and towards the race in Him.

As regards the New Testament as a whole the conclusion arrived at is that the conception of Fatherhood is reached by the believer alone through the conception of the sonship of Christ. In this manner a theory is set forth which takes a view of human nature in New Testament times contrary to that taken of it in Old Testament times. Under the old dispensation our author leads us to believe that man had "living experience of the true God." Under the new dispensation this living experience seems to come through the Son alone. Two different estimates of human nature have to be held before the conclusions of the author's doctrine of the Fatherhood from the New Testament can be established.

The treatment of "The Fatherhood in Church History" is full, and presents a lucid account of the doctrine. Mr. Lidgett shows that the doctrine of Fatherhood was not prominent in the Church from the fourth century to the Reformation, and here an interesting question presents itself. For nearly ten centuries, with all its development of orthodox doctrines hampered by but little heresy, the Church did not bring prominently forward the doctrine of Fatherhood. Why not? This book states that it was due to "defective treatment of the Christological problems which were dealt with in the fourth century." May not another answer be true—that it was through having Christological problems at all that the Church failed in its conception of Fatherhood?

Space will not permit of our dwelling on the account of the revival of the doctrine. We are told that "the Socinian teaching bore only indirectly upon the Fatherhood of God." "Eventually, however, Socinianism, as it passed into modern Unitarianism, gave prominence to the Fatherhood of God, and to its universality in one particular respect. Its conception of the Fatherhood has not indeed, except in the case of a few exceptional thinkers, become more profound."

It is something new to us to be told that it was in Methodism that the doctrine of Fatherhood came prominently forward a century ago. Where is the literature on this subject? We search in vain, as we search in vain in this book for the names of great Unitarian writers in England and America who were almost alone in their teaching of the Fatherhood. And is it not true that the Sovereignty of God far more than the Fatherhood was, and to a large extent is even to-day, emphasised by Methodists and some other Evangelical Bodies?

Mr. Lidgett's treatment of the doctrine of the Trinity is the familiar one, which argues that because God is love there must be a trinity of persons. But why a trinity? Why not at once adopt Professor Wm. James's hypothesis of polytheism?

The book is a laborious attempt to reconcile two irreconcilable things—namely, a theory built on the letter of Scripture on the one hand, and the theory of the whole creation as spiritual in its nature and in process of perpetual unfolding on the other. However praiseworthy such attempts may be, two things may be said of them all. (1) They cannot connote man's religion with man's whole nature. (2) They are unsatisfactory and incomplete, for they allow *lacunæ* in the universe. The mind and spirit of man cannot accept any such theories but as provisional, and must seek elsewhere than in the letter of Scripture in order to understand the deepest meaning even of the Scriptures themselves.

W. TUDOR JONES.

TWENTY-TWO TALKS.*

A SHORT series of essays or little sermons by a well-known Brooklyn pastor. They are well printed, on good paper, in small compass. Had we been inclined hastily to scan it and then put it down, the tiny address to the reader, printed in facsimile, and the opening words of the first talk would have compelled more attention, for the words are: "I was born on January 10, 1822." Here, then, are the exhortations of a very aged minister, and therewith some samples from his life's experiences. A certain progressive order may be noticed. The first essays seem to be intended as calls to the unconverted; then a section speaks to the reader as a Christian; toward the end we have hints evidently intended, in the first place, for such brethren as have entered or will enter upon the Christian ministry.

The style is the same throughout. It is always plain, intelligible, but unadorned, and, to those who do not hear in it the voice of the living man, unexciting. Even the personal touches have nothing very distinctive or special in them. As concerning the essays which have no autobiographical hints, they seem curiously deficient in imagination, in fire, in the word that strikes home. Let us take a passage from the essay headed "This One Thing." Whoso reads this short quotation will know the style of the entire book:—

> How little any of us know in regard to our Bible or in regard to ourselves, in comparison with what we might know! We are right by an exhaustless ocean, and too seldom put down our tiny vessels for a draught. How little we know of the wants and the woes of the dying world! There are thousands of Christians who spend more time over the paltry gossip of the town in which they dwell than they spend in studying their Bibles, or in watching for opportunities for service of their Master, or even in trying to save immortal souls. The red-hot zeal of Wall-street and the Produce Exchange ought to shame our coldness. The accumulations that men are making in scientific knowledge, in art and in wealth, ought to make us blush that we are not striving to become richer in faith and good works.

From a passage on pp. 60 and 61 we understand that Dr. Cuyler ascribes the First Epistle of John and the Epistle of James to John and James the sons of Zebedee. At the opening of Essay XIV. the proverbial expression "a mother in Israel" is ascribed to the wise woman (2 Sam. xx.) who begged Joab to spare the city. Surely the Song of Deborah is of earlier date; there, too, the phrase is used of a woman, as Dr. Cuyler uses it; in Samuel it apparently means a mother city. No one will read the book for doctrine or Scripture exegesis; but if one gives no lead in these matters it is also as well not to mislead. Perhaps the most beautiful thing in the book is the prayer of an aged teacher quoted in the last essay but one; and one of the best *sayings* in the book is this: "The sermon that no sceptic can answer is the sermon of a clear, vigorous, happy and fruitful life."

* "Twenty-two Talks on Everyday Religion." By Theodore L. Cuyler, D.D., LL.D. (London: Isbister.)

THE HIBBERT JOURNAL.*

[SECOND NOTICE.]

THE reviews of books occupy less space in the second number of the *Hibbert Journal* than the first, but the fifty pages devoted to them are filled with matter of great interest and value. The two chief reviews are of Mr. Stopford Brooke's "Poetry of Robert Browning," by the Dean of Ely, and of McTaggart's "Studies in Hegelian Cosmology," by Professor Baillie, of Aberdeen. Dr. Stubbs writes very pleasantly of Browning, with considerable quotations from Mr. Brooke's volume, but with a final regret that no study of Browning's theology, centred in his fundamental belief in the Immanence of the Divine in Man, was included. Having quoted the great confession of Paracelsus, just before his death, ending with the lines,

> If I stoop
> Into a dark tremendous sea of cloud,
> It is but for a time; I press God's lamp
> Close to my breast; its splendour soon or late
> Will pierce the gloom; I shall emerge one day,

Dr. Stubbs adds:—

> Here are all the great moral affirmations which underlie Browning's poetry—God, the heart of all being, the Father and Educator of Humanity—Evolution, God's way of order and progress—Love, the energy of all life—Life, meaning mission, meaning discipline, meaning redemption—Never one lost good—Noble failure, the way to ultimate success—Imperfection, only perfection hid—Death, only the entrance to fuller life and clearer vision. And it is because of these affirmations, because of this faith, because Browning himself—to quote the words of Mr. Stopford Brooke's noble peroration—was "creative and therefore joyful, at one with humanity and therefore loving, aspiring to God and believing in God, and therefore steeped to the lips in radiant Hope, at one with the past, passionate with the present, and possessing by faith an endless and glorious future"; because, too—to quote his own death words—he was
>
> "One who never turned his back, but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake"——

that his poetry must ever remain for his countrymen a well-spring of spiritual strength, prompting them to abundant moods of worship and reverence of deep-seated gratitude and sovereign love.

Among the other reviews is one by Professor Adeney, of the new popular edition of "Supernatural Religion," which should be read by all who are interested in that once famous book. To-day, Professor Adeney says, the book comes back to us as an anachronism. "Although

* *The Hibbert Journal*: a Quarterly Review of Religion, Theology, and Philosophy. Edited by L. P. Jacks, M.A., and G. Dawes Hicks, M.A., Ph.D. No. 2. January, 1903. Messrs. Williams and Norgate. 2s. 6d. net.

its author informs us that it has been carefully revised, its spirit and tone and temper are unchanged, and they are the spirit and tone and temper of an effete Philistine Anti-Christian Crusade." The book, this notice admits, is based on much genuine knowledge, and its arguments are stated with admirable lucidity and force. But the new edition has not benefited, as it should have done, by Lightfoot's searching criticisms, "*Supernatural Religion* is not a scientific dissertation, it represents the special pleading of a debater." Professor Percy Gardner contributes a notice of "Contentio Veritatis," welcoming the book as a wholesome sign of earnest liberal thought among the younger Oxford Churchmen. "It is very pleasant to find the rudiments of an Anglican school of Broad Church theology at Oxford. Nor can it be said that the intellectual level of the book is lower than that of the more noted *Lux Mundi*." Another Oxford study is the notice by Professor Upton of the volume of philosophical essays on "Personal Idealism." Reviews are also contributed by Dr. James Moffat, Dr. G. Dawes Hicks, Dr. S. H. Mellone, the Revs. A. L. Lilley and Charles Hargrove, Mr. F. C. Conybeare and Professor Bacon, of Yale, while the valuable synopsis of the contents of recent theological and philosophical periodicals is furnished by the Rev. J. H. Woods, of Willaston, and Dr. Hicks.

A new feature in this second number is the "Discussions," taking up points in Professor Gardner's article in the first number on "The Basis of Christian Doctrine"; Professor Royce's article on "The Concept of the Infinite," Mr. Conybeare's "Early Doctrinal Modifications of the Text of the Gospels," and Mr. Armstrong's and Dr. Horton's notes on "Catastrophes and Moral Order." This method of procedure, at intervals of three months, does not appear to us to produce a really satisfactory discussion of the vital questions raised by the Catastrophes of Martinique and St. Vincent. The single contribution in this number repeats what have long been the common-places of the "non-religious point of view," and leaves us entirely unsatisfied and asking for an immediate response. Three months hence, we must hope that Mr. Armstrong or Dr. Horton will have the opportunity of some further word on the subject.

There remain four of the principal articles to which we did not refer in our first notice.

Dr. Drummond's study of "The Meaning of 'Righteousness of God' in the Theology of St. Paul," begun in the first number, is concluded in this, and brings weighty reasons to establish the natural moral significance of the words in question, pleading that this righteousness in Paul's view exists as a divine essence in God, and is shared by faithful men. Contrasting it in men with a righteousness, which might be supposed to be attained by perfect obedience to an external law, Dr. Drummond says:—

> There is, however, another righteousness, the absolute and eternal reality, God's own Spirit of Holiness, Justice, and Love, which does not consist in obedience to a law, but is itself the fountain of law, and the generator of all pure and beneficent activity. Of this unfailing stream man may drink by faith; and then he no longer stands over against God, with reluctant passion and prudential strength, but is on the side of God, with the divine life working in and through him, and yielding with the spontaneous ease of love the righteous acts which formerly were wrung from an unfilial heart.

In curious contrast with this article is that by Professor W. B. Smith, of Tulane University, New Orleans, "Did Paul write Romans?" which denies and asserts a good many things with great emphasis, and which we may leave to be dealt with by Professor Schmiedel in the April number of the Journal.

Mr. C. G. Montefiore, writing on "Jewish Scholarship and Christian Silence," convicts leading Scholars on the Chsistian side of a not very creditable ignoring of the arguments of the most recent and best equipped Jewish scholars, which run counter to the conceptions current among Christians of the burdens of the Jewish law, and particularly of the Sabbath.

For the pleasure of a final quotation from this rich number, we have kept to the last the attractive article by Professor Lewis Campbell on "Aspects of the Moral Ideal—Old and New." In spite of all signs to the contrary at the present moment, Professor Campbell has faith in the persistence of the higher ideals, and, taking up the word of Pericles to the Athenians, insists that any greatness in this or any other country must be built upon the sterling character of individual men and women. To this end the strength of the Hebrew prophets and the Christian ideal remain with us, and he briefly refers to some of the greatest of the more recent inspirers of our best life, especially the great English teachers of the last century.

Of Matthew Arnold Professor Campbell speaks as "little less than a prophet," yet for effectual inspiration "we must go back to the fresh and inexhaustible sources of an earlier time; to the Gospels, not as read through the medium of St. Francis or of Marcus Aurelius; to the Hebrew prophets, not as explained away; to Æschylus, Plato, Epictetus, the teachers of an earlier world. And we must also listen to the Eternal Voice that calls to us through the events that pass in our own lives and in the course of history." Even those who do not thus come to feel at once that they are in the hands of a Higher Power leading ever to greater good, will find, Professor Campbell declares, that what they suffer is discipline that is leading them, as through a dark porch to the sun, and that taken rightly it is rich in possibilities of good. And his final appeal is thus expressed:—

> Let us use our liberties to climb upwards into the ampler air. We can afford to deal in affirmatives, and not in negations merely. Self-devotion rather than self-abnegation; affections not renounced, but expanding into universal kindliness; that human love which in a higher love endures:—not bare refusal of the gifts of life, but the strong determination to be ever giving more than we receive.
>
> Self-preservation also, but for the sake of others, and personal liberty jealously guarded, but only that we may serve the more. Not other-worldliness, but an increasing sense that what is best in this world points to a better world beyond; earthly passions not annihilated, but subdued to spiritual aims.
>
> Such are some of the watchwords of religious freedom. If only we can acquire a genuine sense of proportion, so as to be aware when higher purposes claim a right to overbear all lower motives, then we may go forth to action without uneasy scruples, and enjoy without self-reproach. Ourselves standing firmly on the upward path, we may strengthen our brethren and support the weak; combining warm emotion with clear thought and an unwavering will; resolved to live always in the spirit of what is good and beautiful and true.

OBITUARY.

JOSHUA WARNE.

ON Sunday, Jan. 18, there passed away the oldest member and trustee, and one of the founders of the West Ham-lane Unitarian Church, Stratford. Joshua Warne was born nearly eighty-five years ago. He was a native of Norfolk, and was brought up in the Methodist Church. Early in life he thought out his religious faith for himself, and became a Unitarian. When the late Rev. Thomas Rix commenced Unitarian services in a small room in Bow Mr. Warne became one of his earliest and most earnest adherents. Upon the removal of the church in 1869 to the present building in West Ham-lane he was appointed one of the Church Trustees, and from that date down to within the last few years he was seldom absent from either of the Sunday services. For many years he was Chairman of the Church Committee. He was a man of sterling character, and being firmly convinced of the truths of Unitarianism himself he never allowed an opportunity to pass of advocating them. He was a tailor by trade, and used to speak of persecutions he had suffered in the workshop and elsewhere on account of his views. Not only was he an advocate of Unitarianism, but he was well known in West Ham as a temperance worker, and in earlier life was a telling platform and open-air speaker. He was a member of several temperance societies and lodges, and his influence was widely felt.

On Saturday last a funeral service was held in the West Ham-lane Unitarian Church, conducted by the Rev. T. E. M. Edwards. The church was quite full, many temperance friends being present. Two of Mr. Warne's favourite hymns—"Lead, kindly Light," and "Abide with me"—were sung. Mr. Edwards spoke of Mr. Warne's strong convictions, of his courage and his faith in Unitarianism. His remains were brought there that afternoon to the church he helped to found, and which he had loved so well. He had lived and he had died a Unitarian. The body was taken from the church direct to the grave in West Ham Cemetery, where, after the concluding service, Mr. Hodges, of the "Charles Connolly" Lodge U.O.T.A.S.P., spoke of the excellent work Mr. Warne had done in the cause of temperance. He was one of the founders of the lodge, and his name would go down as an inspiration to those who would follow in his footsteps. On the following evening the Rev. W. H. Rose made feeling reference to the subject, and urged upon those present to go on with the good work in which Mr. Warne had taken such an active interest. The church stood for freedom in the neighbourhood, it was open to all, and no conformity to creeds or articles of faith was essential for membership. It rested with those present to continue the good work so well begun.

THE CHILDREN'S COLUMN.

A LITTLE girl is learning to read, and of all the words she knows already, she likes best to read "Oh!" and "Why?" She finds that she can put so much expression into an "Oh!" and "Why?" is such a useful word just by itself.

You have perhaps noticed how many different meanings there are of the word "Oh!" according to the tone of voice. It is a sort of Jack-of-all-trades that can do the work of any other calling-out word, exclamation, or interjection, as it is called in grammar. It may stand for alas! or hurrah! or bother! It may mean how jolly! or how tiresome! how lovely! or how ugly! how delicious! or how nasty! how wonderful! or how stupid! how nice! or how silly!

And have you noticed that whatever meaning is put into the sound of the "Oh!" is put also into the expression of the face at the same time? In this way even a deaf person can tell the meaning of our exclamations, can read our "Ohs!" by the look on our faces.

It is still more remarkable that the sort of "Oh!" we use most often makes itself gradually seen in the general expression of the face even at other times. A child whose "Ohs!" generally mean "how jolly!" comes to have a pleasant face. One whose "Oh!" more often means "how tiresome!" is apt to get an unpleasant expression. The children who are in the habit of saying "how silly!" or "how stupid!" to the games of other children, or even of saying just "Oh!" with that sort of meaning, will soon show their lack of interest in their faces. An "Oh!" of that kind may be like a splash of cold water to a younger child—what we call a wet blanket! Indeed, the tone of your "Ohs!" makes sunshine or shadow for your companions, and especially to the younger brothers and sisters at home.

An "Oh!" may speak encouragement or discouragement, interest or lack of interest, readiness to help or unreadiness. It is wonderful how much sympathy may be put into an "Oh!" It may speak comfort for a broken toy; it may ease the ache of a bruised finger.

In fact, an "Oh!"—like any other interjection—says just whatever we are feeling at the moment, for it is like an open door that lets out whatever is nside.

If we are in the habit of letting out many disagreeable interjections, it is a good plan to try to keep the door shut when disagreeable feelings want to come out. Then, when we have overcome such feelings, the door can be opened again. Try to keep the door shut on the impatient, irritable, and discontented "Ohs!"

The happy voices of young people make bright music in the world, but if many of the unpleasant tones come into the voices, then this music is like

> Sweet bells jangled
> Out of tune and harsh.

And now what about the "Ohs!" of real pain? Some people cry out before they are hurt, and some cry out before they are hurt much.

We all expect little children to cry sometimes. As they grow into bigger children they learn to bear their hurts without crying. And having learned this, they are sometimes impatient with the younger ones who still cry. An "Oh, you cry-baby!" adds the new hurt of unkindness to the hurt that is there already, whilst a kindly, encouraging "Oh, I am so sorry; but don't cry!" helps the little one to be brave.

We *all* have to learn to bear our hurts without crying out, to keep the door shut on the "Ohs!" of pain, and to be cheerful, not glum, doorkeepers.

But we cannot learn this all at once, and we may do much to help one another.

Remember that other people too are doorkeepers to their own "Ohs!" of impatience or pain, or worry or weariness. If we were all to let out such "Ohs!" what a chorus of lamentation there would be!

I know of a home for crippled children where they are taught from the first, not to cry, not to complain. There are so many of them that it would never do for them all to be crying together. And however kind and loving the nurse may be, she could not comfort them all at once. So they learn not to make it sadder for one another by crying or complaining; and it is wonderful how much happier they all are through learning to keep back the "Ohs!" of pain and to let out only the "Ohs!" of pleasure.

These children are brave, cheerful doorkeepers. And in their home, instead of "sweet bells jangled" there are bright voices making sweet music in their little world.

And because they are not busy crying out when the pain is bad, do you not think that they must be able, all the better, to hear the voice of God in their hearts? He hears their silent "Ohs!" He knows all about it, and is with them in their pain.

There are a great many of us in the world, and though only a few will have so much pain all their lives as those little cripples, we shall all have to bear *some* pain and disappointment.

Our spoken "Ohs!" of complaint often prevent our hearing "the still, small voice," speaking to us quiet "Ohs!" of comfort and cheer.

Let us remember that we are all alike children of our Father in Heaven, and that He is never too busy to hear even our silent "Ohs!" Nor is He too busy to hear us at all times and to care whether our spoken "Ohs!" are of the kind to hinder or to help our companions.

LILIAN HALL.

MELBOURNE JUBILEE FUND.

SIR,—Will you grant me a little space in which I may thank those ladies and gentlemen who have generously contributed the £88 13s., just come to hand, towards our Jubilee Fund? It is a beautiful Christmas-box; and I can assure the contributors, on behalf of the committee and church, that this timely sympathy and help has deeply touched our hearts. The Rev. W. C. Bowie has acknowledged these donations privately on our behalf, and we are greatly obliged by his courtesy and kindness; we, however, desire to express publicly our thanks to the donors and also to the B. and F.U.A. for the help and encouragement thus given. They will be glad to learn that, thanks to this assistance, the success of the movement is assured, as we have every confidence that within the specified time the whole £500 will be raised. That is so far cheering and satisfactory, and I trust that the uses to which this money will be put may amply justify the generosity of our English friends.

R. H. LAMBLEY.

Melbourne, Christmas Eve.

BOOKS WANTED FOR SOUTH AFRICA.

SIR,—Will you allow me through your columns to ask if any of your readers have a surplus of books for which they would be glad to find a good use? Facts coming to light by every mail tend to show that the destruction of property in South Africa has extended to whole libraries.

While we should be eager to supply the physical needs of our new fellow-subjects, we ought to recognise the bond of sympathy which a common desire for culture produces. The loss of books has been specially felt by ministers of the Dutch Reformed Church, as well as in a large degree by the better class of farmers.

To give a few instances:—

The Rev. Mr. Snijman, of Ventersberg, has lost his whole library of one thousand books. The minister of Fouriesberg has only torn pages left of his library. At Rouxville Manse, Matthew Henry's "Commentary on Lamentations" was picked up from a heap of refuse. At Phillipolis, the Manse of the Rev. Mr. Fraser and its belongings were wholly destroyed. Lindley Town and four churches have suffered complete destruction; Bulfontein, the manse was destroyed. At Jacobsdal, the Rev. Mr. Boshoff is trying to repair his losses. At Schweizer Reineke, Transvaal, the Rev. T. F. C. Faustmann finds house, church and possessions wholly demolished. And at Hartebeestefontein a similar state of things is described by the minister lately returned there.

At this juncture, when salaries are necessarily diminished and all available monies needed for the bare necessities of life, there will of course be no margin for the purchase and replacement of books. It has been thought that many people in England, who feel unable to contribute in other ways, would gladly embrace this opportunity by giving assistance. This might be done:—

1. By gifts of books, including theology, history and general literature.

2. By redirecting magazines, monthly or weekly, for which addresses will be furnished when applied for.

I earnestly desire also to collect any old Dutch Bibles, of which many are known to be in England, with the view of restoring them to their former owners. These Bibles usually contain the family records, which have now extra importance considering that the church registers have been so largely destroyed.

A. COATES.

Parcels and applications for particulars should be addressed to Miss Coates, The Passmore Edwards Settlement, Tavistock-place, W.C.

TO CORRESPONDENTS.—Letters, &c., received from the following:—C. L. B.; E. C.; E. H. C.; H. D.; J. D. D.; E. E.; J. E.; A. H.; S. H.; H. J.; W. S. K.; C. E. P.; W. R.; W. J. M. S.; J. W.

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LONDON, JANUARY 31, 1903.

THE MINISTRY OF WORSHIP.

WHEN it is asked how our churches may be rendered more effective in the service to which they are called, and how we ourselves may gain a new impulse of gladness and strenuous devotion through a more distinct and profounder sense of the greatness of that calling, one answer is quite clear. Make the Church more truly what, according to its first and most essential meaning, it is intended to be, a House of GOD, a place of prayer, the meeting-place of those who are gathered together for worship of the living GOD and true communion in the hidden spiritual life. Other answers there are, to one of which we referred last week, in speaking of the need of self-forgetfulness in beneficent work, but this, which lays stress on the need for a deeper and more steadfast spirit of worship in the Church, is no less urgent and cannot take any second place in the consideration of what is essential to the true and effective service of our churches.

It must be laid upon the heart and conscience of every member of a Church, that this is an obligation shared by all alike, from the appointed minister to the humblest member, not merely to come for the help that may be received, not merely to be ministered unto, but to minister, to *give* of that humble, reverent, prayerful, and aspiring spirit, which in the union of numbers, cleansed of discordant elements, makes the quietness of the house of prayer, the uplifting of a united holy purpose, in answer to which comes the sense of a Divine overshadowing and blessing, the great joy and inspiration of worship in spirit and in truth.

Herein is to be found a distinct aim, which appeals to the faithfulness of each one. This is what the Church is for, and the Church can only live in the faithfulness of its members. It is a distinct work of helpful ministry, of which the world stands in sore need, and in which we are every one of us called to do our part.

For the sake of our own need we are to do it, and still more for the sake of our brothers' need, as an act of helpfulness, to strengthen that which is best in our common life, to *make* the places of Divine quickening, of rest and inspiration, that shall reach out helping hands, and gather in and heal those whose need is the greatest.

We are to come together simply and earnestly, to be together in the presence of GOD, in a quiet prayerful spirit, with receptive mind and heart, with ready sympathy and the frankest fellow-feeling; then will the word of truth and right appeal to us as it glowed in the prophet's heart, the song of praise will be a genuine rejoicing, in which voices blend and hearts are kindled to a new sense of the beauty and the worth of life, while in the silence of devotion or the uttered prayer, men are brought nearer to GOD and nearer to one another, conscious of the deeper life of the spirit, with a strong hold upon the unseen things, which are eternal; in that communion the FATHER'S will becomes more clear, His blessing is more fully known, and self-surrender more complete. A place of quietness, of quietness with GOD, of insight and inspiration—that is what the Church must be, and what the people must make it; for, by the grace of GOD, that is what they can make it.

There is a well-known and very striking passage in ROBERT BARCLAY'S "Apology," in the section on Worship, which tells of the power of ministry there was in the gatherings of the early Quakers, and throws much light on this subject :—

> Yea, sometimes, when there is not a word in the meeting, but all are silently waiting, if one come in that is rude and wicked, and in whom the power of darkness prevaileth much, perhaps with an intention to mock or do mischief, if the whole meeting be gathered into the life, and it be raised in a good measure, it will strike terror into such an one, and he will feel himself unable to resist; but by the secret strength and virtue thereof, the power of darkness in him will be chained down; and if the day of his visitation be not expired, it will reach to the measure of grace in him, and raise it up to the redeeming of his soul. And this we often bear witness of, so that we have had frequent occasion in this respect, since God hath gathered us to be a people, to renew this old saying of many, *Is Saul also among the prophets?* For not a few have come to be convinced of the truth after this manner, of which I myself, in part, am a true witness, who not by strength of arguments, or by a particular disquisition of each doctrine, and convincement of my understanding thereby, came to receive and bear witness of the truth, but by being secretly reached by this life; for when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And, indeed, this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root, and such a knowledge will not be barren nor unfruitful. After this manner we desire, therefore, all that come among us to be proselyted, knowing that though thousands should be convinced in their understanding of all the truths we maintain, yet if they were not sensible of this inward life, and their souls not changed from unrighteousness to righteousness, they could add nothing to us. For this is that cement whereby we are joined, as to the Lord, so to one another, and without this none can worship with us. Yea, if such should come among us, and from that understanding and convincement they have of the truth, speak ever so true things, and utter them forth with ever so much excellency of speech, if this life were wanting, it would not edify us at all, but be as sounding brass or a tinkling cymbal.

There are things in that testimony which we shall do well to ponder. In our gatherings for worship, is there such a secret power, so that those who come in know that they have entered a House of GOD? Architecture, music, eloquence, all may have their rightful place, but it is not they, it is the secret life of a faithful people, in the act of earnest reverent worship, which does the truest work of ministry; and this is the ideal to be kept ever clearly in view, for it is a great and holy service which is to be rendered, which only living Churches can render to the sorest needs.

Amid the haste and stress of modern life, and the insistent claims of multitudinous interests, it is to be feared that habits of private devotion, and still more of family worship, are sadly neglected. They cannot be permanently abandoned without a lamentable impoverishment of life; but meanwhile there must be all the more strenuous endeavour to maintain the united worship of the Church, and religiously to guard those quiet places of our common life.

It is a purpose which may rightly claim the most earnest thought and devotion, to which the highest gifts are fitly consecrated. Even in the humblest gathering for worship, in the lowliest house of prayer, the word of Divine truth may be spoken with convincing power, and the inspiration of the true life be felt. Not for splendour or wealth must be our prayer, but for simplicity and sincerity in worship, a humility and reverence through which the strength of the Eternal may be breathed, that our churches may indeed bear witness to GOD in the world, controlling baser passions, putting all unworthiness to shame, and inspiring noble purposes of well-doing. We may well ask ourselves whether we give all the time we can to this great work of the hidden spiritual life, out of which must spring all else that is noblest in the world, whether we

give not time only, but the humble and strenuous endeavour of mind and heart and soul, to bring the worthiest gifts, and in the fellowship of our brethren to make our churches worthy of that sacred ministry to which they are called.

AND THE MEN?

THERE lies before us an appeal to the consciences of all such as love the twin-pearls of purity and equity. It bears the signature of the "Open Brotherhood"—a source, though shrouded under a thick veil of anonymity, from which we are beginning to expect utterances cleaving to the marrow of conscience with the prophetic fervour of men burning with hatred of evil and longing for righteousness and truth. No pleading that has come to us from this quarter has awakened in us a deeper sympathy and respect than the present appeal.

It refers with a plainness which to many readers may be unwelcome, yet which has in it a wholesome savour for which the world will be the better, to certain aspects of the recent case in connection with the Comedy Theatre at Manchester. It is not necessary here to recall the details of the case. It is enough to remind the reader that the lessee brought an action against the Chairman of the Watch Committee for libel, that the latter met the charge by adducing proof of shocking misconduct in the management of the theatre, and that the Court pronounced unhesitatingly for the defendant.

The "Open Brotherhood" recognise the great service rendered by the defendant to the cause of morality. But they point out and deplore certain features of the proceedings which gravely detract from their moral value, and constitute a most lamentable violation of equity. Those who conducted the case, it appears, relied exclusively on the evidence of women guilty of misconduct to the exclusion of the men who were partners of their guilt. Young women and girls were forced to testify to their own shame, while no like stern compulsion was placed upon the sharers of their sin. This fact alone is to be deplored, and must inevitably tend to lax and corrupt judgments on one of the most awful ethical problems that can challenge the human conscience. But if the propounders of this appeal are correct, and doubtless they do not write without knowledge, the case is very much worse than that, for they depose that men were deliberately shielded from exposure. They speak of the pity and the shame with which they have beheld the exposure of "our poor sisters." But they declare that they have observed "with far exceeding shame, the extraordinary care with which the citation of any one of the *causers* and *partners* of that degradation has been avoided." If this be true, if male witnesses capable of giving relevant evidence, though to their own disrepute, were purposely screened and spared from public exposure, no language can be too strong in which to denounce so flagrant a violation of equity and decency, and no person, however eminently placed, who was a party to or condoned such an arrangement deserves the recognition of honourable men; and the citizens who expose and denounce the scandal will have the grateful approbation of all lovers of justice and humanity.

The authors of the appeal go on to further reflections which deserve the most earnest consideration of all elements of society. These guilty, but shielded, men are moving about freely in society. Their fellow-sinners are received by no householder, shut out from every home. But they, burdened by yet a deeper guilt, are moving among the wives and daughters of Manchester unabashed. Their presence is a pollution. They poison the atmosphere in which they move.

But they who pray for the coming of the Kingdom of GOD cannot rest satisfied with the denunciation of the corrupters of society. They will not be content with their exclusion from the drawing-rooms of decent people. They also are immortal souls. Stained and polluted, they yet are children of GOD. There are many organised efforts for the "rescue" of the woman. Is there to be no attempt to rescue the men who frequent the streets with evil intent? A strong and valiant Christianity would have words to speak also to them. "Can we not," ask the Open Brotherhood, "scourge to repentance and new life our brother-men?" And if we have not command of the speech or touch by which they too might be converted, at least let us arouse ourselves to the call to save their boys and ours, that the innocent may not put off their innocence, and the ingenuous eye of youth may not be dulled by the fouling of the well of life.

There be many who turn with aversion from all contemplation of the awful problems lying about such themes as these. To all of us they are hard to deal with well and wisely. All gratitude and honour, therefore, to godly men who, speaking with wisdom and conviction, lay before us such issues as those of this dark episode in the social life of Manchester, and recall us to the eternal law of GOD.

R. A. A.

THE Ruskin Hall movement promises well in Stockport. There are about a dozen residents, nearly all working men engaged in daily labour. At the inaugural lecture on "John Ruskin," by the Rev. Priestley Prime, despite very inclement weather, some 130 people attended and listened with intelligent interest. Mr. Richard Robinson is also among the lecturers. He is to speak on Carlyle's "French Revolution" and on George's "Progress and Poverty," in a series of lectures on "Epoch-making Books." In the same course Mr. Prime will deal with Wordsworth's "Prelude."

COMMUNICATIVE ENTHUSIASM.

"We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph."—John i. 45.

WE are none of us strangers to enthusiasm. A country walk, an absorbing story, a brilliant play, a volume of suggestive essays immediately calls up to the surface of the soul a glow of desire that others should participate in our enjoyment. The "bore" and the fanatic witness to the same profit-sharing tendency. Unfortunately, their distortion of the quality has not recommended it, but that is the fault not of enthusiasm but of their own deficiency, and it ought not to make us niggard of our joy. Unless there is something very wrong with us, to enjoy in isolation is pain. The man without enthusiasm is like

> The man that hath no music in himself
> Nor is not moved with concord of sweet sounds.

—and probably for the same reason; for though we may dispute the etymological affinity of the two words, we shall admit that music, as the divinest expression of consciousness, is the nearest approach to that God-given utterance which the Greeks had in mind when they gave us the word "enthusiasm." The higher in the scale our pleasures are pitched, the more imperative does the quality become. There is not a single discovery that does not set all time echoing "Eureka!" Science, knowledge, poetry, art—all are crystals of enthusiasm. The higher man rises the more must he give; the loftier his attainments, the more lavish his hand. It is good to share a pleasure; it is heaven to share the truth. And who shall say that the truth of truths does not lie in the etymology of "enthusiasm"? who deny that word and faculty alike are significant of our true nature? that in small things as in great, in the boy who relates to his schoolfellows the latest instalment of a serial, as in the bard giving birth to "rending" song

> on isles of the Ægæon
> Lovely and eager when the earth was young,

this quality proclaims our parentage? Very strongly did the philosopher-poet feel this:—

> Poor vaunt of life indeed
> Were man but formed to *feed*
> *On joy*, to solely seek, and find, and feast . . .
> Rejoice we are allied
> To that which doth *provide*
> *And not partake*, effect and not receive!

I verily believe there is more of our Divine parentage articulate in the flush of a child's enthusiasm than in the glow and glory of setting and rising suns. Blessed is the man who retains this child's spirit, this eager, self-communicating joy, blessed for his own sake and for the sake of all about him. Of such are they who keep the world from staling, nay, they infuse new life, they achieve a new birth, they are of Him who at the first commanded the light to shine out of darkness, and "of his own free will" bequeathed matter with the germ of eternal life.

This eager communicating joy was by no means confined to the Greeks. It had a foremost place in the Hebrew mind, though the objects of his enthusiasm were vastly different, and the channel his enthusiasm took was often dark and

terrible. In the instance selected here, however, it is altogether happy. I need not tell you the story of Philip's finding Jesus—one of the shortest and brightest incidents in the story of Nazara. Recognising in Jesus the man he had been taught to seek, his first impulse was to find Nathanael and communicate the glad news to him. Such a story, so simply true to the best within us, can never fade; nor does it require any further words to point out its intrinsic beauty. I refer to it as indicative of that *personal note* which it seems so desirable should animate our Church life to a greater extent than it does at present.

Rejoicing together in the Light.

God has shown us that we are not alone; that there are others whom He has been leading by the same rugged path. In their company we have found that community of thought and feeling for which in the days of doubt we longed so ardently; more than that, we have found that our minds, at rest in this element of human sympathy and love, have slowly clarified, precipitating into solid conviction the thoughts that troubled us, and leaving our souls clear to reflect a brighter earth and ampler sky.

Take two instances only of this new and glad experience: We feel, with the poet,

> A presence that disturbs us with the joy
> Of elevated thought; a sense sublime
> Of something far more deeply interfused

than that deity, so little removed from pagan conceptions, that is the bare tradition of so many. We rejoice in a *present* God, One who

> presses palpably
> His soul on ours,

who

> Speaks to us in bird and brook
> Equally as in His book;
> Speaks to this our present age
> In each voice of bard and sage;
> And by deeds of love and grace
> Hallows *every* day and place.

Yes; we have found Him whom all law and all prophecy proclaims. And when we think of the manifold way in which this glad assurance mingles with all our activities, relationships, hopes, and aims, are not our hearts overflowing with joy?

Again, we have found in Jesus, not a creature of myth whose incredible birth and resurrection belied our hearts' love, whose "Divinity" filled us with despair, but a *Man;* one who was no stranger to our limitations and temptations, but who *overcame* because he read aright the secret of human greatness, and made service the supreme interest of his life; who

> taught mankind
> What 'tis to be a man; to give, not take;
> To serve, not rule; to nourish, not devour;
> To help, not crush; if need, to die, not live.

In him we find a guide for life, an incentive to the humblest duty, a rational hope for the race's progress, and, as some of us must believe, a living and personal leader to-day

> Whose voice directs us in the strife,
> Whose love still lifts the level of life.

Once more, I say, if Philip had cause for rejoicing, if Luther broke out into jubilant song, if our fathers who found, under Wesley and Whitfield, the joy of "sins forgiven," sent their enthusiasm like an electric current through the length and breadth of the land, how much greater cause for joy have we who have all the assurance in harmony with reason and progress!

These things are not merely intellectual assets in the wealth of life; they are much more; they are the experience of the soul. They answer to what our fathers meant when they spoke of "passing from death unto life." Filled with a glad sense of them, heart and mind and spirit should be fused in one enthusiastic glow. We ought to be the most enthusiastic people alive! One reads in the "religious" Press till one is tired that Unitarianism is a "negative religion." A negative religion! Not to those who come to it with heart-ache of earnest search; not to those who approach it across the desert of a starved spiritual experience. To them it holds the very water of life, and appears the most "positive" form of religion extant. I am unable to conceive of a people under a deeper obligation, and with a more joyful incentive to communicate their experience to others than we are.

To help the Brethren.

Everywhere our message should be certain, clear, magnetic. In the workshop, the office, the house-party, it should be our delight to "find" and to "tell." If we have to hold aloof from much that appeals to the amiable and unreflecting sympathy, our very aloofness should have something joyous, something positive about it. You remember the picture, "Diana or Christ"? the quiet peace on the face of the Christian maiden who cannot sacrifice to Diana though her lover implores her? Stern times were those, times calculated to breed an iron will. And not less stern are these if we are true. It is no longer, "Diana or Christ"; but "Christ or Jesus." The real issue of the time was expressed by Dr. Guinness Rogers the other day, when, in his Merchant's Lecture, he drew the line between a human Jesus and the Christ of the Churches. You and I know very well all that is implied in that contrast. We feel that the hope of progress largely rests on keeping "Jesus of Nazara, the son of Joseph," clear from the alien superstition that has obsessed him. There can be no manner of compromise. Our language is:

> Stand thou on that side, for on this am I;

yet, like the maiden in the picture, we can show that our inability to acquiesce in superstition is caused by the upwelling within us of the joy of salvation! The tone of our mind must discover the fact, not that we are sceptics, but believers; that what we have found is too precious to be foregone for the opinion of society, or for life itself.

Share or Lose it all.

Nor must we be tempted by false modesty to economise our joy. If it really is joy, the enthusiasm will be perfectly natural, therefore perfectly modest. But where a natural shrinking in our disposition tends to stifle our communicative joy, let us remember that the vindication of enthusiasm is *helpfulness.* God has not caused us to cross the wilderness for ourselves merely, but that truths which we have found may find and quicken others. Every kind of freedom is freedom to serve. "When thou art converted strengthen thy brethren" is what the Voice says to all. Too often we forget they *are* brethren, too often we say that the light and freedom we enjoy require a special kind of preparation, that without an experience similar to our own what we hold dear is not likely to be appreciated or even understood. So far as the preparation is concerned that is true, but we have no reason to regard *our* preparation as confined to ourselves. How often some soul suddenly opens to our gaze, revealing the same needs, doubts, troubles, soul-history as our own. There is no heart where the divine agency is not active, where law and prophets have not been at work.

Men may seem careless and women superficial, but there is no life that is not secretly thirsting for a higher good than it already knows. And if we would but let ourselves be more simple and natural we should find continually the Divine without us ready to respond to the Divine within. If only we would rid ourselves of our artificial modesties and precautions, and let ourselves go with the spontaneous enthusiasm of a child, what a current of joy would cleanse this earth! There is a passage in Bushnell that every one of us would do well to get by heart:

> The joy that broke into the disciples' hearts burned up all false modesty. Their humble position was exalted by their attachment to Jesus, and they stood forth in all the singularity of the cross, cowed by no superiors, and daunted by no perils. God made them heroes simply by making them *natural.* ("The New Life," p. 278.)

Finally, let us remember that without communicative enthusiasm the joy we experience will die. This is the simple and inevitable working out of law, for, our true nature being "allied to that which doth provide," if we are false to it, and economise the joy instead of spending it, we must pay the penalty of our falsity, *i.e., loss.*

> The torch that is not waved aloft
> Will fail and die.

The high thoughts on which we have loved to dwell will dwindle into impotent truisms. Many a young man at the instigation of an inquiring spirit has thrown in his lot with Unitarianism, but fearing to be thought a bore or some other terrible thing, he has stifled his convictions where best they might have borne fruit, and the result is that they have "continued for a time and then withered away." Profound is the psychological truth of those words of Jesus: "He that denies me before men, him will I deny before my Father." To conceal the truth we feel, is to cease to be gript by it. For such a one the spiritual world with all its wonder and worship passes away, as well as reason and insight, and will, leaving him unmanned among the shadows, a poor, pitiful creature who has a name to live but is dead.

No such doom shall be ours, if we obey the universal law of development, *use in service.* Therefore let us openly rejoice in the blessedness we have found. Let the discovery which has proved deliverance and life to us first reach those with whom we are brought into daily contact, and through them flow on in ever-increasing eddies until the furthest shores of human need are refreshed with the baptism of our own joy.

THOMAS J. HARDY.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

AN OBSTINATE FALLACY.

SIR,—Without any desire to reopen the friendly and valuable discussion between Mr. Davis and Mr. Lummis I should like to draw attention to certain interesting issues of the controversy that appear insufficiently realised. In the first place, one may rejoice to see that both parties are pleading for a *free* Church. But there is an important difference in the freedom demanded by them. Mr. Davis requires that one generation shall not be fettered by the last, and on that ground claims the right to call our churches Unitarian now, whatever they may have been formerly. We are, in fact, to be free to grow and develop from age to age without definable limit, but he maintains that at any particular moment there must necessarily be limits to the diversity of view tolerable within any conscious unity, such as a true Church must surely be. On the other hand, if I rightly understand Mr. Lummis, his ideal of freedom is that every individual shall be free *all the time* to hold any opinions and yet to belong to the Church. In other words, every member is to be his own judge of whether he has *ipso facto* ceased to be a member of the "communion," and no name or outward definition or estimate must be there to prejudice his decision. This is certainly an enticing vision, and is already an actual reality to some extent amongst us. But, as at present stated, it makes our practical organisation and progress extraordinarily difficult, and, what is far more important still, it is, I am persuaded, in its most common form based on nothing less than "an obstinate fallacy."

For in truth our very faith in freedom is derived from a dogma so deep-rooted as generally to be sub-conscious. All fellowship is necessarily based on some conscious or sub-conscious community of ideas. And a Church without *any* dogma is a contradiction. So far as the human race itself really is a brotherhood, it is so far more essentially on account of a certain root kinship of mind than of mere bodily likeness. Now, the root idea or dogma which makes us believe in freedom and really binds us into a fellowship is faith that the light within each soul bears a real and individual relation to the absolute Light. From this fundamental faith (which may be expressed in many different ways) we deduce the position that truth is best served by freedom, that is freedom to follow or express the true, the rational, or the divine (call it what you will) within us. And this is the only possible justification for freedom. The vital importance of recognising this may be illustrated by an imaginary and extreme but quite relevant case. A missionary among the blacks would scarcely be expected to make much headway if his only gospel were freedom of religious thought! For freedom, while it is the condition of all truth, is not in itself any truth at all. But if on the other hand he goes possessed with the idea that each savage soul has a dersonal relation to the universal Deity involving him in the dignity of personal rights and duties, his gospel may bring light and freedom too; because, however imperfectly, it reflects in some measure the foundation truth of all human progress and knowledge.

In other words, if we are to spread our light we must have a positive conception of it. Yea more, we cannot even associate on a mere negation such as freedom. What we can associate upon is faith in one another, that is in the "light within."

But if this is so, does it not afford a concordat between Mr. Davis and Mr. Lummis? Mr. Davis can still find a ground of coherence for his Church in the doctrine of faith in the "inner light," and if he wishes, he can still most aptly call it "Unitarian," since it is founded on the supreme unity, or the relation between Mind and each mind, that is, between human faculty and truth. And, again, Mr. Lummis can still make it his ideal to "evoke faculty rather than impart knowledge," on the ground (the only possible one) that faculty is in some sort veracious or divine.

JOSEPH H. WICKSTEED.

"BRITAIN FOR THE BRITISH."

SIR,—A newspaper correspondence is apt to become like a snowball, bigger as it rolls. I feel that I must compress what I wish to say in reply to Mr. Rawlings within the smallest possible space.

In the first place I am quite willing to admit that I may have misread his first article on the subject, and gladly accept his disclaimer as to attacking the whole book then. I understood from his language that he did disapprove of the whole book and its teaching, and that he picked out two chapters as a sample of the fallacious reasoning contained throughout the book. My contention was that these two chapters were not a fair example of that reasoning. Mr. Rawlings now comes forward to attack the main contention of the book, and the economic and moral position taken up by the writer.

I need do no more with regard to these two chapters (13 and 14) than to point out that Mr. Rawlings is hardly fair to Mr. Blatchford. The statement he quotes, that "sobriety, thrift, &c., would, if adopted by all the workers," "enrich the idle and reduce the industrious to slavery," cannot be separated from the context, which is directed to the contention that these things will not of themselves bring about the social elevation of the workers, for which the writer yearns.

Mr. Blatchford says (p. 127): "The steady man benefits by his own steadiness and thrift, because his steadiness makes him a more reliable, and therefore a more valuable workman than one who is not steady."

But then he proceeds to argue that the present economic system, which places in land and capital the power to exact most of the wealth produced, will inevitably bring the chief share of such improved conditions of labour into their hands, and they and not labour will reap most benefit. I do not agree with Mr. Blatchford here, but it is only fair to him to point out that the reason why such a result as he fears would probably not be brought about is because the system breaks down, and considerations other and more powerful would certainly defeat so dire a result We can see the process in operation before our eyes. While the sobriety, thrift and steadiness of the workers are growing, so also is the Socialistic system of communal and national life.

Mr. Rawlings quotes three statements as Mr. Blatchford's "main contentions." They will do, though they are extremely bare and unqualified by themselves, and they are amplified and qualified each of them through the first few chapters of the book. They are, however, fairly representative. I will shorten them still more.

(*a*) The landlord produces nothing.
(*b*) The capitalist produces nothing.
(*c*) The worker produces all the wealth.

Mr. Rawlings says if he believed this "he would not demur to the sweeping language of the extreme Socialists, that landlords and capitalists are tyrants and robbers, and the workers are wage-slaves."

Mr. Blatchford does not say this. He says (p. 37): "I am not going to denounce either landlord or capitalist as a tyrant, a usurer, or a robber. Landlords and capitalists may be, and very often are, upright and well-meaning men. As such let us respect them."

Mr. Rawlings says that Mr. Blatchford warns the reader against the ambiguous term "workers" as an afterthought. I beg to differ. It is an essential part of Mr. Blatchford's argument.

(P. 32).—Work is said to be of two kinds, hand-work and brain-work, but really work is of one kind, the labour of hand and brain together. (P. 32).—When we say labour produces all wealth, we do not mean all wealth is produced by farm labourers and mechanics and navvies, but that it is all produced by workers—*i.e.*, by thinkers as well as doers. (P. 36).—A capitalist may use capital, but in so far as he uses capital he is a worker. . . . As a capitalist he claims interest, as a worker he claims salary. A landlord may farm land, but in as far as he farms land, he is a worker.

I wish that Mr. Blatchford had dropped the personal terms "landlord" and "capitalist," and used the economic terms "land and capital." His argument would have been just as sound, and he would have avoided the personal note, which, to do him justice, he disclaims in the plainest way, but he would have saved some misconceptions of the kind that Mr. Rawlings has fallen into.

For let us look at Mr. Rawlings' instance, his typical ordinary case. The man who "lends his capital and lives on interest, he is now a mere capitalist." Mr. Rawlings asks: "Can it be truly said that he produces nothing?"

That depends. Certainly he does not by the mere act of lending his capital out at interest. He may do in some other way—by superintendence, by distribution, by rendering valuable service to the community, as writer, preacher, artist. But the passive act of lending capital is not production. Labour may use it in production; the natural properties of the land may provide the reward for the labour out of which interest will be paid.

Who is the producer? It lies between the Giver of the land (who seems to get less acknowledgment than any other under the present arrangement) and the labour.

The spade which I lend to Hodge, and

which I bought with the produce of my labour, and for which I charge him 2s. 6d. per month, is used by him to dig his garden. The result of the digging, and planting, and attending is potatoes. Have I produced the potatoes? I lent the spade, and received payment. So far as that operation goes I am entitled to remuneration, for the spade was mine, and Hodge wanted it, but I cannot claim in that particular act to be a producer.

I must confess that I cannot follow Mr. Rawlings when he argues "that past exertion and present abstinence are equally important in production." Production is a continuous process, and unless, it goes on day by day somewhere past exertion will not avail much, and present abstinence will become a necessity. Indeed, Mr. Rawlings himself abandons this position. He says: "The stored results of his labour are used for production, and he is entitled to a share of the produce." Certainly. They are used by the producer, and he is entitled to interest.

Now Mr. Blatchford's whole position may be summed up in this. He says to the workers: The land belongs to the community by right, moral and economical. Be your own landlords and capitalists, paying fair compensation to existing "owners." Let Britain be for the British. As it is at present, private owners of land and private owners of capital charge too much as rent and interest for their share of the wealth which you, the workers, produce.

One word about Mr. Rawlings' closing point. He says Mr. Blatchford "invokes the doctrine of self-interest as the guide of life, and uses selfishness as an equivalent." I cannot find it. Mr. Blatchford begins by saying (Chap. I.), "*Non-Socialists say* that self-interest is the strongest motive in human nature. Let us take them at their word," and he proceeds to argue on this assumption and on this line.

I think Mr. Rawlings will admit that, judging by the usual character of non-Socialist political appeals we have listened to and read during the past few years, Mr. Blatchford's contention may be accepted as current. If not the interest of the self individually, it is the interest of one's own order, one's own class, one's own Church, one's own nation, one's own Empire that is most frequently appealed to. To beat the enemy on ground of his own choosing is Mr. Blatchford's endeavour.

He claims to prove that (p. 11)

> As it is cheaper and better for a city to make its own gas, or to provide its own water, or to lay its own roads, so it would be cheaper and better for the nation to own its own land, its own mines, its own railways, houses, factories, ships, workshops, and to manage them as the Corporation tramways, gas-works and water-works are now owned and managed.

There is the issue, and I am grateful to Mr. Rawlings for having drawn the attention of the readers of THE INQUIRER to this, the problem of the present and future. May I confess that I was a reluctant convert to Socialism, bred and trained in another order of political and economical thought, but forced and now glad to adopt it, because of the utter failure of any individualistic writer or thinker I could come across to solve the problem of the "slums" satisfactorily, and because of the recognition of the fact which the great Individualist Philosopher himself acknowledges when he says that "every man may claim the fullest liberty to exercise his faculties *compatible with the possession of the like liberty by other men.*" (Herbert Spencer. "Social Statics.")

The check can only be properly and justly exercised by Society itself, by the community. The transition from this to the Socialist position cannot, I think, be logically refused.

RICHARD ROBINSON.

Swinton Cottage, near Manchester, Jan. 25.

SOUTHEND HOUSE.

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—Friends of the London Sunday-schools will be interested in seeing some little report of the seaside home established in 1899, at Southend, by the kindness of Mrs. Bayle Bernard for the benefit of teachers and elder scholars.

Bernard Cottage, 15, Hillcrest-road, is a small seven-roomed house, well placed on high ground in a quiet road away from the crowded High-street, yet within ten minutes' walk of the sea, and will accommodate six guests. It is placed under the charge of the London Sunday School Society, and the management is in the hands of a sub-committee, the local hon. secretary, Mr. G. W. Oldland, and of a capable housekeeper.

The home, now open for three years, has, during this period, received 250 visitors; and it is satisfactory to be able to say that no complaints as to comfort or of the meals provided have been made, and that very many guests have expressed approval of the arrangements made.

There would appear, however, a need to make known among our schools the advantages of this health resort, as during many months in autumn, winter, and spring there are very few visitors. The committee feel sure that this would not be the case if all connected with our Sunday-schools, teachers, scholars, and parents, realised that at a moderate cost—namely, 7s. weekly, a short stay by the seaside was provided for them.

The cost of the year's maintenance, including housekeeping, wages, taxes, and repairs, amounts to about £140, from which sum the boarders' payments have to be deducted. These payments for 1900, 1901, and 1902 amounted to £48, £52, and £44, leaving the balance to be met by the subscriptions. The treasurer, therefore, requires annually about £100 in subscriptions to keep the home open and efficient, not a very large sum, considering that it is kept open all the year round.

If our present subscribers continue their kind support, about £30 increase of annual subscriptions are still required to meet the necessary outlay, and the treasurer now appeals with confidence for this sum to relieve the management of future anxiety. Lastly, it should be stated that at the end of last year the amount due to the treasurer was £21.

ION PRITCHARD.

Treasurer, London Sunday School Society, Essex Hall.

> Do thy duty; that is best:
> Leave unto thy Lord the rest.
>
> —*Longfellow.*

AN IMPUDENT ADVERTISEMENT.

SIR,—It would seem from the modern art of advertising that there is no faith like the faith of the advertiser in the folly of his fellow-beings. He is religious in it, but there his religion ends. It would be difficult to find a parallel to the following postcard for sheer impudence of ingenuity. It seems to be going the round of our ministers. It was as follows; of course, with the substitution here of new *nom de plumes.*

MY DEAR X——,—"Hieroglyphic's" book is now on sale. Has he, or his brother, mentioned that he has adopted the *nom de plume* of U. P. A. Tree, and that the work is entitled "An Ordinary Bargee"? (Published by Beam, Ends and Co., London. 3s. 6d.)

You might, for "auld lang syne's sake," give him a leg-up, by inducing friends and the book-agents in your neighbourhood to promote inquiries about his initial effort.

As you know already, "Hieroglyphic" is nothing if not satirical, and in this book he has given full play to his satire. Several of our friends have been caricatured, *you* yourself not excepted, for there is no mistaking the original of his character of Y. Z. However, his sarcasm, though keen at times, is never spiteful; and I don't think your annoyance will prove long-lasting.

Trusting you're in the best of health, with kind regards from wife and self,—Yours sincerely, "HIEROGLYPHIC."

Is not this "a noble gull-catcher"? Could you forbear hurling things at him? But he makes himself scarce, as he is trying to make his book. But the gull, as the dodo, is probably an extinct species of the public; at any rate amongst ministers. They are not to be taken *cum grano salis,* though the fool hath said in his heart, there's no harm in trying.

E. L. H. THOMAS.

PROVINCIAL LETTER.

IRELAND.

THIRTY-FIVE out of our thirty-nine Irish congregations are in Down or Antrim, and as you look at the map they seem to lie generally within easy distance of the Capital of the North. One would expect to find among them, therefore, a good deal of inter-congregational intercourse and a spirit of mutual encouragement and helpfulness in common religious work. The reality, however, is disappointing. The distance from town to town seems much less easy when you have to drive it or walk it, and hereabouts, if our railway lines are many, our trains are few; and when the last train that will get you home leaves at 6.20, say, what chance is there for the Evening Meeting, which is the chief promoter of inter-congregational good feeling and the sense of a common aim among members of a group of churches? It is difficult enough to keep up the enthusiasm of members with a declining population; and the workmen scattered upon the wall almost lose the feeling of comradeship in service when they are parted so far asunder that they can hardly hear each other shout.

Just that feeling of belonging to one another and to a common cause is our great want here. We are too separate; we have too many small local organisations; we need a stronger union among us for counsel and for work; our ministries are too individual; we have not even a name to which we all consent to

answer; and the members suffer and the body suffers too. And so we find at times that when young people come up from the country to push their fortunes in the city, or a city family goes out into the country to settle, they are often lost to us, sometimes, it may be, for want of a word of introduction from or to a minister, but more commonly by lack of all feeling of membership in a living, earnest, and necessary movement; and then, in the disengagement that comes with change of residence, any one new Church connection seems as good as any other. I have acknowledged the difficulty of awakening and strengthening this feeling that we do belong together; but it is one of the things on which the welfare and the very life of our churches must depend.

This leads me to venture a word or two as to the position of our ministers at their isolated outposts of duty. They are nearly all college-trained men, not a few of them men of University standing; and they work hard and faithfully, almost without a break the year through, sometimes with little enough to keep home going, and sometimes in neighbourhoods where there is hardly any chance of intellectual companionship outside their own doors. I am not saying a word against the artisans and farm-labourers who compose so large a part of many of our congregations. I am speaking merely of the fact, and fact it is, that a man may leave college and settle in the ministry and be plunged into duties which bring him opportunity every day of helping the lame and halt and blind, but which offer him very little chance of companionship in intellectual pursuits and tastes. All the more may one sympathise with and honour the men who are trying to live the life in such isolation.

And let me add, that while the necessary cost of living is a trifle higher in the North of Ireland than it is in the North of England, ministerial salaries are generally rather more than a trifle lower. Put this to the other fact, and think what they amount to. I had a letter the other day from one of our ministers here in reply to a question I had been asked to send round concerning a scheme for the circulation of new theological books. "I cannot afford it," my friend said; "living is dear here, and I have had to use up even the money I had tried to set aside for my children's education; I must be content with such books as I already have." I wish some good friend would give me £500 to spend in replenishing the well-worn libraries of some of these isolated, laborious, thoughtful and faithful ministers of ours.

We are at pause just now, waiting for the report of our Commission on University Education, and wondering what will come of it. I have ventured, in former letters, to speak of the unsatisfactory condition here of both higher and elementary education; and while, as I think, it will be necessary to let Trinity College alone, and while, further, the broad unsectarianism of the Queen's Colleges is not in any way likely to be interfered with, there is need for change in other parts of the work. Mr. Russell says: "It may confidently be expected that Lord Robertson's Commission—and it is a body of great learning and authority—will report in favour of the Catholic claims, and that a solution may be found in the establishment of a College, Catholic in the sense that Trinity is Protestant, but with no tests applicable to either students or teachers." There is much virtue in that "but." It would be interesting indeed if, after their shabby treatment of Mr. O'Donnell, the Commissioners were to report in favour of barring out the bishops, the very thing he would have pleaded for. How do you suppose the bishops will take it? Why, it was only the other day that they were fulminating even against our unsectarian Queen's Colleges, protesting that they had been "too long maintained in opposition to the persistent remonstrances of the Catholics of Ireland." Nobody knows yet, in fact, how much will have to go into the melting-pot; but I cannot help thinking that something will come out better than the golden calf whose worship has made higher education in Ireland too much a wrangle about State endowments and a scramble for money prizes.

Would that I felt as confident of the future of Elementary Education! If, beyond what one may see for one's self, evidence were needed to show a case for reform, Dr. M'Keown, of Belfast, has just issued in pamphlet form certain letters which he recently addressed to a local newspaper. The letters are worth reading. People do not realise that even in this great and prosperous and boastful city of Belfast children are being taught in schools that are overcrowded and understaffed (upon any reasonable reckoning of needs), and which are unsanitary, playgroundless, and up alleys and in back-yards. It comes of the miserable system which identifies the education of the children with the fortunes of the sects. It is clerical control that causes the trouble. Priest and parson both are playing the game of catch the children. The strong bodies retain and multiply their day-schools, and miserable things most of them are. The weaker bodies hold on to their schools as long as ever they can, and ultimately have to let them go. Here in Belfast I judge that we have about 500 Unitarian families. Out of that number there should be at least 500 children of school age. There are two day-schools here which are under the management of Unitarian managers, and at one of these there are about half-a-dozen Unitarian children, while at the other there are none. We have indeed a Model School, where the children are looked after by their own ministers, and some twenty of our boys and girls attend that school. But the rest, all who are at the National Schools, are at schools under clerical control from watchful orthodox managers. There is a Conscience Clause, of course. It is about as useful here as it is across the water.

We had an illustration of this body-snatching propensity of our orthodox friends not long ago. Finding that the boys in our Sunday-school liked playing at soldiers, we proposed to organise for them a cadet corps, associating in it boys from all our Belfast Unitarian schools. Even so, however, our numbers would be too small to make the thing succeed, unless we could join the Belfast battalion, which is gathered from the city schools at large. On behalf of a conference of teachers, therefore, I wrote to ask whether this privilege would be granted to us, and I received a very prompt reply that Unitarian schools were not allowed to join. Meanwhile, naturally enough, some of our own boys have been drawn away to other Sunday-schools, expressly that they might join the cadet corps attached to those schools, and we see them no more in Sunday-school or church. It is small game to fly at, perhaps; but there have always been people who have been eager to compass sea and land to made one proselyte, whatever becomes of him in the end.

DOUGLAS WALMSLEY.

UNITY CHURCH, GATESHEAD.

CORRESPONDENTS in the North have expressed to us regret that in last week's "Provincial Letter" the Rev. Frank Walters should have made no reference to the church at Gateshead, where the Rev. Arthur Harvie has just closed his ministry on his removal to Northampton. The following record of successful work is sent by Mr. Charles Carter, of Newcastle-on-Tyne:—About five years ago Mr. Harvie, who was at that time the district missionary of the Northumberland and Durham Unitarian Association, commenced his work at Gateshead by a course of theological lectures, which were followed by Sunday evening services at the Co-operative Hall and later at the Beaconsfield Hall. Feeling how desirable, indeed how necessary it was, if they wished to establish a permanent church, that they should have a building of their own, Mr. Harvie, assisted by an enthusiastic band of fellow-workers whom he had attached by his preaching, but still more by his self-sacrificing labours, set about the work in real earnest. As a result the present modest unpretending church was built, at a cost, including site and building, of £600, and was opened about two and a half years ago, entirely free from debt. This is the best piece of missionary work that has been accomplished for many years by the assistance of our local association, and a provincial letter that claims to give a general record of the work done by the churches in our district ought certainly to give prominence to the success of such worthy labours in our missionary field.

"What we need most of all in this district is to come more frequently into touch with one another." I very heartily endorse this statement in Mr. Walters' letter; in the case of Gateshead especially it would not be a difficult matter for some of the members of the larger and more influential Newcastle congregation to pay a friendly visit occasionally, as the Gateshead Church is only about three miles from the Church of the Divine Unity, and some of the most eminent members of the latter actually live at Gateshead. It is very gratifying to be able to state that a faithful few, and among them some of the most active and faithful members of the Newcastle Church, have rendered valuable help and shown their sympathy with our Gateshead friends from the beginning, and I trust that more of my fellow-members will endeavour to pay an occasional friendly visit to the youthful church in the sister town. The intercourse I have had with them enables me to bear most emphatic testimony to the fervour and devotion of the members and the healthy vitality of all the institutions connected with the church.

In conclusion, I desire to express the admiration and gratitude which is felt by a large number of our friends here for Mr. Harvie, whose loyal and strenuous labours

have resulted in such a worthy addition being made to the number of our churches in this northern district.

THE *Methodist Recorder* announces that the service to be held at the Royal Aquarium on Monday next is likely to be one of the largest the Methodists have ever held. "Before a single placard has been issued, simply as the result of the announcements in newspapers and from the pulpit, applications have reached the office of the Twentieth Century Fund more than sufficient to fill every seat that can be hired for the occasion." The interest aroused by the new scheme is evidently very widespread and very much alive. It is the Methodism of the whole world, not British Methodism merely, the *Recorder* explains, which wants a church-house that it can see and easily find.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Aberdare.—At the Old Meeting House on Sunday evening the Rev. R. J. Jones gave a review of the Rev. Tyssul Davis's booklet, "Towards Unity," dealing specially with the first chapter—"Grounds of Reconciliation between Theist and Agnostic." The congregation were so much interested that they have asked Mr. Jones to continue his review, taking the three remaining chapters more in detail on three successive Sunday nights.

Acton.—The first anniversary services of this congregation were held on Sunday last, Jan. 25, when sermons were preached by the Rev. J. H. Wicksteed, M.A., in the morning, and in the evening by the Rev. Edgar Daplyn. There were good attendances at both services, and collections were taken on behalf of the building fund. A spirit of heartfelt gratitude and thankfulness was felt for the measure of success which had so far attended the effort to establish liberal religious services in Acton. On Sunday evening, Feb. 1, the Rev. J. H. Wicksteed will commence a series of lectures, the first of which will be on "The World of Science."

Birkenhead.—On New Year's night a Sunday-school tea-party was held, when a large Christmas tree, provided by the elder scholars, was laden with a great variety of gifts for the children from members of the congregation. After tea an address was given by Mr. Embury, the superintendent, and Mr. Hewitt presented the prizes for the past year. The evening was a great success.

Bradford.—On the 22nd inst. the annual meeting of the members of Chapel-lane Chapel was held, under the presidency of Mr. John Ellis, the senior warden for the past year. The report, which was of an encouraging nature, stated that both the chapel and school were entirely free from debt, and that there was sufficient money in hand to purchase new hymn books and service books for the congregation. The officers and committee were appointed for the coming year, and at the close a vote of thanks was accorded to the Rev. E. Ceredig Jones.

Bridgwater.—The scholars' annual party took place on Thursday, Jan. 22, when upwards of sixty sat down to tea in the schoolroom, the entertainment being given in St. Mary's Parish Room (by kind permission of the vicar). During the evening prizes were distributed by Miss Spiller, and the little ones gave a number of recitations, action song, and three plays.

Burton-on-Trent.—As stated in our recent North Midland Letter, a few friends are holding together and meet on alternate Sunday evenings at the house of one of their members, Mr. Ball, of 89, Calais-road. To-morrow (Sunday) evening Mr. S. D. Hall, of Derby, is to conduct the service and deliver the address. On Wednesday week a most enjoyable social evening was spent at Mr. Ball's house. The members intend to maintain these meetings until the autumn, by which time they hope to have overcome present financial difficulties and to make more decided progress.

Chester.—On Wednesday week the annual Sunday-school tea-party and prize-giving took place in the schoolroom of Matthew Henry's Chapel. After a musical and dramatic entertainment given by the scholars and friends, Major Johnson distributed the prizes and certificates, and a vote of thanks to him and all the helpers was passed on the motion of the Rev. H. E. Haycock, seconded by Mr. A. Orrett.

Clifton.—Two remarkable Sunday afternoon gatherings have just been held at Oakfield-road Church, in connection with the M.O.M., which continues to flourish. On Jan. 18 the Rev. J. Moffatt Logan, in acceptance of Dr. Warschauer's challenge to state and defend the orthodox position from our platform, spoke on "My Belief Concerning Jesus," having, however, insisted on the significant condition that Dr. Warschauer was to take no part in the discussion. The presence of an audience in thorough sympathy with Mr. Logan was insured by the closing, for that afternoon, of his own Men's Discussion Class, and Oakfield-road Church was crowded to its utmost capacity by a throng which filled the chancel, overflowed into the organ gallery, and even the available standing room at the back of the building. The address was characteristic of the speaker, who, among other things, informed his listeners that he had read everything that had been written upon the question of the authorship of the Fourth Gospel, and that there was nothing in the whole domain of literary criticism more assured than that the four Gospels had for their authors the men whose names they bore. This, however, and more of the same calibre, was much relished and cheered by the speaker's supporters. On the following Sunday Dr. Warschauer was announced to speak on "My Belief Concerning Jesus: a Criticism and a Statement." The orthodox Men's Discussion Class, needless to say, was not closed on that occasion—had, indeed, arranged for a special attraction; nevertheless, there was an audience of some 300 men who listened to an address in which Dr. Warschauer, after doing justice to Mr. Logan's utterance of a week earlier, traced out the Unitarian conception of a Jesus purely human, to whom for that very reason we were drawn irresistibly in love and reverence, and to whom we owed a debt only one stricken with moral and spiritual blindness could deny. The address over, the speaker submitted himself to fifty minutes' keen cross-examination, the keynote of the questions being the undoubted earnestness of the interrogators, of whatever shade of opinion. A desire was expressed that the address of the afternoon might be published; and there is no doubt that much interest has been aroused by these debates, on a topic felt by all to be of supreme importance.

Gateshead.—On Sunday last, Jan. 25, a large congregation assembled in Unity Church to hear the Rev. Arthur Harvie preach his final sermon as minister of the church, the subject being "The Living Church"; the closing hymn, "Our Father's Faith," being heartily sung. After the service Mr. and Mrs. Harvie shook hands with the whole congregation amid many expressions of good wishes. They go to Northampton with very pleasant memories of their work, and the affection of a large circle of friends.

Horsham.—On Thursday week a most interesting lantern lecture was given at the Free Christian Church by the Rev. F. K. Freeston, on "Scenes and Shrines in the English Lakes." The great wealth of interest in that small district, through associations with Wordsworth, the Arnolds, Wilson, Harriet Martineau, Ruskin, and others, was vividly described, and illustrated by excellent pictures. On the motion of the Rev. J. J. Marten, seconded by Mr. D. Price, a hearty vote of thanks for the lecture was accorded to Mr. Freeston.

London: Kentish Town.—On Thursday evening, Jan. 22, there was a meeting at the Free Christian Church of the Literary and Dramatic Institute, when a most interesting lecture was given by Mr. Alfred H. Mills on "The Laureates of King Demos." The lecture was illustrated by readings from a large number of those who have written in the cause of the people, ranging from Robert Burns to William Morris, other authors being Elizabeth Barrett Browning, Thomas Hood, and Robert Brough, the actor. The lecturer laid stress on the need of a knowledge of these people at the present time, when there are so many signs of a reactionary spirit being abroad. A guild has been formed under the direction of the Rev. George Critchley, called "The Guild of the Disciples." At present it has been meeting before the Sunday evening service, and has taken up as a subject of study "The Book of Job," under Mr. Critchley's able guidance.

London: Stamford-street.—The Band of Hope and Mercy anniversary meeting was held Jan. 23, under the presidency of the Rev. Frederic Allen. The report of the superintendent, Mr. A. W. Harris, recorded a useful and successful year's work and a substantial improvement in regular and punctual attendance, as out of a roll of just over 100, fifty-two members had earned rewards for which a very high standard had been set. Special mention was made of the assistance faithfully rendered at the Sunday services by some of the Band choir. Thanks were expressed to many friends who had sent contributions towards the cost of the annual excursion, and of the new banner recently unveiled. The Rev. T. E. M. Edwards pleasantly and appropriately addressed the young folks, and distributed the medals and prizes, the latter again the gift of Mr. A. H. Biggs. A hearty vote of thanks to the chairman and visitors was carried on the motion of the Superintendent, supported by Miss Bridgett and Mr. J. H. Moore.

Manchester: Lower Mosley-street.—The Sunday services during January maintained their progress with the encouragement of increased attendances. On Sunday, Jan. 4, the annual address dealing with the events of the past year was given by the General Superintendent, the Rev. A. Cobden Smith. The Rev. W. Lawrence Schroeder officiated on Sunday evening, Jan. 11, when 108 persons followed his discourse on "Jesus Hominum Salvator" with close interest and warm appreciation. Two addresses on "John Ruskin" were given by Mr. Cobden Smith at the succeeding services, the first dealing with his ideals as "The Art Critic," and the second as "The Social Reformer." Last Sunday the revised "Essex Hall Hymnal" was introduced, having been purchased through the generous gifts of members and friends interested in the services.

Manchester: Oldham-road.—The Unitarian Guild met on Thursday evening, Jan. 22, and after expressing satisfaction at the previous session, and the lessons given to the teachers by the Rev. Walter Reynolds, and papers given by the Churchwarden, Mr. H. Etchells, and Mr. Mullins, decided that for the next few weeks the first hour should be spent in reading Shakespeare's *Henry VIII.*, now being produced in one of the Manchester theatres, under the conductorship of Mr. Reynolds. The study commenced on Thursday evening, Jan. 29. The Band of Hope is this year double the last two years' strength. The congregations for the evenings of January have been the largest for that month for four years. The annual meeting is to be held on Monday evening, Feb. 9, at which a small adverse balance is feared. Mr. Reynolds commences on Feb. 1 a course of sermons on "Seven Saviours."

Merthyr Tydfil.—The New Year's treat was given to the Sunday-school scholars on Friday, Jan. 16, and was greatly enjoyed by young and old. On Sunday evening, Jan. 25, at the close of the service, a meeting was held for the purpose of bidding a hearty farewell to Miss F. A. Randell, who for the last six years has been head-mistress at the Central Classes for Pupil Teachers under the Merthyr School Board, and who is now leaving the town to take up an appointment at her home in Swindon. During her time in Merthyr Miss Randell has been a faithful member of the congregation and invaluable as a teacher in the Sunday-school. As a slight token of the regard in which she is held by the members she was presented with a set of books by Dr. Martineau, Stopford Brooke, and a beautifully bound copy of the "Revised Essex Hall Hymnal." Speeches were delivered by Messrs. Herbert Jones, G. L. Thomas, E. Hammett, Richard Rees, and the minister, with heartiest good wishes for the future, and testifying to the high regard in which she was held by the congregation. Miss Randell suitably responded.

Nottingham.—Last Saturday, under the auspices of the High Pavement Sunday School Elder Scholars' Institute, Mr. John Harwood, of Manchester, gave his recitation of Dickens's "Cricket on the Hearth," and for two hours held the large audience enthralled.

Reading.—The annual meeting was held on Jan. 25. The report showed that a balance of £169 was in the hands of the treasurer, and that the institutions of the church were in a sound and healthy state. Of this sum £150 was voted to the building fund of the church hall, to which £17 was added by the members present so as to close that account. The church is still without a minister; but owing to that fact it has been enabled

ABERYSTWYTH

("*The Biarritz of Wales*")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

to carry through successfully an important work of building a hall and classroom; the hon. secretary, Mr. O. A. Shrubsole, having given his services in the pulpit gratuitously for a period of nearly three years, assisted occasionally by other supplies. A hearty vote of thanks to him and to the other officers of the church was accorded.

Rotherham.—On Wednesday, Jan. 21, at a meeting of the Church of Our Father Literary and Social Union, a lecture was given by the Rev. Charles Peach, of Manchester, on "Three Ideal Commonwealths—Plato, More, and Morris." The Mayor, Mr. J. B. Jenkinson, was in the chair, the Rev. W. Stephens being also on the platform. The lecture was much appreciated.

Terms for Advertisements.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, *3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week. The scale of charges is as follows:—*

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INCH IN COLUMN	0	3	6

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RICHMOND FREE CHURCH BOYS' GUILD.—Has any among our many well-wishers a turning-lathe, fret-machine, or grind-stone to spare? Any gifts of disused carpenter's tools will be most gratefully appreciated. Communications should be addressed to Mr. A. CLAYDEN, 21, The Hermitage, Richmond, Surrey.

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DEATHS.

BELLHOUSE—On the 26th January, at Sunny Bank, Stamford-road, Bowdon, James Bellford, aged 72.

FORDHAM—On the 26th January, at The Rookery, Royston, Herts, Mary, widow of Henry Fordham, and daughter of the late John D. Thornely, of Liverpool.

THORNTON—On the 20th January, at Knutsford, Battenhall, Worcester, Alfred Ausinder Thornton, aged 61 years.

OUR CALENDAR.

SUNDAY, February 1.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A., "The World of Science."

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service, "How to Live our Life," and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11.30 A.M., Mr. G. WARD, and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. PHARAOH, and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. B. BETHAM.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. W. J. JUPP, and 6.30 P.M.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

OXFORD, Manchester College, 11.30 A.M., Rev. W. G. TARRANT, B.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6 30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30, Mr. F. LAWSON DODD.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Rev. LEWIS WILLIAMS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN-SQUARE W.—Feb. 1st, at 11.15 A.M., Mr. HERBERT TRENCH, M.A., "Certain Functions of Poetry."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 1st, at 11.15 A.M., JOHN M. ROBERTSON, "The History of Spiritualism."

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.—Monday, Feb. 2nd, at 8. P.M., Recitals, &c., by Rev. EDGAR DAPLYN.



Meetings, etc.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

The ANNUAL MEETING of Contributors and Friends to receive the Report, elect Officers, and transact other business, will be held at 2 P.M. on WEDNESDAY, the 11th of February, 1903, at DR. WILLIAMS'S LIBRARY, Gordon-square, LONDON, W.C.

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MORAL INSTRUCTION LEAGUE.

A PUBLIC MEETING will be held at ESSEX HALL, ESSEX-STREET, STRAND, W.C., on WEDNESDAY, February 4th. Chair to be taken at 8 P.M. by Dr. STANTON COIT, who will give an Address from the Chair on the work of the League.

Rev. JOHN HUNTER, D.D. (of the King's Weigh House Church), will give an Address on **"The Training of the Citizen."** The following have also promised to speak :—Sir William Wedderburn, Mrs. Ruth Homan, M.L.S.B., Mrs. Miall Smith, M.L.S.B., and Mr. F. J. Gould.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Freedom of the City of Manchester was on Wednesday week conferred on Alderman Harry Rawson and Mr. W. J. Crossley. For over sixty years Mr. Rawson has been engaged in public service in Manchester. Of unswerving integrity in public as in private business, and one whose delight has been in self-devotion to the public good, his record is one of which his many friends are justly proud. As early as 1844 he was appointed on the committee of management of the Mechanics' Institute, which has grown into the present great Technical School; the Grammar School, Owens College, and the Victoria University have shared the benefit of his counsels; one of his keenest interests has been in service on the Free Libraries Committee, and he is now chairman of the world-famed Rylands Library; he was chairman of the Watch Committee through one of the most trying periods of its existence. In a speech before signing the roll of freemen, acknowledging the honour that was done him, Mr. Rawson said: "I have long had a profound confidence in the principle of local self-government. I believe that wisely-directed municipalities may more closely and permanently affect the health, the comfort, and the happiness of their communities than the enactments of Parliament." Manchester has fitly recognised the services of one of the chief of her citizens. We, for our part, know something of what our religious community owes to Mr. Rawson, and tribute in a pleasant form has recently been paid to him; but what we have chiefly to offer him is the crown of univeral esteem and gratitude.

THE annual meeting of the Moral Instruction League was held in the Council Room at Essex Hall on Wednesday evening, followed by a public meeting in the large hall (the floor of which was well filled), when an address was given by the Rev. John Hunter, D.D., of the King's Weigh House Church, on "The Training of the Citizen." Dr. Stanton Coit presided, and the vote of thanks to Dr. Hunter was moved by Sir William Wedderburn and seconded by Mrs. Ruth Homan, M.L.S.B., both of whom addressed themselves to the general subject of moral training. The object of the league is "to introduce systematic non-theological moral instruction into all schools, and to make the formation of character the chief aim of school life," and the committee's report (the fifth) showed that progress had been made. One achievement of the year has been to issue "A Graduated Syllabus of Moral Instruction for Elementary Schools," a carefully thought out skeleton, noting suitable subjects for moral teaching in each of the standards. The issue of illustrative matter to help in such teaching is now engaging the attention of the committee. Mr. Harrold Johnson, 19, Buckingham-street, Strand, W.C., is secretary of the league.

DR. HUNTER'S address was an eloquent plea for thorough moral training, and a vindication of such training as essentially religious. At the same time he insisted in conclusion that it remains incomplete without the thought of God as the source of all ideals. He dwelt very forcibly on the responsibilities of parentage and the influence of the home. In the new ethics, he said, generation would be more important than regeneration, and quoted the saying of Oliver Wendell Holmes that to produce a good citizen it was necessary to begin at least a hundred years before he was born. After good heredity must come good environment, and in this the home played the chief part. The dignity and wholesomeness of manual labour needed to be emphasised. At the present day what was lacking was educated labour, not educated people too proud to work. Above all stress must be laid on the education of character, for it had been wisely said that "everything is pernicious which emancipates the intellect without at the same time strengthening self-control."

As to the teaching of religion in public schools, Dr. Hunter said that he had always regretted the acceptance of any compromise by the Nonconformists. The only security against abuse was to leave all theological and ecclesiastical teaching to the home and the Church. So only could religious freedom and equality be secured. But that did not mean the exclusion of religion from the schools. Creed and catechism might go, and even the reading of the Bible in school, yet if there was the teaching of moral duties there was the teaching of religion, for all righteous living was religious living. And he quoted Jeremiah: "To do justice and judgment is not this to know me, saith the Lord." Men who have faith in ideal things, truth, justice, and goodness cannot be classed as infidels and atheists, whatever their attitude towards questions of theology. Therefore he earnestly insisted that the ideal of that league, in urging the need for systematic moral instruction, was in reality a religious ideal.

THE religious teaching in public schools, Dr. Hunter maintained, must be confined to the teaching of sound morals, which was entirely good in itself. Yet he felt bound to add that this could not altogether satisfy him, for it did not secure the highest religious training. He believed in the moral uplift of religious faith. A complete education led through the realisation of the full meaning of morality to its eternal Source Morality in its highest development and efficiency was only possible under the sanction and inspiration of religion; if the sense of their relation with the Eternal was taken from men, they would, in the long run, become less sensible of moral ideals, less enthusiastic and less aspiring. But for this completer education they must look to the home and the Church.

THE opening lecture of Mr. Stopford Brooke's present course on "Naturalism and the Romantic Movement in Poetry at the end of the Eighteenth Century" (in continuation of the course before Christmas) was given at University College on Thursday week, and dealt generally with the influence of the Revolution on poetry. The principles of liberty and justice, of world-wide humanity and brotherhood, were proclaimed by France in 1789, and the noise of the fall of the Bastille, Mr. Brooke said, was the tocsin of a new poetry which found voice in the Lyrical Ballads; but the emotions which belonged to those principles had already begun in 1730 to move in English poetry, and from that time they could be seen, in various forms, like harbingers of spring, in the poetry of Thomson, Crabbe, Cowper, Burns, leading on to Coleridge and Wordsworth. This week's lecture, dealing with Cowper and Crabbe, is to be followed by one on Burns, and then two more lectures will remain for Wordsworth.

ON Friday week the Special Committee convened to consider the effect of the new Education Act upon the administration of Wesleyan schools met in London, the chair being taken by the Rev. J. S. Banks, President of the Conference. The question

of passive resistance was deliberately set aside, but a resolution was passed declaring that the Act "directly contravenes the main principles of the Educational policy of the Wesleyan Methodist Church . . . and cannot be regarded as a settlement of the Education question." The Rev. J. Scott Lidgett moved the following resolution, which, after an amendment proposed by Dr. Waller had been rejected by 79 to 52, was carried by an overwhelming majority:—

Trustees and managers of Wesleyan Methodist day-schools are advised so to frame their schemes as to provide that the body of managers shall consist of six persons, of whom two shall be elected by the trustees, and two shall be nominated by the parents of children attending the schools, and by subscribers to the schools, in addition to the two appointed by the local educational authorities as provided by the Act.

And, finally, a resolution was passed advising that no new Wesleyan Methodist day-schools be erected in any place in which the local educational authority undertakes to establish a Christian unsectarian school, worked under the provisions of the Cowper-Temple clause.

Dr. John Brown, having retired from the pastorate of the Bunyan Meeting, Bedford, a farewell meeting was held in the church on Thursday week, under the presidency of Mr. Albert Spicer, when a cheque for £600, contributed by 1,000 friends in Bedford and throughout the country, was presented to him, and among other addresses and testimonials to him and Mrs. Brown, a copy of the Bible in four volumes printed on India paper, from the Bible Society, similar to that presented to Queen Victoria on her Diamond Jubilee. Mr. Albert Spicer, Dr. Guinness Rogers and Mr. S. Whitehead, for forty years M.P. for Bedford, bore testimony to the great worth of Dr. Brown's character and work. He is removing from Bedford to North London.

The Manchester Social Club, which has an attractive set of rooms under the same roof with the Lower Mosley-street Schools, has just held its annual meeting, at which an increase in the number of members and a consequent improvement in the financial position were announced. The unsectarian nature of the institution was shown by the presence of the Principal of Dalton Hall in the chair, and of the Principal of Owen's College, the Archdeacon of Manchester, and the Secretary of the Young Men's Christian Association among the speakers. The club affords opportunities of physical and mental training as well as pleasant social intercourse for young people engaged in business in Manchester, many of whom are far from their own homes.

Archdeacon Wilson spoke with great satisfaction of the mingling of the sexes at the social club, which he stated was the only institution of the kind in Manchester which was open to both men and women. He also urged the importance of trying to make the institution self-supporting without collecting subscriptions besides those of the actual members. Subsequent speakers thought this impracticable considering the rate of wages received by many young men and young women. It was reassuring to hear that many of the young people who share in the benefits of the club are engaged in social work for the improvement of the condition of the poorer people of Manchester and the brightening of their lives.

The February number of *Sermons for the Day* (Liverpool Booksellers' Company) contains the sermon preached by the Rev. R. A. Armstrong in Hope-street Church on Sunday, Jan. 11, the third anniversary of Dr. Martineau's death, and entitled "The Posthumous Fame of James Martineau." There was a special interest in such a sermon preached on that anniversary from Martineau's old pulpit, and it dealt with three aspects of our great teacher's influence, in his philosophy, his religion and his conduct. In philosophy his great service was noted, in the affirmation of the living and Creative Will of the Eternal as source of all, and the self-determining will of man, through which was realised his true relation to God. But still greater, in Mr. Armstrong's view, was his service to religion, in which his spiritual consciousness was "steeped in the sense of the encompassing God." Of this the preacher said:—

No ritual or outward ordinance gave him his contact with the Father. Communion was not a theory or an hypothesis, but the daily and hourly fact of life; and so there was a self-contained element in him which belonged to him and God alone; and his purely devotional utterances, as in some of his sermons and in one or two of his hymns, but (to my mind) still more in some of his canticles and prayers, were filled with a richness which elevates them far above even his most masterly philosophical expositions.

Yet above all Mr. Armstrong placed the influence of Martineau's conduct as the directed expression of his character, and dwelt especially on the significance of his veracity in matters of religion. Thus the sermon concluded:—

He was rooted, indeed, in a favourable soil for this characteristic, with his Huguenot and Presbyterian ancestry and the early Norwich associations. But he imparted to it, by his personality, a white glow of spiritual fervour which redoubled its intensive force. And it is to him, more than to any other man, that it is due that it has become a dominant note of our churches, and has seized, with so great a power, our conscience and our consciousness. Whatever other strength or weakness may be ours, this veracity, so mightily reinforced by him, is a contribution offered to society by our group of churches in a unique degree. And, however little the general conscience of Christendom cares for it or values it, I, for one, believe it to be *the most priceless gift which any group of churches can make to the common ethical life of our day, the one most crying need of our country and our time*. And I, for one, hold it to be worth while to belong to a small and depreciated communion, if in this one matter of an uncompromising veracity, following the unfaltering lead of our great teacher and prophet, we can do a stroke to strengthen the forces that make for a truthfulness of thought and speech akin to his. That is our fundamental contribution to the coming of the Kingdom of God. Would to Heaven we proclaimed it with a supremer earnestness to a world too ready to accept a lax and easy standard!

The February *Seed Sower* opens with a most welcome sermon by the Rev. L. P. Jacks, doubtless a New Year's appeal to his people, the burden of which is in the title "Go Forward!" The right kind of self-confidence, and the reality of will-power in man are pointed to as of the first consequence for a true life, which shall really grapple with the evils of the world and achieve a better future. As to the Will in man, this is what Mr. Jacks says:—

What is it that makes a self at all? I am made a self by the fact that I possess a will. Will is the true kernel of personality. Take Will out of our lives and you and I would become mere automata, or, at best, thinking animals. Without Will we should not be persons. Round the fact of our possessing Will gathers all that makes us men. Will is the secret of character, whether it be good or bad. Character is formed not as some seem to think by influence which plays upon us from without, but by the way in which we respond to those influences when they come. And that is a matter of Will. We have a wonderful power of initiative, and it is the exercise of that power which gives form, individuality, and selfhood to a human life.

Into the speculative dispute as to the Freedom of the Will, the preacher does not enter, although from the following extract it will be seen that he has definite convictions on the subject:—

Hold, then, what view you like about the question of free-will, for I shall not embark upon it to-day. But one thing you must admit. You must admit that *effort exists*. There is such a thing as effort in the world. Let there be more of it! Effort has existed in your lives and in mine during the year that has gone. Let it exist to a greater degree in the year that has begun! Every man knows what trying means. He has *tried* in the past. Let him try new things, greater things, higher things in the future.

. . . . .

Let me say that I am myself a believer in the free-will of man. I believe that God gave us all a genuine freedom in choosing between the evil and the good. But I am not eager to insist upon it now. I will not argue with the man who disagrees with me about that. Only let me appeal to that man to believe in the *existence of effort*, and to see to it that the spirit of effort, the spirit of trying, shall not diminish but grow. Explain effort as you will—*the fact is there, the thing exists*—and am I not right in saying that the supreme interests of life are attached to it.

Every hope of progress must depend in the last resort on the rousing of will-power in the people. Without this no ideal scheme will be of any avail. "Let us believe," the preacher pleads, "that there is no limit to the good things we can win for the world and for ourselves—by trying."

The Rev. J. W. Chadwick propounds in the *Christian Register* of Jan. 15 what he rightly calls "A Good Scheme." Emerson was born May 25, 1803 (just a week before Channing's ordination on Wednesday, June 1, in that year). Much will doubtless be written and spoken about him in this centenary year, but what Mr. Chadwick proposes as a better celebration still is that we should all of us do what he himself means to do, and read Emerson himself right through during the year. "I stump all who love Emerson to do it," he says—and though we are not sure that we know what *stump* means in this connection, it is a good idea! And if those who do not yet love Emerson will try, they will do so, says Mr. Chadwick, before the year is out.

"It is much more important to read Emerson himself than to read anything

about him." Yet many will be glad of Mr. Chadwick's reference to the best books about him.

It has been Emerson's good fortune to have others write of him in a satisfactory and delightful manner. Mr. Cabot's biography is worthy of the man whom it describes. The younger Emerson's "Emerson in Concord" is wholly admirable. John Albee's "Remembrances" are an appreciation that bring us very near to the great teacher. Dr. Hedge's study is truly *multum in parvo*. Dr. Bartol's various essays are rich in anecdote and comment. The Concord School essays, "Genius and Character of Emerson," have much excellent matter. Mr. Cooke's elaborate study abounds in valuable details. Mr. Sanborn's little book, and, still better, what he has written incidentally in his Alcott and Thoreau books, will repay careful attention. The biography by Dr. Holmes is proof positive that Emerson came not only to his own, but to many others with a message large and sweet; and we are to have presently Mr. Woodberry's "Emerson" in the "English Men of Letters." It is certain to be good. It will probably be the best criticism we have had. Certainly, his recent "Hawthorne" is better than anything before written on Hawthorne.

MR. G. H. PERRIS, the editor of *Concord*, who went to America last autumn on a two months' lecturing tour, as representative of the International Arbitration and Peace Association of England, received a warm welcome from the leading friends of the cause in the States, and had opportunities of addressing many large and representative audiences in Boston, Chicago, Philadelphia, New York, and other cities. The New York *Evening Post* of Dec. 6 devoted a column to a report of one of Mr. Perris's lectures, shortly before he sailed for home on the 10th, and both the *Springfield Republican* and the December number of Dr. Edward Everett Hale's *Lend a Hand Record* published an appreciation of Mr. Perris's work as "An English Apostle of Peace." The *Record*, speaking of his two visits to Boston, added :—

He has deeply impressed all who have heard him in America by his large and exact knowledge of international problems, by his stirring impeachment of the waste and wickedness of modern warfare, and by his earnest pleas for more rational and constructive policies among the nations. It is seldom that Boston has had addressing her people at the same time two such vigorous English democrats as Mr. Perris and John A. Hobson.

Mr. Perris's American visit is an event of significance. He is, we think, the first Englishman who has ever come to us expressly to go up and down the country lecturing upon Peace and international justice. He has done it with admirable tact and temper. He has lifted all whom he has addressed above any of their national prejudices by making them feel instantly how far he himself was above national prejudices; and he has shown what a high and special duty it is for all serious Englishmen and Americans to co-operate in the promotion of large and worthy international life, and in the counteraction of those tendencies in their political life which might easily work great bane instead of blessing to the world.

One result of the unhappy and surprising experiences of the last few years in England and America is clearly going to be a larger and better directed activity on the part of the real lovers of Peace and international reason in the two countries. We have been taught sadly enough, and Mr. Perris's countrymen have been taught, how shallow and superficial was much of the sentiment against war and aggression among our people, which we had believed was real and profound. We have learned how much had been left undone in popular education and in the worthy inspiration of public opinion. In the time of peace which has come, it is the duty of the leaders of serious thought on both sides of the Atlantic to organise themselves more effectually to prepare their peoples for permanent peace by the inculcation of the principles of righteous and truly profitable international procedure.

To the February number of the *Unitarian World* Mr. Z. Toyosaki contributes an interesting article on "Japan Since the Revolution." (Two misprints we may note : p. 22, China had to *cede* (not *secede*) Formosa to Japan, and p. 23 for *Nieschtze* read *Nietzsche*.) Having referred to some less welcome results of the influx of Western learning in Japan, Mr. Toyosaki says :—

On the other hand, one may notice many signs of the growth of liberal thought and a wiser spirit. Liberal religion is gaining ground. It is peculiarly significant that during the last decade Liberal Christianity has been making wonderfully rapid progress. In Buddhism also a notable change is taking place. Two years ago an association was organised by a comparatively small but important body of men for the reformation of Buddhism. New religious zeal has been shown by another organisation, "The Society of Buddhists in East Asia." The educationalists also are beginning to recognise, what perhaps was not felt so much before, that the lack of sound ethics is the cause of many difficulties in their work. On the whole, I hope, Japan is steadily progressing in the right direction in ethics and religion.

To politics Mr. Toyosaki makes a brief reference, speaking with pleasure of the increasingly friendly relations between China and Japan, and concludes his article with these words :—

And so in spite of various vicissitudes and failures, Japan has been pressing on courageously. Progress is her watchword. Although fully aware of our weaknesses and imperfections, we are not discouraged; we look forward to the future realisation of our hopes and our ideals. That my country may shine, a star in the Eastern firmament, with still greater splendour, and shed her mellow ray upon the life of her sister-nations, is my fervent wish, and the wish, I trust, of every lover of civilisation and culture. For liberal religious thinkers and workers Japan is full of interest. The efficacy of a reasonable faith is now on its trial.

MR. TOYOSAKI has also used the occasion of a visit to Paris during the Christmas vacation to contribute to *Le Protestant* (of Jan. 31) an article on "Unitarian Protestantism in Japan," in which he tells the story of the movement since 1889, when the first representatives of the American Unitarian Association began their work in Tokyo. In the spring of 1900 the Rev. Clay McCauley, the last American missionary, returned home, leaving the work in a thoroughly sound condition, to be directed by native effort, organised in the Japanese Unitarian Association. Mr. Toyosaki describes the present activities of the Association, which includes regular Sunday meetings, the publication of a monthly magazine, and a number of tracts and pamphlets (he thinks they ought also to have a more popular weekly paper), efforts of social and moral reform, and missionary work in other places besides Tokyo.

AT the end of his record, Mr. Toyosaki expresses the conviction that the future of the Unitarian movement in Japan is full of hope. Many men of influence have been attracted by it, among them Mr. Saburo Shimada, a member of the Chamber and proprietor of one of the most important Tokyo papers. Unity Hall is now too small, and they look forward to a larger building in the centre of the city, for which friends in America are already collecting funds. Mr. Toyosaki hails liberal Protestantism as a powerful means of drawing the nations of the earth together in amity, inspired by love of the one God and a common humanity. He expresses the pleasure it has been to him to offer to liberal friends in France his modest essay on the Protestantism of his own country, as making for the advancement of human brotherhood and universal religion.

AT the meeting of the Cambridge University Nonconformist Union to-morrow (Sunday) evening an address is to be given by Mr. J. H. Whitley, M.P. for Halifax, on "Nonconformity on Trial." On Feb. 15 a discussion is to be opened by a Toynbee Hall resident on "Some East-end Problems." On Feb. 22 Mr. H. Goddard, B.A., will speak on "The Ethics of Gambling," and on March 1 the Rev. F. W. Head, M.A., on "Notes on Bishop Butler." The meetings are held during the present term in the schoolroom of Emmanuel Congregational Church, Trumpington-street, and the papers begin at 8.45 P.M. Mr. F. J. M. Stratton, of Caius College, is hon. secretary of the Union.

THE constable seems destined to hold a place in the affections of the people very different from that indicated by the threat thrown at children and wrong-doers "to send for the policeman." It has long been the habit of some part of the police force in certain of our towns to discourse sweet music in the parks and public places; and in the crowded London streets, the constable, instead of being a terror to the ordinary citizen, is hailed, with gratitude for the sight of him, by many a lady or country visitor who does not know how to get across a crowded street, or how to find a required address. And now the children have fresh reason to think of him as a messenger of beneficence. The Police Aided Scheme for the clothing of Destitute Children is working well in many places. Manchester has adopted it, and it has been at work for about a year with admirable results, limited only by the amount of money available. Besides the chief end aimed at, the provision of warm clothing for the needy little ones with such practical safeguards as prevent its being taken from them, pawned or sold (wherein the help of the police is especially valuable), there is the excellent effect of the work—which is voluntary—upon the police themselves. May we not hope for the time when that terror of wrong-doers, whose main duty is supposed by many to be to arrest and punish, may develop into the beneficent agent of public well-doing in the protection and help of the weak and the preservation and promotion of public joy and beauty, when he will represent the organising beneficent action of the community more than its coercion of refractory individuals?

LITERATURE.

TYPES OF RELIGIOUS EXPERIENCE.*

THE five papers read last Whitsuntide at the Conference of the British and Foreign Unitarian Association by ministers who had come into our fellowship from that of the Church of England, the Congregationalists, the Wesleyans, the Scotch Presbyterians and the Roman Catholic Church respectively, were subsequently published in these columns, and have now been issued in very attractive book form. The papers, at the time of their delivery, made a deep impression, and taken together constitute a personal record of the utmost significance. Presented now in the pleasant and comely form of this little volume they will, we trust, command a widespread attention.

The most vivid piece of autobiography is that furnished by the Rev. Alexander Webster, who tells of his passage from the dreary Scottish Calvinism, in which he was trained, to the liberty of the glorious gospel of God's Universal Fatherhood; but in each one of the five papers there are characteristic revelations of conflict and fidelity to the highest aims, which cannot be read without keen sympathy and profit to the understanding heart.

We shall not attempt here even the briefest sketch of these five individual records, but strongly urge our readers to procure the book for themselves. In the present notice we shall simply dwell upon one point, which is of the greatest interest, and recall the testimony of each of the writers to what they have found in the religious fellowship in which, from such various quarters, they have found a common home.

The papers are prefaced by a brief introduction, which reproduces passages from a sermon by the Rev. R. A. Armstrong, President of the B. and F.U.A., drawing attention to the remarkable significance of this record. Having spoken of the former religious connections of the five men, he continues:—

All these by their several ways, in the course of the years, with much anguish, with daring courage, have fought their way out of intellectual bondage into a gospel of love and freedom and hope, and have found rest and peace to their souls. From many quarters they have with long toil reached one centre. They have all found their home in one household of faith—a household despised and rejected by almost the whole of Christendom; and when they spoke to us they were full of gratitude to those who had received them into their free fellowship, and of thankfulness to God for their deliverance.

Note first that it is the *freedom* of our communion which is first of all so great a revelation and delight to our pilgrim friends. They find a religious fellowship in which they can obey the leading of God, and no man will gainsay them; in which they can press on and ever on nearer and nearer to the eternal truth of God; in which, not only in the exercise of their thought is there no conflict with any outward authority, Church or Synod, Pope or Priest, but no conflict in the inner man between conflicting duties, since truthfulness, sincerity, is the supreme and initial duty.

Note that first; and then note that none the less each one of these men has arrived at some kind of Unitarianism, that the dogmas have fallen away from him, that love to God and love to man have become to him the very essence, the sum and substance, of religion and morality. We have had our disputations in our own ranks which stands foremost, by which our Churches should be known, their freedom or their Unitarian interpretation of the religious problem. But, behold! to these men the two have come together; there is no disseverance between them. The perfect liberty has led to the beautiful faith of the pure Fatherhood of God and Brotherhood of Man; and the beautiful faith itself has been the sure and certain guarantee that the liberty will never be curtailed. There is that in the orthodox theologies which drives men to the assertion of authority over other men's minds and consciences. There is that in the gospel commonly called Unitarian—which is indeed nothing else than the pure gospel of Jesus, expressed in terms of our modern day—which waters the roots of liberty and forbids the tyranny of Priest or Presbyter.

This is, in truth, the testimony which each of the five in his own way thankfully bears.

Mr. Lummis, loyal to the traditions and rejoicing in the religious fellowship of the Church of England, found the claims of orthodoxy, which could not justify themselves, intolerable. He then describes how such a Churchman as he was, shut out from every creed-bound Church, is driven to seek a community of worshippers, with a basis of free fellowship without subscription to any doctrine. And this is the result:—

"He learns that the churches called Unitarian actually stand upon that basis. The name may arouse his suspicion; he may find it difficult to believe that their open catholicity is genuine and real. But so it is, and so in the end he finds it to be. He casts in his lot with the Unitarians." And having done so he makes another most welcome discovery, for as time goes on it becomes clear to him "that while the door is really open, and people of widely different views enter unchallenged, and work and worship together, still there exists among the Unitarians a great force of common belief. They are far closer together, even in theology—to say nothing of more important matters—than are the members of the creed-bound Church from which he comes."

Mr. Wooding tells of the surprise that it was to him, after he had fought his own battle, to be invited to the freedom of the pulpit at Newington-green. For some years he could not allow himself to be called a Unitarian, but now with changed aspects of thought, he and his people meet, he says, "in what may be called the New Unitarianism; which I do not define theologically, but regard it as offering to its adherents the widest spiritual and intellectual freedom; and to the world, an evangelism of a depth and fulness of meaning such as to reduce the earlier content of the word to insignificance."

Mr. Crook is even more explicit in his emphasis on the attraction of a genuinely free fellowship. He could join none but an undogmatic Church, and thus states his position:—

Dr. Martineau says that he "could not belong to any Church or sect that was understood to pledge itself to the reception of any fixed dogmas or any immutable opinion, feeling that all stipulation, direct or implied, for specified agreement in theological opinion must be discarded from Church union." These words contain the answer to the question—why I, when I withdrew from the Wesleyan Church, have joined the *so-called* Unitarian Church. I am unpledged to any creed, and have only to be loyally true to the best that can be thought and the fullest that can be known in science and in criticism, being always on the outlook for larger and clearer views of God, Truth, Duty and Immortality. I have always objected to any *Church* being called by a doctrinal name, and it is most unfortunate that the only Church which is undogmatic in its basis has a dogmatic label. For instance, you *must* be a Trinitarian to be a minister in one of the orthodox pulpits; but you need not necessarily be a Unitarian in theology to occupy a so-called Unitarian pulpit, for to make Unitarian doctrine *essential* to our Church life appears to me to imply a re-adoption of that very notion of 'orthodoxy' which we profess to reject—a betrayal of our fundamental principle—our name ought to exclude what we, as a Church, refuse to be.

After this comes Mr. Webster's testimony, with thorough confidence in the Unitarian message even for Scotland. He himself found in it new life, and he thankfully notes the signs of change in the religious attitude of his countrymen.

The earnest mind now does not most deeply concern itself with how many persons there are in the Godhead, but with the deeper question, Does God care? It does not ask: Did Jesus walk on the sea and rise from the dead? but, Did he enunciate any truth that can lift up life? We have our answer ready, and in expounding the Fatherhood which is the new Continent of Religion and advocating the Fraternity which is the new goal of morality, we will help to furnish the living bread which the new day requires. It may not be that the regenerated theology of Scotland will call itself Unitarian, but that it will be highly rational and intensely spiritual I believe. The thistle is stubborn, but that it will burst into "glossy purples" of fervent and luminous faith, I fondly hope. As has been said, "Nature possesses the secret of turning dreams into realities. A knell has been tolled for the whole order of apathy and prejudice; and (to alter the saying somewhat) the new dispensation will evolve the higher national sympathies, and offer compensation to the suppressed soul of a creed-ridden people.

And finally from Dr. Klein we have this valuable statement:—

As to your Free Churches, commonly known as Unitarian, they represent something far more valuable and sacred than a mere denominational organisation. They represent the principle of reverent freedom in religious thought—that is the only principle with which we can approach to-day, with full honesty of mind and heart, the solemn religious problems raised by our present knowledge. To those who have not lost faith in the vitality of those problems, although they can no longer trust the old solutions bequeathed by the past, your Free Churches stand as a harbour of refuge, and the kindly Unitarian spirit makes those churches to them a natural home. Here, in an atmosphere of genial fellowship and true Christian tolerance, men may pursue the inquiries begun in days of storm and stress, knowing with assurance that they will be judged faithful if only they are true to themselves and to their clearest light. Elsewhere one might have been expected to defend certain foregone conclusions, and to serve, before all things, certain denominational interests; here loyalty to Truth and Freedom is the only accepted form of loyalty.

Here, above the narrow concept of a Church among the Churches, there seems to arise the glorious vision of a brother-

* "Types of Religious Experience." By E. W. Lummis, W. Wooding, G. V. Crook, A. Webster and L. de Beaumont Klein. London: Philip Green, 5, Essex-street, Strand, W.C. 1s. 6d. net.

hood consciously labouring to lay the foundations of a religion of Humanity in a world progressively tranformed by the Christian principle of love.

From these several testimonies we may gather much instruction and encouragement. Taken together they must help towards a clearer understanding of the ideal of religious fellowship after which our Free Churches must strive, and the spirit and method in which, as Unitarians, we must undertake the teaching of those great truths which are the foundation and the inspiration of our lives. To all liberal religious thinkers we commend the earnest consideration of this book.

PROFESSOR A. B. DAVIDSON'S SERMONS AND ESSAYS*

READERS of the brief notice in last week's INQUIRER of the life and character of Professor Davidson will be prepared to find that a note of special interest distinguishes his writings, however fragmentary they appear in collections like those mentioned below. The sermons preserved in the earlier volume are thirteen in number. They have no necessary sequence or intimate connection with each other, though it is convenient for reference to have them arranged in a Biblical chronological order. The editor informs us that, contrary to the usage of many preachers, if not most, Professor Davidson did not date his manuscripts, and it would take a good deal of ability of the higher critical order to decide which were earlier, which later products. So far as can be judged they represent his thought and feeling at widely different stages of his career, but there is a unity of sentiment as well as of method running through them all.

Each sermon deals with some typical personality. There are three distinctly dealing with the "calling" of men—Abraham, Isaiah, and Jeremiah being thus singled out. Two sermons deal with Jacob; and Moses, Saul and Elijah complete the list of the Old Testament subjects. From the New Testament the types chosen are John the Baptist, Nicodemus, Zacchæus, the Rich Young Ruler, and Thomas. There is something very characteristic in this choice of human lives as the preacher's most fruitful ground. It accords completely with the spirit of his work in all directions. In the volume of "essays" is one on "The Rationale of a Preacher," evidently a college address. In this address he hazards the opinion that "humanity is before Christianity; it is not broader, but it is prior. Christianity," he continues, "does not abrogate human nature, it only consecrates it." "It is the preacher," he maintains, "who, being a Christian, is most a man, who will be the best preacher." Without pretensions to being a great preacher, Professor Davidson evidently felt that his best chance of touching others was in the delineation of the human heart with its littleness and its greatness, its hopes and fears and ceaseless conflict with evil and mystery.

The sermon which by common consent seems to have most deeply affected the hearers was that upon "Jacob at Peniel." Here was a subject specially to his mind. The weak, yet not wholly unworthy patriarch, was just such a man as seemed typical of average humanity, and surely his instinct was right in assuming that even the average man may have hours of vision and night seasons of struggle. The mysterious wrestling alone which is recorded of Jacob was certainly to him a picture of his own experience. All his theologising, which is not much, considering his position as a teacher in a school of theology considered to be of the straitest, addresses itself to the needs of souls thus hard beset; and even in the full career of hostile criticism the reality of his sympathy with men softens his tone, and sternness subsides into pity.

Among the contents of the second volume is a keen and instructive article on "Mohammed and Islam," in the course of which Professor Davidson criticises unsparingly the defects of that faith and smites hard the delinquencies of its founder. As a corrective to certain too-favourable estimates of the Prophet, this essay well deserves to be read. With a skill not easily matched elsewhere the great exponent of Old Testament ideals contrasts the starved humanities of Islam with the warm and generous heart-pourings of Israel's greatest prophets, and in particular he deplores the low standard of the Mohammedan conceptions of manhood. And yet he follows with sympathy, wherever he can, the windings of the great Arab's mind, and maintains against all the worst that can be said, that he "certainly deserved to be called a religious and moral reformer."

It is this discriminating sympathy, this understanding of what a man has in him, that renders Professor Davidson's work specially attractive to us. The collection of essays is a rather miscellaneous one, and at least two of the five which are reprints from the *Expositor*, while in no way unworthy of their author, do not strike us as highly remarkable. But there is included in this reprinted matter a very fine study of the "Wisdom of the Hebrews," and it need not be said that Professor Davidson's delineations of "Hosea" and "Amos" are among the most vivid pieces in the book. The matter hitherto unprinted includes essays on several psalms, among them a critical study of the second which challenges special attention. Another essay which thoughtful readers would not wish to miss is entitled "Modern Religion and Old Testament Immortality." It is also decidedly interesting to hear what Professor Davidson, himself a leading reviser, has to say about the principles of revision. The editor, apparently unmindful of what his author tells us respecting the slow advance of the 1611 version into favour, speaks of "the fate that has overtaken the Revised Version," and hints that this has occurred through neglect of principles enunciated in the article before us. The case does not strike us in the same way, and however it will ultimately be with the Revised Version, we find that Davidson himself inclined to some of the very class of alterations which are deemed by some to be needless and vexatious.

For instance, he recommended special care of the article, and cites good cases to show the importance of inserting "the" before "Christ," while, on the other hand, he would omit the definite article when the indefinite, or a total omission would be better. He commends such translations as "thou hast words of eternal life" (not "*the* words," &c.); "and immediately a cock crew" (not "*the* cock"). Here we come upon things seemingly minute, and certainly depending a good deal upon personal temperament, but they are just the class of things, we believe, that affect the judgment of users of the Bible more than the question of absolute accuracy which, one would think, ought to prevail with all.

But we return to the sermons in order to close with a note more befitting the greatness and spirituality of this good and wise teacher. We are grateful to find many passages which after reading and re-reading retain for us that permanent radiance which is the dower of none but the best literature in this kind. Let the following passages from the sermon on "Saul's Reprobation" illustrate alike the mood of the man and the skill of the preacher:—

> It is not amiss for us just to stand before this spectacle of a great human misery, a perplexed, unhappy life, even where we should have supposed all the elements of happiness were present. Such a sight gives us thoughts of life not without use to us, and makes us wonder at the elements of misery inwrought into it; and life becomes to us something more mysterious, greater, less trivial; and the higher the mind, and the more lofty the part in life, the more and greater seem to be the possibilities of wretchedness. Life seems at first sight like the bright sunlight, one single element of brightness; yet, when in maturer years we analyse it, we discover it to be made up of many varied colours; and, between the colours, there are dark, unresolvable lines, that will yield to no analysis. In human life there are mysterious veins of misery, do what you will.
>
> Yet we might stand too long, filling our minds with this sight of a vague human misery, so great, as in this man's case, as to seem even beyond human. We must ask the reason of it. And some part of the reason we can see. It arose from the unfitness of Saul for the great place he occupied. . . . He was King in the Kingdom of God; and he failed to comprehend the meaning of that Kingdom. . . .
>
> We are all called to take some place; and accumulated miseries fall on us, and all about us, when we are not baptised with the true spirit of that place. When one is a mother, for instance, and thinks that most sacred relation has no higher duties than to train her child to look out for a high place in the world, deeming purity, and affection, and the voice of nature, things all very well for ideal compositions such as the Bible, but which one cannot afford to attend to in this life as we have to lead it; to be a father without the qualities needful for a father, the sense of responsibility to God the Father of all, the sobriety needful as an example, the piety needful in one who has to train souls, and who, intrusted with the yet flexible and unformed souls of his children, has virtually, we may say, their everlasting destinies in his hand; . . . to be Christians, without the spirit of Christ, without the serious consistency which such a name as Christian, which such a history as it suggests, makes becoming, and the constant anxiety which we should have to commend Christ, by our demeanour, as the only way of life—since to every one of us Christ has said, "As my Father has sent Me into the world, even so send I you"—to be any of all these things without the spirit becoming them, what disastrous failure must be the consequence, and what pungent misery at the end.

Side by side with this analysis of the causes of spiritual weakness the reader will place another of the source of

* "The Called of God," with biographical introduction; and "Biblical and Literary Essays." By the late Professor A. B. Davidson, D.D., &c. Edited by Professor J. A. Paterson, D.D. The former published by T. and T. Clark; the latter by Hodder and Stoughton. 6s. each.

strength, in the vision of the Most High as Isaiah saw it. But we have already quoted enough. W. G. TARRANT.

ST. FRANCIS DE SALES ON PREACHING.

SOME interviews with distinguished preachers on the subject of preaching were published a short time ago in the *Daily News*. The readers of THE INQUIRER may be interested in an interview on the same subject with St. Francis de Sales, a distinguished Roman Catholic preacher at the end of the sixteenth and the beginning of the seventeenth centuries. The interview, as it may be called, is taken from the account of his life by his amiable "Boswell," Jean Pierre Camus, Bishop of Belley, in a work entitled "The Spirit of St. Francis de Sales."

This St. Francis, like the greater St. Francis of Assisi, was an affectionate and human-hearted saint, with a large measure of "sanctified common-sense." He was born in 1567, and died in 1622, He was titular Bishop of Geneva, actually of Annecy, in a mountain district of Savoy, twenty-one miles from the capital city of Calvinism.

He was an indefatigable preacher, and preached with acceptance not only to the simple "montagnards" of his diocese, but also to fashionable society in Paris. He refused the offer of being made co-adjutor to the Archbishop of Paris. And, though he did not directly refuse a pension from the King of France, he only accepted it on condition that it should remain in the King's treasury "till he needed it for the service of the Church or the poor, as hitherto he had been abundantly supplied with the necessaries of life." Luxuries he neither had nor desired. His success as a preacher was due rather to love and to spiritual earnestness than to eloquence and oratorical gifts. And it was shown by his winning many converts from Protestantism. It is to be noted with regret that although he was most lovable and gentle, even in his dealings with "Heretics," yet according to Gieseler he also resorted to force when there appeared to be a favourable opportunity, suppressing Protestant worship in his diocese and advising the Duke of Savoy to cause an attack by a fanatical mob upon the city of Geneva. Even saintliness and affectionate gentleness of disposition are not always an efficient antidote to the vows of ecclesiasticism.

Having thus given a brief account of the person interviewed, we may take some selections from his remarks on preaching from the interesting and beautiful account of his life given by his friend the Bishop of Belley.

A sermon of his at Paris on the Last Judgment had resulted in the "conversion" of several Protestants. And he said: "Although my sermon was in no way directed against heresy, it practically told against it. Ever since, I have always maintained that he who preaches with love preaches sufficiently against heresy without introducing one word of controversy."

That principle is frequently though not universally applicable.

St. Francis de Sales insisted strongly upon the necessity of aiming at some particular point of practice or doctrine in each sermon. He used to say: "You can hardly believe how important this is, or how many well-thought-out, ably-written sermons fail to be useful for want of following this rule. . . . Otherwise they may be much admired, and yet bring forth no results."

Another time he said: "You should never go into the pulpit without a definite purpose to build up some special corner in the walls of Jerusalem, to inculcate some particular virtue or to expose some particular vice; for the true end of all preaching is to uproot sin and lead men to righteousness."

"Do you care to know," he said, "how I estimate the excellence of a preacher? If the congregation go away smiting their breasts and saying, 'I will do so and so,' I think well of the sermon; not when they are all crying out, 'What a beautiful sermon, what an eloquent man!'"

St. Francis de Sales tells a good story, a thing he appears to have been very fond of doing, bearing on this matter, though it has a double edge cutting both ways: "A well-known preacher came to me at Annecy, and at my request he preached to my people. His sermon was in so exalted a style, so pompous and so magniloquent, that all the good *montagnards* were astounded. When the sermon was over, everyone poured forth torrents of admiration. . . . Knowing that in many respects the sermon was far over the heads of its admirers, I asked various people privately what they recollected in detail, and what they had gained from it, but in vain; nobody could answer me. One more honest than the rest said, 'If I could understand and remember it there would have been nothing out of the common way: one admires chiefly because of one's ignorance. This preacher dwelt upon great and sublime matters which are beyond our reach, and so he makes us think very highly of our religion.'"

The Bishop remarked on concluding the story that "this man had certainly gained something by the sermon."

Shakespeare, by the mouth of Mark Antony, reckons "worth" among oratorical gifts. And certainly a sermon has more weight with a congregation if they know that it is practised by the preacher.

St. Francis de Sales is very emphatic on that point. He says that Christ was "thirty years doing and only three teaching." He points out "how far a holy life goes towards winning men to heed the preacher." He makes the comparison of one who says and does not to "a signpost which points out the road along which it never goes itself." Perhaps he was the originator of that witticism; but it may be older.

He "greatly approved of short sermons." "Believe me," he would say, "I speak from long experience. The more you say, the less people will remember; and the less you say, the more they will profit." But his idea of what constituted a *short* sermon was scarcely up to the modern standard. He often quoted the rule, given in Latin, "A full hour seems too long for an indifferent (*inepto*) preacher and long enough for a good one (*idoneo*). Three-quarters of an hour are preferred by good judges to a full hour."

St. Francis de Sales had a curious preference for preaching to small rather than to large congregations. And he has something to say that may encourage some preachers whose preference in the matter is not consulted by the fates.

He says: "My opinion is the result of thirty years' experience. I have always found that there were more results for God's service from my sermons to small congregations than to large ones."

He tells us that when he was sent out to preach before he became a bishop, "on a certain wet Sunday there were but seven people in the church; whereupon someone suggested that it was not worth the trouble to preach. I replied that a large congregation did not rouse me, nor a small one depress me; provided anyone was edified I asked no more. So I went into the pulpit, and I remember well that I preached on devotion to the saints, treating the matter very simply and without any special pathos or earnestness. Nevertheless, a person in the congregation began to weep and sigh and at last to sob loudly. Thinking that he was ill, I paused and offered him any assistance he required. The man answered that he was not ill and begged me to go on. The sermon was short and soon came to an end, when he approached and threw himself at my feet, exclaiming: 'M. le Prévot, you have saved my soul, you have given me new life. Blessed be the hour in which I came to hear you! It will be my blessing to all eternity.'"

Perhaps it ought to be added that the man had only been convinced by the sermon that Catholics were not "guilty of idolatry to the saints," and so was prevented from becoming a Protestant. That, however, would not lessen the effect which the incident produced upon the preacher. And he said to his young friend and biographer: "I could tell you many similar facts which have all tended to make me so greatly prefer small congregations, that when I go into a pulpit I am always glad to see few listeners before me."

This interview with a distinguish d preacher of the past, if it may be so called, may not give to moderns any help in attaining the power of popular oratory, but it has its interest and instructiveness. And it is always useful to be reminded, according to a comparison made by St. Francis de Sales, that sermons, like apple trees, are to be judged not by their blossoms, but by their fruits.

C. D. BADLAND.

THE BRUSSELS LIBERAL PROTESTANT CHURCH.

THE annual meeting of the Liberal Protestant Church of Brussels was held on Sunday, Jan. 18. The attendance was good, and the tone of the proceedings cheerful. The report of the treasurer showed an adverse balance of £15 7s. 4d., which it was decided to add to the outstanding deficiency of £68 15s. 10d., with the hope that a favourable conclusion of the pending lawsuit would soon allow the liquidating of the whole debt. In answer to the recent appeal, £31 was contributed by English friends, to whom and to all foreign benefactors a unanimous vote of thanks was cordially passed. In reviewing the position of the church, the pastor, the Rev. J. Hocart, stated that one member had been lost by death, another had resigned, and two sisters had withdrawn their joint subscription, but without expressing any intention of separating themselves from the church. On the other hand there had been a gain of two new subscribers. The membership seemed to have remained stationary, but this was

not an exact representation of the case. There were a number of young people above the age of eighteen whose names were not on the roll as they had not asked to be registered, and respect for individual liberty forbade any inscriptions without a positive request. But the pastor felt sure several of these considered themselves as members, for they had been brought up in the connection and attended worship regularly. If these were counted, the membership would show a marked increase. And, in fact, as a result of these remarks, three young ladies immediately after claimed their inscription as members and subscribers. The pastor gave encouraging news of the meetings at Ghent and of a few friends scattered over the country. He declared his unfaltering belief in the future success of their church, but pointed out that, in order to maintain it as it was, and still more in order to extend its influence, a second pastor would be necessary, as the speaker was feeling the effects of past labours and of advancing years, and was obliged to be sparing of his remaining strength. But, unfortunately, through want of funds, no step could be taken for the present towards securing an assistant. The meeting was closed by a vote expressing gratitude and attachment to the pastor.

OBITUARY.

MR. THOMAS RICHARDS.

DEWSBURY has lost a prominent citizen and the Unitarian Church of that town a valuable member, in the person of Alderman Thomas Richards, whose death occurred on Sunday, Jan. 25. Mr. Richards came to Dewsbury as a boy from Darlington, and for nearly fifty years was connected with the business of a wine and spirit merchant, becoming in time managing director of his firm. He was for a considerable time a member of the Corporation, and as chairman of the Finance Committee rendered specially valuable service. He was chairman of the local Waterworks Board, and of the Technical Schools, a governor of the Wheelwright Grammar School, and a past master of the Lodge of the Dewsbury Freemasons. He was a warm supporter of the Unitarian Church, and a trustee, having joined the congregation before the present building was erected. For many years he was a member of the choir, by the members of which, both old and young, his genial presence will be specially missed.

The funeral service at the cemetery was conducted by the Rev. B. C. Constable, formerly minister at Dewsbury, who gave an address warmly appreciative of the late Alderman's character. The large attendance testified to the respect in which he was held in the town.

THE Ainsworth congregation, having adopted the "Revised Essex Hall Hymnal," have a number of copies of Martineau's "Hymns for the Christian Church and Home," which they will be glad to give to any church or mission where they would be useful, on condition that the carriage is paid. Application may be made to the secretary of the congregation, Mr. J. Tootill, 63, South View, Bury New-road, Ainsworth, near Bolton.

THE CHILDREN'S COLUMN.

"WHY?" is indeed a useful word, just by itself.

It is not like "Oh!" amongst the first words we use, for we do not say "Why?" until we begin to think.

Have you ever watched a dog trying to catch birds as they fly near the ground? The birds seem almost to enjoy teasing the jumping, barking creature that cannot, as they do, get away from the ground. The dog goes on trying till it is tired, then gives it up, and perhaps lies down panting to rest. But, except in a story, you can scarcely imagine a dog thinking it over, and wondering why it cannot jump like a bird.

A child does ask "Why?" It can puzzle out something of the difference between jumping and flying, and of the difference between arms and wings. Having found out that it can jump but not fly, the child may still ask why it cannot jump any higher from the ground.

And so we go on from one "why" to another until we come to some "why" we cannot answer alone, or cannot answer yet. But still to a great many of our questions we do get answers, either alone, or from others. And we go on, both at home and at school, learning from the answers we receive to our own "whys."

We also learn much through being asked questions and having to give answers. Often a question from another makes us think and understand better, so that our teachers help us by their questions as well as by their answers.

Indeed, questions and answers are so useful at school that some years ago many school books were written in the form of questions and answers. The child learned the answers by heart, and then when the teacher asked the questions from the book, the child repeated the answer from memory.

Now I wonder whether you can tell why that was such dull work?

It was because neither the questions nor the answers were their own. If we *think*, we want to get answers to our *own* questions and to give our *own* answers to the questions we are asked. We do not want to get both question and answer from a book without any thinking at all.

Have you heard of a book called "Animals I Have Known," by E. Seton-Thompson? It has plenty of pictures, and the stories are true.

By silent watching and thinking out "whys" the writer learned to know many wild creatures in their own haunts. He learned to understand something of their different languages, to recognise their tracks, to read whole stories in their foot-prints.

He tells of an old king-crow and his band, of a young rabbit and his mother, of families of partridges and foxes. He tells how the young ones were trained to find food, and to escape danger. The stories are delightful to read in his book, but it must have been still more interesting to read them in real life, to watch the animals, to wonder why they did this and that, and to go on watching and wondering to find out why.

In both town and country there is much to be learned by watching the animals, the birds and insects, the clouds and the rain, the sunshine and the shadows, and by wondering "Why?" and trying to find out the "why" of this and that and the other.

Four little sisters at the sea-side, running barefoot on the sand, were amusing themselves on their return from the shore across the sandhills, by tracing out their own foot-prints.

In one place, across their own track, there was a line of marks which they recognised as the track of a bird, the tiny foot-prints beautifully distinct in twos and twos, as the bird had hopped along.

Crossing this track, they found another line—a double one—two rows, quite close together, of regular marks without any interruption. At this discovery there was a chorus of "Ohs!" and "Whys?" And whilst the others were wondering and guessing, one child quietly followed the track to try and find out the "why" for herself. She soon came running back carefully carrying the answer in her hand. It was a beetle, and being set down on the sand, it at once started off, making a new track just like the first. But this one soon came to an end, for the beetle, frightened at all the "Ohs!" of delight, burrowed right down into the sand to hide. You see that in watching animals we want silent "ohs" and "whys."

It is those who go on and on asking fresh "whys," and finding out fresh answers, who give us new knowledge and make new discoveries.

Isaac Newton was probably not the first to watch an apple fall from the tree, and to wonder why it fell. But he was in the habit of wondering about such things, and of going on wondering, and thinking and asking "Why?" and trying to find out. In this way he learned more about weight and why we cannot jump higher. He discovered wonderful truths about the movement of things falling to the ground, even about the movements of the earth itself, and of the sun and the stars too.

Newton also made discoveries about light and made improvements in telescopes that helped astronomers to discover more stars beyond those known before. For there is always a beyond in knowledge.

We begin with the evening star that appears early, before nursery bed-time.

> Twinkle, twinkle, little star,
> How I wonder what you are!

And we go on finding more and more stars beyond to wonder about.

It is not only the distant things that are beyond our knowledge and understanding the near ones are just as wonderful.

> Many things in life there are
> Past our "understanding" far,
> And the humblest flower that grows
> Hides a secret no man knows.

The more we watch and learn "Why?" the more wonderful the world becomes for us.

There is so much to be learned, that any one of us can learn but little of it all. But each one of us can go on asking "Why?" and learning a little more and a little more.

If once we love learning we can never be dull. There can never be any scarcity of knowledge, but always plenty for all. We may eat all our sweets, break our toys or tire of them, spend all our pennies, but we can never come to the end of our "whys." However many answers we find, there are always more questions beyond, and *more answers too*.

LILIAN HALL.

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LONDON, FEBRUARY 7, 1903.

THE WEALTH OF WORSHIP.

THE strength and gladness of common worship in a living Church constitute, as we attempted last week to show, a very practical contribution to the highest welfare of the community, and a contribution in the perfecting of which every member has a share, and ought to feel a direct personal responsibility. We return to the subject here, in order to emphasise this fact still further, and to set in a clearer light the definiteness of the aim and the worthiness of that spiritual ideal, which should kindle every heart, and thus lift the life of our churches to a higher level and give them a more abundant and effectual power for good.

The aim is, in the midst of the insistent material claims of the world and in answer to deeper spiritual needs, to secure in the church a quiet place of prayer, the home of reverence and aspiration and habitual worship. The church is to be the meeting-place of those who have become aware of the deeper significance of life and in close brotherly union desire to be with GOD in true communion of the spirit, bringing the offering of thankfulness and adoration, seeking for clearer vision, the deepening of faith, and fresh inspiration for daily duty. It is to be a place of rest, but also of restoration, where there is helpful ministry for every pathetic need—a searching and reproving spirit, the kindling and awakening word—where those who do not as yet know their own deepest needs may be brought to self-knowledge, and that which shall deliver them from their baser self. While the Church thus ministers, with deepening intensity as more and more humble and faithful souls are drawn to the better life, it sends out its messengers and becomes a centre of beneficent influence in the world, and by the very fact of its existence, and its healing and quickening power, a witness among men to the things of GOD.

To maintain the true life of such a Church is a great service, in which, as we have said, every member has a part. Yet how often those who are nominally members of a Church appear utterly insensible of any such claim upon their loyalty, unaware that any such solemn trust is placed in their hands. Our plea is for a fresh consideration of that claim, both for the work's sake, and because there is thus offered to each one a high purpose through the steadfast fulfilment of which the whole of life is rendered worthier and richer in the treasures which are incorruptible.

The full significance of such high service may not be realised at once, and yet even the lowliest part of faithfulness has its share in the great joy, and by doing the simplest things of what may seem a mere external duty in the right spirit one finds the entrance which leads to the more glorious vision of the sacred shrine within.

All the influences gathered about the church must make for quietness and reverence, earnestness of purpose, and endeavour after the true life with GOD. Thus the builder of the outward structure has his part, whether in the forms of noble Gothic or the simpler and more homely conception of the meeting-house; and then more continuously those who have the ordering of the affairs of the church, in its business management and its social activities and temper. This may seem to have but a very indirect bearing upon the worship of the church, and yet assuredly it is part of the one faithful offering, and it is of the utmost importance that there should be here nothing at variance with the truest spirit of reverence and Christian brotherhood. Every church officer has conspicuous opportunities of service in this direction, where the temper in which things are done becomes a test in him, as in the Church as a whole, of the inward spirit that prevails. In the church, as in the home, temper is a fateful thing, and the need of watchfulness and self-control and the discipline of a loving spirit cannot be too earnestly maintained.

Among the offerings which go to enrich the life of the Church that of music is one of the chief, and one over which the greatest watchfulness is required. In the ministry of the whole people, the united utterance of psalm and hymn, into which the spirit of worship and rejoicing faith has entered, may be of the greatest helpfulness, stirring the deeper life and drawing into a true communion hearts long barren and unvisited by any devout aspiration; and so also the music of the choir may be a true act of worship and of ministry to other souls. But this, no less than other forms of service, must be in self-forgetfulness. Elaborate music rendered in the church for display, for the self-satisfaction of performers and the pride of the congregation, is a dreadful thing. Here, perhaps more than in any other part of our Church life, there is need that we should seek more earnestly and with entire singleness of heart for the true spirit of worship. But where this is achieved, the offering of music brings a very precious gift.

Thus in many ways members have the opportunity of giving, to strengthen and uplift the common life of their Church, all as part of the one central purpose of which none can be heedless without impoverishment and injury to the whole. In the one spirit the life of the Church must be maintained and grow, the spirit of reverence and prayer, and this reaches its greatest height where all are united, whether in silent devotion or in the uttered word of prayer. But how much prayer is there actually in the Church? How much true seeking of the spirit of communion and surrender to the Divine will? Silence may be dead and formal, and not less so the repetition of the words of a liturgy or the utterance of the minister's prayer. Is he praying? Are the people praying? Is this the House of GOD, where the children are united in communion with their FATHER? The outward form is there. How many, with humility and absolute sincerity of purpose, are seeking the true spirit? These are the vital questions, which cannot be neglected, if the Church is to be true to its divine purpose and the people are not to be self-deceived.

Towards the same end the teaching of the Church must also be directed, even with its wider outlook upon the progress of truth and the world's work. The prophetic word may indeed open glorious visions of the truth of GOD, and fire to noble resolution for self-sacrificing service; but vision and resolution alike will be at one with the prayer of consecration, which in the Church is the instant token of their birth. The whole of a true life is, indeed, prayer to the Most High. It is realised and perfected in that spiritual utterance of the worship for which the prayers of the Church, in fellowship human and divine, furnish a great and sacred opportunity.

There is, therefore, for everyone a very definite aim, if he realise what the Church is for, and that he is bound to do his part to make its work vital and effective. And it ought not to be necessary to plead that this service, in the world as it now is, is most urgently needed. Habitual endeavour to be true to the ideal of the Church, and a true helper, carries with it the reward of every kind of faithful effort. He who forms in his own life the habit of worship in spirit and in truth finds that his insight grows clearer and his faith deeper, while there is a constant spring of energy for greater persistence in well-doing; and it is wonderful how much wealth of the inward life is thus garnered for each one and at the same time shared with the brethren. In the fellowship of the Church there comes to be a glad assurance of strength, and there is a veritable foun-

tain of hidden waters springing up unto eternal life.

Where this life with GOD has become a true companionship of spirit, it grows with the experience of every year in knowledge and delight, in humble, reverent, and trustful love; all the deepest human experiences, whether of joy or of sorrow, become part of the one supreme reality, in a faith calm and unconquerable, over which death has no power. And this faith kindled in many hearts, gathered together in the union of the Church, becomes a testimony to the world of the very highest worth, declaring the living truth of GOD, and serving as a constant inspiration of all that is best in our common humanity.

A LIVING FAITH.*

"We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the days of old."—Psalm xliv. 1.

"God is not the God of the dead, but of the living; for all live unto Him."—Luke xx. 38.

THE relation or contrast between these two verses is so obvious as scarcely to need comment. The Psalm is mainly an appeal for God's help in a time of misfortune, and the appeal is based on the goodness of God in past days. Christ, on the other hand, repudiates the appeal to the past on the ground that the direct touch of the Divine Spirit is of much greater importance than anything that men have thought or said or done in days gone by. And so, by putting the two verses together, we get a glimpse of a double relation in which we stand to the past, whether we are thinking of ourselves individually or of the Church to which we belong. On one side our past may be a source of pride and a call to higher and severer duty; on the other side, it is to be ignored, its claims denied, its authority disowned.

Christ's words might well form the motto of every man who seeks to replace a dead creed by a vital faith. It is an inveterate habit of the human mind to look for God in the past, and to overlook the evidence of His energy in the present. The things about us appear so commonplace, so natural, that we fail to associate God with them. We are so conscious of the blemishes, the reserves of present piety, that we deem it a poor thing compared with the past piety from which the mortal trappings have fallen away. The influence of early training disposes us to look for wisdom and truth amid that which is old. And so, whenever a man appears who has been inspired by the quickening touch of the Divine Spirit to lead us upward and forward, we are apt to think that the new things he declares are little short of blasphemy. We distrust the living witness and fall back upon the dead ones. Not only Christ, but also every reformer who preceded or followed him, has been forced—in one way or another—to remind his fellows that God is not the God of the dead, but of the living.

Put this truth into other words and it means that the only real and effective religion is that which seeks immediate and personal communion with God. If a priest or a form of words or a ceremony is allowed to intervene between the human spirit and the Divine, God is thereby pushed farther off, and religion sinks to a symbol of what might be, but is not. The hungry soul craving for God is mocked as a hungry man is mocked who dreams of food which he cannot get at.

In Touch with the Living God.

Now it is this instant touch of God's spirit with man's that constitutes religion in all ages, and which unites the devotion of superstition to the worship of refined and thoughtful Theism. The permanent mistake of mankind has been to associate religion with its accidentals rather than with its essentials. Religion is the same in all ages, just as filial affection is the same from the days of Adam until now. The son who loves his father and mother will possibly not express his love after the manner of a son in ancient Greece or Egypt. But it is the same emotion after all, has the same basis and the same sanctions.

With religion also the emotion is one whether felt in the desert of Sinai or in the heart of a city—in the pomp of the Vatican or in the bare silence of a Friends' meeting-house. The feeling of dependence upon God—the desire to know Him—is the one bond of union between men of every age and race. It is the clear testimony of brotherhood, and the assurance of a common Fatherhood. But whilst the feeling of dependence, of trust, of love is ever the same, the manner in which it seeks to express itself will vary according to the amount of knowledge and the kind of knowledge which exists at any given time. The children of Moloch and the children of Israel, the ancient Roman and the modern Briton (assuming them all to be religious), will seek different expressions for their religion. Now the offerings, the ceremonies, the liturgies and the opinions connected with religion represent the culture of the age and not its religion. The mistake so constantly made is in confusing the emotion with the blundering methods by which it seeks to express itself.

Through Changing Forms the One Spirit.

Alongside of religion then there are thoughts about God, speculations as to His method of government, forms of worship, creeds. These are often called religions, though they are but the accidental accompaniments of it. Generally, these accompaniments of religion are the relics of a past age. They represent the best thought and the noblest ideas of bygone days. They show what previous generations conceived God to be, and what they deemed the most acceptable offerings that could be made to Him. They may, or may not, stand for us also as the best presentation of what God is and what He requires from us. But knowledge increases, manners change, human activities take new directions and compel us to move to new points of view. And so, the forms of worship, the thoughts about God, which satisfied and comforted a past generation may seem to us inadequate or even false. What then? God is the God of the living, and if we are to serve Him sincerely and faithfully it must be with the thoughts and methods that are true to our knowledge and feeling, and not merely to the knowledge and feeling of our forerunners. It is in no way dishonouring them to say that we must give up the forms so dear to them, the doctrines they believed, the hymns they sung. If we feel we ought to make an alteration in the accompaniments of religion, and make it, we do but show that we are alive, as our fathers were, to the inspirations of the living God; that we are ready to adapt the presentation of truth to the conditions which are about us; that as new light falls upon our path we are as quick to discern its source as our fathers were to recognise the origin of the light which guided them.

Unity of Religious Life in the Church.

If now we narrow down our view to a single community of worshippers we shall see how the principle I have stated works out as applied to it. Religion being nothing less, and nothing more, than the personal contact of spirit with spirit it follows that for a congregation only the very vaguest statement of doctrinal belief is possible. Much must be left to private interpretation. In every congregation there are diversities of knowledge, of mental gifts, of special apprehension. In some devotional fervour is dominant, in others it is subordinate to intellectual perception. There are those to whom faith is as natural as their physical shape; others who have had a stern battle to fight in order to retain any faith at all; many who worship with a joyous "Lord, whom have we in heaven but Thee, and there is none upon earth that we desire besides Thee"; and some with a yearning, "Oh! that I knew where I might find Him."

What is it that constitutes the unity amid all this diversity? Surely it is that they are all seekers after God, all craving in various ways to acknowledge Him. It is possible, therefore, to describe them all as religious. But if we try to go beyond this simple, personal relation between God and man, we are at once in difficulties. Probably no two individuals would quite agree as to what they thought of God, or how they would explain His energy or His providence. And surely it is enough to say that they are all children of God, and leave all explanations and definitions to individual interpretation. In this way the Agnostic who wishes to believe and the Trinitarian who believes too much may meet in unity of spirit and worship the universal Father. If you attempt even to attach a doctrinal statement as essential to the worship you at once drive them asunder.

I do not wish to dwell upon the error of those who make uniformity of opinion a condition of religious fellowship. But I do wish even the youngest of my people to understand the nature of the heritage we have received. There is absolutely nothing to prevent a sincere Trinitarian from uniting with us in worship of Almighty God—nothing, at any rate, that we have created. We do not ask whether he believes God to be three persons or one. We do not care much whether he holds Christ's death to be an Atonement for the sins of the world or not. Indeed, if he does not volunteer to tell us, we shall never know. But if he comes to us we assume that he believes in God. What he believes about Him matters little.

Why Others Exclude the Unitarian.

Why then are we excluded from fellow-

* An Address given originally to the congregation of the Birkenhead Unitarian Church.

ship with those who differ from us? Not because we do not recognise the points of agreement, but because opinions are made an essential part of religion. Barriers, defended by all sorts of theological pom-poms, are erected round the altar of God which prevent our approach—barriers (note) of man's construction and which have nothing to do with the altar. I have often heard friends say that they have been to this or that orthodox church and have heard a good Unitarian sermon, whereat they seemed surprised. There is nothing to be surprised at. The affirmations of Unitarianism are the basis and essentials of every religion under the sun which recognises the Fatherhood of God. It is the non-essentials of man's creation which separate us from the other Churches of Christendom. The altar our fathers raised to God stands on the open veldt, free to the four winds of heaven. Whosoever will may come and worship there. If any man comes unworthily and takes the name of God in vain, if any man accompanies sincere worshippers for selfish purposes of his own (as Satan did in the days of Job), that is a matter for his own conscience. Nothing is gained by imposing conditions. Else would the doctrinal Churches exclude all hypocrites and liars from their midst, and they do nothing of the kind. The barriers do not keep out the unworthy. They only shut out the conscientious people who cannot believe that the Father's love is hedged in and made hard to approach by unnecessary difficulties.

I am not saying that theology is never needed. But it should be a personal theology kept for private use and never formulated. Systematic theology is very apt to become systematic nonsense. Every man who thinks about religion will find that he has a theology of his own. Around the central fact of the being of God will cluster a mass of ideas—more or less coherent—concerning God's relation to the world and to men. But this personal theology need not be a barrier—as systematic theology usually is—to religious fellowship with those who think differently. And because God is a living God, it will be ever changing, ever replacing old thought with new, ever learning more of Him who reveals Himself slowly through the ages.

Our Fathers' Battle for Freedom.

It was for a religion without barriers that our special ancestors struggled and suffered. The freedom they won we have inherited, and there is just a possibility that we may not prize it as we ought. We are so accustomed to move about freely, to say what we think, to meet where we will, that it is hard for us to realise the condition of things when Dissenting Churches were ranked as public nuisances, and when fines and imprisonment were the rewards of fidelity to conscience. But it is good for us occasionally to picture to ourselves the conditions amid which our fathers lived, against which they struggled, from which they at length emerged triumphant. The freedom we enjoy and of which we are so ready to boast is a gift to us. It has cost us nothing. It was purchased by the blood and pain and tears of those who loved God more than they feared men, and who prized truth more than their own comfort or their lives. Surely the story of the fight for civil and religious liberty is one to make us proud and glad that we are in the line of special descent from those who fought it; a story to stir our blood and make us vow that in our day and according to our opportunities, the principles we have inherited shall not suffer in our hands.

Somebody has said that "the price of liberty is eternal watchfulness." The enemies of liberty never sleep. Themselves the slaves of a dead past, they would force us back into a thraldom from which we have escaped, if they could. It is our duty to see that we are not robbed of any part of the freedom so hardly won. How can we best do it?

Be True to the Great Tradition.

First of all by keeping in mind the history of the last 250 years in which our fathers played so noble a part. Mere gratitude—if nothing higher—should move us to take every care of our freedom, to aim at a higher liberty than has yet been gained, and to show ourselves the determined foes of every movement or proposal to place human opinion between men's souls and God. But there is a nobler motive than gratitude for what we have received, and that is fidelity to God. We all live unto Him. To us, as to our fathers, He will reveal His truth little by little, line upon line, precept upon precept, if only we prepare ourselves to receive it. We are not tied to dead men's thoughts. We do not believe that God will forsake us and leave us desolate if we fail to worship Him after the manner of a bygone age. We can live and move and have our being in Him, supported by present inspiration, and drawing ever fresh supplies of love and thought from the perennial springs of His Spirit. We are simply distrusting God if we hesitate and fear to move when He bids us move; if we resist the Divine prompting to advance and cling to the monuments of His presence which our fathers erected.

The Abiding Faith.

The citizen of the Kingdom of God is like a householder who brings forth out of his treasures things new and old. I have made it clear that in the legacy of our fathers there are things most noble, most precious, things we shall always want. The simple, reverent faith which turns to God with the single word, Father! the bold, unfaltering faith which amid all the changes that pass over human life believes that God and duty abide; the patient, waiting faith when wickedness is rampant and unholy power triumphant—these are old things. They belonged to our fathers. They are ours, the old family jewels which we re-set but never part with—the proofs of our inheritance, the pledges of our relationship to those who first owned them. But the fashion of this world passeth away. New intellectual movements begin, new social conditions arise, human activity is constantly breaking out in new directions. What are we to do? What shall be our attitude towards these fresh conditions and thoughts and movements? Only one answer is possible. Whilst we set our face as a flint against everything that is false or bad, we must welcome new light, new truth from whatever quarter it may come. It may clash with long cherished opinions, with what our fathers have told us. But if it carries conviction to our minds that it is from God, the opinions must go, lest haply we be found to be fighting against God.

The lesson seems to be that we may admire and imitate the deeds of our predecessors, their loyalty, their faithfulness, but we should always be chary of accepting their thoughts. The fires which warmed them are dead. No amount of blowing on the ashes will revive them. But the heavenly source from which the kindling came is free to us. From it we may snatch the brand which will light our fires. And by getting our fire direct from heaven, we shall best imitate our fathers and best embody our love and admiration for them. God is the God of the living. Let us all live unto Him.

JAMES CROSSLEY.

"THE Prayer of Jesus" is the subject of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*. The Unitarian attitude towards the supposed tri-personality of God is clearly stated, and it is shown how the conviction of the simple humanity of Jesus has been of even greater practical importance for religion. The matter is brought to its clearest issue when we realise that Jesus prayed. It is thus stated by Mr. Hargrove:—

"He went up the hill to pray, and spent the whole night in prayer to God." Who did? For what did he pray? and to what God? Are we told that it was the Son who, in his human nature, prayed to the Father for himself as man and for his brethren? But if he had in himself all fulness, if he was God, how should he pray to God? The more we think—if, indeed, we dare to think, despite the prohibition of the Churches—the more utterly puzzling does it become. If prayer be communion with God, does it not follow that the whole life of one who is God and man in one person must be prayer. The union is perfect, indissoluble, it is as the union between one of us and his own nature, which cannot be conceived apart: and prayer must then be perfect and uninterrupted. What reason to go apart, to seek solitude, to spend the night? it is as if to write that a man went alone to breathe, that he passed the day in breathing; for if Jesus was God, to pray was more constant to his human nature than to breathe is to us; for Death stops breath, but not death itself, we are told, could sunder that union of God and man in one, in which the mystery of the Incarnation is said to consist.

The prayer of God to God, the communion of God with God, the submission of God to God, these are phrases without intelligible meaning. They make of the life and suffering of Jesus a theological enigma, which can move us only when we forbear to reflect upon it. We cannot imitate where we are bidden to worship, we cannot admire when it is our duty to adore. In the infinite radiance of the Godhead Jesus is lost to us, and with Mary we cry, "They have taken away my Lord."

To CORRESPONDENTS.—Letters, &c., received from the following:—F. E. C.; H. G.; C. E. H.; H. W. H.; M. H.; S. H. M.; E. H. N.; J. R.; R. R.; G. St.C.; N. M. T.; F. W.

Correspondents are requested to note that news for insertion the same week should reach the Office by Wednesday if possible, and the earlier the better. Thursday morning is the latest time for receiving news, and it should then be very brief, or it will probably have to wait a week.

TRINITY AND UNITY.

EVEN the most orthodox and old-fashioned of the readers of the *London Quarterly Review* must have been surprised to see some of the pages of its latest number filled with such a compilation of quotations as those which a learned divine has associated under the title of "The Blessed Trinity." It is almost pitiful to think what a helpless thing the doctrine of the Trinity has become in the hands of its defenders. One is not much surprised to see the old texts which have so long done arduous duty placed again in the forefront of the battle. The saying "Let *us* make man in our image, after our likeness," is insisted on as calmly as if there never had been a question of the authorship or the Divine inspiration of the Book of Genesis; it is insisted on as if the form of the saying had never been accounted for otherwise than by supposing a "Society of the Trinity," the very existence of which was never dreamed of by the prophets, and was, in anticipation and by implication, strenuously by them denied. We understand very well that this interpretation is a comfortable tradition not easily to be sacrificed. What is more astonishing is that the doctrine of the Trinity is defended by philosophical arguments drawn from the loneliness of Defoe's "Robinson Crusoe"; and in order to make the case quite clear a number of Cowper's popular but least intelligent lines on that subject are quoted with convincing emphasis.

The suggestion is made that according to Unitarian teaching God must have been at some time pacing up and down through the realms of eternity like Selkirk on his island, intensely melancholy because He could hear the voice of no fellow, nor find any suggestion of old associations. He must have been, nay, He must still be, according to the Wesleyan philosopher and the writers who furnish his argument, like Adam in the second Creation story when he had passed in review all the beasts of the earth and the fowls of the air, and given them scientific names, but found none that he could adopt as a constant and sufficient companion. "Our first father was alone, for there was not another like himself. And so is the Unitarian's God alone; all heaven does not contain his fellow." If this suggestion is sound; if it represents in any degree the difference between Trinitarian and Unitarian worship, it is clear that the former can never again protest against polytheism, however complicated it may be. If the writer will have it that a plural God made mankind in his likeness, a likeness not complete without plurality (such is the doctrine), it must be pointed out that Adam and Eve and their children much more completely represent the human race than Adam and Eve alone; that a small family, or a small tribe do not represent human nature completely; that if the idea is worth anything those only have conserved a rational worship who have worshipped gods and goddesses, a great community, who have recognised that there must be powers in Heaven corresponding to all the varieties of human beings, and occupying themselves with very similar interests. If it be an orthodox and Christian idea to say that the "Society of the Trinity," "Father, Son, and Holy Spirit, eternally different, eternally one," took counsel about the creation of man, those are very near to the kingdom of Heaven who believe that gods and goddesses in great number decided on man's creation, and still keep up their interest in his welfare. Practically the latter doctrine is the same as the former. The expression "eternally one" does not modify the doctrine in the slightest degree. The Boers were "one" in their love of independence and distrust of the British when they took counsel to send in an ultimatum.

The present writer feels that such comparisons are sadly irreverent; but the irreverence is not his. The very people who contend for the unique inspiration of the Hebrew prophets are those who, to bolster a discredited theory of the Trinity, distort casual expressions occurring in a mythical Creation story, and sneer at the Unitarian's worship of a God who has no fellow in Heaven. As if it had not been the distinguishing glory of the great Hebrew prophets that they recognised God as in himself all-sufficient. As if their language on that subject ever varied except that in earlier days they denounced other gods than the One as powerless and worthless, and in later days denied their very existence. Those who surely might have learned from Isaiah that there is no equal to the Holy One, from Jeremiah that He fills heaven and earth, from Old Testament and New that there is one God and none other but He, seem content to fling away these glorious affirmations for the sake of cosmogonies no better than the old wives' fables that some New Testament writer warns us against.

The quasi-philosophic considerations which introduce these preposterous notions are without value. To suppose that any intelligent conception can ever be formed of God as He might be supposed to exist "before all worlds" is to ignore altogether the manifest limits of the human faculties. The notion of God existing alone, existing unworking, uncreating, out of relation to all things visible and invisible, is a notion gratuitous, irrelevant to any thing that man can know or any duty he has to do. It is like the notion of an intelligible universe in the imagined time when there was no intelligence to be cognisant of it. For the sake of exercise in argumentative subtleties such meaningless figments may be permissible. In the sphere of Religion they have no place. We worship God not because of what He might have been in ages when no one lived and nothing existed, but because of what He is, now that we happen to exist. We love Him because He first loved us. And carry our thoughts back through as many ages as we will, we cannot conceive of Him as unloving; to endeavour to imagine a time when He, having no intelligent and affectionate creatures to care for, found means to create diversity in his own Unity, and so feebly to foreshadow the unity of Adam and Eve and Cain (so we must represent it, if a Trinity and not a Duality is the best representation of God), is in our thought to forsake God the Father altogether, and to toy with our own cleverness.

The utter failure of those who would keep alive an old doctrine, long after it has survived its use, to find any analogy for it in the universe as we see it, in the nature of human beings as we know them, in the discoveries of the man of science, or the experiences of ordinary men and women, in the teachings of the most spiritually minded of the prophets, and above all in the teachings of Jesus, must be their excuse for falling back on such argumentative pretences as those which do duty in the *London Quarterly*. They should be read by every Unitarian for his profit and encouragement.

J. RUDDLE.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting of this Association was held at Ullet-road Church Hall on Saturday, January 31, the chair being taken by the President, the Rev. L. de B. KLEIN, D.Sc. Among those present were the Revs. R. A. Armstrong, W. J. Jupp, E. W. Lummis, H. W. Hawkes, J. Morley Mills, A. E. Parry, and the District Missionary, H. D. Roberts; Mrs. George Holt and Mrs. R. D. Holt, Sir J. T. Brunner, Messrs. W. B. Bowring, P. H. Holt, Henry Jevons, T. R. Cook, A. S. Thew, and many others.

The draft report and balance-sheet had been printed and circulated.

The report spoke of the loss the Association had sustained by the death of William Rathbone, one of the earliest members, who served on the first committee, and to the end took great personal interest in the aims and work of the Association. The report also showed that the work throughout the district was growing, and not only were the congregations at Bootle and Liscard being assisted, but further work was being undertaken. The report from Bootle was most encouraging, the congregation was full of enthusiasm and life, and had nearly paid off the debt on their premises. The report from Liscard was equally hopeful, and the congregation were working unitedly and with a steady purpose to advance the cause they had at heart. Mr. Roberts' report described the work done at Garston, Widnes, St. Helens, and Runcorn. At Garston the Co-operative Hall is taken for all day on Sundays and Tuesday evenings, and the time is very well spent; the only difficulty is when the hall above is let, for then it is almost impossible to have any serious talk; therefore the congregation are working for an iron church. The iron church at Widnes was opened on Feb. 27 after meetings in the town. The attendance has fluctuated, but there is already a real, if small, community of earnest men and women. There is only a Sunday evening service and a course of lectures on Thursday evenings; it is hoped that there will soon be a Sunday-school and regular Thursday evening meetings, but this can only come gradually.

The Transporter Bridge from Runcorn to Widnes will be opened this year, and then those friends who have enjoyed the three series of Runcorn lectures will be able to come more regularly to Widnes, though even now they frequently attend. Last year the attendants at the St. Helens lectures asked that they might have more week evening lectures. During the year these have been so much appreciated that they have asked for a Sunday service once a month in addition to the week-night lectures. The use of Hamilton-road Buildings as a Domestic Mission has proved most satisfactory, and the work done there is excellent. After very great consideration the Committee decided to close the Free Christian Church at Crewe, and the Rev. R. S. Redfern has been appointed minister at Leigh. On inquiry the Committee have failed to discover any real desire for a continuance of the services at Crewe.

The finances of the Association are in a serious condition; there are only eighty subscribers, who contribute in all £182, while in donations £465 has been re-

ceived to pay off last year's adverse balance, to pay for the iron church at Widnes, and to reduce the balance due to the treasurer.

The Rev. W. J. Jupp, in moving the adoption of the report and balance-sheet, spoke of the very great importance of the work, and insisted on the necessity of the Committee and officers being consistently supported by the large constituency in the Liverpool district. This should be borne out by the increase in subscriptions, both in number and in amount, so that the work of the Association might be carried forward as it ought to be.

The Rev. L. de B. Klein, in seconding, told the meeting from his personal knowledge of the very good work being done by the Association, which was so fully set out in the report, and pleaded for further funds to carry on the work.

The Rev. R. A. Armstrong, in moving the resolution thanking the ministers for their services during the past year, assured them of the sincere sympathy and regard of the Association, and said that a few years ago no one would have thought such excellent things could have resulted from the Bootle and Liscard congregations, and yet to-day they were almost full grown. And new work was begun at Garston, Widnes and St. Helens, which now are as Bootle and Liscard were a few years ago. At each of these new places there was a devoted few who must in time succeed, and the work done at all these places was most encouraging.

Sir J. T. Brunner, in seconding, said how well he knew the Rev. J. Morley Mills and his work at Nantwich and the Rev. H. D. Roberts and his work at Chester, and though he did not know so much of the Rev. A. E. Parry, he was sure they were all doing yeoman service.

The Rev. J. M. Mills, Rev. A. E. Parry and Rev. H. D. Roberts replied.

Mr. W. B. Bowring proposed the Committee for the ensuing year, and the Rev. H. W. Hawkes, in seconding, said there was a great work to be done between Waterloo and Crosby, which might be largely organised from Bootle; and also at Hoylake and West Kirby, where many Unitarians now live.

The Rev. E. W. Lummis proposed, and Mr. T. R. Cook seconded, the vote of thanks to Dr. Klein for his services as President and for presiding, and for the use of the Church Hall on that occasion.

The Rev. Thomas Mitchell, President of the Primitive Methodist Conference, in a lecture on "Our Church To-day," explained that all Methodists were alike in the doctrine they taught, and in the institutions they had. Of his own Church, he remarked that Primitive Methodism had a membership nearly 200,000 strong. It was not so strong as it ought to be, but they were increasing. It came to this, that at the end of ninety years they had four millions' worth of property and a debt of one million. A friend had said it was an awful thing to have such an enormous debt hanging over them, but he reminded him that it was not all on one chapel. They were paying off their trust debt at the rate of £55,000 to £60,000 every year.

Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering.—*Fénelon.*

THE UNITARIAN HOME MISSIONARY COLLEGE.

The annual meeting of the above College was held in the Memorial Hall, Manchester, on Wednesday, Jan. 28, the President, Mr. F. Monks, J.P., in the chair. There were present, among others, the Revs. W. Robinson, D. Agate, W. Harrison, W. E. Atack, N. Green, J. Ruddle, J. A. Pearson, P. Prime; W. C. Hall, W. R. Shanks, A. C. Smith, C. Roper, C. J. Street, E. L. H. Thomas and Principal Gordon, and Messrs. G. Cook, J. R. Beard, George Hadfield, F. W. Monks, Colonel Pilcher, J. Kerfoot, J. H. Brooks, E. Talbot, E. Lawton, Alderman H. Rawson and R. C. Law.

The Secretary read the report, which recorded a year's good work. The students had worked well, and those who had completed their course last June have settled to serious work in the ministry. The total income of the College was less; but owing to an exceptionally small expenditure, there is a balance in hand of £44. A "Harry Rawson" Prize has been founded, to be awarded annually for proficiency in the study of the English language and literature. For this purpose the Committee of the "Harry Rawson Portrait Fund" handed over their surplus after defraying cost of portrait, &c. A great change has been effected in the bye-laws as far as the admission of candidates as students is concerned. In future all candidates for the whole course of four years must pass the Preliminary Examination of the Victoria or some other British University; but the Committee have power to grant to any candidate a probationary year at Owens College for this purpose. Also men studying for their degrees must take classes in both Latin and Greek. It undoubtedly meant more strenuous effort on the part of the student before entering College; but it will, after his entrance, prove a great advantage to him. The Special Aptitude man who enters college for just the two years' theological course will find the conditions of entrance much the same as formerly.

The President, in moving the adoption of the Report, referred to the "Harry Rawson" Prize as a small honour conferred upon a very worthy man. That day the City of Manchester had conferred its greatest honour, the Freedom of the City, upon Alderman Rawson, and not without good reason.

Rev. C. J. Street, in seconding the resolution, said that the Committee felt there should be something like a University hall-mark upon the candidates who applied for admission. If candidates fail in their probationary course the Committee's hands will be clear. The tutors will give oversight to those studying at Owens. The work of Principal and tutor had been well done during the past year; and both the series of special lectures and the lessons in voice production had been of great value. He referred to the death of Mr. Frank Taylor, who had been a true friend and generous supporter of the College.

A hearty vote of thanks was accorded to the visitors, the examiners and the honorary medical officers, &c.

It was announced that the President for the ensuing year is Mr. John Ward, the Lord Mayor of Leeds.

Officers and Committee were also appointed, and the President was thanked for the services rendered in the chair that day.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

"AN OBSTINATE FALLACY."

Sir,—I agree with Mr. J. H. Wicksteed that to base our churches on worship, without any limitation of dogma, implies a certain faith; which, since it is capable of intellectual statement, may, if he so choose, be termed a "dogma." But it is not a *limiting* dogma, which is what Mr. Rudolf Davis desires. Mr. Davis wishes, as he explains, to save our churches from future vagaries of doctrine by tying them up to present-day Unitarian opinions. He wishes to put us in line with other sects by giving us a *differentia* similar to theirs.

Now the word Unitarian is used to denote those opinions which Mr. Davis proposes as his church basis. Would it be wise for me to choose so pre-engaged a word to express a meaning with which those opinions have nothing to do? I cannot see the advantage of a merely verbal agreement. E. W. Lummis.

PROPOSED EXCURSION TO HUNGARY.

Sir,—One result of my numerous lectures on Hungary during the present season has been that a great desire to visit that country has arisen in many minds. This has naturally led to the expression of a wish that I would organise an excursion party for that purpose. After mature deliberation, I have decided to make the necessary arrangements to this end, if I hear from a sufficiently large number of gentlemen.

As will be seen by reference to an advertisement in this paper, I desire to know not only how many will be likely to join, but also what time they can devote to the excursion, and which month of the present year will be preferred. When I get these particulars, then a plan can be prepared in accordance with the wishes of the majority.

In addition to revisiting our Unitarian friends in Transylvania, I contemplate visits to several parts where a good idea of the mineral wealth of the country may be gained, as well as of the ample field there is for the profitable employment of British capital in various enterprises. This will involve journeying through some lovely Carpathian scenery, as well as becoming acquainted with many of the less modernised inhabitants.

W. H. Shrubsole.

We have another letter from Mr. Rawlings, in reply to Mr. Robinson on the subject of "Britain for the British." This we must keep until next week. We have also received a number of other letters bearing more or less directly on this subject, but cannot afford space for a general discussion of Socialism.

Whoever fears God, fears to sit at ease.
. . . Let us be content in work,
To do the thing we can, and not presume
To fret because it's little.

—*Mrs. E. B. Browning.*

PROVINCIAL LETTER.

EASTERN COUNTIES.

WE are sometimes asked, "What work does the Eastern Union do? The question, however, is never put by members of our smaller congregations, who know that the Executive takes a keen interest in their welfare, and is ever ready to render them what assistance it can. It sometimes becomes an advisory committee to them, and acts in a very helpful way through warning them against plausible but undesirable persons anxious to gain a footing in our ministry. This work, assisted by the ever-ready advice of Mr. Bowie, is necessarily carried on quietly, but it is a great service rendered by smaller Unions to the whole denomination. Then again, the funds at our disposal are very small, amounting to about £30. With this sum we cannot do great things, and consequently have to supply the deficiency through work and the use of our brains. If this sum were not contributed to the Eastern Union the ministers would have no exchanges, for they can ill-afford to pay travelling expenses out of their own pockets. Fortunate is the minister in this district who has a neighbour living within twenty miles! And were it not for the Eastern Union, which provides through its Executive's meetings opportunities for ministerial fellowship, our ministers might run the risk of passing a whole year without seeing anyone of exactly their own cloth. A minister does need the sympathy and help of his brother-minister, for he can supply what no layman, however close a friend, ever could or can. But the members of the Eastern Union Executive will place in the hands of the subscribers in the course of a few days a report of much work done, despite great obstacles. They have made fresh efforts, and are still making them. The need for them has become greater, for some of our smaller congregations are in a somewhat worse plight than they were a year ago. Some of them have difficulty in securing ministers at all. The want of funds, their isolation and a moderate amount of prejudice are all against them. Some of their chapels would probably be among the list of the closed but for the encouragement of our Union.

We have sustained heavy losses through death. Four of our leading laymen, Mr. I. M. Wade, Mr. H. E. Blazeby, Mr. J. Leach and Mr. J. Youngman, and one of our ministers, the Rev. J. C. Knapton, have passed away during the year. It will be long before their places can be so efficiently filled. Besides these, several deaths have occurred among our less influential members, some of them being suddenly removed in the prime of life. Almost our only other losses have been due to removals. Our good friend, the Rev. C. D. Badland, has left Yarmouth for Whitchurch, where our good wishes and thanks for excellent work done in connection with our Union follow him. Mr. Amey has settled at Colyton after having worked faithfully for thirteen years in this district. He will be remembered as the founder of the village congregation at Bedfield, where he has made our Unitarian faith acceptable to men who follow the plough. They were sorry to see their minister depart. The ladies of the Central Postal Mission, with their usual activity, have soon secured a successor in Mr. R. Newell, who will find plenty of work awaiting him even in the quiet and under-populated district of Framlingham. Three of our pulpits are without ministers, Bury St. Edmunds, Hapton, and Yarmouth.

We now come to events of a more pleasant nature. The Eastern Union has placed on record in its report its thanks to the British and Foreign Unitarian Association for having promptly acted upon a suggestion made in a Provincial Letter that a district missionary should be sent to help the weaker Unions. A few weeks later the Rev. James Harwood came, and visited almost all our churches. He saw quickly what was needed, and was frank and helpful in his advice. He cleared certain grounds for us, revealed more plainly some of our difficulties, and inspired some of our congregations at a time when they sorely needed it.

During the winter the Union drew up a list of lectures that our ministers were prepared to deliver and sent it to most of the churches. The railway expenses were borne by the Union. Some of the lectures were religious, others literary and historic; others, again, were illustrated by limelight views and dealt with the life and features of countries the lecturers had visited. This plan of week-night lectures we find carried out in a properly organised manner by certain Unions of other denominations, each minister delivering his lecture to several churches. It is a plan that could be carried out with excellent results in districts where the churches are closer together, the Union thus becoming a Union of Literary Societies as well as of Churches. The charges made and the collections taken went to the benefit of the churches where they were delivered and exceeded the expenditure made by the Union.

The congregation at Ipswich is making steady progress. There is a band of enthusiastic and capable workers there, who greatly strengthen the hands of their minister. Mr. Tavener, after having passed through a period of persecution from other Churches, has now been appreciated by the people of Ipswich. During this winter he has delivered a series of lectures in the Town Hall under the auspices of the Town Council.

Norwich is hopeful. The Sunday-schools contain 350 scholars, who are well-behaved; and the Young People's Guild, formed three months ago, has now eighty-eight members. These, with about a dozen exceptions, are between the ages of fourteen and twenty-three. The enthusiasm with which they have taken up the work and the success that has attended it give me confidence in recommending the formation of Guilds in all our churches. Judging from the "Guild Year Book," the church which has the most young people attached to it is Kidderminster, where a Guild has been in existence since 1878, and the young people have not been allowed to drift. Our numbers to-day would be larger than they are if we had not so failed here in the past. The right course to adopt if we desire to rid other Churches of the fond delusion that Unitarianism is declining is to secure the names of the children on our books by baptism or through the Sunday-school; to see that at about the age of fourteen they become members of a Guild; and when they are sixteen to hold half a dozen classes for instructing them in our faith, and then to ask them to be formally welcomed into the church. Such a course is adopted in Norwich; and the minister, after his course of addresses, has received letters from the young people stating that they have resolved to live Christian lives, and expressing their willingness to take part in the annual dedication service, which is the most inspiring of the year for old and young alike. Even if there are only two to be welcomed the service should be held, and the minister, if he has any tact or even human sympathy, can conduct it in such a way that it will not be an ordeal, but an inspiration. In 1879 the Rev. C. J. Perry said in one of his sermons:—

> I should think most ministers of religion would tell you, if you were to ask them, that the service which most deeply affected their lives—the service whose memories were most truly helpful to them—was that in which they were dedicated to the Christian ministry. Certainly that is my own experience. But surely young men and women who are not giving themselves to this special ministry, but are entering other walks of life, where doubtless they will be able to serve God every bit as well, might join in a dedication service. We all need it alike.

How much more powerful our churches would have been to-day if this remark had been noticed at the time and at once put in practice. We preach the sanctity of all callings, but we do not act upon it. It is of far more importance that such a service should be held for our young people than for our ministers. The latter have already solemnly dedicated their lives to God's work, but those who enter trades and professions often sadly need to have a religious direction given to their lives. A formal welcome should therefore be given. It will attach the young to our churches, and they will feel their responsibility towards them even though they cannot at first become subscribing members.

Mr. Scopes, of Ipswich, is President of the Eastern Union this year, and he is determined that something shall be done to encourage the young people during his tenure of office. Fortunately a suggestion came from Mr. Smith, the Secretary of the Ipswich Chapel, which it has now been decided to carry out. A united meeting of Unitarians, old and young, is to be held on Easter Monday in Norwich. The members of the Union's Executive are anxious that even the poorest shall be able to attend, and as the railway expenses are heavy, are appealing for donations to carry out their scheme. They hope to issue tickets at a cost of 3s. 6d. each, which will include all expenses. In the morning a religious service, conducted by one of our prominent ministers, will be held, at which the united choirs will sing anthems. After luncheon parties will visit places of interest in the city or take walks in the country. And in the evening the Octagon Chapel Choir will render Sullivan's oratorio "The Prodigal Son." These gatherings will give our young people their first opportunity of meeting each other, and are certain to bring great good to our cause. The idea is being taken up with enthusiasm by those who have already heard of it, and we trust we shall not have to refuse any late applicant for a ticket through want of funds. These we hope to raise chiefly in our own district, the richer and older

helping the poorer and younger. But we shall be glad of assistance from outside also, the treasurer of this fund being Mr. F. H. Smith, St. Brelade's, Gippeswyk-avenue, Ipswich. ALFRED HALL.

"CHILDREN who gather pebbles on the shore!"
Well said: and yet to our expectant gaze
There come anon strange hints of country o'er
The wild of waters lost in distant haze.
And, as Columbus fed his flouted faith
On scraps of carving, unfamiliar wood
And drifted seaweeds; and encountered death
In following over Ocean ideal good
To find—and found—the New World of his creed,
We too have tokens—follow we their lead!

H. A. R. J.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Appeal.

London: Deptford.—Mr. George Ward, the Church secretary, writes:—May we beg a little space on behalf of our Sunday-school at Deptford? For some time the pastor, the Rev. A. J. Marchant, has struggled with the aid of a few helpers to keep the school going. Lately the secretary, Mr. Weller, Jun., received an appointment that means "a life on the ocean wave," and no one has at present taken his place. We get an afternoon attendance of from sixty to ninety children, and Mr. Marchant feels that, if outside help is not forthcoming, he must regretfully close the school. This action, however necessary, under the present circumstances, would be a blot on London Unitarianism, and we trust that some young people of ability, with the necessary qualification of a love for children, may volunteer to help us in this almost "forlorn hope." Hospitality will be readily given to those helpers desirous of staying (or otherwise) to the evening service.

Acton.—The anniversary services were concluded on Thursday, Jan. 29, when a social tea-meeting was held, followed by a public meeting at eight o'clock. The chair was taken by Mr. Alex. Barnes, who expressed the hope that at no distant date the members would be worshipping in their own building. The Rev. Henry Gow gave an earnest address on "A Free Church." Encouraging speeches were made by the Revs. F. K. Freeston, J. H. Wicksteed, and T. E. M. Edwards. Mr. H. G. Clennell attended on behalf of the London District Unitarian Society. A vote of thanks to the chairman and the singing of the Doxology brought a very pleasant gathering to a close.

Ainsworth.—The annual business meeting was held at the Presbyterian Chapel on Sunday, Jan. 18. After tea, which followed the afternoon service, Alderman Thomas Holt took the chair, and the accounts, which were very satisfactory, were presented. The officers were re-elected, and Mr. Thomas Harwood (Bolton) was unanimously elected a trustee, to fill the vacancy caused by the death of Mr. Frank Taylor. The minister's report and that of the Sunday-school showed the chapel and school to be in a very healthy condition. Many improvements have been made of late by the Renovation Committee of the chapel, and it is now resolved to erect a tablet in the chapel to the memory of the Whiteheads, who have been long connected with the place, and who were ministers for about three generations.

Burnley.—For several weeks past special Sunday evening lectures have been given in Trafalgar-street Church. The first lecture of the course was given on Sunday evening by the Rev. Robert McGee, of Colne, the subject being "Are Unitarians Evangelical?" There was a large congregation, and the lecture was highly appreciated. The previous lectures have been given by the Revs. Jenkyn Thomas, of Rawtenstall, J. J. Shaw, of Newchurch, and W. H. Burgess, of Accrington. The lectures have created considerable interest, and the congregation are much indebted to the lecturers for the kindly help they have so willingly rendered. On Wednesday week a very pleasant "At Home" was held in the schoolroom, for which the invitations were issued by Mr. and Mrs. J. T. Bibby, of London, and formerly of Burnley. Mr. J. S. Mackie presided over a large company. Mr. Bibby gave an address, and there were two concerts during the evening, at which the amateur band, composed of members of the church, gave selections. The evening was a great success, and Mr. and Mrs. Bibby were cordially thanked.

Byker.—There was a happy gathering last Wednesday week in St. Ann's Hall, Newcastle-on-Tyne, where a conversazione was held by the members of the Byker Unitarian Church. Upwards of 100 were present. The proceedings were briefly opened by Mr. J. Glendining, after which vocal and instrumental music by a number of friends, and dancing, contributed to the enjoyment of the evening.

Devonport.—As a result of recent effort, the whole of the money required for the purchase of the freehold of the church and for incidental expenses, over £400 in all, has been raised, and the purchase has now been made. A Sale of Work held last November contributed largely to this result, but the congregation wish to thankfully acknowledge the generous help received from many friends at a distance.

Dudley.—A successful social meeting was held in Baylie's schoolroom on Friday week, when the Rev. G. St. Clair presided, and in addition to speeches, an enjoyable programme of music was rendered. Mr. St. Clair's Sunday evening lectures on "The Bible as Unitarians Read It" have drawn many additional hearers to the Old Meeting House.

East London Unitarian Sunday School Union.—The third meeting of the session was held at Stratford on Saturday, Jan. 31, when a very excellent and helpful address was given by Mr. Ion Pritchard, entitled "A Plea for an Annual Revision of our Sunday School Methods," in which he pointed out the usefulness of an annual stock-taking at which the lines on which the school had been carried on during the past year could be considered, and new ideas for the better working of the school brought forward. This would be a time when the school literature could be overhauled, and out-of-date books removed and new ones suggested. The arrangement of classes, order of dismissal, &c., could be discussed, and defects remedied. A short conference was held after the paper, in which the Revs. John Ellis, W. H. Rose, and others spoke.

Halstead.—The annual business meeting of the Free Christian (Unitarian) Church was held on Sunday after the service. Services have been held on alternate Sundays throughout the year by ministers provdied by the Provincial Assembly, the church band supplying suitable music. Selections are played from some of the best masters. During the winter months Mrs. Kemp, a member of the congregation, holds a service on the other Sunday nights. The average attendance will compare very favourably with former years, and the members have slightly increased. Fresh hymn-books have been purchased, and for a small congregation a satisfactory balance is in hand. Mr. Dear, of Southend, presided, and represented the Provincial Assembly, giving a short address of good, sound advice.

Heaton Moor.—The Rev. B. C. Constable, of Stockport, preached the anniversary sermons on Sunday, Jan. 25, to good congregations. The annual soirée was held on the following Friday, when a large number of members and friends assembled. The musical programme was excellent. Altogether a very pleasant evening was spent.

Ipswich.—A very enjoyable evening was spent in the schoolroom last Tuesday by the congregation and friends, at the invitation of Mr. and Mrs Hines. In addition to a musical programme a very interesting lecture was given by Mr. Hines on "Humorists and their Humour."

London: Essex Church.—Interesting proceedings are announced for Wednesday next in connection with the inauguration of the London Guilds Union. At 7.30 there will be a service, at which the Rev. Joseph Wood will preach; at 8.30 a business meeting to pass the Constitution; and at nine a conference, at which the Rev. H. Gow will read a paper on "What Young People can do for the Church." All the meetings are open.

London: Forest Gate.—The annual congregational meeting was held on Sunday after evening service. Thirty-two members were present. Under the able ministry of the Rev. H. Woods Perris the progress made during the last three years is maintained, and the attendance, especially at the evening services, steadily increases. The financial aspect is not so bright, but it was resolved that special efforts should be made to wipe off the debt. Mr. S. H. Brown was re-elected hon. treasurer, and Mr. F. Kilburn hon. secretary. The London Unitarian ministers are to hold their monthly meeting at Forest Gate on Monday afternoon next, and in the evening a public meeting will be held, at which addresses will be delivered by the Revs. F. K. Freeston, H. Gow, and H. S. Perris.

London: Kentish Town.—The annual meeting of the congregation of the Free Christian Church was held on Monday, Jan. 25, Mr. Armitage Bakewell in the chair. The reports of the treasurer and secretary were of a hopeful character, showing an increase of seatholders and a considerable increase in the amount of the weekly offerings since the Rev. George Critchley's ministry commenced. There is still much to be desired before the church can attain to its former prosperity, but it is felt by everyone that Mr. Critchley's earnest, eloquent, and thoroughly Christian teaching must in the end make itself felt as a power for good in the neighbourhood, and a source of benefit to the church over which he presides.

London: Mansford-street Church and Mission.—The annual business meeting of the congregation was held on Sunday evening last at the close of the service. Mr. A. Thompson took the chair, and the report and balance-sheet were adopted. The election of officers and committee for the coming year took place, and a very successful meeting concluded.

Poole.—On Tuesday evening last a very interesting lantern lecture was given by Miss Spencer (of Southampton), on "Hungary and the Hungarian Unitarians." The lecture was in connection with the recently-formed Guild of the Good Shepherd, and was well attended. The close attention of the audience showed with what interest the lecture was followed, and at the close Mrs. William Carter expressed the very hearty thanks of all present to Miss Spencer for her kindness in visiting Poole.

Sheffield: Upper Chapel (Presentation).—On Thursday week a reception was held by Mrs. Bramley at her residence, "Thorncliffe," in Claremont-crescent, as a farewell to the Rev. J. E. and Mrs. Manning, on their leaving Sheffield. As a token of the esteem of many friends gained by Mr. Manning during his thirteen years' ministry at Upper Chapel, a presentation was made to him of the eleven supplementary volumes of the "Encyclopædia Britannica," and to Mrs. Manning a richly-engraved afternoon tea tray in silver. Sympathetic speeches were made by Mr. W. Watts as chairman and the Rev. W. Blazeby as an old brother-minister, and the presentations were made by Mr. J. K. Lister and Mrs. W. Stevenson respectively. Mr. Manning, in acknowledging the gifts, spoke of the pleasure and satisfaction with which he looked back on his ministry at Sheffield, the regret he felt in parting from friends, and the deep interest he should always feel in the welfare of Upper Chapel. Mrs. Manning also responded, and a vote of thanks was accorded to Mrs. Bramley, moved by the Rev. A. H. Dolphin, seconded by the Rev. J. E Jenkins, the assistant minister at Upper Chapel.

Southern Unitarian Association.—The quarterly meeting of the executive of this Association was held at Poole on Thursday, Jan. 29. The President, Mr. J. Cogan Conway, was in the chair, and amongst those present were the Revs. C. C. Coe, E. C. Bennett, and C. E. Pike, Mrs. Osler, Mrs. William Carter, Mr. F. Pinnock (hon. sec.), and other delegates from the various churches in the district. In the evening a public meeting was held under the presidency of Councillor William Carter. The Rev. C. C. Coe, speaking on "Old and New Views of the Bible," pointed out that though in the face of the advance in scientific knowledge and critical research, the old views as to the plenary inspiration of the Bible were no longer tenable, yet the Scriptures remained, from the literary point of view, the noblest treasure in our Eng-

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lish tongue, while their living power for religious inspiration was as great as ever. Bright and helpful addresses were also given by the Revs. C. E. Pike and E. C. Bennett, and Mr. W. T. Bushrod.

Swansea.—The annual meeting of the congregation was held on Monday evening, Jan. 26, when encouraging reports were presented of church, school and postal mission. The chief event of the year had been Professor Carpenter's course of lectures on "The Bible in the Nineteenth Century." A warm tribute was paid to the zeal and activity of the Rev. W. Tudor Jones, minister of the church.

Whitchurch.—On Thursday evening, Jan. 29, the Rev. C. D. Badland, M.A., gave a reading in the schoolroom of Tennyson's "Enoch Arden." The attendance was very good, and the proceeds were in aid of the church funds.

Widnes.—On Jan. 22 the first social meeting of the worshippers in the Victoria-square Free Church took place. Several Liverpool friends came out, and Miss Darbishire and Mr. B. P. Burroughs (hon. secretary of the Liverpool District Missionary Association) sang, accompanied by Mr. F. Robinson. The meeting was addressed by Mr. Burroughs, and by the Revs. J. C. Hirst and H. D. Roberts; and it was resolved to form a roll of sympathisers with the aims of the church. On Sunday, the 25th, several men and women enrolled themselves as avowed members. Last Sunday Mr. Roberts preached to an increased congregation.

York (Resignation).—The Rev. H. Rawlings has resigned his position as minister of St. Saviourgate Chapel, and the resignation will take effect in six months' time.

Terms for Advertisements.

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BIRTHS.

MIDDLETON—On the 3rd February, at Faircross, Chelmsford, to William and Agnes Clara Middleton, a daughter, "Clara Talbot."

DEATHS.

ANDRADE—On the 31st January, at 3, Church-street-terrace, Stourbridge, Daisy, wife of Samuel Andrade, and youngest daughter of the late John Shackleton Mathers, J.P., of Leeds, aged 26.

PATERSON—On the 30th January, at her residence, Ardine View, Ardbeg, I. of Bute, Ellen, widow of Dr. Jas. Paterson, of Partick, and third daughter of the late Thomas Chapman, of London, aged 70.

SUNTER—On the 29th January, at the residence of her sister, 9, Northstead-road, Tulse-hill Park, S.W., Elizabeth Sunter, aged 80 years.

OUR CALENDAR.

SUNDAY, February 8.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A., "The World of Religion."
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Mr. T. ELLIOT.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11 15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B.A.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6 30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. B. BETHAM.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. T. LLOYD JONES.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Rationalism and Faith."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. COPELAND BOWIE.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M., 3 P.M. (P.S.A.), and 6.45 P.M., Rev. J. A. BRINKWORTH, of Saffron Walden.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev F. TEASDALE REED.
SOUTHPORT, Portland street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
STRATFORD ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6 30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A M. and 6.30, Mr. WILL REASON, M A.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Rev. JOHN HOWARD.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 8th, at 11.15 A.M., Mr. ST. CHAD BOSCAWEN, "Some Religious Problems in the Light of Egyptian Research."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.— Feb. 8th, at 11.15 A.M., Mr. HERBERT BURROWS, "The Dangers of a State Ethical Church."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THERE would appear to be some reasonable prospect of a settlement of the problem of London's educational organisation on better lines than it once was feared. The alternatives are four:—(1) to continue the School Board or some other body elected *ad hoc*; (2) to relegate to each borough council the direction of the schools within it area; (3) to constitute a sort of "water board," as the phrase goes, not without implied condemnation of the unwieldly and shuffled machinery created chiefly in the interest of the great companies and others in possession; and (4) to give the control substantially into the hands of the London County Council. We are forbidden to hope that the magnificent system built up during thirty years by the School Board will survive the wreck of its no less worthy rivals in the provinces. They have been broken up, and, we suppose, it must follow. But our grief at its going will be considerably abated if the final policy named above is adopted by the framers of the system which is to take its place. There would then be some chance of securing two most desirable results—first, an effective popular control; and secondly, a fair sharing of the burden of support over the whole area of the metropolis.

WE are led to believe that the heads of the Church in London are in favour of trusting the County Council—of course, provided always that the favour shown in last year's Act towards the denominational schools is repeated in this year's statute. Equally, of course, we hope for our part that that favour will be minimised in the interest of education itself. The *Guardian* last week gave unequivocal support to this scheme, and appealed to the Government to set aside its distrust of the Council, and to empower that body to add to its management of technical education the task of unifying the whole system of elementary and secondary instruction in London. The clergy will naturally stipulate for a majority of managers on the boards of schools "not provided by the authority," but the *Guardian* considers it as a set-off to this that clerical interference with religious instruction should be limited by the Kenyon-Slaney clause, the principle of which it would accept as settled by last session's debates. We observe that the "Moderates" on the School Board recommend the policy of making the County Council the paramount element in the "authority," and the chief, if not the only, objection to this policy expressed by "Progressives" is that it is doubtful how far a body already charged with very important and totally different duties can be reasonably expected, not only to do in addition the enormous work included in the present School Board administration, but also that involved in taking over the denominational schools. The experiment, however, is worth making. If the Government will but frankly take conference with all sides in this matter a plan may be shaped out which, while not an ideal best, will be a fairly adequate substitute for it.

A VERY important conference of Progressive members of the newly constituted local education authorities was held in London last week. Earl Spencer presided, and while counselling persistent vigilance and a determination to amend the Act of last year in the direction of greater popular control and religious liberty, he recommended strenuous efforts to make the most of the present situation. In this his lordship, in common with other responsible Liberal leaders, runs directly counter to the policy of sullen inactivity which appears to be approved by some sturdy Nonconformists. Our own opinion, and we should say that of most practical men, is that if you want a good thing in place of a bad one, you must work for it, and not sit down while the enemy is busy. If it comes to a question of paying rates to privately or non-popularly managed schools, a man must decide for himself what he will do; but meanwhile much else may be done by properly constituted Education Committees, and it would be folly to leave them to be captured by opponents to popular control. So far as they can we hope our friends in the country will take a prominent share in developing the wholly unknown but not wholly unhopeful resources of the new machinery of education.

THE most noticeable feature in the debate of this conference, however, arose not on the question of action or inaction, concerning which there was fair unanimity, but on a point of policy in dealing with "non-provided" schools. A resolution was submitted recommending that pressure should be brought to bear on the trustees or owners of these schools to hand them over to the local authority. If this were not done, negotiations should proceed on the basis that no increased expenditure on these schools should be sanctioned by the authority, unless (1) the trustees should agree to appoint half the foundation managers from persons elected by the local authority, (2) the managers should agree to appoint the teachers selected by the local authority without reference to sectarian test or qualification, and (3) the teachers should be free from obligation to teach any distinctive sectarian dogma. A brisk debate ensued on the introduction of this proposal, and it was criticised as an attempt to alter the law. It was, however, warmly defended, and ultimately carried by a large majority. Of course, the legal question would at once arise, in such a case as this resolution contemplates, whether the local authority can under the Act withhold increased expenditure in the way indicated; apparently no less a lawyer than Mr. Robson is of opinion that it is within its power to do so.

IN the course of a speech to his constituents at Aberdeen on Monday, Mr. James Bryce, M.P, referred to the question of Native labour in South Africa. It was proposed, he said, that the natives should be forced, by the imposition of a tax, to labour in the mines, and they were told that this was necessary for the development of an industry on which the prosperity of South Africa depended. They were, of course, also told that it was for the good of the natives that they should be obliged to work. This nauseous pretence recalled the argument so often heard in the eighteenth century from those who carried on the infamous slave trade—that it was a good thing for the negroes to be brought from Africa to a country where they would hear the Gospel. They could have no more melancholy proof of the extent to which men's minds were perverted by those sordid and material views which had played so large a part in South African questions of recent years than the odious suggestion that Britain should sanction a system so near to slavery. Only three years ago it was put forward as one of the reasons for the war that it would improve the condition of the Kaffirs, who were alleged to be illtreated by the Boer Government, and now it was proposed to place on these very natives a burden which the Boer Government itself

deliberately refused to inflict, though it might thereby have increased the production of mines and its own revenue from taxation.

MANY good speeches were delivered at the big meeting which the Wesleyans held in the Aquarium; none more touching than that by Dr. Guinness Rogers. After speaking earnest and eloquent words of the debt which all the Churches owe to John Wesley, he added:—

Ah, sir, I have been young, and now I am old. But now that the snows of many a winter are upon my brow, now that I look around, and, perhaps with calmer spirit, contemplate some of these questions, I simply say that our churches on all sides have made no greater mistake than to forget altogether the true law of perspective, to make the things great which are miserably little, and to forget that the great things of the Gospel are the only things worth working for, worth living for, worth fighting for, and worth dying for. So, sir, I am here to-night to rejoice very heartily with you in your great movement. It is exactly the kind of thing that is needed to impress London, and London is very dear to all of us who live in it. It gets a strange hold upon our hearts. We weep over it, and we pray over it, and we would work for it. Many who live in the country do not quite understand what the sentiment is. I have a strong passion for Lancashire, but it is altogether a different thing from my love for London. It is something, I think, of the same love which led the Master to weep over Jerusalem. How dearly Hugh Price Hughes loved London. How earnestly he worked for it! What a legacy of inspiration, and of hope, and of example, has he left to you! I beseech you—I do not need, because the excitement and interest of this meeting show that our hearts are all aflame—but I beseech you to be true to this mission.

TUESDAY'S *Daily News* devoted a column to a report of a sermon by Dr. John Hunter on "Non-Church-going," preached at the King's Weigh House Church last Sunday evening. "Is it a fact," Dr. Hunter asked, "that people do not now attend public worship as they once did?" And the reply was:—

In the absence of reliable statistical information it is impossible to say. Fifty or a hundred years ago newspapers were not eager to count the number of worshippers, and the Churches themselves were not so prone to measure their success by numerical standards. Statistics are useful, but they have their limits, and their value may be easily over-rated. Numbers in matters ecclesiastical or political are by themselves no test of truth or right, no test of moral strength or influence, and no test of the highest and best kind of success. There must be moral quality behind the numbers to give them any worthy significance. A Church numerically small, like the Society of Friends, may be a stronger influence on the side of truth and good than a Church whose statistics of membership are vastly more imposing. And what is true of denominations may be true of single congregations and ministries. It is not always the preachers who attract the largest congregations who are the truest prophets of God and the best ministers of Jesus Christ.

. . . . . .

It is not our first duty to fill buildings, but to fill minds and souls, be they many or few, with the light and love of God. It is not difficult to draw crowds if one is not particular as to how it is done. Crowds are not always worshipping congregations. People often go to churches and to religious services in halls on Sunday just as they go to theatres on week-days, and for the same reasons. There is a magnetism in numbers, and numbers are good, other things being equal; but they must not seek to win or bribe people to places of worship with anything which is other and less than truth and God, or make numbers a first or supreme test of influence.

STATISTICS of modern church-going, Dr. Hunter said, might easily give us too pessimistic a view of the situation. There was certainly less formal and conventional church-going than of old, and there were now also many more sources of moral and religious instruction. He welcomed the change from formal, conventional, and compulsory church-going to an attendance more voluntary and personal, and which expresses some degree of honest interest in religion. It is an opportunity which a man with faith in his calling, in his message, and in the worship he leads, rejoices to face. The support which comes from superstition, or from fashion, or small conventional motive, or from superficial or frivolous cravings, is no real and reliable support. The Churches are standing, as they never stood before, upon their own merits. As remedies for non-church-going, he urged the need of a revival of spiritual life, and of intellectual seriousness, a clearer and stronger sense of the necessity of institutional religion and improved church methods. Their real problem was not how to increase church-attendance, but how to make church-attendance profitable and attractive in all honest and best ways. "Their Churches," he believed, "would best meet and adjust themselves to the conditions and needs of modern life by being made to stand for more, not less, as religious institutions, institutions which exist to provide the atmosphere of devout worship and intellectual seriousness, the sense of spiritual relationship, the Divine interpretation of life, to help men to win and keep their souls, to find God, to touch the healing hand of Christ, and to realise the communion of the Holy Spirit."

WHAT kind of reading is done by those who use the free libraries? Statistics of some of the lending libraries in the Manchester district have just been given in the *Manchester Guardian*. A typical library, that of Gorton, lent in all 2,806 books during December, of which no less than 2,602 were classed as Fiction. The great majority of borrowers are women, and there are very few of them members of the working classes. It is suggested by the Editor of the *Guardian* that the only conditions under which working men are likely to do serious reading, or women either, are the provision of reading-rooms in which some amount of comfort and the necessary quiet are possible, the accessibility of the books in open cases without the usual formalities, and the presence of someone well acquainted with the books who will readily advise the intending readers what works are at hand dealing satisfactorily with the desired subject within their powers of comprehension. It is suggested that it would be better to spend more money in making the books available, though it should mean reduction in the number of volumes added, seeing that so many of them are merely stored away out of sight and out of use.

THE suggestion made in the *Manchester Guardian* touches the fringe of a very great problem. The working classes, the great majority of the people in our manufacturing towns, have no opportunities of quiet, whether they desire them or not, in their own homes. So meagre is the accommodation of an ordinary workman's home, with its living-room used for all the purposes of a household, that serious reading or thought are impossible for any but the mind trained to concentration, such as is seldom found even among students. As a mitigation, the provision of more reading-rooms where books are readily to hand in the midst of the houses where the people live is certainly desirable; while the problem itself is part of that wide and pressing problem, the housing question. People who read sterling standard works of literature in these days of cheap and good reprints are more likely to buy than to borrow. That they should do this and read them at home is best, and it is usually the man who does this who finds his way to the Public Library to secure the loan of works of permanent value which he is not able to buy for himself.

THROUGH the death of "Edna Lyall" (Miss Ada Ellen Bayly), which occurred on Sunday night at Eastbourne, we lose one who by her novels touched many generous sympathies, and made a powerful appeal for a truer humanity and a larger charity in English religious life. It was "Donovan" and "We Two," the latter in the first instance, which secured for her a widespread popularity, at the time when the controversy as to Bradlaugh's right to take his seat in Parliament was at its height. Herself of a truly religious nature, Miss Bayly pictured in her stories the fortunes of men driven into unbelief, and touched the right note in her attitude towards them and sincere orthodox believers alike. Her popularity was well maintained by her later novels, historical and romantic. The slighter "Autobiography of a Slander" (1887) taught a very salutary lesson. In the "Hinderers" (1902) she made a protest against the popular attitude towards the South African war. Miss Bayly was a staunch Liberal, and for many years was one of the secretaries of the Eastbourne Women's Liberal Association; but she lived a retired life, latterly in the home of her elder sister, the wife of an Eastbourne clergyman. She was daughter of the late Robert Bayly, barrister, of the Inner Temple, and was born at Brighton.

SPEAKING of Cowper in his lecture at University College on Thursday week, Mr. Stopford Brooke said that he would always keep his place in English poetry. He made a new departure in several ways, and was a landmark in the history. His treatment of theological and religious subjects in poetry was something new. Even in his Olney hymns the melody of the best was perfect. His sympathy for the animals which live with man found exquisite expression. Best of all were his lyrics of personal affection, in their simplicity and depth of feeling, such as the lines to Mary Unwin; and the more terrible lyrics of acute personal suffering, when as a "Castaway" he was alone with himself and his fate. The lines on his mother's picture stand almost alone in the poetry of the affections.

IN Cowper's "Task" the love of Nature for her own sake is found almost

for the first time. The verse, Mr. Brooke said, keeps a quiet level, without the force of great poetry, but sincere and gentle like the character of the man himself. It slips along, like the soft swirling of the river flowing by, like Nature's movements on a quiet day. The three books on Winter in the "Task" are the best, the easiest in verse and most charming in description. As an example of the poetry that brings us very near to Wordsworth, Mr. Brooke read the following passage from "The Winter Walk at Noon":—

The night was winter in his roughest mood,
The morning sharp and clear. But now at noon,
Upon the southern side of the slant hills,
And where the woods fence off the northern blast,
The season smiles, resigning all its rage,
And has the warmth of May. The vault is blue
Without a cloud, and white without a speck
The dazzling splendour of the scene below.
Again the harmony comes o'er the vale,
And through the trees I view the embattled tower
Whence all the music. I again perceive
The soothing influence of the wafted strains,
And settle in soft musings as I tread
The walk, still verdant, under oaks and elms,
Whose outspread branches overarch the glade.
The roof, though moveable through all its length
As the wind sways it, has yet well sufficed,
And intercepting in their silent fall
The frequent flakes, has kept a path for me.
No noise is here, or none that hinders thought.
The redbreast warbles still, but is content
With slender notes, and more than half suppressed:
Pleased with his solitude, and flitting light
From spray to spray, where'er he rests he shakes
From many a twig the pendant drops of ice,
That tinkle in the withered leaves below.
Stillness, accompanied with sounds so soft,
Charms more than silence. Meditation here
May think down hours to moments. Here the heart
May give a useful lesson to the head,
And learning wiser grow without his books.

That, Mr. Brooke said, was poetry on the frontier of a new world. All Cowper's soul, all the best of him was in it. He had a genuine feeling for Nature, and for the universal in human nature. He recognised that there lives and works "A soul in all things, and that soul is God."

THE following is from the *Free Methodist*:—"Can a man be a Christian on £1 a week?" was the advertised topic at a special "People's Service" held at one of our chapels last Sunday. A more doubtful point is whether a man can "be a Christian on £100 a week." But, according to the teaching of St. Francis of Assisi, which is being revived in a very singular way just now by M. Paul Sabatier, the man with 15s. a week is in a better position than either, and the man with nothing (and with contentment) is the best Christian of all!

CHANNING HOUSE SCHOOL.—The school has just been "recognised" by the Board of Education for the purpose of Registration of Teachers under the terms of the new Act, regulations 3 and 4. The school was inspected by one of H.M.'s Chief Inspectors with a view to obtaining this "recognition," which has now been duly completed.

LITERATURE.

APOSTOLIC OPTIMISM.*

IT would be impossible to read any one of these sermons without perceiving that the author has the qualities which combine to give a man "pulpit power." His acquaintance with Holy Writ is both wide and deep. He has great facility in getting at the heart of a Scriptural saying; he also has great skill in selecting such a saying just for the passing effect without getting at the heart of it at all. And to this very day, notwithstanding all the work of all the critics, that preacher has an immense advantage in his work who knows how to use his Bible; who never fails to find a suitable illustration, or a striking simile, or a suggestive sequence in the volume which even yet appeals to an English audience as no other book or collection of books can do.

Yet for effective pulpit utterance other talents are needed than those of apt quotation and skilled exposition. One has heard the dullest, dreariest, most incredible discourses from a man who possessed both these gifts. The man was a doctrinaire, one whose notions had nothing to do with living, working, suffering human beings, but only with texts and interpretations. No such man speaks to us here. It is a man concerned with the spiritual life of men: one who wishes to impart to the languid the energy of Grace; who would have the spiritually apathetic to feel the Power of the Cross. These phrases, like so many in the book, are old time-sanctioned phrases; like some worldly people we have met they have lived so long in Christian surroundings, among churches, hymns, sermons, prayers, that their piety has been taken for granted. Now they have been seized and examined and compelled to disclose their hidden life.

They have had to throw off whatever was but a poor and paltry pretence, and to justify their existence by fulfilling the functions that Heaven assigned them.

If a single often misused word would describe these discourses, one might say they are *mystical* interpretations of the New Testament and of human life. Most of the old doctrines are either taught or implied, but they are read with a difference. They are not part of a doctrinal system; they are made to express the experiences of life. We cling to the cross not to save our poor little souls from future torments, but to gain even now, even here, some sense of the mysterious vicariousness of suffering, and some reverence before the mysterious and only half-revealed holiness of God. We go to Christ and rest, not from the burden imposed by imaginary sins and imaginary terrors, but from our own selfishness, from the dreariness of an unsympathetic life. Doubtless all men cannot receive the Gospel in this form. The very names of the old incredible doctrines repel them, the very pass-words of the sons of Zion suggest superstition to them. I have met a man feeling quite weary of the Bible, but full of eager interest if one mentioned the Koran. Such will let this book alone. But those who are open to wholesome spiritual instruction, who are glad to be aroused to fresh effort, and cheered with new hope, and have at need the faculty to translate an old Provincialism into a broader dialect will give the book a welcome. If the author does not always act up to his own ideal; if we cannot say of him as he says of the Messiah, there is "nothing glaring, nothing over-emphasised, nothing over-done . . . nothing of the screech, smiting the senses with startling impact; nothing of the loud shock, nothing sensational"; we may that these characteristics do not predominate. If the language sometimes seems larger, it is a fault excusable in one who, believing in Christ, is using his utmost persuasive word to commend Christ to other men.

J. R.

* "Apostolic Optimism and Other Sermons." By J. H. Jowett, M.A. Hodder and Stoughton. 6s.

MILLENNIAL DREAMS*

"THIS book," Mr. St. Clair says in a brief Preface, "is mainly an historical compilation. . . . I have used freely the chronicles and authors whose records and writings are referred to in the course of the volume, and have not given much space to comment." What we find is not, in fact, a critical history of the doctrine of the Second Coming or the Millennium, but a gathering together in a certain chronological order of a large amount of curious lore—gossip, one might call it—ancient and modern, about the strange imaginings of people looking forward to the end of all things, or the supposed advent of the Christ, or some "Non-Christian Messiah."

Thus, many strange expectations of the ancient world are described, and such books as "Daniel" and "Enoch" are dwelt upon at some length. Several pages are devoted to a note on Robert Elsmere's wrestlings with the problems of Daniel. There are curious passages on the early imagery of Christ as "the Lamb" and "the Fish," while various forms of early Christian expectation are chronicled. Coming to later times, after the excitement of the year 1000 A.D., we are told of the Flagellants, the Anabaptists, and the Fifth Monarchy men, and then of Swedenborg and Edward Irving.

Among the books to which Mr. St. Clair frequently refers are Mr. Grattan Guinness's "The Approaching End of the Age," Higginson's "Ecce Messias," and Presbyter John Lundy's "Monumental Christianity." Standard historians such as Gibbon, Mosheim, and Hagenbach, and of later scholars, Renan, Kalisch, and Charles are among Mr. St. Clair's sources.

The chapter on "False Christs" tells of John Smith, Mrs. Girling, and others, and in a final paragraph of the Doukhobors in Canada who, "having set free their cattle and abandoned their homes, started on a long march to Winnipeg, where they expected 'to meet Christ!'" In telling this story Mr. St. Clair does but repeat the current reports of the newspapers of last autumn, but Mr. Tchertkoff has since published a statement based upon more intimate knowledge of the people themselves, affirming that this idea that the Doukhobors set out to meet Christ at his second coming was entirely mistaken.

"The misunderstanding," says Mr. Tchertkoff, "is easily explained by the fact that this people have historically

* "Will Christ Come? The Delayed Millennium": An Historical Inquiry and Record by George St. Clair, Member of the Society of Biblical Archæology; author of "Buried Cities and Bible Countries." Harrison and Sons, 59, Pall Mall. 5s. net.

developed for themselves on spiritual matters, forms of expression so symbolical that even Russians unfamiliar with this peculiarity of theirs or bereft of the religious experience necessary for the understanding of spiritual strivings—are themselves often misled by the quaint terminology of the Doukhobors. No wonder then that local Canadian interpreters could not help making a muddle of the whole thing."

The true reasons for this strange pilgrimage, in which only a section of the Doukhobors took part, seems to have been the desire to escape certain difficulties as to land-tenure, and the Government, and the hope of reaching a milder climate.

Having brought his story to a conclusion with a chapter on "The Expected Conflagration" at the end of the world, Mr. St. Clair adds a final chapter on "The Scientific Prospect," which introduces a sharp contrast to the strange medley of expectations of all ages previously described. There are, we suppose, still large numbers of people who take these things quite seriously, and among them Mr. St. Clair may find many readers; but we frankly confess that we are not much impressed even by scientific speculations as to the ultimate end of this earth, and are content with more immediate prospects of life and duty. Mr. St. Clair also concludes that whatever the final end, there is at present no immediate sign of it; "for the increasing vigour, and growing intelligence, and multiplying labours of the race, are like those of a young man rejoicing in his strength."

ARTICLES IN THE REVIEWS.

IN this month's *Nineteenth Century and After* there are three articles, very different in character, and dealing with entirely different subject, which yet go straight home to matters of vital interest to our social well-being. And in the first place we will put Mrs. Barnett's article on "The Beginning of Toynbee Hall—a Reminiscence." Vividly the story is told of how Mr. and Mrs. Barnett early in 1873 came to their parish in Whitechapel and what they found there, of the significance of their close ties with Oxford and the great Master, and of the outcome of Mr. Barnett's quiet influence there as "unpaid professor of social philosophy." In March, 1883, Arnold Toynbee died, and a year later Toynbee Hall was established in Whitechapel. As to its character as a Settlement of University men living and working among the people of the East End, Mrs. Barnett quotes some words from this year's report. There Toynbee Hall is described as

> An association of persons, with different opinions and different tastes; its unity is that of variety; its methods are spiritual rather than material; it aims at permeation rather than at conversion; and its trust is in friends linked to friends rather than in organisation.

Its aim Mrs. Barnett describes in these closing words: "to raise the ideals of human life, and to strengthen faith in God Almighty, whose Christian name is Love."

Another article wise in its discernment and its practical suggestions is Mr. Hutchinson's "Working Man's View of Trade Unions;" and of all good women who are concerned in household duties we ask the consideration of Mrs. Frederic Harrison's article, "Mistress and Maid." A better method as to "characters" than our haphazard procedure is thus described:—

> In other countries they have a more businesslike and satisfactory system. The young man or woman intending service buys a book—let us call it a "service book" in which his name, birthplace, parentage, are entered. There may then very likely come a recommendation from the schoolmaster, and so he or she gets his first situation. At every change the character is written in the book and visaed by the Consul, who affixes a stamp. It is thus possible to see the "ensemble" of some years of service, and if the record is good it ensures work to every industrious man or woman, the characters are more serious and more carefully set down than is commonly the case with us, and the system prevents hasty statements, as "Frau Buchholtz" has told us in her inimitable way. The writer has now one such book before her, and is greatly struck with the simplicity of the plan and the value to employer and employed of such careful testimony. The system is in vogue in Germany, Austria, Switzerland, and probably in many other countries.

In the *Contemporary* Dr. Edwin Abbott makes a cogent reply to Professor Jannaris on the subject of "The Encyclopædia Biblica and the Gospels"; there is a striking piece of imaginative writing in Mr. Hilliers' "Sunday in the Country," while the number opens with an article by Dr. Macnamara, on "The Government and the London Education Problem." The greatness and complexity of the problem is forcibly stated, the "mad scheme" of autonomy for the Borough Councils is exposed, and other alternatives considered, and an urgent plea made for concentration of the Progressive forces and an immediate awakening of London from apathy on this vital question. Mr. Maccullah's article on "The South African Natives" should also be noted, with his suggestion of a new Native reserve, north of the Zambesi.

In the *Fortnightly* there is an article by Mr. Cloudesley Brereton, "The Education Bill for London: a Forecast," of which the central idea may be gathered from the following quotation from the concluding paragraph:—

> To constitute the School Board or an analogous body the new authority seems scarcely within the range of practical politics. To make a joint Board, packed with vestrymen, the educational authority for London is to parochialise the heart of the Empire. Without popular control, with little or no experience of education and its administration, such a close corporation appears destined in advance to sink even lower in the long run than its prototype, the Metropolitan Board of Works. Even if it escapes the fate of becoming a Tammany, its utter inexperience seems to doom it indefinitely to an inevitable spell of blundering, inefficiency, and wastefulness. We believe the Government will be better advised. In making the County Council the authority for the metropolis it will be placing the coping-stone on to the great edifice of national education which the Act of 1902 has called into existence.

The suggestion that the educational system of London should be dismembered, and separately apportioned to its twenty-nine boroughs, Mr. Brereton regards as too preposterous to be seriously considered.

The *World's Work* has full-page portraits of President Roosevelt, Lord Curzon, the new Archbishop and Mr. Herbert Spencer, with a very interesting personal sketch of the last-named. Among the Editor's notes on the "March of Events" there is a passage on "Mr. Chamberlain's Diplomacy," of which the following is the conclusion:—

> On the whole we may say that up to the time of our writing the Colonial Secretary has used his opportunity well. He has grasped, not only the central points—that was to be expected—but also the opposite points of view, and has displayed a certain imaginative sympathy very rare in a nature like his. And, though not altogether free from the hackneyed formulæ of South African politics, he has as a rule attained to the persuasiveness that comes from obvious good will, and a determination to insist upon the best side of things.

Among the fully illustrated articles will be found one on "Manchester: its Canal, Cotton and Culture," and another on "Science in British Hospitals," with one specially attractive picture of the "Lilian Ward" for children, at St. Thomas's. In the article on "Arts and Crafts of To-day" there is a picture of the beautiful door of the Ullet-road Church, in copper repousseé, by Mr. R. Ll. B. Rathbone.

The *Monthly Review* has an illustrated article on "The Villa d'Este, Tivoli," and another on "Athene on Greek Coins."

SYSTEMATIC MORAL TEACHING.

IN reporting last week the annual meeting of the Moral Instruction League, we noted the issue of a graduated Syllabus of Moral Instruction for Elementary Schools, to the preparation of which great care has been devoted.

We are glad to reprint it here, and may add that suggestions for amending the syllabus will be welcomed by Mr. Harrold Johnson, Secretary of the League, at 19, Buckingham-street, Strand, W.C. There also specimen lessons of moral instruction are being given by capable teachers to a class of children on the first and third Monday of each month (up to May), at seven o'clock. The lesson is followed by discussion, and all are cordially invited.

This Syllabus is, of course, the barest skeleton, but the League has in view further publications of Notes on Moral Lessons, Specimen Lessons, Illustrative Matter, &c. In the preparation of the Syllabus the average ages of the scholars for the various standards have been assumed to be: Standards I., 7-8 years; II., 8 9 years; III., 9-10 years; IV., 10-11 years; V., 11-12; VI., 12-13 years; VII., 13-14 years.

A GRADUATED SYLLABUS OF MORAL INSTRUCTION FOR ELEMENTARY SCHOOLS.

INFANTS.

1. *Cleanliness:* (a) Clean hands, faces, and clothes. (b) Clean habits—*e.g.*, the proper use of the lavatory.
2. *Tidiness:* (a) In the home, school, and street. (b) Personal tidiness.
3. *Manners:* (a) Greetings at home and at school. (b) behaviour at meals. (c) Care of furniture, books, toys, and other property. (d) Punctuality and promptness.
4. *Kindness:* (a) To parents, elders, and teachers. (b) To each other in the home, school, and street. (c) To domesticated animals—*e.g.*, dogs and cats.

5. *Fairness:* (a) Mine and thine. (b) Fairness towards others.

6. *Truthfulness:* (a) Confidence in parents and teachers to be encouraged. (b) "Dramatic" lies to be discouraged.

7. *Courage:* (a) When alone. (b) Darkness, shadows, and strange noises.

STANDARD I

1. *Cleanliness:* Use and care of parts of the body—*e.g.*, hair, eyes, ears, nose, lips, teeth, hands and feet.

2. *Manners:* (a) In eating and drinking: moderation. (b) in question and answer: politeness. (c) In bearing: quietness, unobtrusiveness, patience in waiting. (d) Punctuality in the home and the school.

3. *Kindness:* (a) To companions at play. (b) To flies, worms, and other harmless creatures. (c) To pet animals—*e.g.*, rabbits.

4. *Gratitude:* To parents and teachers.

5. *Fairness:* Ungrudging disposition, especially when favours are distributed.

6. *Truthfulness:* (a) In speech: the importance of exactness; the avoidance of exaggeration. (b) In manner: the importance of simplicity; the avoidance of affectation.

7. *Courage:* (a) Cheerful endurance of little pains and discomforts; manliness, (b) Tale-bearing: when justifiable. (c) In relation to creatures inspiring instinctive fear in children—*e.g.*, mice, frogs, spiders, and beetles.

STANDARD II.

1. *Cleanliness:* (a) In the home. (b) In the school and street—*e.g.*, to desist from scattering paper and orange peel. (c) Neatness.

2. *Manners:* (a) In speech: courtesy and clearness. (b) In bearing: behaviour in the streets. (c) How to perform a simple service—*e.g.*, how to carry a message.

3. *Honesty:* (a) In work. (b) Restoration of lost property. (c) Preserving and protecting property at home, at school, or in public places.

4. *Justice:* (a) To companions. (b) To the aged. (c) To the less fortunate—*e.g.*, the weak, imbeciles, stammerers, dwarfs.

5. *Truthfulness:* Promises and confidences.

6. *Courage:* (a) To follow good example and to resist bad example. (b) To confess faults. (c) Under difficulties: self-reliance. (d) In bad weather—*e.g.*, not to fear thunder and lightning.

7. *Self-control:* (a) In food: preference for plain and wholesome fare. (b) In bearing: the avoidance of wilfulness, peevishness, obstinacy, sulkiness, violent temper, and quarrelling. (c) In speech: the avoidance of rudeness and hastiness. (d) In thought: checking of evil thoughts.

8. *Industry:* (a) Helping in the home. (b) The value of industry in the school.

STANDARD III.

1. *Manners:* (a) Refinement of language. (b) Behaviour in public places. (c) Unselfishness.

2. *Humanity:* (a) Personal help to those in need. (b) Making other people happy.

3. *Obedience:* (a) Immediate and hearty obedience to parents and teachers. (b) Respect for rules and regulations.

4. *Patience:* (a) Forbearance. (b) Contentedness. (c) Forgiveness.

5. *Perseverance:* (a) In work: hard or distasteful tasks. (b) In play. (c) In self-improvement.

6. *Justice:* In thought, speech, and action.

7. *Truthfulness:* (a) All the truth and nothing but the truth. (b) Avoidance of prevarication and withholding part of the truth. (c) Avoidance of deception through manner or gesture. (d) The importance of frankness.

8. *Order:* (a) The value of system. (b) The value of punctuality. (c) The value of promptness.

STANDARD IV.

1. *Manners:* (a) Cheerfulness and contentedness: evil of grumbling and fault-finding. (b) Self-consciousness: evil of conceit and shyness. (c) Modesty (d) Self-respect.

2. *Humanity:* As shown by public institutions—*e.g.*, the fire brigade, lifeboat, lighthouses, hospitals, asylums, red-cross society.

3. *Honour:* (a) In the eyes of others: trustworthiness. (b) In the eyes of self: self-respect. (c) Avoidance of false pride.

4. *Justice:* (a) Avoidance of injustice to animals in pursuit of fashion—*e.g.*, egret's feathers, the bearing rein, the docking of horses' tails. (b) The justification for restraint and punishment in the home and the school.

5. *Truthfulness:* (a) In reporting: correctness; avoiding slander and gossip. (b) In action: candour; not to act a lie. (c) In thinking: eagerness for the truth.

6. *Prudence:* (a) Need of forethought and care in speech and action. (b) Temperance in eating, in work, and in pleasure.

7. *Courage:* (a) The importance of courage; avoidance of bravado. (b) Moral courage. (c) Presence of mind. (d) Heroic deeds done in the service of man. (e) Every-day heroism.

8. *Work:* (a) Pride in thorough work (b) Use of leisure time: value of hobbies.

STANDARD V.

1. *Habits:* (a) How acquired. (b) Habits to be cultivated and avoided.

2. *Manners:* (a) Courtesy and respectfulness towards all. (b) Self-restraint.

3. *Patriotism:* (a) Duty of local patriotism: how to serve one's town or village. (b) The value of local institutions.

4. *Justice:* (a) To all human beings, irrespective of sex, age, creed, social position, or nationality. (b) Charitableness in thought. (c) The value of courts of justice.

5. *Truthfulness:* (a) Respect for differences of opinion. (b) Living for the truth. (c) What men have sacrificed for the truth.

6. *Zeal:* (a) The value of zeal and energy in overcoming difficulties. (b) The dangers of misdirected zeal—*e.g.*, bigotry, fanaticism.

7. *Work:* (a) The dignity of and necessity for labour. (b) The earning of a living: different pursuits—their responsibilities and social value.

8. *Thrift:* (a) Money: its uses and abuses. (b) Economy in little things. (c) Avoidance of extravagance and wastefulness.

STANDARD VI.

1. *Manners:* As shown by (a) Dress. (b) Choice of friends, literature, and amusements.

2. *Patriotism:* (a) What our forefathers have earned for us—*e.g.*, liberty, social and political institutions. (b) How each individual may serve his country and posterity

3. *Peace and War:* (a) The value of peace and her victories. (b) The duty of citizens in time of war. (c) The evils of war.

4. *Justice:* (a) Just and unjust relations between employers and employed. (b) Love of justice.

5. *Ownership:* Talents and opportunities: responsibility for the use of.

6. *Thrift:* How and why to save.

7. *Truthfulness:* (a) Conquest of science over ignorance and superstition. (b) Progress of truth. (c) Love of truth.

8. *Self-knowledge:* (a) The need to know ourselves and to test our moral progress. (b) The claims of conscience (individual and social). (c) The enlightenment of conscience.

STANDARD VII.

1. *Patriotism:* (a) The vote: its nature and responsibilities. (b) The nation and its government. (c) Society as an organism; its development through the family, tribe, and nation. (d) Universal brotherhood.

2. *Peace and War:* (a) International relations. (b) Value of arbitration.

3. *Justice:* (a) The development of the idea of justice from the earliest times. (b) The development of the humane spirit in laws.

4. *Ownership:* (a) Individual and collective ownership. (b) Responsibilities of ownership.

5. *Thrift:* (a) Simplicity of living. (b) The evils of debt and gambling.

6. *Co-operation:* (a) Between citizens. (b) Between nations: interchange of thought, arts, and material productions.

7. *The Will:* (a) The training of the will. (b) The right to be done intelligently, unhesitatingly, thoroughly, cheerfully, and zealously.

8. *Self-respect:* Self-respect and self-restraint in thought, word, and action.

9. *Ideals:* The value and beauty of an ideal for life.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

AN OBSTINATE FALLACY.

SIR,—Granting Mr. Lummis's data I cordially endorse his conclusions. That is to say, *if* (as I am happy to be far from believing) Mr. Rudolf Davis or any considerable or influential party still existing amongst us "wishes to save our churches from future vagaries of doctrine by tying them up to present-day Unitarianism," then I frankly admit that the last thing we should do is to use a name which might identify us with such a position.

But if, on the other hand, we have practically unanimously moved on to the position always implied in every Unitarian movement, and now consciously avowed by us, that our ultimate faith is in "private judgment," or, as I prefer to call it, the divine within us, then why refuse to use a name already attached to us because we have changed its meaning—a

fate common to *all* names? By so doing we lose not only a valuable historical asset, but a singularly significant and educational name—as Mr. Lummis himself would be first to claim — a name, indeed, first applied to describe, if I may say so, the doctrinal caterpillar, but which only reveals its full meaning when applied to the free-winged butterfly.

JOSEPH H. WICKSTEED.

THE SUSTENTATION FUND.

THE twentieth annual meeting of contributors to the Sustentation Fund for the Augmentation of Ministers' Stipends was held at Dr. Williams' Library, Gordon-square, on Wednesday afternoon, Feb. 11. The chair was taken by Mr. WILLIAM LONG, J.P., in the absence of the President, Mr. Harry Rawson, who had been at the morning meeting of management, but was obliged to return to Manchester. There were also present the Revs. S. A. Steinthal and J. E. Carpenter, Messrs. Edwin Clephan, Charles Harding, John Harrison, J. Cogan Conway, Edgar Chatfeild Clarke (treasurer), and Messrs. A. W. Worthington and Frank Preston (hon. secretaries). Apologies for absence had been received from the Revs. C. C. Coe and T. Thomas, Messrs. D. Martineau, P. J. Worsley, and Edwin Ellis.

Mr. WORTHINGTON read the annual report as follows:—

REPORT.

In presenting their twentieth annual report to the contributors the Board of Managers think that a brief account of the proceedings of the Fund since its establishment may prove interesting and possibly lead to its increase at the hands of liberal friends who may approve its operations.

The Fund was formally established on April 25, 1883. It was initiated by a paper read by your President, followed by a discussion, at the National Conference held at Liverpool in the preceding year. The first annual general meeting was held on Feb. 6, 1884, when it was reported that donations to the amount of £13,129 had been received, of which £10,017 19s. 6d. had been invested; and that an annual subscription list of £985 6s. had been promised, of which, however, a considerable proportion consisted of large sums, promised for a term of five years, and really to be regarded as donations. The managers considered that their grants should be made to congregations, by way of addition to the amount promised as stipend to their ministers; and that the grant in aid of each minister assisted should not be less than £20. At the first meeting a sum of £335 was divided among twenty congregations, whose services were conducted by fourteen ministers, some ministers having charge of two congregations. As the first year's report did not cover a complete year it may be well, for the purposes of comparison, to add the corresponding figures for the second year. Up to Dec. 31, 1884, the sum of £14,533 12s. had been invested; additional donations to the amount of £857 2s. 2d. had been received, and the annual subscription list reached £1,061 18s.; while grants of £767 10s. were made to forty congregations, under the charge of thirty-five ministers. With these figures may be compared those given in the present Report, which show invested funds to the amount of £23,459 11s. 3d., and an annual subscription which, now that the original five years' contributions have been completed, still reaches £390 13s. 6d.; while the managers were enabled to distribute £1,351 5s. among sixty-one congregations, served by fifty-six ministers.

This increase in the funds, and in the consequent grants of the Board, is the more gratifying because there is reason to hope that these grants have often stimulated, rather than checked, the liberality of the congregations themselves towards their ministers. Occasionally the managers have made a small increase in their grant conditional upon a corresponding effort on the part of the congregation; and, in almost every case, this condition has been complied with and the increased grant obtained.

Notwithstanding this increased income the managers still feel that their grants have hitherto been insufficient to meet the bare requirements of congregational needs. In 1902 the stipends of twenty-two ministers, exclusive of your grants, did not exceed £100 a year. In endeavouring to meet this difficulty the grants for the past year were made with some approach to manifest requirements, with the result that they exceeded those of the previous year by £98 15s. 5d., and absorbed about £147 1s. 10d. more than the year's income provided. But such a course cannot, in the nature of things, be repeated, and the managers appeal to the liberality of its friends to prevent the necessity of being called upon either to reduce the grants in the coming year or to draw upon their invested funds in order to maintain them at their present amount.

When the Fund originated it was intended to cover Great Britain and Ireland. It appeared that the Augmentation Fund exercised a similar function for all English counties *north* of the Trent. Negotiations were entered into with its managers, and they generously consented to increase their area by adding to it all counties touched by the *southern* bank of the Trent. Subsequently the ample funds provided for the benefit of Scottish congregations, by the bequest of Mr. McQuaker, relieved this Fund from the necessity of making grants in aid of needy congregations in Scotland. Thus the present field worked by the Sustentation Fund is limited to the southern half of England, to Wales and Ireland. Ireland, indeed, has its own Sustentation Fund, founded at the time when the Irish Church was disestablished, and the Regium Donum, previously distributed among the Presbyterian congregations, was partially capitalised in order to maintain the help it had hitherto afforded, and at present about a dozen congregations receive £60 each annually from this Irish Sustentation Fund, towards which they have subscribed at the rate of 4s. per sitting annually since the year 1872. But circumstances prevented many of the congregations from availing themselves of this advantage, and a sum of about £40 annually is collected in the Presbytery of Antrim for the benefit of two of these needy congregations; but a number of others have, from time to time, appealed for aid from your Fund. For many years your managers have made grants in what appeared to be deserving cases to an amount which has gradually increased to £160 in the last year. The Fund has, nevertheless, received but little support from Ireland, and the managers feel that they are entitled to claim assistance from the Irish congregations, and especially from their wealthier members. They hope that this claim will be recognised, and that the Fund may be supported by donations and increased subscriptions from that country.

There is little special to report with regard to the proceedings of the past year. The grants have been increased in number, and in several cases in amount. One congregation met the managers by raising locally the amount suggested as the condition of an increased grant, though another has, unfortunately, not yet been able to claim the addition. Several applications have been referred to the Augmentation Fund, as the congregations applying were situated in its area. A few applications have been delayed till further information was obtained. The acknowledgments received from congregations and ministers for the aid granted continue numerous, and are, in many cases, very gratifying. The list of congregations benefited is here added as follows:—

CONGREGATION.	AMOUNT. £ s. d.
June 18, 1902. ENGLAND.	
Bedford	20 0 0
Bessel's Green	20 0 0
Billingshurst	30 0 0
Birkenhead	30 0 0
Boston	20 0 0
Brighton	30 0 0
Cheltenham	25 0 0
Chichester	25 0 0
Cirencester	20 0 0
Crewkerne	20 0 0
Cullompton	30 0 0
Deptford	25 0 0
Dover	25 0 0
Gloucester	30 0 0
Godalming	30 0 0
Guildford	30 0 0
Hastings	30 0 0
Ilminster	30 0 0
Ipswich	30 0 0
Kingswood	25 0 0
Lewes	20 0 0
Lewisham	20 0 0
London (Peckham)	25 0 0
,, (Wood Green)	30 0 0
Maidstone	25 0 0
Moreton Hampstead	20 0 0
Newbury	25 0 0
Newport	30 0 0
Poole (lapsed through death of the Minister)	25 0 0
Richmond	30 0 0
Saffron Walden	20 0 0
,, (Special)	10 0 0
Shepton Mallet	20 0 0
Sidmouth (conditionally)*	25 0 0
Tavistock	25 0 0
Torquay	30 0 0
Trowbridge	25 0 0
Warwick	20 0 0
WALES.	
Aberdare (Old Meeting)	30 0 0
Brondeifi and Caeronnen	30 0 0
Capel-y-Bryn and Alltyplacca ...	30 0 0
Cefn Coed	25 0 0
Cribin and Capel-y-Groes	30 0 0
Cwmbach	25 0 0
Gellionen and Trebanos	30 0 0
Llandyssul and Pantdefaid ...	30 0 0
Merthyr Tydfil	25 0 0
Rhydygwyn and Ciliau Aeron ...	30 0 0
IRELAND.	
Belfast (Mount Pottinger)	20 0 0
,, (York-street)	20 0 0
Crumlin	20 0 0
Killinchy	20 0 0
Moira...	20 0 0
Newry	20 0 0
Ravara	20 0 0
Ballycarry	20 0 0
Total	£1,395 0 0

Some change has taken place in the list of officers during the past year. Mr. Rawson, the senior Secretary of the Fund since its formation, has taken his fitting place as its President. He has been succeeded in his secretarial duties by Mr. Frank Preston, a member of a family well known and appreciated among us. One of the retiring managers, Mr. George Brown, has expressed his desire not to be re-elected, and Mr. Cogan Conway has allowed himself to be nominated for election as his successor. We cannot mention Mr. Cogan Conway's name without expressing our deep sense of the debt due to him, and our own former President, Rev. J. E. Carpenter, for the indefatigable labours by which, with the aid of another member of our Board, Mr. David Martineau, they have established the Ministers' Pension and Insurance Fund

* The condition has been complied with, and the increased grant will be paid.

on a wisely-planned and substantial foundation.

The Treasurer reports that the appointment of new Trustees has been completed, and that the investments have been transferred into their names. He was able, by some care and trouble, to accomplish this work at a very moderate cost.

We have only to add a tribute of respect to the memory of several deceased contributors. Among these, we may first mention the name of the Rev. E. S. Anthony, M.A., B.D., who was created an honorary contributor, as having handed over the bequest of a relative to the Fund. He was minister of one of the aided churches, and his early death has been a source of much regret and general sympathy. The obituary list includes the name of another honoured minister, the Rev. G. Vance Smith, B.A., Ph.D., D.D., who closed a long career of usefulness and distinction at the age of eighty-five, on Feb. 28, 1902; and also the names of Lady Bowring, of Exeter; Miss Emma Evers, of Stourbridge; Mrs. William Hollins, of London; and of four earnest and excellent laymen—Mr. William Rathbone, of Liverpool; Mr. F. S. Schwann, of Wimbledon; Mr. Frank Taylor, of Bolton; and Mr. Geo. L. Bristow, of London.

MR. E. CHATFEILD CLARKE, as treasurer, presented the accounts. The list of investments showed a total of £23,459 11s. 3d., as to which, according to current prices, there was an appreciation in value amounting altogether to £1,072 9s. 11d. Particulars of the accounts are included in the report. On a total of £1,579 0s. 3d., the balance of £316 12s. 2d. at the beginning of the year was reduced to £181 9s. 3d.

The CHAIRMAN, in moving the adoption of the report and accounts, apologised for the absence of the President, who had been with them for the work of the morning. As to the report, they had indeed a little overstepped their income, but they believed in spending all they had for the purposes of the Fund, and he was sure their supporters would be satisfied. At the same time, if they were to continue the work at its present level, they must have increased support.

The motion was seconded by the Rev. S. A. STEINTHAL, and unanimously carried.

On the motion of the Rev. J. E. CARPENTER, seconded by Mr. JOHN HARRISON, the retiring managers, Messrs. E. Clephan, Charles Harding, William Long, David Martineau and Frank Preston were re-elected.

Mr. J. Cogan Conway was then elected a manager, in place of Mr. G. Brown, to whom thanks were tendered for his past services.

To Mr. Harry Rawson the thanks of the contributors were tendered for his services as President, and he was re-elected. The treasurer, Mr. Edgar Chatfeild Clarke, and the secretaries, Messrs. A. W. Worthington and Frank Preston were also re-elected, with warm acknowledgments of the value of their services to the Fund. Thanks were also accorded to Mr. E. W. Marshall, the hon. auditor, and to the trustees of Dr. Williams' Library, and to the chairman for his services, and the meeting terminated.

THE two companion volumes, "John Ploughman's Talk" and "John Ploughman's Pictures," homely discourses by the late C. H. Spurgeon, have been sold to the extent of 600,000 copies.

THE CHILDREN'S COLUMN.

I WONDER whether any of you, in reading the Children's Column last week, or in thinking about it, have already discovered that whilst "Why?" is a good and "useful word just by itself," leading on to more and more knowledge, there are times when it is not good to say "Why?"

We may use it well and at right times, but if we use it wrongly or at wrong times, we misuse or abuse a good word.

First we should keep our "whys" for suitable times. Dinner-time, when dinner is ready and we are not, is scarcely the time to try to find out why we can wash our hands so much better in hot water than in cold, with soap than without. Bed-time, when we are told to be quick, is not just the time for star-gazing. It is easy to see that we should not wonder "Why?" when we ought to be doing something else.

And, of course, we must not be asking questions at all times, expecting others to be always ready to answer us. We must not be troublesome to others by asking too many questions.

Perhaps those who are tiresome through too frequent a use of "Why?" are just lazy or impatient and ask questions which, with a little effort and patience, they might answer for themselves. They think just enough to say "Why?" but not enough to try and find out the answer alone.

And if they are too lazy to really mean "Why?" to think "Why?" for themselves, they will probably be too lazy to remember the answers they receive from others.

To use "Why?" in this lazy or impatient way is to misuse it.

If we are asked to give up something we like—a game, or an interesting book—in order to do something else, perhaps an errand or some little service for somebody, the "why" in "Why need I?" is not a thinking "why" that really wants to find out. It is not truly a "*why*" at all, it is more like an "oh!" of impatience, of unreadiness, and might be spelt "Oh, bother!" That sort of "why," like the thoughtless lazy "why," is an abuse, not a use, of a good word.

A "why" often stands in the way of prompt obedience.

In the partridge story of Seton-Thompson, three of the brood come to an untimely end because when a new danger is near, these young ones wait to see the reason of their mother's cry "come." The obedient ones soon learn "why" through the untimely fate of their disobedient brothers.

For obedience is often the best way of finding out "why."

The strongest of the brood of little partridges was also the most obedient. His mother's warning "vrrr" (danger) did not always keep the others from a risky path or a doubtful food, but he never failed to obey her soft "kreet" (come). Having learnt through prompt obedience the why of all his mother's commands he became a very wise and experienced partridge. So he escaped dangers, and lived the longest of all the brood. When he was grown up his poor mate was shot whilst trying to lead a man with a gun away from her brood of young ones. Their father, thus left alone, brought up the baby partridges, and he had learned so well from his mother that he was able to teach his own young ones to obey and learn "why."

You know that for a soldier obedience is always the first duty, and perhaps you remember Tennyson's lines about the famous Light Brigade, when a command is given, and it is "Theirs not to reason why," but to obey.

Most children like to play at soldiers. Prompt obedience is a part of the game that children may well carry out of their "pretend" into their other lives. When duty calls it is "Theirs not to reason why" until the duty is fulfilled.

And then with obedience to duty in the first place there is still plenty of room for "whys" of the right sort in soldiers' lives and in ours too.

In the beautiful story of "The Settlers at Home," Miss Martineau tells us about a great flood long ago in the English Fen country, and about one of the Dutch families then settled there. The land round the Wash is very low and marshy, and it had been drained and made fit for use by these settlers from Holland, who had made embankments to keep back the sea and to keep the rivers from overflowing. In the time of the war between King and Parliament long ago, the flood-gates were opened, and the waters suddenly rushed over the land, spoiling the fields, gardens, and houses, and drowning many of the inhabitants.

Two children were busy in their garden, when the great flood came rushing along. Their father, on the steps of his mill, saw it coming, and shouted loudly to them to run up a little hill close to the garden. The girl obeyed at once without asking "Why?" She rushed up the hill, as if for her life; and only when she had reached the top did she turn to see *why* they had to run, and found that it was indeed for her life. The hill was like an island, the garden was now covered by a rushing river between the hill and the house, and the low country around was like one large sea.

The boy, who was older, was nearly caught. He was used to being obedient, but he did not see why he should not first save his cap which the wind had just blown away. How careful he was of other people's things, and of other people, too, in that time of danger and privation, and how they all helped one another, you can read in the book itself.

LILIAN HALL.

THE President and Treasurer of the London Provincial Assembly have issued an appeal on behalf of the little church at Walthamstow, which had its origin in the zeal of the late Rev. Robert Spears, and has not prospered as was hoped. Up to April of the present year a guarantee of £100 secured the services for twelve months of the Rev. W. H. Rose, and the signs of revival are such that the officers of the assembly are anxious to maintain the effort, and therefore ask for another £100 at least to cover the expenses up to April, 1904. Towards this amount Sir Edwin Durning-Lawrence, to whom the church already owes so much, has promised £25. Further subscriptions are invited, to be sent to the treasurer, Mr. John Harrison, 62, Christchurch-road, Tulse Hill Park, S.W.

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LONDON, FEBRUARY 14, 1903.

THE TRUE WORSHIPPERS.

AFTER the chastening of a great war we had looked for far other fruit. The *Christian World* has once again opened its columns to a correspondence on "Our empty churches." Neither chastening nor orthodoxy will draw, and we may add, nor religion reduced to its greatest common measure. So, while the dog-days are still distant, the unmuzzled correspondents cast in their contributions of explanations, not of their superfluity, but all that they have, in their penury. The same archfoes are still leading on as the first great cause: the dull preachers and the poor pastors. Their stock of sermons falls dead, and no increase doth their dull husbandry improve: neither their frequent nor infrequent visits are imputed to them for righteousness. There is something pathetic in the spectacle of absentee church-goers hunting for reasons to explain their most cherished "ism," absenteeism. Their soul abhorreth all manner of meat and yearns for the sermon that is an opiate, a soporific, or a stimulant. And the great popular preachers who supply these wares are not for all markets. The dull preachers are the edifying men; they are the builders, yes, the bricklayers; they are in the overwhelming majority. They know that they are not here to be either drugs, galvanic batteries, or "popular attractions." They are not Dominicans either *in esse* or *in posse*. The only Dominicans we have known have either founded a Gallican Church, espoused Unitarianism, or become Professors of Undenominational Colleges. And this may partly account for the scarcity of Dominicans. SAVONAROLA was accounted a dull preacher, we believe, until people scented the fagots and beheld a prospect of an *auto da fé*. The reasons for popularity, as for unpopularity, are many.

There is little to be gained, it is to be feared, from these stimulating correspondents threshing their vacant grain, which, no doubt like all other inanities, is well meant. They are for ever faint, or rather feeble, yet pursuing, lachrymose yet fulminant optimists, and will be while the world lasts total absentees, or, since a dull narcotic may act as an occasional stimulant, semi or semi-demi-absentees. The dullest man that ever lived and opened his mouth in parables or in anything else, is a more helpful brother than the man in the pew who cannot "abide him." He is trying! What are we here for but to be tried? And is it more trying than to know that the pews are filled with Christians whose chief virtue is impatience, or with those "who are with us in the spirit"? A Jewish preacher lately drew a distinction between Christian and Jewish ethics, saying that whereas the Jewish rule was, "Do good and you will feel good," the Christian rule was, "Feel good and you will do good." Can it be that he too has been reading the correspondents' columns, and trying to build up a system of Christianity out of a dry fragment of a bone of our bone, as Professor OWEN built up a megatherium out of a fragment of its bone? If that megatherium should awake in the resurrection would it be satisfied with its likeness? No, let "our churches" be empty rather than that it be said of any who profess and call themselves Christians that they cannot do good until their preachers and pastors make them "feel good." Ah! the strange development of modern Church life! The strange devices Churches are driven to to raise funds! And all to create machinery to make us "feel good"! Philanthropic bazaars, garden parties, concerts, however helpful temporarily, are after all but curious symptoms of the state of the Churches, revealing, not indeed exactly, that they are dead, but sleeping.

The fundamental mission of Christianity, it seems to us, was not to bring men to join in worship, but to seek and to save the lost, to aid the poor, the sinful, the neglected, the ignorant. *Whatever the causes* of poverty and its allies may be (and it seems increasingly certain that however equal and just the conditions and chances for men to work in may be, poverty there still would be from endless causes that have no political or economical origin whatever)—*this* was not the concern of Christians to know, but only out of their infinite resources—for love never faileth—to *aid* those living in poverty, neglect, and ignorance. It is possible so to transform the inner life as to make almost any conditions of life not only tolerable, but even sweet and holy. The evidence of early Christianity shows that the saintliest and sweetest lives often and generally flourished under the most depressing circumstances. When ministers of churches are no longer pestered by the gadflies of controversy and by the sapient inanities of their "candid friends," and become again more distinctly the medium for the *bona fide* Christian charity of the Churches,' and as Churches put themselves more and more in contact with agencies requiring help, we shall be returning to the truer origin of Christian Church life. The Early Christians did not meet so much to *gain* strength but to *give* strength, to be influences of help to all needing help. The modern Church system in which it seems necessary to have attractions to draw people to worship, and the minister is expected to pay pastoral calls as part of his duty (the maximum number to the absentees graduating down through the semi and semi-demi-absentees), and as part of the process of keeping congregations together, seems to us a fearful topsy-turvydom. The *centre* of worship is at home or in solitude: then with the divine inspiration so gained we should each come to *radiate* that inspiration in common worship. The word "Church" would come to its own: an assembly "*for the Master*," it says in tarnished Greek—to carry out *his* work in this world of much misery, suffering, and sorrow. It is our faith that the modern Church life with its woful system of attractions is doomed sooner or later to fail, that men will meet more and more in strong groups to consider the sufferings and ignorance and poverty of the world earnestly, prayerfully, and to devise means of genuine Christian help.

As crystal in solution will flow around any bit of thread or straw, and become transformed thereupon into a solid thing and a beautiful thing, so men bent on true Christ-like life will flow around any dull but genuine edifier, any "poor stick" of a minister would do, and they would become united, pure, solid, transparent, honourable, loving, lovable, and lovely, and the "poor stick" would be hid in the crystalline glory of his Church, as of old, and he will thank GOD for it in secret. Let the brother of low degree rejoice when he is so exalted.

CLERICAL VERACITY.

WE quoted last week from the sermon preached by the Rev. R. A. ARMSTRONG in Hope-street Church, on the third anniversary of Dr. MARTINEAU'S death, and published in the current number of *Sermons for the Day*. Speaking from that pulpit, consecrated by the closing years of Dr. MARTINEAU'S ministry in Liverpool, Mr. ARMSTRONG dwelt upon the great services he had rendered to philosophy and religion, and in conclusion laid special stress on the inestimable worth of the example he had set of uncompromising veracity in religious life and utterance, for which he held a position of perfect freedom, untrammelled by any doctrinal subscription, to be essential.

The statement of this principle, which involves that of an Open Trust as the foundation of healthy Church life, and Mr. ARMSTRONG'S vigorous endorsement of it, the *Liverpool Daily*

Post has taken up as a challenge in the field of ethical polemics. In a leading article in last Saturday's issue the position of the Broad Churchman is defended, and indeed gloried in, apparently without a single qualm, and MARTINEAU'S view of what is essential to religious veracity is characterised as "either fantastic or pusillanimous."

To all who are inclined to accept such a view we commend the study of MARTINEAU'S essay on the "Life and Letters of Dr. Arnold," which will be found in the *Prospective Review*, of February, 1845, and in the first volume of his collected *Essays, Reviews, and Addresses*, and especially the passages from pp. 50 to 61 of this latter volume. There MARTINEAU deals with ARNOLD'S attitude towards clerical subscription. One passage we will quote. Having referred to ARNOLD'S declaration that he did not believe the damnatory clauses in the Athanasian Creed, but yet read the creed, and was prepared to repeat his subscription to the article about it, MARTINEAU says :—

It is to be presumed that, in reading the creed, Dr. Arnold did not omit the "damnatory clauses." Then he publicly pronounced a most solemn anathema of which he did not believe a word! He asserted a thing to be "above all things necessary to salvation," which he did not suppose to be necessary at all! He warned many a hearer, that "without doubt he should perish everlastingly," apprehending all the while no danger whatsoever! Nothing surely but the terrible paralysis of custom could deaden a man's sense of the guilt of so great a mockery. Were he to hurry through his task lest he should be struck dumb in the midst, we should scarcely think it an unnatural superstition. Apart from all question as to the engagements made at his ordination, it is a shocking Jesuitry to maintain that a clergyman—instructor of the people's conscience and messenger of their prayers—need not assent to the promise or the curse he utters in the hour of worship, and may innocently invite his hearers to stand up with him before God, and take lying judgments upon their lips.

Now Sir EDWARD RUSSELL, who is Editor of the *Liverpool Daily Post*, has much less respect for the Athanasian Creed than Dr. ARNOLD had. In a book of his, "An Editor's Sermons," there is a chapter on Trinity Sunday, which, if we mistake not, once appeared as an article in the *Liverpool Daily Post*. There we read of the "prosaic, analytical impertinence" of the Athanasian Creed, and again :—

The right way to regard the Trinity is not the ridiculous mechanical—not even chemical—combinations of the "Athanasian" Creed (a mere relic of primitive sectarian brawlings and phenomenal imaginative metaphysics, but a devout perception of what the doctrine in its breadth and depth can do for the religious nature.

Yet apparently Sir EDWARD RUSSELL regards it as fantastic for anyone to object that a clergyman has no right to retain his position as religious teacher in a Church, pledged to the acceptance of such a creed, which he no longer believes to be true.

Indeed, the *Daily Post* article makes light of the advantage Dr. MARTINEAU possessed in his free pulpit, because he did not deviate far "from the Unitarian beaten track," while many Trinitarian preachers have gone much further from their orthodoxy, "regardless of their trust-deeds or signed confessions of faith," setting this down apparently to their credit. For while, in the Broad Churchman's view, a Church is perfectly justified in setting up doctrinal limitations, a clergyman is no less justified, *so far as he dare avow it*, in diverging in his public teaching from the creed to which he has pledged himself to conform. And in this we are assured there is no lowering of the standard of veracity, and no danger of any unworthy compromise. Thus it is of no consequence that a clergyman has signed the articles, and the Presbyterian minister has solemnly affirmed his acceptance of the Westminster Confession of Faith, which is the recognised doctrinal standard of his Church, although it contains doctrines which he does not in fact believe, if only in his preaching he makes it quite clear what he does believe. With these confident words the *Daily Post* article concludes :—

The noble history of the English Church illustrates in the most splendid manner how, without any drawbacks, and though ostensibly under the strictest limitations, daring free thought among the clergy may exemplify the widest range of honest opinion. And all this liberty being perfectly recognised, and, indeed, warranted by decisions of royal ecclesiastical jurisprudence, there is no insincerity whatever either in it or in the working of it. Up to now the operation of the Scottish spiritual courts has made equally for freedom, and the Scottish ministry has equally avoided insincerity.

But is there really no drawback, and no shadow of insincerity in that public profession of a creed, in the solemn act of worship, after which the clergyman boldly avows a different faith? The Athanasian Creed is doubtless the extreme case, but in the daily worship of the Church of England clergy and people together avow their belief in the Virgin birth, the descent into hell, and the resurrection of the body, in which many of them, we should be inclined to say the great majority, certainly do not believe. Shall we be told that it is of no consequence, that these also are "relics" of a bygone age, which people are not expected really to believe, and that the preacher in the pulpit has the courage of his opinions? But what standard of veracity does this imply? Does it really satisfy the common sense of business men, to which the *Daily Post* appeals?

The Broad Church position has led the conscience of very noble men into what to plain outsiders must seem strange vagaries. In this very article we are assured that the only common-sense method for a man, whether layman or divine, is "to have a firm resolution never to be unveracious, and to trust himself to speak out the truth, however inconvenient to himself or to others, whenever his conscience requires that he should do so." But what is that clerical conscience doing with the requirements of veracity, which allows a man to disregard the pledges, which are the condition of his holding office in his Church, and worse still, leaves him without intolerable shame to stand up before GOD and man, in the most sacred act of worship, solemnly to declare "I believe" what he does not believe? And what is the layman's conscience doing, that is content to leave things so, without protest and without effort for reform, in a Church which claims to represent what is noblest and highest in our national life?

MARTINEAU'S way, we confess, appears to us the better; but of this, and of the full significance of the Open Trust in our Church life, of which the *Liverpool Daily Post* thinks so poorly and shows so imperfect an apprehension, we must take another opportunity to speak.

THE "NON CON CLUB."

"MAN," says Addison, in the ninth number of the *Spectator*, "is said to be a sociable animal, and, as an instance of it, we may observe that we take all occasions and pretences of forming ourselves into those little nocturnal assemblies which are commonly known by the name of clubs."

Nor have we altered in this respect since the days of Queen Anne. Clubs come and go, but still we dine and still we debate, and, perhaps, while new clubs are being formed, it may not be inopportune to recall some memories of an old one, which by this time, perhaps, is almost forgotten. There are probably very few now living who have attended the meetings of the Non Con Club, which was founded in 1817, and finally dissolved in 1852.

Its object is thus set forth in the old minute-book :—

To promote the great principles of Truth and Liberty as avowed and acted upon by the enlightened and liberal Nonconformists or Protestant Dissenters from the Church of England.

Its founder was the Rev. Robert Aspland; for thirty-five years its meetings were regularly held once a quarter, and its muster-roll contains the names of men whose memories we shall always honour. The fellowship, limited to twenty, began with twelve members—Robert Aspland, Edgar Taylor, W. Johnson Fox, I. N. Talfourd, Christopher Richmond (secretary), Dr. Morell, Dr. Bowring, Samuel Parkes, John Taylor, George Smallfield, Richard Taylor, and Dr. Rees. In later years we see, among many others, the names of Southwood Smith, Edwin Wilkins Field, Algernon Sydney Aspland, the Rev. Edward Tagart, Henry Crabb Robinson, the Rev. Thomas Madge, James Stansfeld, Dr. Thomas Sadler, and William Arthur Case.

The procedure of the Club may be gathered from a few of the Rules.

Rule 2. The Club shall meet four times a

year, in the months of January, March, June, and November.

Rule 3. That dinner shall be on the table at five o'clock precisely.

Rule 4. The following standing toasts to be given by the Chairman:—The Memory of the Two Thousand—John Milton—Civil and Religious Liberty all the world over.

Rule 7. The subscription of Town Members to be £1 per annum, and every member present to pay seven shillings towards the dinner bill. Honorary members, when present, to pay ten shillings and sixpence each.

Rule 14. The meetings in November, January and March to be held in London, and the meeting in June somewhere in the country.

The earlier minute-books are probably lost; the records in the present writer's possession date from 1828 onward, and are almost entirely written by the hand of A. S. Aspland. In that year, then, the Club meetings were held at the Horn Tavern in Doctors' Commons (we have forsaken taverns for restaurants in these luxurious days), and in 1832 the headquarters were moved to the London Coffee Tavern, Ludgate-hill, a house which for some time was managed by the father of John Leech, the artist. Nine years later, the "Crown and Anchor" in the Strand was the rendezvous, and there the Club remained for eight years, moving in 1848 to the Freemasons' Tavern, where the final meeting was held. But for the June dinners, when festivity was the order of the day, and business was laid aside, the Non Cons went further afield, to such rural retreats as the Star and Garter at Richmond, the Mermaid at Hackney, or the India Dock Tavern, Blackwall. Members gathered in full force on these occasions, and guests were made welcome, so that the table was often laid for upwards of forty diners; while in order to guard against any unseemly protraction of the sitting (or perhaps to allow time for a little extra merriment) dinner was ordered for four, instead of five o'clock. The tables cleared, followed speeches, many and eloquent; quite a grove of sentiments wreathed the wine cups, and songs were sung and applauded, too, for the Non Cons had an honest love of harmony, which it is to be hoped their descendants have not altogether lost. The principal singers appear to have been recruited from the Taylor family, and the favourite song, in good keeping with the principles of the Club, was "Fall Tyrants, Fall." But on one glorious occasion, a new member, Mr. Edward Taylor, delighted the company with an original ditty of his own composition, which was ordered to be entered upon the minutes. Here are a few of the verses:—

Let others the deeds of proud warriors rehearse,
The carnage they've made, and the battles they've won,
Of heroes more noble, more peaceful we sing,
Though each was at best but a simple Non Con.

Their watchword was Freedom—fair Truth was their guide,
For Liberty's cause and their own was but one,
Shall patriots like these be forgotten? Ah no—
Then pass round the glass to each honest Non Con.

'Mongst our worthies, of whom a long list I could give,
One MILTON there was—and his name, I think, John,
Lived in Cripplegate Ward, and wrote "Paradise Lost,"
What was he, my good friends, but a sturdy Non Con?

And PRIESTLEY, who courted each science in turn,
'Twas gas or 'twas Greek, as the fancy was on,
Though philosophy showered her gifts at his feet—
After all, he was but a poor preaching Non Con.

A capital song, if rather lengthy; several verses are here omitted, including one which contains some rather pointed remarks addressed to "Archbishops and Bishops and Prebends so fat," which, perhaps, savour a little of intolerance.

Dulce est desipere in loco; the June dinner was evidently a very jolly affair. But heartily as the Non Con Club could give itself up to merriment on occasion, its members were equally strenuous in forwarding the objects for which they were banded together. One of the earliest entries in the minutes for 1828 records the election of a committee to forward Catholic Emancipation, and the repeal of the Test and Corporation Acts. The two latter enactments were abolished very shortly afterwards, and within a year Catholic Emancipation had come. It was at the June Meeting of 1829 that "the new era of religious liberty introduced by the Act removing the stigma of exclusion from Roman Catholics was hailed by the company, and several toasts and sentiments given from the chair in accordance with the prevailing feeling."

The "Unitarian Marriage Bill" occupied the Club's attention for some time in the latter part of 1829, and we hear of it again later. But that, and the question of expunging from the Prayer-book the Gunpowder Plot, Martyrdom and Restoration services, together with a petition from the Club in favour of the revision of the laws relating to stamps on literary publications, were all overshadowed by the great agitation for Parliamentary Reform.

The passing of Earl Grey's Reform Bill was celebrated by the Club in January, 1833; but the minutes for this meeting are particularly noteworthy as containing a fine eulogy on the late secretary, Christopher Richmond, who had died a short time before.

He was always ready (wrote Mr. Aspland), notwithstanding an habitual retiringness, the result of modesty, to give his professional services in aid of any of the public measures contemplated or assisted by the Club. Cheerfully did he co-operate, as far as his labour could be useful, with the legal advisers of our Roman Catholic brethren, in facilitating the measure of their emancipation. . . .

While, therefore, we lament the loss of such a friend and coadjutor, we take leave of him with satisfaction in his character and unfeigned respect for his memory; resolving to persevere in the same course which has justly entitled him to this inadequate, but sincere eulogium on his unspotted and honoured name.

Mr. Richmond's office was filled by Algernon Sydney Aspland, who continued to act as secretary and treasurer till the dissolution of the Club, twenty years later.

ROBIN ROSCOE.

THE REVOLT FROM ROME.

UNDER this startling title notices have appeared from time to time in various papers, and some interest has been excited among the general public. We do not think that anything of real importance has happened in this country, or is in the least likely to happen. In the first place the so-called movement has apparently one and only one representative among the Anglo-Roman clergy—viz., the Rev. Richard O'Halloran, of Ealing. True, another priest, Father Beale, associated himself for a very brief space with the revolt, but he soon thought better of it and has returned to his old allegiance. In the second place, Father O'Halloran, so far as we are aware, is absolutely unknown to fame; he has written nothing; he has made no mark as a preacher; he never would, in the natural course of things, have come to the front. Father Beale has no better claim to distinction, and no layman of mark has lifted a finger to defend either of these ecclesiastics. Last of all, and worst of all, Father O'Halloran has put his case before the public in a letter to the Cardinal Prefect of Propaganda printed in last week's London papers. It is the work of an Irishman, not of an ecclesiastical lawyer. It is, indeed, hard to conceive a more futile plea than that which Father O'Halloran advances, with pompous references to canons which have no possible connection with his case. Of the personal attacks on Cardinal Vaughan we say nothing, except that even if they are true, they are not to the point. We should not lose time in discussing this trumpery case, were it not that some of our readers may be glad to learn a little about the constitution of the Anglo-Roman Church. And for this purpose Father O'Halloran's quarrel with his bishop will be a convenient text.

Till 1850 English Romanists were governed by Vicars Apostolic. The English sees from a Roman point of view had been vacant since the death of the last bishop who refused to accept the Reformation settlement. All power had therefore lapsed to the Pope, and accordingly he put the English Roman Catholics under a succession of Archpriests. Then came two bishops who took their title from the See of Chalcedon, and a third who was nominal bishop of Adrumetum. These men acted in succession as Vicars Apostolic of England. In the reign of James II. four Vicars Apostolic were appointed, one for each of the four districts into which England was then divided, and in 1840 the number of these districts was doubled. Now these Vicars Apostolic had no ordinary jurisdiction. They were mere delegates of the Pope, possessing just so much power as he chose to give, and removable at his mere good pleasure. Still less, of course, were the priests under them, parish priests holding their benefices as freeholds. England was regarded as a missionary country. The Vicars Apostolic were bishops in order, and could therefore confirm and ordain. But they had no sees, except nominal ones. The canon law was in great measure inapplicable, and we may compare England, as it then appeared to Roman eyes, with a crown colony, which is further governed by martial law.

In 1850 the hierarchy was restored—*i.e.*, bishops were appointed with English sees and ordinary jurisdiction. Like all other Roman bishops they were subject to the

Pope, but he could not remove them except for grave reasons. Here, however, the change stopped. Dr. Coffin, who died some eighteen years ago, used to say, "I am the only parish priest in my diocese," and this was simply an accurate statement of the fact. Priests who in popular language govern parishes, strictly speaking do nothing of the sort, because no parishes have been instituted. They are mere delegates of their bishop. The bishop appoints: the priests have no power to absolve save in virtue of faculties granted by the bishop and renewed from time to time, nor can they lawfully administer any other sacrament or preach except by the bishop's delegated authority. True, the bishop selects a few priests to whom he gives the title of missionary rectors, and who cannot be moved from their sphere of labour without canonical reason. Otherwise the bishop is absolute. The bishop has also a perfect right to deprive a secular priest of his mission and hand it over to religious. This has been constantly done. Every priest who is ordained knows quite well that he accepts work on these conditions. No doubt the bishop to whose diocese he belongs is bound to provide him with labour and the means of livelihood; but it is for the bishop, and the bishop alone, to say what and where that work is to be.

We cannot see, therefore, that Father O'Halloran has any semblance of a case. It is quite another question whether this state of things is good. We believe that it is good neither for the bishop nor the clergy. The system makes the bishop an autocrat. He is not likely to hear the truth, and the clergy are not protected as they may fairly desire to be. There are signs of the discontent which the system causes and of a desire for reform. The *Catholic Times*, a very orthodox and popular journal, has given a qualified and cautious opinion in favour of reform. There is another evil connected with the present plan which deserves notice. It substitutes government by caprice for subjection to uniform law. Some bishops are so kindly or so timid that they shrink from interference even in cases which urgently demand it. Others are such martinets that their clergy are never left in peace. It is only fair to say that the present writer's experience leads him to believe that bishops are generally prudent and kind. Certainly he himself, during twenty-two years spent in the Roman Church, never found the considerate and paternal kindness of his superiors fail him. He thinks of them now with affectionate respect.

Another want is beginning to be felt: there is a desire that the laity should have some part in the financial administration of their various churches. Fifteen years ago (and we are not aware of any change) all money received for seat-rents, Christmas and Easter offerings, collections at Sunday mass (except, of course, on the rare occasion of collection for some special purpose) belonged absolutely to the priest. From these receipts he had to defray the expenses of the ceremonial, to keep the church and his parsonage in good repair, to pay taxes, &c. But he had to produce no balance-sheet. In many dioceses the episcopal visitation took place very seldom, and the present writer can testify that for ten years during which a mission was in his sole care, the bishop held no single visitation. Even the accounts of money collected for a new church, amounting to about £3,000, were never audited. In one case at least serious difficulty arose on a priest's death because he had in perfectly good faith banked a large sum collected for church-building in his own name. The fact is that despite the credit which the Roman Church enjoys for organisation, in England at least this organisation is conspicuously absent. In one respect a change is at hand, though it has come not from within but from without. Henceforth the new Education Act will make it impossible for any priest to be the sole manager of his elementary school.

W. ADDIS.

LONDON GUILDS' UNION.

THE inauguration of the London Guilds' Union took place on Wednesday evening at Essex Church, when the five London guilds already associated with the National Conference Guilds' Union, viz., Mansford-street, Stepney, Highgate, Stratford, and Essex Church, were well represented, the attendance numbering about 120, chiefly of young people.

Service was held in the church at half-past seven, conducted by the Rev. Gordon Cooper, the "Fourth Service" being used, and a stirring address was given by the Rev. Joseph Wood, President of the National Conference Guilds' Union, from the words, "I am not ashamed of the Gospel of Christ." The address was a plea for heroism, even amid the commonest and most depressing conditions of everyday life. Referring to what he regarded as the depressing teaching of George Eliot's "Middlemarch" and its insistence on the crushing effect of "the meanness of opportunity" in modern life, Mr. Wood protested that the Christ-like character could triumph even over the meanest circumstances, and they constantly saw in every-day life how that could be done. Heroism, he said, was not the doing of conspicuous and brilliant things, it was the doing of things, whether small or great, in which there was the denial of self, and the willingness to serve and take upon oneself the lowliest tasks.

"Forward be our watchward" was the concluding hymn.

At the conclusion of the service the company adjourned to the schoolroom below, where refreshments were provided, and at nine o'clock the business meeting was held. The Rev. F. K. FREESTON took the chair, supported by the Revs. Joseph Wood, J. Ellis, and T. E. M. Edwards.

The CHAIRMAN reported greetings, on behalf of their guilds, from the Revs. J. J. Wright, E. D. Priestley Evans, and H. S. Solly, and a message from Mr. T. J. Hardy, who had just established a guild at Richmond, and regretted that he was unable to be present. He then offered the warm thanks of the members to Mr. Wood for his sermon.

The Rev. J. ELLIS read the draft of rules for the London Guilds' Union, and moved their adoption. This was seconded by Mr. ALFRED THOMPSON, and unanimously agreed to.

The second rule states the objects of the Union as follows:—

The objects of this Union shall be:—1. To promote the formation of guilds in connection with the London churches on the roll of the National Conference, which seek to (*a*) foster the religious life and (*b*) inspire personal service.

2. To unite such guilds into a local union for closer fellowship and co-operation.

3. To carry out this object by means of united services, conferences, social meetings, or any other methods which may suggest themselves.

The annual meeting is to held in October, and united meetings in January, April, and July.

The eighth rule reads:—

The duties of the Committee shall be to advise the local guilds in any difficulty, to manage the funds of the Union, to make known the guild idea, to arrange services, conferences, and social meetings, to prepare the business of the annual meeting, and generally to promote the objects of the Union.

Mr. H. J. NOEL proposed and Mr. C. A. GINEVER seconded the appointment of the officers as follows:—President, the Rev. F. K. Freeston; Vice-President, Mr. A. Thompson; Treasurer, Mr. Edgar Noel; Secretary, the Rev. J. Ellis.

At the conclusion of the business, an address was given by the Rev. Henry Gow, on "What Young People Can Do for the Church," followed by a number of short speeches from members, and a delightful and most encouraging meeting was brought to a close.

MR. GOW'S ADDRESS.

One reason, he said, why the minister was eager to welcome the young people was that they were critical idealists, often perhaps more critical than idealists, and yet criticism in them rested on a great idealism. They had high ideals of worship and of life, and could not be content with the common-place, middle-aged performances they saw around them. They believed that great and noble things could be accomplished, and had not yet realised the difficulties. That was a great help for the work of life, and ministers rejoiced to have such young idealists around them, always eager to advance. They were peculiarly susceptible to an heroic appeal. Not a call to an easy simply pleasant life, but to a difficult heroic life was what they wanted. The great strength of the High Church ideal at the present time was in the severe demands it made, with the glamour of the Cross about it. And they, for their part, must make it felt that religion meant a great deal of sacrifice, and was worth it. The call was not to a comfortable religion, but to a hard, heroic task, and to that the young people would respond.

As to the ways in which the Young People could help the Church, he named first *Belief in the Worship of the Church*. They could make efforts for that, there was even room for a little heroism in it. There were too many "Weather-and-comfort-permitting" people. They must be worshipful in spirit, and not lightly break a custom and tradition of the utmost value to the world and to themselves. And if, as was often the case, it was right for hard-worked people to use the Sunday to get out into the country, he would yet plead with them, at least somewhere, whether in a little country church or Bethel, to secure the quiet hour for worship.

Then they could help the Church, *by being friendly* and refusing to believe in the atmosphere of coldness said to be in some of the Churches. He believed that unforced self-forgetful, cheery kindliness always met with its reward and welcome.

And they must *find work*, whether in

Sunday-school, mission, or club. They should offer suggestions for work, but at the same time *always offer help.*

Lastly, he insisted that they must care also for the intellectual side of things, and *think their own thoughts* on the great questions of God and the soul, of life and death. The minister was not in the pulpit to think for them. They who were in contact with the actual experience of a working life must take their part in the thinking out of true thought of God and life and the soul, which should appeal to the world and all the Churches, and take up into itself all that was best in the past, the noblest thought and feeling of all sects and all classes. They must have a share in working out the theology of the future.

UNITARIANISM AND PUBLIC WEAL.

IN the Provincial Letter which I wrote for THE INQUIRER a few weeks ago I made some reference to the work which Unitarians were doing in a variety of public ways, and the lack of recognition which we as Unitarians gave to the fact. We are sadly wanting in *esprit de corps*, and are not sufficiently stirred by the examples of honourable service which are set us by members of our own household of faith. We in this Manchester district at any rate feel that something must be done to rectify this, and to let our young men and women know how devoted so many of our fellow-members are to the advancement of all that pertains to the public welfare. In your last issue, for instance, there was a notice of the great honour recently conferred upon Alderman Rawson by the City of Manchester. There is no greater honour in its power to bestow than the Honorary Freedom of the City. Mr. Rawson was born in Manchester more than eighty years ago, and has lived all his life in that city; and has so lived and worked that he has won highest honour in it. There is scarcely any branch of public activity in which he has not at some time or other been engaged, and his work has always been of a most unselfish and painstaking kind. I had the pleasure of being present at the impressive ceremony at the Town Hall when the Honorary Freedom of the City of Manchester was conferred upon Mr. Crossley and Mr. Rawson, men esteemed and revered by all who know them. I felt proud of Mr. Rawson as a fellow-citizen, but prouder of him as a fellow-Unitarian, because I believe it is a man's religion that determines his worth either in private or public. The City of Manchester has only conferred this honour as yet upon twelve people. Four out of the twelve are Unitarians, and a fifth has deliberately put it on record that the public service he has been able to render to the community was inspired by the Unitarian influences under which he was reared in his youth. Are these facts mere coincidences? Are they not rather what you would expect where other conditions are favourable? We are a small community even here in Manchester, and yet out of its twelve most honoured citizens (nay, only eleven, for one upon whom the honour was conferred was not a citizen, but a great explorer) four are Unitarians! This same afternoon the annual meeting of the Unitarian Home Missionary College was held in the Memorial Hall, and Mr. F. Monks, who was in the chair, referred to the ceremony previously held in the Town Hall, and expressed a wish that it were possible to induce Mr. Rawson to write a book setting forth the eminent and faithful public service which so many of our household of faith have rendered in all parts of the country. It would be such an incentive to our young men, to themselves aim at noble service for the genuine benefit of mankind, that its value could not be estimated.

I have often been surprised at the ignorance displayed by many Manchester Unitarians as to the public work being done by members of our district churches. One often hears of what was done in the old days, when, of course, there were giants. I was talking to a friend only the other day about this matter, and he said that he remembered the time when on Sundays he was accustomed to see worshipping in Cross-street Chapel at the morning service the two members of Parliament for the city, the Mayor of the city, and a number of other public men. It was in those days, too, that the Unitarian collection for the Hospital Sunday Fund was larger than any other. In those days there was a denominational pride—of which there is a healthy as well as an unhealthy kind — and men and women seemed intent upon carrying the spirit of their religion into their everyday life, and as fellow-Unitarians they stimulated and encouraged one another not only by their precept and example, but also by their comradeship. They took a pride in each other's public work. When honour was conferred upon one they felt that it reflected upon all. Things are not quite so much like that nowadays, and no doubt there are many reasons for the fact, but it is being felt that the change is for the worse. We still talk about those old times, so much so that our critics say we are content to live on the glory of our ancestry, and forget the obligations and possibilities of the present day. This is an exaggeration, but there is some truth in it. Indeed, far more than there ought to be. The influence of Unitarians upon their respective communities has been out of all proportion to their numbers, and probably is still, only, somehow, we are not helped to realise the fact as we might be.

When one talks about Unitarians combinedly showing their recognition of the special public service of one of their number, one is met with the retort—"O, your object is to glorify a sect." The result is that our manhood does not feel the incentive of religious effort that it ought to, and our young people are not stirred by the spirit of emulation as they might be. This state of affairs tells upon our corporate Church life detrimentally in more ways than one. Those who know most about our congregations say that the absence of men from the services is becoming more and more conspicuous. The cause is not far to seek. Men are asking nowadays, "What are the Churches doing towards ameliorating the conditions of social life?" They fail to see the nexus between the Church and the world. It may be largely their own fault; but they surely could not say so if their attention were persistently drawn to the uplifting, reforming work which their co-religionists have done and are still doing, civically and nationally; and this forced recognition would without doubt act as an incentive, and would result in a large increase in the number of public-spirited Unitarians.

Anyhow, this may or may not be so; but it is no use having a theory unless you test it, and we are going to test it here in Manchester. Perhaps we are mistaken —we are going to find out if possible. We have faith in the efficacy of our religion to save society, if only it gets a fair chance, and can be properly understood. It made Jesus the man that he was, and its possibilities are not less but greater to-day. And so the Manchester District Association is organising a "Mass Meeting for Men" in the Memorial Hall on Friday evening, March 13, when the subject for discussion will be twofold—namely, "Organisation and Co-operation in Church Life" (to be opened by the Rev. H. E. Dowson, B.A.), and "The Relation of that Life to Civic and Social Uprightness" (to be opened by the Rev. W. G. Tarrant, B.A.). Already a full dozen J.P.'s, Aldermen and Councillors (Town and County) have expressed sympathy with the objects of the meeting, and promised if possible to attend and take part in it. We feel that our church life must stand for something more practical than mere dreams of the New Jerusalem in the minds of men and women who are hard beset with the chequered experiences of life. Of course we know that their misgivings of its indifference or its impotence are sad delusions; but we want to have it out with as many as we can get together, and, if possible, show them their mistake and remove their difficulties, and enlist them once again in enthusiastic religious comradeship. It is lamentably sad to compare what *is* being done in our churches with what *might be* done if only we could get our men into harness, and inspire them with the importance and extent of the opportunities which present themselves. If example be better than precept, if there be any good in emulation, if association with public men who are putting their religion into practice is capable of inspiring others, then why should we not work for all it is worth such a scheme as I have sketched in this article?

CHARLES ROPER.

EXCURSION TO HUNGARY.

SIR,—Since I sent the letter which you were good enough to publish last week I have received a communication from his Excellency Gabor de Daniel, Vice-President of the House of Deputies, in which he informs me that the people of Hungary will be delighted to receive another party of English excursionists, and that the Carpathian Society will have much pleasure in doing their very best to make the tour agreeable.

He also says that the Government has promised permission for the party to visit any of the State gold-mines which they may desire to inspect, and that he is looking forward to the pleasure of assisting once more to welcome my friends and myself.

I shall be glad to receive, as soon as possible, answers to the questions stated last week. W. H. SHRUBSOLE.

HE that cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven. —*Lord Herbert of Cherbury.*

PROVINCIAL LETTER.

NORTH AND EAST LANCASHIRE.

THERE is nothing very startling to record in connection with the twenty-eight congregations included in this district. Changes have taken place amongst the workers, but the work has gone on much the same, in a spirit of dogged perseverance. On the whole the congregations seem to be in a hopeful mood, though none have an easy task. I was struck by a sentence in the Provincial Letter from the Eastern counties, in THE INQUIRER of the 7th inst., in which the writer remarks on the isolation of the ministers of the several congregations. Such isolation exists in this district, though to a less degree. Preston and Lancaster are too far off for the ministers there to find it easy to meet their brethren further south. And several of the congregations are doing outpost duty with but little opportunity of support from their friends in other towns. It is only in the south of the district that the sense of companionship in a common work is quickened by the nearness of Manchester, Bolton, and Bury. For the most part, our congregations have to go their own way and depend on their own resources, and generally they do it very well.

In reckoning up the ministerial changes that have taken place since I last reported on this district, I am not sure whether in my previous letter I mentioned the removal of the Rev. A. H. Dolphin from Leigh to Sheffield. Mr. Dolphin came to Leigh at a most critical time in the history of that congregation, when a storm of exceptional severity had shaken it to its foundations. He came in as peacemaker, to build and to plant; and it is not too much to say that the future existence, let alone the welfare, of the Leigh church depended on him. As the result of his ministry, the congregation is now harmonious and prosperous, and stronger than it has ever been before. We are sorry to lose Mr. Dolphin from this district, and we can only congratulate the Sheffield congregation upon their acquisition. His place is taken by the Rev. R. S. Redfern, formerly of Crewe, who has already made a good beginning at Leigh, and there seems every prospect that the congregation there will thrive under his leadership.

At the other end of the district we have lost the Rev. J. H. Wicksteed, from Padiham. That is a serious loss, for Mr. Wicksteed's ability and character gave him a commanding position as the head of an influential congregation. He will be much missed, and while we know he will do excellent work in London we are very sorry he has felt it his duty to leave us. For the present the Padiham pulpit is vacant, and the friends there will be fortunate if they get a man to fill it as well as he did.

But if we have to record losses we can also record gains. The place long filled by the Rev. Thomas Leyland at Colne is now occupied by the Rev. Robert McGee, who was till recently minister of an Independent church in Darwen. Already the congregation at Colne, which had to some extent suffered through the unavoidable disorganisation caused by the illness and retirement of Mr. Leyland, has recovered its tone, and is hard at work again. We hope that Mr. McGee will find amongst the members of our churches, not only in Colne but elsewhere, a welcome and a sympathy which will make it less hard to have severed his old connection.

The name of Rawtenstall has appeared before now in THE INQUIRER, and will, perhaps, be remembered with feelings not altogether kind by some of your readers. It is pleasant to be able to report that the unsatisfactory state of things, which lasted some four years, is now at an end. The vacant pulpit, previously occupied by a kind of permanent supply, has now been filled by the appointment of the Rev. Jenkyn Thomas, formerly of Pendleton. Rawtenstall is one of the churches assisted by the North and East Lancashire Unitarian Mission, and, in view of recent history, I think it well to state that the new appointment was made with the full approval of the Mission Committee, and to express the hope that those who have thought a little hardly of Rawtenstall will "remember not past years."

Burnley is still without a minister; but is certainly neither dead nor asleep. The Calendar for February contains a preliminary announcement of a scheme which may have important results, and of which we shall hope to hear more shortly. "The idea is to form a circuit in our immediate district, with fewer ministers than churches, thus at once reducing the financial strain, increasing our efficiency for practical work, and offering increased facilities for the development of lay-preaching." I have no details of the scheme before me, but the idea is well worth reporting, and if it is to be worked into practical shape there are those in Burnley who are well able to do it.

I have, I think, mentioned before now the congregation at Halliwell-road, Bolton. It was founded as a mission from Bank-street Chapel, and is still connected therewith. It has grown wonderfully in its very few years of existence, and seems to have a prospect of vigorous life before it. It is in future to be known as the Halliwell-road Free Church, and it has been affiliated to the N. and E.L. Mission. These are steps on the way towards independence, and steps which have been carefully considered. The mission makes no annual grant to the Halliwell-road Church, but has extended to it the right to share in certain benefits offered to the seven assisted churches in its district.

The question of giving those assisted churches a lift on the way towards independence, and at the same time to set the resources of the Mission free for new work, has taken up a great deal of the time and thought of the Committee for a year past. They have worked out a scheme for accomplishing both those objects, and will shortly make it public. At present I will only say that the original idea of it was suggested by their former chairman, the Rev. C. C. Coe, of Bournemouth, and is not the least of the benefits which he bestowed on the churches in this district.

I do not think of anything else noteworthy in the work of these churches, unless it be that two of them, those at Ainsworth and Stand, have adopted the Revised Essex Hall Hymnal, in place of what is commonly called the Old Martineau, and are much pleased with the new book. That is a small matter; but it has just this much of general interest, that other churches may find, as these two have already found, a marked increase of heartiness and freshness in the service, by adopting this hymn-book, which is proving itself to be a very good one.

I do not act on the suggestion made to me to report on the state of things created by the new Education Act in this district, as I have not the expert knowledge necessary for an adequate treatment of the subject. Much is being done; and I hope that someone qualified, as I am not, to deal with it will present the subject to the readers of THE INQUIRER.

R. TRAVERS HERFORD.

Stand, Manchester.

TO CORRESPONDENTS.—Letters, &c., received from the following:—B. P. B.; E. S. L. B.; E. H. C.; W. H. D.; F. E.; H. W. H.; J. H.; H. A. R. J.; W. J. J.; S. H. M.; J. N.; J. P. (Flint, Ohio); J. R.; M. B. W.; R. W.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Chorley.—The Rev. A. Doel has just finished a course of open lectures on "The Christianity of Jesus as shown in his Life and Teachings," which have been greatly appreciated.

Liverpool: Hamilton road.—At the monthly fellowship meeting held after evening service on Sunday, 8th inst., Mr. White, the treasurer, who was supported by Mr. J. D. Thomas, in a few well-chosen remarks, on behalf of the members, presented to the Rev. J. L. and Mrs. Haigh a silver tea service as a token of good will on the occasion of their marriage. Mr. and Mrs. Haigh suitably replied. Musical items were rendered by the Misses Larkin and Scott, Messrs. A. B. White and Ward, and were much appreciated by the large number present

Liverpool: Hope-street (Appointment).—The Rev. H. D. Roberts, missionary minister for the Liverpool District Missionary Association, has accepted the unanimous invitation of the Hope-street Church congregation to become associated with the Rev. R. A. Armstrong in the ministry of the church as second minister.

London: Forest Gate.—On Monday afternoon the monthly Conference of the London Ministers was held, by special invitation, at the Unitarian Hall, Upton-lane, and in the evening a public meeting was held, and prepared addresses given to an audience of about eighty persons, more than half of them being men, whose attention was most marked throughout. The Rev. F. K. Freeston spoke on "Religious Liberalism: its Method and Aim." He gave a careful analysis of the claims of the dogmatic and traditional Churches on the one hand, compared with those of the progressive fellowships on the other, and went on to vindicate our movement against gainsayers who sneer at its supposed lack of strong conviction. The Rev. Henry Gow followed with an exposition of "Some Results of Free Religious Inquiry," in the course of which he discriminated between the negative and corrosive style of so-called "free-thought" speculation and the reverent research of our time, so fraught with intellectual and moral good—not to the individual student alone, but also to the common life. Democracy meant that, spite of liability to error, especially in the unripe stages of self-government, the popular heart was sounder than the dictates of class-interest and privilege were likely to be; and so in religion, trust in man as divinely constituted ensured a higher type of virtue and piety than submission to theological tyranny and priestly tutelage. The third address, by the Rev. H. S. Perris, on "Church Life and Work, in view of Twentieth Century Needs," opened with an interesting historical retrospect; the imposing religious displays of 500 years ago, and the unbroken unity and practically unanimous assent to Catholic doctrine and practice, being contrasted with the variety of modern thought and life, as manifested in this world of London. The speech was a sustained plea for reality and earnestness in a time of easy indifference to spiritual claims, partly attributable to the unyielding methods and unfruitful rivalries of the sects, but also largely due to half-thinking and a plentiful lack of seriousness in these gain-pursuing and pleasure-loving days. The Rev. H. W. Perris, who pre-

sided, spoke very hopefully of the congregational progress. Opening and closing hymns were heartily sung, and the anthem, "God is a Spirit," was finely rendered by four of the members.

London: Islington.—At the annual meeting of members of Unity Church, the following resolution was carried unanimously:—"The members of Unity Church having heard the letters addressed by Dr. Hicks to the treasurer, feel with profound regret that they have no alternative but to accept his resignation of the pulpit. They cannot, however, take this step, so full of important issues to them, without expressing their deep sense of the value of Dr. Hicks's pulpit services and the high spiritual and educational value of his ministry. They congratulate him upon the success of the *Hibbert Journal*, and trust that he will soon obtain an appointment which will enlist his full sympathies."

London: Peckham.—On Saturday last a concert, under the direction of Miss Carter, was given in the schoolroom of the Avondale-road Church in aid of its funds. There was a large and appreciative audience, and a substantial addition was made to the church funds. Among others who kindly rendered assistance were Mme. E. Hastings Warren (at one time organist at Peckham), who received most hearty tokens of recognition, and Messrs. Hugh and Ivor James and S. T. Lock (members of the Wandsworth Church), whose valuable services at Peckham on former occasions were evidently not forgotten. On Wednesday the Sunday scholars' annual tea and prize distribution took place, when there was a large gathering, and in the course of the evening some of the children performed the musical play of *Dick Whittington and his Cat*. The prizes were distributed by the minister.

Manchester District Association of Presbyterian and Unitarian Churches.—The sixth visit of the Governing Body was paid in response to an invitation received from the Pendleton congregation on Saturday last. At 3.30 service began, conducted by the Rev. E. Atack; the Rev. Charles Roper preached. The day was not a favourable one, but over 120 people assembled for worship, and the service was characterised by earnestness and sympathy. The evening meeting was held in the schoolroom, and the number attending was increased to 160. Musical items were provided by the capable choir and were much enjoyed. Addresses were delivered by the Rev. P. M. Higginson (who presided), the Rev. W. L. Schroeder, and Mr. J. Wigley, who each received the careful attention of all present. The visit to Pendleton was the best attended of all, and there is reason to believe that this piece of work inaugurated by the Governing Body is being productive of good.

Manchester: Oldham-road.—The annual meeting of the congregation was held on Monday evening, Feb. 9. After tea Mr. H. Etchells, the warden, took the chair, supported by the Rev. W. Reynolds, the secretary, Mr. E. Jones, and the assistant treasurer, Mr. H. Eardley, about fifty members being present. The reports were satisfactory, the accounts showing a small balance on the right side for the third year in succession. Mr. Reynolds spoke of their causes for discouragement and the brighter side of their work. Mr. R. C. Law, who represented the District Association, assured them the Association knew of their great difficulties and brave good fight, and felt the greatest sympathy for them and readiness to help. The reports, he considered, were highly creditable to all and were very encouraging, and Mr. Reynolds should not lose heart at last year's fluctuation in attendances, but rejoice in the better prospects of the present year. The Warden then, on behalf of the congregation, presented a handsome illuminated address to Mr. Turner, signed by minister, warden, treasurers, and secretary, in testimony of his over sixteen years' kind and efficient services as secretary, and wishing him many happy and useful years in his retirement to his native town of Macclesfield. Messrs. Higham and Hill joined in testimony, and after a vote of thanks to the warden, hymn and benediction brought the meeting to a close.

Northampton.—The Rev. Arthur Harvie entered on his ministry at Kettering-road Free Church on Sunday week, and, with his wife, received a cordial welcome on the following Thursday evening. The Upper Schoolroom had been prettily decorated, and there was a capital attendance. Councillor J. Jackson presided, and dwelt on the nature of the relations between pastor and congregation, the importance of those relations, and the necessity of their being cordial and sincere. He also urged that they should show tolerance, that they should not expect the minister to manage all the organisations, and that they should not grumble at sermons preached twice, and hoped that the ministry would be a mutually happy one. Mr. J. Sale, hon. secretary of the church, then offered the official welcome. He mentioned with regret the serious illness of Mr. Freckelton, spoke appreciatively of the congregation and his fellow-officials, and was sure Mr. Harvie would find a quiet but earnest enthusiasm, and that theirs was a free church in every respect. Mrs. Swan spoke on behalf of the ladies, and Mr. G. Mead on behalf of the Sunday-school. The Rev. A. Harvie made a suitable response, expressing thanks for the kindness shown so far, and appreciation of the honour done him in choosing him as their minister. He hoped to take his part as a citizen of the town. They had every reason to be proud of the church, the congregation, the school, and the choir. Mrs. Harvie also acknowledged the welcome extended to her.

Parkstone.—The past quarter's figures show a substantial increase in the numbers attending the Emerson Hall services. Last Sunday the usual "Pleasant Sunday Afternoon" meeting was held, and at the evening service a good congregation was addressed by Mr. Bushrod upon the subject of "Sin, and its Remedy."

Rotherham.—At the meeting of the Church of Our Father Literary and Social Union on Feb. 4, a lecture was given by the Rev. B. C. Constable on "Extinct Monsters," illustrated by lantern pictures. Councillor J. Cox presided, and the lecture was much appreciated.

Sheffield: Upper Chapel.—A congregational social evening was held in Channing Hall on Monday, Feb. 9. During the evening two short musical programmes were rendered, and an interval of about half an hour was taken for refreshments and conversation. As it was also the first meeting in connection with the church since the advent of the Rev. A. H. Dolphin to the town as minister of Upperthorpe, a few minutes were spent in extending a hearty welcome to him. The Rev. J. E. Jenkins, the present acting minister, who was in the chair, and Mr. E. S. Robinson, on behalf of the congregation, offered the welcome, and the Rev. A. H. Dolphin responded. The meeting was very well attended and greatly enjoyed.

Sidmouth.—On Thursday week the third of a series of social evenings in connection with the Old Meeting congregation was held in the schoolroom. The Rev. H. M. Dare, formerly minister of the congregation, presided over an attendance that numbered about eighty. Mrs. Buckley Fisher gave a most interesting address under the title "Out in the Fields," dealing principally with bird, insect, and reptile life. A number of the elder scholars attending the Sunday-school were present, and were greatly interested. At the close a vote of thanks was accorded Mrs. Buckley Fisher, proposed by Mr. D. B. Squire, and seconded by the Rev. W. Agar. Some vocal and instrumental music followed, the singing of the National Anthem bringing a most successful and pleasant evening to a close.

St. Helens.—Arrangements had been made to hold the first of a series of Sunday evening services in the Imperial Buildings, St Helens; but the minister of the Liverpool District Missionary Association found on his arrival that only on sufferance, although it had been advertised, was that first service allowed, and music was strictly prohibited. So thirty-five men and women read the hymns. However, the five Monday lectures on "Evolution and Religion" were permitted, and fifty people attended the first on Monday last.

Widnes.—Last week's news should have read that Mrs. Roberts, not Mr. Roberts, preached to an increased congregation.

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BIRTHS.

Street—On the 30th Jan., at Burrs Mount, Great Hucklow, the wife of the Rev. Sydney H. Street, of a daughter.

DEATHS.

Bellhouse—On the 26th Jan., at Sunny Bank, Stamford-road, Bowdon, James Bellhouse, aged 72.

Our Calendar.

SUNDAY, February 15.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. Wicksteed, M.A., "The Great Religious."

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Lantern Service, "St. Paul in Rome," Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington and Thomas J. Hardy, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. Ginever.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. Elliot.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.

Bedford, Library (side room), 6.30 P.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10 45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M., Rev. A. Ernest Parry, and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Ancient Chapel of Toxteth, 11 A.M., Rev. W. J. Jupp, and 6.30 P.M., Rev. A. Ernest Parry.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Legend of Prometheus and its Meaning."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 11 A.M. and 6.45 P.M.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. W. J. TUBBS, and 6.30 P.M., Mrs. DESPARD, "Spiritual Alchemy."

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Mr. D. J. DAVIES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY
STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 15th, at 11.15 A.M., Mr. J. T. GREIN, "The Stage an Ethical Force."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 15th, at 11.15 A.M., Mr. HERBERT BURROWS, "In Tune with the Infinite."

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The Congregation have purchased an excellent site for the Proposed Manse, but it has been ascertained that the cost of the Building will exceed the amount at first estimated, consequently an Appeal is made to friends to assist the Congregation, which is a small one, in carrying the scheme to completion.

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Meetings, etc.

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The ANNUAL SERMONS will be preached this year on MAY 24th.

The BICENTENARY of this Chapel will be celebrated by Special Services on SUNDAY, June 14th, 1903, followed by an Afternoon Service. Tea and Public Evening Meeting on Wednesday, June 17th, 1903.

EAST CHESHIRE CHRISTIAN UNION.

ANNUAL MEETINGS
at MACCLESFIELD, SATURDAY, Feb. 21st, 1903.
Service in King Edward-street Chapel, 2.45 P.M.
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Business Meetings, 4 P.M. Tea, 5 P.M. Tickets 8d. each.

PUBLIC MEETING
in TOWN HALL. Chair, 6 P.M., by W. B. BROCKLEHURST, Esq., J.P.

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N.B.—Matthew Henry preached in King Edward-street Chapel.

Central Postal Mission & Unitarian Workers' Union.

SOIRÉE AND RELIGIOUS CONFERENCE,
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER,

No. 3165. NEW SERIES, No. 269.] LONDON, SATURDAY, FEBRUARY 21, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

THE National Conference of our churches is to hold its triennial meeting at Liverpool in April, and a preliminary programme has already been issued, while it will be seen from the letter of Mr. Charles Fenton, the acting hon. secretary of the Conference, that the churches have been asked to appoint delegates. It is, of course, understood that the meetings of the Conference are perfectly open, and that many others besides the officially appointed delegates will attend and share in the pleasure and inspiration these great meetings always afford.

A PECULIAR interest attaches to this year's meeting in Liverpool, because it was in that city, twenty-one years ago, that the Conference assembled for the first time. A reference to the subject will also be found in Mr. Hawkes's Provincial Letter this week. The Conference opens on Tuesday, April 21, and closes on Friday, the 24th. On Tuesday afternoon is the reception of members and foreign delegates in St. George's Hall, when the President's address will be given by the Rev. J. Estlin Carpenter, who is also to preach at the evening service in the Philharmonic Hall. On Wednesday morning, after a communion service in Hope-street Church, a paper is to be read by Dr. John Hunter, on "A Plea for a Worshipful Church." In the afternoon there will be papers by the Rev. W. H. Drummond and Mr. James Graham, of Glasgow, on "The Pastoral Ideal," and in the evening a conversazione in the Walker Art Gallery.

THURSDAY will be a day of special practical interests, for in the morning the Rev. Joseph Wood is to read a paper on "Church Needs and Conference Ideals," and in the afternoon comes the business meeting. Friday morning is to be devoted to "Our Obligations in Social Work," with a paper by the Rev. C. J. Street, and and at noon the Rev. W. J. Jupp is to follow with a paper on "The doctrine of forgiveness and the law of reconciliation: a study of human experience in the life of the spirit." On this and Dr. Hunter's paper there is to be no discussion. These are some of the chief features of the programme, which promises a week of deep and keen interests and great delight.

PARLIAMENT re-assembled on Tuesday, and was opened by the King in person. The Speech from the Throne contained nothing of exciting interest, but it was satisfactory to be assured from this and other sources that the negotiations as to the Venezuelan trouble had so far been brought to a satisfactory conclusion that the blockade was raised, and further that the question of the Alaskan border had been finally referred to arbitration.

AN Education Bill for London was of course promised. In the subsequent debate in the House of Lords Earl Spencer, while saying that the Act of last year having been passed into law should be loyally worked, re-affirmed his strong objection to the Act, and his determination to use every legitimate means to secure its modification. As to the London Bill Liberals would certainly maintain the principles they had advocated last year. In the Commons also Sir H. Campbell-Bannerman said there would again be battle on behalf of democratic government and intellectual and spiritual freedom. The School Board for London, one of the finest, most effective and most successful machines ever created by the popular voice, was to be destroyed, but he was not without hope that the County Council, the only competent body to take up its duties, would be charged with them, in addition to those which it already so efficiently undertakes.

REFERRING to the question of Native Labour in South Africa, Sir H. Campbell-Bannerman said one thing was abundantly clear, they could be no party to any compulsory labour, and he quoted Lord Milner's despatch of Dec. 6, 1901, disclaiming once for all, on behalf of the administration, any desire or intention to compel natives to enter into the service of white employers by any means whatever. In a note last week we quoted a strong speech of Mr. James Bryce, M.P., on this subject. In our present issue will be found a letter from Mr. B. Dowson, of Nottingham, who has recently been in South Africa, putting the matter in a different light.

THERE was no reference in the Speech from the Throne to the Housing Question, but on Wednesday Mr. Macnamara moved an amendment to the Address, calling for immediate action on the part of the Government. Quoting a reference of the Colonial Secretary's in South Africa to the privileges and glories of the Empire, he pointed to the sharp contrast in the fact that close around the very walls of Parliament were tens of thousands for whom those glories did not exist. The House, he said, sat in an Imperial fool's paradise, lulled by the dumb patience of these people. It was time they should be heard. The appeal was strongly enforced from both sides of the House, and the amendment was only lost by a majority of 39, Mr. Walter Long having promised a small measure touching certain points in the problem.

THE founder of the Bourneville model village, Mr. Cadbury, has presented to the Trust a further estate of 120 acres adjoining the land already held by them. The holding of the trustees is now 480 acres. The gift was made known by Mr. Cadbury at the recent annual gathering of the villagers, when he commented upon the increased size of the meeting and other evidences of growth. He referred to the village as a housing experiment rather than a mere attempt to provide a model village; and stated that when he reflected on the multitude of people in Birmingham (whose centre is but five miles distant) who were badly housed, he was impressed with the smallness of it as a contribution to the general question. Its value in regard to actual housing must for many years be necessarily small, but as an object-lesson he hoped that it might serve to point the way. One of the things from which he hoped much was the growth in the village of a healthy and vigorous race of children. The secretary's report showed that the completion of the parks was receiving attention, and the accounts showed a balance in hand of £12.

SIR JOHN GORST gave an address in Manchester last week on "Social Reform." It was his own special desire that his remarks should be considered distinct from party politics, and the meeting was under the auspices of the Citizens' Association and the Sanitary Association, societies which are identified with no political party, and are certainly in no way committed to Sir John Gorst's political position. He urged that there ought to be no party divisions about social questions, but that in every party earnest consideration should be given to proposals of social reform. Doubtless many other leaders of public opinion desire the same thing, and it is at the present time a main object with those who are in the van of

the movement for municipal improvement in our large towns to lift local elections out of the ruts of official partisanship and to get them decided on questions of local government and not on questions of imperial politics with which the Councillors when elected have nothing to do in the Council Chamber.

THE account given by Sir John Gorst of the state of the Government Departments and the possibilities of legislation presented little hope of any speedy remedy for existing evils by Act of Parliament. He, however, wisely urged that existing powers held by the municipalities for housing, dealing with unsanitary areas, provision of open spaces, baths, washhouses, &c., should be used to the full; and pointed out that very few cities and towns appeared to realise how much it was now possible for them to do under existing laws. When these were used to the best advantage for the benefit of the community, the demand for further legislation would be one that could not be withstood by any Government. A reference to the recent Education Act as a beneficent extension of local government was the one point in the speech which was received with considerable derision by an audience composed of many of the most public-spirited citizens of Manchester.

REFERRING to our notes of last week on the coming Education Bill for London, a correspondent expresses emphatic dissent from our position that the experiment of the County Council as education authority, notwithstanding the great burden of work already laid upon the Council, is worth trying:—"There is too much talk now," he writes, "of the question of the alternatives to the School Board, whereas it behoves us as Nonconformists to be up and doing to prevent as far as we are able the proposed destruction. Do not let us take this question quietly. Let us, like other bodies, arrange for a large meeting to protest against the proposed destruction of the School Board, as it is only by meetings and protests that we shall be able to influence the course of the Bill. Unless we do this the supporters of the Bill will say that Londoners are not averse to the abolition of their Board."

AT the usual Progress Meeting held on Sunday evening at the Wilberforce Hall, Holdenhurst-road, Bournemouth, Miss Tagart and Miss Florence Hill spoke on "The Progress of Rational Religion" as a cause which was being furthered by the "Central Postal Mission and Unitarian Workers' Union," of which Miss Tagart is president and Miss Florence Hill hon. secretary. Mr. V. Tchertkoff occupied the chair for the purpose of introducing to the audience these friends of his who, as he said, had come down to Bournemouth for a short rest from their assiduous labour, but who had nevertheless so kindly consented to give at this meeting a little information about the work they are engaged in. The hall, as on the preceding Sunday, was full, some of the audience having to stand. The communications made by the speakers appeared to be of intense interest to the majority of those present. The discussion that followed was of a most serious and searching character. The proceedings concluded with a heartfelt expression of thanks to the two visitors from London who had spoken. Long after the formal meeting was closed many of the audience continued discussing in groups the questions and problems which had been raised during the evening.

IN the Church of England during the last few weeks interest has been divided between St. Michael's, Shoreditch, and Keble College, Oxford. The vicar of St. Michael's, the Rev. H. M. M. Evans, refused to obey the directions of the Bishop of London by abandoning extra-liturgical services, and chose rather to resign his living. Before doing so he took legal advice, and found, as he informed a representative of the *Daily Chronicle*, that "he hadn't a leg to stand on." The one practice which he found himself unable to surrender was that of the Invocation of Saints, which, said Mr. Evans, "is allowed by the whole Catholic Church; but it is clear that it is not legally allowable in the Established Church of England. It is the old conflict between the claims of God and Cæsar: Theologically I hold to the truth and practice of the Catholic Church, legally I render to Cæsar that which belongs to him, the living in a State Church."

ON Saturday night, a fortnight ago, the following notice was left in every house in the parish:—"St. Mary's, Moorfields, Eldon-street, E.C., Sunday, Feb. 8, 1903, Low Mass with English hymns at 8 and 11.15 A.M. All who have been attending St. Michael's, Shoreditch, are earnestly invited to attend the services of the Catholic Church provided for them. Musical service and Benediction in the evening at 7; sermon by the Rev. Father Chase, formerly vicar of All Saints, Plymouth." The phrase "provided for them" in this business-like circular was literally accurate, since an unfinished church was hastily prepared and specially opened, and a dispensation to use English hymns obtained, for the direct purpose of capturing the congregation of St. Michael's. The result was an apparent but momentary success. The Sunday morning service was well attended, and practically the whole Sunday-school of St. Michael's was marched thither by the teachers. But as soon as the reports of those who had visited St. Michael's were heard, and the rumour that an extreme Protestant had been sent there was exploded, they all returned! Last Sunday the services conducted by Mr. Cazaret, whom the Bishop had licensed to the charge of the parish, were only to be distinguished from those of Mr. Evans by the change of voice and the absence of certain valuable ornaments which the former vicar took away with him.

THE attack, to which the *Times* opened its columns, on the patronage of Keble College was directed chiefly against one member of the Council—Dr. Talbot, Bishop of Rochester. The assailants allege that livings in the gift of the College are seldom bestowed on Keble men, and always on High Churchmen. On this Dr. Lock, the warden, replies that the advowsons are not committed to the care of the College in order to advance its own interests, but specifically to provide a "continuity of tradition" in the type of service established in the parishes concerned. The Council of Keble College, in fact, claims to be a sort of Simeon Trust for the High Church party. In the midst of the strife the *Times* suddenly discovered that Dr. Talbot had already been offered the See of Winchester, and had declined it. The onslaught upon Keble was thus shown to be both futile and superfluous, and we may presume that, for the present, we shall hear no more of it.

OUR friends of the Congregational Union are greatly disturbed over the appointment of their new secretary. Is he to be a superior clerk or an unmitred bishop? The weight of opinion tends to the latter but for the fact that, like Browning's "Life in the City," "Bless you, it's dear!" What is wanted for the office, we are told, is hard and sagacious statesmanship, administrative ability, business capacity, an eloquent preacher, an attractive platform speaker, a man of tact and courage, one who has everybody's confidence, a leader whom the churches will gladly follow, a confidant both of ministers and congregations, a man of first-rate powers, a strong man who will champion a bold and forward policy—and all for £500 a year! What is wanted, in fact, is a man equal in force of intellect and power of organisation to a Cabinet Minister, and at about one-tenth the cost! Really if our friends want a statesman, and on that point we are not inclined to disagree, they must manfully pay the price. Which things we should hardly notice in these columns but for their close application to our own affairs. The National Conference Committee will, at the triennial meeting in April, strongly recommend the appointment of a paid secretary. Should the motion be carried we trust the churches will rise to the occasion and appoint one of their best men. Our churches also require to "step out of the narrow and parochial view of their responsibilities,' which too much prevails, and to adopt a bold and forward policy. We also, as well as our Congregational friends, are faced by many and grave problems. If the Conference can find a secretary who will inspire the sense of fellowship and mutual co-operation at present so lacking among us no price will be too much for such services.

THE Wesleyans are setting to work with their "million." A few days ago a meeting was held to consider applications in regard to Home Mission Work. £20,000 was allotted to the London Mission; £5,000 to the Mission in Manchester; £10,000 to temperance work; £3,000 to the Wesleyan Deaconess Institute; £20,000 had been previously set aside for soldiers' and sailors' homes. About £40,000 will be devoted to ordinary Methodist circuit work. No wonder that a reporter avers that the committee were almost dazed with their own figures when they found they had such sums at their disposal. The story of a million, how it came, what it did, where it went, will make an interesting chapter in some future history of Methodism. It may be still more interesting to watch the paragraphs of that chapter gradually built up by the workers who are now making history.

THIRTY-ONE years ago Mr. Stopford Brooke gave the three lectures on Burns, which conclude his volume on "Theology in the English Poets." On Thursday

week, in the present course at University College, Burns was again his subject, the popularity of which was proved by an unusually full attendance, every seat in the Botanical theatre being occupied. It was wise, Mr. Brooke said, to skip almost everything that Burns wrote in English (a few things like "Mary in heaven" were excepted), for when he put on the conventional English dress, his singing robes fell off him, even the subtle melody of his verse, like the melody of Nature herself, deserted him. An absolute naturalness was his greatest power. He sang as a bird sings on the bough, to him everything became matter of song. His verse was perfect within its range, but it was not the range of the greatest poets. He leapt at once to his perfection. His best pieces were nearly all written in the first six months of his poetic career. They gushed out, like a fountain, clear and full from the living rock.

THE poetic ancestry of Burns, Mr. Brooke said, was all in Scotland. Four centuries of Lowland poetry came in him to its perfection; the difference between the work of his predecessors and that of Burns was the difference between the chattering of sparrows and the song of the nightingale. His song was pure Scotland, for he had not read the great Elizabethans; it rose fresh from the natural earth, out of the heart of the people who till the earth. Perfect simplicity and naturalness was his ideal.

Gie me ae spark of Nature's fire,
That's a' the learning I desire;
Then though I drudge thro' dirt and mire,
At plough or cart;
My Muse, though hamely in attire,
May touch the heart.

The exquisite music of the verse, and the great power of tenderness in Burns, Mr. Brooke illustrated by reading several pieces, and spoke also of his terrible power of satire, and the place of Nature in his verse, as the setting of human life. If anything could redeem his coarseness it was its perfect frankness and sincerity. Of the faults of his character there had been no more unsparing critic than Burns himself. No tenderer or humbler verses had ever been written of him than Wordsworth's, who was almost a Puritan in his morality. Burns, Mr. Brooke said in conclusion, lives not only by his style, but because the spirit of his style was love.

Deep in the general heart of men
His power survives.

An attack of influenza unfortunately prevented Mr. Brooke from lecturing this week on Wordsworth. There remain two lectures to complete the course.

HEALTHY and beautiful surroundings; an organisation which encourages good fellowship and stimulates growth both intellectual and physical: these are the conditions which Mr. C. R. Ashbee and his fellow-directors consider not only conducive, but necessary, to the revival of the almost defunct traditions of sound and honest craftsmanship, of work which shall give delight equally to the producer and the purchaser; and of the highest ideals of citizenship.

WITH this conviction the Guild of Handicraft has moved from the Mile End-road, which has been the centre of its labours almost since it was founded, fifteen years ago; and has found a new home in the picturesque market town of Chipping Campden, which lies in a hollow of the Cotswold Hills on the borders of Gloucestershire. The experiment is an interesting one, and it cannot be doubted that a life in an upland town, built when the best traditions were current in architecture and the crafts generally, and set in the midst of beautiful country, must tend to higher ideals of life and work. In a sleepy country town it is, of course, necessary that the leisure time of the workers should be thought of; and, though it is not a year since the guild came to the village, there is already a club-house and a sports club, besides technical classes, in which subjects are taught bearing upon the various branches of "Arts and Crafts" which are carried on.

A FEELING has long been abroad, and is now taking practical form in various quarters, that life in great cities is not only injurious to the physical and moral growth of the race, but also that it is unnecessary. For individuals it is comparatively easy to leave the populous centres, and retire to healthier and more inspiring surroundings; but it is no easy matter to move a whole factory of workers, even if it numbers but sixty or seventy hands, as in the case of the Guild of Handicraft. The difficulties are many, the question of housing the works being, perhaps, the greatest. In Campden, as in many other towns once the centre of an important trade, many old and disused buildings were available for the new industry. An old silk mill was soon converted into a busy factory where the metal work, cabinet-making and wood-carving, jewellery, printing, &c., are now carried on, and the empty dwellings were soon filled by the workmen and their families. There is a railway station a mile from the village, which affords easy access to London. It is encouraging to hear of attempts like this to follow the teaching of such writers as Ruskin and Morris, and especially to know that the effort is crowned with real success as in the case of the Guild of Handicraft.

PROFESSOR WEISS, of Owens College, Manchester, and Mrs. Weiss, last summer paid a visit to the Doukhobor Settlements in Canada, and on Wednesday week Mrs. Weiss gave a lecture in the school-room of the Upper Brook-street Free Church, of which an interesting report appeared in the *Manchester Guardian* of Feb. 12. The lecture was warmly appreciative of the character of the Doukhobors, among whom Professor and Mrs. Weiss lived for a short time. Having traced the history of the Doukhobors, and told of their settlement in Canada, Mrs. Weiss described their domestic life. We quote the conclusion of the *Guardian* report:—

They were a strong and industrious people, and during the three or four years that they had been in Canada had done wonders in making their land productive. Their houses were spotlessly clean, and as for their honesty, the Scotch settler with whom the visitors stayed said that he would leave his house full of gold and the door open without fearing to be robbed. Weekly baths were compulsory among them, so there could be no truth in the charge that they were a dirty people. They were, however, obstinate and difficult to deal with, and the persecutions they had suffered under the Russian Government had made them needlessly suspicious of all Governments. They had been treated with invariable kindness and sympathy by the Government of Canada. They held firmly to their principle of community in property, and the great difficulty of the Government had been to induce them to hold the land individually. As to the disturbances, Mr. Weiss pointed out that these had been confined to one colony alone, which included only one seventh of the 7,000 Doukhobors in Canada. These extremists carried the principle of not using animals to the furthest limit. They turned their cattle loose, and burned or cast away their beautiful fur coats. A powerful leader of the Doukhobors was now on his way to the colony, and it was hoped that his influence would have a calming effect on the wilder spirits and induce them to settle down quietly. "Anyone," concluded Mrs. Weiss, "who has seen them, and has seen what good, honest people they are, must hope that this difficulty will be settled, and that the Doukhobors will become permanent Canadian settlers, for which they are very well fitted.

We propose next week to reprint some passages from a leaflet recently issued by Mr. V. Tchertkoff, of the *Free Age Press*, Christchurch, Hants, on last year's developments among the Canadian Doukhobors.

THE Health Committee of the Bradford Corporation have addressed a letter to every minister of the city asking them, on sanitary grounds, to discourage the custom, common in the North of England, which requires the minister to conduct a service in a house where there is to be a funeral before the coffin is closed. Many ministers must have felt that in complying with the custom they were sanctioning a very undesirable practice; armed with this official request they will be able gently but firmly to decline to do what ought not to be done.

MEMORIAL HALL, MANCHESTER.—The annual meeting of the trustees was held on Friday, Feb. 13, the chairman, Mr. Harry Rawson, presiding. It appeared that besides providing, without charge, the accommodation required by the tutors and students of the Unitarian Home Missionary College, gratuitous use of rooms had been granted on 167 occasions to a number of institutions such as the District Unitarian and the Sunday School Associations, the Missionary Conference, &c., &c. Some extensive sanitary re-arrangements had involved an exceptionally large expenditure. A grant of £10 was made to the congregation at Flagg. At the conclusion of the business the trustees dined together at the Reform Club, under the presidency of Mr. H. P. Greg, J.P. The following gentlemen were present as guests:—The Revs. Alex. Gordon, J. E. Manning, C. T. Poynting, Chas. Roper, E. W. Lummis, C. J. Street, H. J. Rossington, W. L. Schroeder, and Travers Herford; Messrs. F. Monks (Warrington), John Harwood (Bolton), S. B. Worthington, J. H. Brooks, Councillor Marsden, and Edwin W. Marshall.

Correspondents are requested to note that news for insertion the same week should reach the Office by Wednesday if possible, and the earlier the better. Thursday morning is the latest time for receiving news, and it should then be very brief, or it will probably have to wait a week.

LITERATURE.

THE CAMBRIDGE MODERN HISTORY.*

THE publication of the first volume of the "Cambridge Modern History" is an event of great interest to historical students in this country. We hope that it may prove of not less importance to the growth of popular culture. A survey of the field of history in countries other than our own has hardly entered into the English ideal of education. It has been due in large measure to our insular habit of mind, but partly also to the lack of books. Monographs dealing with dramatic episodes, like the struggle between the Low Countries and Spain or the French Revolution, are fairly plentiful; but there have been few serious attempts to present a connected view of the political and social development of Europe as a whole. For this we have had to turn hitherto with gratitude to the Germans or to the elaborate Histoire Générale of Lavisse and Rambaud. This reproach is now happily on its way to be removed, at least so far as the four centuries embraced under the term "Modern History" are concerned."

The plan of the History is itself a proof of the rapid growth of historical studies in recent years. No one mind can master the whole field. Work like that of Gibbon, with its unity of style and intellectual atmosphere, has been replaced by a series of elaborate essays written by specialists. Literature has yielded to science. But this plan of joint authorship has many advantages, not the least of them being that we are presented with a variety of judgments, as different series of events are brought under review. In this way we learn, almost by instinct, to allow for the angle from which truth falls upon the mind, and are encouraged in habits of historical thinking, which, as Lord Acton has reminded us, is of even greater importance than historical learning.

The volume before us contains nineteen chapters, and the mere enumeration of subjects and authors is enough to make the most rash reviewer pause. To quote the preface, it is not merely intended "to describe and discuss the Renaissance as a movement of European History. It is also designed as an introductory volume whose business it is, as it were, to bring upon the stage the nations, forces and interests which will bear the chief parts in the action." In other words, it looks backwards as well as forwards, and shows not merely the contrast between the modern world and the Middle Ages, but also the organic connection between the two.

And yet it is the extraordinary rapidity with which the whole mediæval conception of life disappeared which is the most striking feature of the period. In politics and commerce, in religion and general culture all things became new with a rush of movement which can only be compared with the startling growth of scientific interest in our own day. Mr. Payne's opening essay on the Age of Discovery, and the masterly account of the Classical Renaissance by Sir Richard Jebb are equally eloquent of the fact, in widely separated departments of life. The latter is certainly one of the most attractive sections of the whole volume. We are glad to see that Sir Richard Jebb deals a final blow to the obstinate fallacy that the revival of Greek studies was due to the capture of Constantinople. Manuel Chrysoloras was professor of Greek at Florence from 1397 to 1400; and there was a steady flow of Greek teachers to Italy during the fifty years preceding 1453. His criticism of Erasmus is also worthy of special notice. It brings out what is really salient in his influence in a few sentences. In contrast to Petrarch and the other Italian humanists he cared for the new learning not so much as a means of self-culture but for moral ends. "In all his work his aim was educational. He was an ardent and indefatigable student. But through all his labours there ran the purpose of a practical moralist, who hoped to leave human society better than he found it."

Another chapter to which many readers will turn with special pleasure is Mr. Armstrong's study of Savonarola and the Florence of his day. It is much more than an accurate summary of historical events. It has the Florentine atmosphere, and it is full of shrewd observations upon human life. He tries to be just to the city as well as to Savonarola, and he is careful to tell us that it contained much unnoticed simplicity of life. "The vices of Florence were those of a rich commercial city, extravagance in clothes and furniture, in funerals and weddings." It is, perhaps, also with more than a side-glance at ourselves that he describes how "weary men repaired to the Cathedral, not to worship, but to be soothed by the music of Orcagna, the greatest executant of his day." Mr. Armstrong has a gift for epigram, but in this he is often singularly happy, and we are tempted to quote many sentences like the following—"the tribute which solitude exacts from those who court her is an abnormal consciousness of self." In his hands we feel that history has not ceased to be literature.

We have mentioned already the opening which the plan of the History allows for different points of view. In one case, however, it seems to lead almost to contradiction. To some extent Chapter XVIII. on "Catholic Europe," by Dr. William Barry, and Chapter XIX. on "The Eve of the Reformation," by Mr. Lea, overlap, and they present an extraordinary contrast in treatment. Dr. Barry says everything that can be said on behalf of the religious life of the Church, and much of it is a fair answer to ordinary Protestant polemic; but it leaves us almost at a loss to account for the Reformation at all. Mr. Lea, on the other hand, with the severity of erudition which we know so well, accumulates the materials for a crushing indictment of the whole Papal system. It is characteristic that Dr. Barry speaks of the efforts which were made to modify the independence of the supreme Pontiff at Constance and Basel as representing "a view unknown to earlier ages and impossible to carry out in practice," while to Mr. Lea their success would have rendered the Church "a constitutional monarchy in place of a despotism." Both writers are agreed that the failure of the reforming Councils did a great deal to strengthen Papal absolutism. But our point is this, that reading both chapters in close connection the impression is made that on the whole they are not equally detached and impartial. Dr. Barry felt evidently that he had a cause to defend in face of obstinate popular prejudices; but Mr. Lea is certainly less open to a suspicion of heightening the colours and pleading a case.

The difficulty of being severely just in historical questions, which are still hotly debated by religious partisans, is very great; and it will be indeed a triumph if the succeeding volume on the Reformation escapes this pitfall and succeeds in being neither Catholic nor Protestant. "I exhort you," said Lord Acton in memorable words, "never to debase the moral currency or to lower the standard of rectitude, but to try others by the final maxim that governs your own lives, and to suffer no man and no cause to escape the undying penalty which history has the power to inflict on wrong." That the Cambridge History, in its first volume, has been so successful in maintaining this difficult standard of rectitude is of good augury for a too rare freedom from controversial bias, especially when it is concerned with Religion, that "first of human concerns," which few men are yet able to approach, even in the quiet perspective of history, with equal mind and just judgment.

A closing word may be added upon a somewhat technical point without drawing this notice out to too great length. One hundred pages are given to bibliography at the end of the volume, but there is little attempt at completeness and uniformity. In some cases the lists of books given are very full and will be of real service to the student, but elsewhere they are rather meagre and ill-arranged, if any serious use is to be made of them. The bibliography appended to Sir Richard Jebb's chapter on the Classical Renaissance is a case in point. We cannot find any reference to special works on Erasmus, to editions of the *Epistolæ Obscurorum Virorum*, to the late Chancellor Christie's monograph on Etienne Dolet, or to such a well-known and standard book as Seebohm's Oxford Reformers. It is true that some of these are referred to elsewhere, but this does not make good the deficiency without some system of cross-reference. From the point of view of the serious student this question of bibliography is one of great importance, and we think that the general editors would do well in future volumes to exercise more supervision and to aim at a uniform standard of completeness.

W. H. DRUMMOND.

* "The Cambridge Modern History." Vol. I. The Renaissance. Cambridge, at the University Press. Pp. xxx.-807. 16s. net.

THE SPARK IN THE CLOD.*

THE second title, "A Study in Evolution," hardly describes the work. It is not a study in Evolution, a specimen in detail of Nature's method of evolving; it is rather one more statement of the doctrine of Evolution, with special reference to its bearing on Religious, Biblical and Theological beliefs. Here are seven essays, each averaging about twenty or twenty-four pages, all intelligibly written, so that an unscientific man can follow the argument, the whole forming a volume about the size of one of the Eversley volumes, but with fewer pages. Granted that such work as these lectures undertake needs yet to be done, one will have a difficulty to find a volume in which

* "The Spark in the Clod: a Study in Evolution." By J. T. Sunderland, A.M. Boston: American Unitarian Association. 4s. net.

it is done so well within so moderate a space.

But reading the book sets a man wondering how long this particular style of essay will be needed. When will Evolution be able, if one may put it so, to take its own existence for granted? A man of peace is apt to wish that Evolution may be able to come into the lecture-room as quietly and respectably as Chemistry or Astronomy, or even the Higher Criticism. For when either one of these decorous teachers steps into the class-room we see no sign of a recent struggle with Theologians and Bibliolaters; each one takes his own allowed place and goes on with his own work. It is true that some of the old school Theologians never think it right to begin the duties of the day till they have administered a sharp reproof to the German critics; but these latter do not mind: they go on for the most part as unconcernedly as if they had heard no ill word, and did not know that anyone slammed the door. But Evolution is still struggling with Genesis; still occupied in putting to rights ancient myths and modern interpretations; still fighting with ancient dogmas, and trying to allay modern anxieties. What sort of a being Evolution will prove to be when she has done squabbling with real and imaginary foes is a question that is more interesting than any of these little battles which ought by this time to have brought the war to an end. It surely will not be always necessary in explaining the evolution of man to begin by examining "the Genesis story." A man who should write a primer of astronomy, though his ultimate aim should be as purely religious as the nineteenth Psalm, would not in these days begin by examining the astronomical ideas found in the Old Testament. A Biblical phrase would light up the Heaven of his thought here and there perhaps; but he would on the whole take himself seriously. Astronomy would point its own moral. The Psalms and Job and the Genesis story would point theirs in their own way at their own time. The Bible would not choke the astronomer, the astronomer would not fight the Bible. It will have to be that way with the evolutionist. Bible story and scientific theory will have to live together in the same country. They must each allow the other room to exist, and they must let bygones be bygones.

It is impossible for the most candid writer to keep drawing contrasts between a belief that he would discredit, and another that he wishes to commend without some amount of exaggeration. Thus in the thoughtful chapter on The Problem of Pain and Evil it is surely an exaggeration to say of the story of Adam's sin:—"The story represents everything as arbitrary. Nothing is under law; there is no attention paid to the nature of things; there is no relation of cause and effect; there is no moral order and no justice." Against these statements one has only to set down the undoubted fact that the story of the sin of Adam and Eve still furnishes illustration of human conduct in many a homily and many a page of meditative reasoning written by people who do not dream of taking the story as anything more than a parable. Mr. Sunderland would hardly have made the criticism I have quoted if he had been dealing with the Genesis legends as literature. But the desire to furnish a contrast has led to a hard, inhuman interpretation of a very human story.

On the other hand, the capacity of the new theory as an explanation of all things in heaven and earth seems exaggerated too. We find expressions like this: "We must go deeper down." . . . "In other words, we must go to Evolution." "We are sometimes asked, will not men eventually outgrow religion? The best answer to this question is Evolution." Will not the unthinking reader be tempted to consider himself in the possession of a password that opens all doors into past history, and discloses what is worth knowing of present-day mystery? If he had been given some other almost equivalent word and had been told to go more deeply down into the problem of *growth*; and to consider the question of the permanence of religion in the light of past *development*, he might have perceived that he was not furnished with an answer to all riddles, but rather put in the way of investigating them. These remarks are made in no quibbling spirit. Some such warning is needed to the young people who may be fortunate enough to read this well-written and, on the whole, very admirable and helpful book.

J. R.

THE TORREY-ALEXANDER MISSION.

WHATEVER view we may take of the value to the religious life of the nation of the Torrey-Alexander Mission, considered simply as a phenomenon it must be of interest to all thoughtful persons. That the diffusion of knowledge which has characterised the last fifty years should still leave it possible for a man to command the attention of considerable numbers of more or less educated people for a scheme of teaching which includes a dogmatic assertion of the plenary inspiration of the Bible is in itself a fact which should help us to take stock of the actual condition of popular appreciation of the great questions which have been at issue so long beneath the eyes of the public. On the whole we must admit to being fairly satisfied with the conditions revealed by this test.

Had we not become reconciled to the thought that the majority of the world are always "slow of heart to believe all that the prophets have spoken," we could not but experience some very desperate degree of disappointment that half a century of education should still have left them professing and protesting the same ignorances which the great teachers of an already bygone generation had spent themselves in combating. Knowing the constitution of humanity to be what it is, we find a symptom of real health in a conservatism which, unshaken by any effort of personal thought, has defied the influences of a merely extraneous thought, and refused to be swept away in the stream of any mere "school."

For of the two evils, a flippancy which is too easily overbalanced into the tide of a new "movement," and a stolidity to which new "movements" may "pipe" and "weep" equally in vain, there is more of promise and good hope in the latter.

Stolidity is of two kinds. When it does not evidence indifference it evidences a sort of faith. The stolid person differs from the opposite type in the possession of a degree of conscious or sub-conscious persuasion that the questions at stake do not really touch the roots of religious life and godly conduct. But the other type of stolidity is characterised only by apathy, than which no more deadly foe to all possibilities of worthy living is to be encountered.

Apathy and Fanaticism; the one so cold-blooded as not to be moved to any ends good or bad,—the other so hot-blooded as to be content with movement alone, and by no means to be persuaded to consider ends. Of these Apathy is the worse. For Fanaticism at least has the primary condition of energy.

Now, Fanaticism on the platform and Apathy in the pew present a combination not by any means lacking in hopeful potentialities. If the singing of Mr. Alexander and the rhetoric of Dr. Torrey can awaken a few indifferent persons to a sense of how very much more there is in heaven and earth than is dreamt of in the philosophy of indifference the first condition will have been secured for genuine progress. A hole must be dug before a foundation can be laid.

"Awake thou that sleepest" is a cry which goes before the promise, "and Christ shall give thee light." There is always much resulting from a successful evangelical mission which can only be called un-intelligently emotional. But under stress of the new-found emotional fervour, intelligence itself is very apt to wake up; and when it has done so it cannot rest in mere emotionalism; and then begins that search for "reasons" about which we only ask that it may be earnest and purposeful, and sooner or later advance must be made towards a truer appreciation of the relations of life and doctrine; an advance that must lead to a point where truth to a man's own highest susceptibilities is attained. And a truth beyond this is ever, and must ever be, beyond human attainment or human duty. There is not one gospel for the scholar, another for the unlearned and ignorant. Loyalty to his own best possibilities is equally the measure for each. "If ye were blind," said Jesus, "ye would have no sin; but now *ye say we see*, your sin remaineth."

It is not inability to see what others profess to see, but a pretence to a clearer vision than we have that evidences the "lie in the soul" which vitiates and demoralises the energies of many a life not without evidences of grace and laudable endeavour.

The most learned have no privileges in respect of religion over the most ignorant. What a man *is*, not what he *knows* or *does* or *thinks* or *believes* or *fancies*, determines his rank in the Kingdom of Heaven.

"Be ye wise, for I am wise: be ye all-powerful, for I am all-powerful; be ye omniscient, for I am omniscient"—this is not the prophetic challenge on God's behalf to a race which, had it been so, might well have turned to self-mockery and pessimism. The challenge is, "Be ye holy, for I am holy."

To be holy is to have a single eye for truth up to the fullest extent of one's power and opportunity for apprehending it. There is no room for the scoff at scholarship which our Evangelical opponents never weary of levelling for the amusement of audiences too readily pleased to be persuaded of the superior "spirituality" of ignorance. Loyalty to truth means for the scholar, to get as near

truth as scholarship may enable; for the ignorant, to get as near truth as in ignorance one can.

There is merit in a superior faithfulness to his ideal in an ignorant man; no merit in the lower standard of the ideal itself. And, in experience, the higher ideal and the greater faithfulness more usually are found together. For the earnestness of purpose which has attained to the vision of the high ideal energises also in relentless effort to be true to that ideal when seen. But the ignorant and indifferent have seldom an ideal in view that appeals to them as worthy any consistent effort.

We anticipate real benefit from the Torrey-Alexander Mission. Partly on lines already indicated. Partly in a more generalised re-action.

After all, the Kingdom of Heaven is not in word, but in power. This talk of a power that is never in evidence must sooner or later disgust, and people of serious temperament will begin to look for the source of the power which, in so dark a world, is everywhere recognisably at work in relieving the darkness. They will not find it in creeds, and dogmas, and theories of inspiration and Messianic hopes. They will find it where it ever is, and only is; in a God who asks no more of those who would be His servants in a world of pain and wrong than that they shall consistently endeavour to do justice, love mercy, and walk humbly with Himself.

Meanwhile, for those who have an eye upon the signs of the times there is encouragement in such a fact as the recent juxtaposition in the *Daily News* of two paragraphs, in the first of which some reference was made to Dr. Torrey's successful meetings, and in the next a hearty commendation was given of Professor Carpenter's Bible lectures at Kensington Town Hall.

The unconscious humour of the mere juxtaposition and the impartiality of the journalistic attitude may have escaped some readers of the column. But the occurrence, and character, and position of those two paragraphs mean more for the interpretation of the religious life of the present day and its forecast than we could begin to elucidate at the close of the present article. H. A. R. J.

PRIMUM VER.

How the woods thrill! For the boughs, this morn,
—Stripped by the insolent Frost in slavery—
Sparkle and tingle with hope new-born.
O the tenderness, O the bravery!
Down by the root, in their mouldering screen,
Dreamily stir
Those balls of fur
That soon shall be flashes of gold through the green.
Where is the lark? 'Tis he should sing:
"Nought's irretrievable:
Spring has come back, the unbelievable,
Wept for, welcome Spring."

E. W. L.

To CORRESPONDENTS.—Letters, &c., received from the following:—R. A. A.; H. B.; R. B.; J. D.; W. B. D.; C. F.; E. G.; L. P. J.; A. J. L.; S. H. M.; R. J. O. (next week); W. B. O.; J. H. P.; J. R.; H. S. S.; V. B. S.; A. W.

OBITUARY.

THE REV. T. W. FRECKELTON.

THE death of the Rev. Thomas Wesley Freckelton, which occurred on the 11th inst., took from us a man of singular gifts and individuality. It would not be in accordance with his temperament, it would be, indeed, against his expressed wish, if in epitomising his career we should use terms which, while being simply adequate, might seem to a stranger to be laudatory. But something more than a dry record of dates is due, not "to his memory"—that ghost of contemporary fame—nor to the feelings of those who loved and admired him, for rightly to admire is ever to be amply paid; but the debt is owing to that strenuous humanity of which he was a type and which, in unnumbered lives to-day, needs all the inspiration to be drawn from a life like his.

He was born at Nottingham in December, 1827. His parents were poor cotton mill people, and he himself was a factory "hand" long before his ninth birthday. That was a black period in the history of English industry, and the little boy, sensitive in every fibre, as was the man to his sorrow long afterwards, was all but crushed by that cruel system of twelve to fourteen hours' labour each day, coupled with brutal treatment from the taskmasters.

The humble home, however, sheltered him with its simple religious life. His parents, disciples of the great reformer whose name they gave their boy, sowed diligently the seeds of a piety that proved fruitful. The family became attached to a little Baptist chapel, where, in spite of its harsh Calvinistic theology, there was refuge and comfort for them; and in its Sunday-school he became a teacher. In his 'teens he came under the influence of Mr. Syme, a broad-minded Baptist preacher in Nottingham. Intellectual impulses, as well as spiritual zeal, were quickened in him, and he would fain become a preacher too.

But his father died, and the widowed mother needed her son's support, and his great ambition had to walk in lowly ways as many another's has done. He studied by night, and worked by day; and Sunday saw him amid a band of earnest young evangelists preaching in the streets and among the villages around Nottingham. At last the thought struck him that the United States might open some educational door for him which he could not find in England. He was a little over twenty when he emigrated in a vessel which spent three months on the voyage. It was a desperate adventure, and the first chapter in the story was unpromising, save for the call it made on his force of character. The despotic captain, glad of anyone who could evoke the semblance of order from the chaos of that foul ship, made him "chief constable," young as he was, with very good results. He arrived in port at last, and obtained work in the States; but trusted ministers advised against going to any available college there, the education given being so thin and poor. Yet all was not in vain. He read much, and met Theodore Parker, whose theology, indeed, he could not yet accept, but whose public spirit kindled his enthusiasm. Those were the days of the "fugitive slave" agitation, and young Freckelton had his share in the exciting events of the time.

Returning, however, as advised, he continued studying privately for some time; and at last in 1852 he entered the Baptist College, Leicester. It is evident that a mental yeast was fermenting in that institution at the time. There are still three Unitarian ministers who were trained there in that decade—John Page Hopps, Thomas Read Elliott, and William Shakespeare. Mr. Freckelton paid the penalty of an inquiring mind. He had read Martineau's "Endeavours," Channing's works, Theodore Parker's "Discourse," and notably, Bailey's "Festus." Heresy in the college being more than suspected, search visits were made in the students' rooms, in the occupants' absence. There were the tell-tale books on the shelves; and Freckelton had to leave without the benefit of his fourth year.

Undaunted, he began his ministerial work, in 1855, at Longton, and very soon the one "big man" of the chapel found him far too free-thoughted. The young minister, therefore, as quickly left the chapel; but the bulk of the congregation, poor workpeople mostly, followed him. They could not find money to build a new chapel, so they hired a disused and battered old theatre, to which, however, the Wedgwoods were not ashamed to go to hear this latest free-thinking Baptist. Those were the days when another quondam Baptist, George Dawson, was in the plenitude of his powers at Birmingham. He and Freckelton became fast friends thenceforth.

In 1861 the young preacher took the deciding step, and accepted the charge of our congregation at Bradford (Yorks). Five years later saw him at Plymouth, and in 1875 he became minister at Unity Church, Islington. By this time his ripened intellect bore the rich fruit of his constant studies in many fields—science, philosophy, literature, as well as Biblical questions. From his college days, when he received elocutionary instruction from Sheridan Knowles, he had developed the art of public reading; and although his physical powers were never great, his preaching often impressed competent judges as truly prophetic in elevation of feeling and vigour of utterance. His few printed sermons give sufficient evidence of his keen intellectual vision and boldness of thought; and his life-long interest in devotional poetry reveals the tenderer side of his nature. One of his children's hymns, "The Children's Good-night," was highly praised by George Dawson. Another hymn of his is to be found in the first edition of the "Essex Hall Hymnal," a collection to which he gave much labour, and which, we believe, was due to his initiation. Another volume of hymns and devotional pieces resulted from his printing occasional special hymn-papers for use at Unity Church. It was published in 1884 under the title, "Hymn Book for Popular Services."

More noteworthy still is the book entitled "Positive Aspects of Unitarian Christianity," for which Dr. Martineau wrote a preface, and which contains ten lectures delivered in 1881 by men of the first rank amongst us in their day, including Dr. Crosskey, Charles Wicksteed, Charles Beard, Dr. Vance Smith, William Binns, Henry Iorson, and Mr. Freckelton himself, as well as others happily still surviving. This valuable and permanent addition to our literature was due largely, if not wholly, to Mr. Freckel-

ton's suggestion as a member of the executive of the B. and F. U. A. His own contribution was on "The Religious Life." Another movement in which he took a very active share was a series of "People's Services," held in theatres and public halls in London. He had great success in popular address, and a speech delivered by him to a mass meeting held at Leeds at the time of the meeting of the National Conference there is still freshly remembered by many. He contributed the first of the series of theological essays entitled "Religion and Modern Thought," and another memorable utterance which has been preserved was his sermon delivered before the South-Eastern Provincial Association, 1898, ordered to be printed.

After resigning the pulpit at Islington Mr. Freckelton gave (1891-93) excellent service as Missionary Agent for the Provincial Assembly, his reports of churches visited being invaluable in the early years of its history. In 1894 he took charge of the congregation at Northampton, and it was hoped that the fine new church erected there by Sir Philip and Lady Manfield would be the scene of many years of his ripest service. Owing, however, to a most regrettable misunderstanding he felt bound, for conscience sake, to resign this charge, and though he often preached again, both there and elsewhere, that was his last stated ministry. Ever industrious and impatient of enforced idleness, he studied and wrote on, and he leaves a manuscript "Life of Jesus," into which he put the results of wide reading and deep thought. The end found him at work. He was writing a sermon on Sunday, the 1st inst., when an attack of the heart seized him. He rallied sufficiently to send loving messages to his intimate friends, but with merciful swiftness and absence of severe pain he sank quietly to rest.

Mr. Freckelton was twice married; he leaves a son surviving from the four children of the first marriage, and the three children, a son and two daughters, of the second. Last February his second wife, a gentle, indefatigable woman died. With characteristic fortitude he conducted her funeral service himself. His own funeral took place on Monday, at Northampton Cemetery, the same extremely simple order of service as he compiled for his wife's funeral being read by the Rev. Arthur Harvie. There was a large gathering representative of the church and of the general public.

A man of strenuous devotion and fearless mind, impulsive and yet constant, a shrewd critic and a tender-hearted friend, he used his talents, which were many, to the full. He had his disappointments; but surely a life like his is an achievement in itself, and there are "no shadows yonder." W. G. TARRANT.

THE Wesleyans have drawn up a scheme in regard to army chaplains which, according to the report in the *Methodist Times*, has been approved by the War Office; if the scheme is sanctioned by the Conference, Wesleyan army chaplains will have temporary commissions, and yet will still be under the disciplinary control of the Conference.

THE CHILDREN'S COLUMN.

CHILDREN have so much to think about in these days, with their school, their games and play, their toys, their companions, and such a number of possessions and treasures, that they have not many thoughts to spare for much else. But there are some thoughts which I often think should find more room in their minds than they do.

I have seen many children at their games or at their meals, and whatever they want must be attended to *at once*. Whether their mother is talking to a visitor, or busy over her books or accounts, or cutting out clothes for the children, or serving out their meals to them, there is a clamour and an outcry. "Mother, give me that;" "Mother, I want some more;" "Mother, lend me your knife;" "Mother, may I have this?" and never a moment can they wait; they clamour more and more.

There was a thought that should have been there which was absent. What was it?

It was a thought for mother, and not only for themselves.

When Gerald's mother said to him, as he was leaving the room, "Don't go into Arthur's room, Gerald," he answered, "Oh yes, mother, I want to go." Arthur was not well; and his mother said again, "No, Gerald, I don't wish you to go"; and he stood holding the door, and said, "*Why*, Mother?" "Because I don't wish it, dear." "But *why*, mother: *why* don't you wish it?" And he continued to say "Why" to everything his mother said, and stood kicking the door with his foot, and looking cross and discontented.

There again there was a thought missing. What was it?

It was respect for his mother's wishes, even though she could not tell him her reasons.

And children have no right to ask from their parents all the reasons for what they wish. Their parents are much older and wiser than the children, and know a great many things and have a great many reasons which the children cannot know; and it is their part to trust them, and not worry them with trying to get to the bottom of everything. Parents are very unwilling to refuse their children anything if they can help it, and I am afraid that the children get rather selfish, and do not consider their parents enough. Even mother gets tired and needs to be let alone, and have a little peace; and when she has friends with her the children should learn not to go on asking for things, and interrupting the elder people's talk, and being in the way. They need self-control and unselfishness.

You can hardly guess how any little thoughtfulnesses and unselfishnesses touch your mother's heart, or how much happier they make her. If you did not wait *to be asked* to do things for her, but thought of them yourself, it would be delightful to her. If you saw her going to fetch something, and said to her, "Let me go, mother," and then ran at once without waiting, it would be only right and what you ought to do; and mother would be so pleased—much more pleased to see you kind and thoughtful than to be saved going herself. There are countless things all through the day that a loving and watchful child will find to do to help and please others. Some children's father or mother has been taken from them, and what would the children not give *then* to be able to do the least thing for them? The thoughtfulness and unselfish kindness must not be all left to the parents; the children should share it, and try to be kind and thoughtful to others also.

A very little boy, one day when his mother was out for a long time in the cold and wet, fetched her shoes from her bedroom and put them on the hearth before the fire to warm for her when she came home. When she came back the poor shoes were all burnt to a cinder, because he had been so anxious that they should be nice and warm that he had put them too near the fire. Poor little fellow, he was so sorry and disappointed that he began to cry, but his mother only laughed and was so merry over the poor shoes that he was soon laughing too; and she thanked him for taking such care of her.

There was one little girl who was so anxious to help everyone, and was always doing so many things for everyone else, that her brothers and sisters complained that they never got a chance, because Molly was always first. I am afraid very few of us are like that! Very often if mother says "Clara, run upstairs and fetch me that frock that needs mending," Clara says, "Yes, mother, directly; just let me finish this first." But Clara should go *at once*. If Molly were there Clara would have no chance—for the frock would be fetched before Clara was ready.

There were some children who were very fond of drawing; and on Sunday evenings, when their mother went to church with their father (who was a minister) and the children stayed at home, they used every Sunday to do a little drawing; perhaps it was what they called a "play drawing," which was one done from fancy without any copy; or they copied something out of an illustrated book—the Bible, Shakespeare, an A.B.C. book, or wherever they thought the pictures pretty. Often the drawings were very funny indeed; and sometimes it was a scramble to get them finished before bed-time; but when bed-time came the children ran to their mother's room and pinned the drawings on to her pincushion, with an inscription, "For dear mamma," and then off they went to bed, and listened eagerly for her and father to come home, and heard her go into her room, and they imagined to themselves the surprise with which she would find the usual little drawings there. Then she used to come and say good-night to the children, and thank them lovingly for their drawings, and learn all that they had done while she was away. She always loved to have the little drawings; and long years afterwards, when the children had long been grown up, and the dear mother had passed away to the hidden life in heaven, some of these little drawings were found pasted into her diary and lovingly treasured all the rest of her life. It was not because they were pretty or good, but because they spoke of love and thoughtfulness, and made her happy.

"Look not each of you to his own things, but each of you also to the things of others," as St. Paul said, hundreds of years ago; and have we not learnt it yet?

GERTRUDE MARTINEAU.

THE address on "Race and Religion," delivered by Sir Alfred Lyall as President of the Social and Political Education League, has been reprinted, and copies, 3d, may be obtained from the hon. sec., Mr. C. E. Hecht, 3, Essex-court, Temple, E.C.

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LONDON, FEBRUARY 21, 1903.

AN OPEN TRUST.

IN reply to the friendly criticisms of the *Liverpool Daily Post* on the subject of doctrinal subscription or non-subscription as the true basis of Church life, the Rev. R. A. ARMSTRONG addressed a letter to that journal, which appeared in Monday's issue, with a brief article by the Editor in further comment. The chief passages of Mr. ARMSTRONG'S letter we shall reproduce here, but first have something to add to what we wrote last week on the position taken up by the *Daily Post* in the leading article of Feb. 7.

An Open Trust, it was there maintained, is of no special advantage as regards the progress of liberal religious thought: the Broad Churchman in his nominally creed-bound Church has as much liberty as the Unitarian is his Free Church. At the same time, there is great advantage in a standard of dogmatic orthodoxy, from which a clergyman may depart (so it was added on Monday) only so far "as public opinion permits."

In support of this view it was pointed out that the liberty allowed by an Open Trust "does not lead to any conspicuous departure from the accustomed tenets of the Unitarians," that DR. MARTINEAU "never went as far from his orthodoxy—that is to say, from the Unitarian beaten track—as many Trinitarian preachers have gone from their orthodoxy—their beaten track—regardless of their trust-deeds or signed confessions of faith," and that, in one specific instance, the congregation of Hope-street Church was rather frightened by the heresies of Mr. GELDART, one of the successors to MARTINEAU'S free pulpit, while at the same time a neighbouring Broad Church clergyman was propounding even more extreme views to his congregation—of course, regardless of the doctrinal standards of his Church.

The argument implied in this statement does not show a clear perception of the meaning of an Open Trust, nor does this subsequent sentence in the same article, adduced in support of the defensive advantages of a creed :—

Earnest religionists are not likely to run the risk of committing themselves to the uncontrolled speculations of ministers expressly liberated from the restraints of a common understanding between them and their Church.

There is a common understanding between minister and people united in the service and worship of a Free Church. The understanding is, not that they have a standard of orthodoxy to maintain, but that as one people they are united in a common religious life, for worship of the living GOD, in bonds of sympathy and a general agreement on the great questions of the religious life. A people of one mind will not desire for their minister a man of a mind diametrically opposed to their highest thought of GOD, but minister and people alike by their fundamental principle are open to all the light of truth, and the charge laid upon the minister is simply that he shall speak the whole truth as it is made clear to him. If there should come to be so great a divergence between his teaching and the prevailing thought of the people that the bond of living sympathy in worship is severed, the connection must naturally cease, for the purpose of the union can no longer be fulfilled. What is secured by the principle of the Open Trust is that there is freedom for the natural movements of thought, it is recognised that the unfolding of truth in religious life is progressive, and the best conditions for perfect sincerity are secured. The minister declares the new truth that has possessed his soul, not in spite of the doctrinal pledges which he has given and the standards of his Church, but in fulfilment of his recognised calling as a teacher of spiritual religion and a free servant of Truth. There can be no cry of heresy in such a Church, if the members are true to its undogmatic principle. If "uncontrolled speculations" should destroy the harmony of religious life, which must unite a worshipping assembly as one people, and the minister can no longer minister, the connection made by an honourable understanding as honourably ceases—but it is a matter of experience that in the fellowship of our Free Churches the living union of sympathy in worship is able to include a considerable diversity of doctrinal belief, of which no one form claiming to be orthodox can stigmatise the rest as heresy.

As a matter of fact, Dr. MARTINEAU was regarded with suspicion and dislike as an innovator and teacher of dangerous doctrine by a large number of Unitarians of the period which saw the publication of his "Endeavours after the Christian Life," and for years after that. If he had not been minister of a Free Church, if there had been any standard of Unitarian orthodoxy to which he was bound to conform, or any method of Church discipline that could have been put in motion against him, doubtless there would have been a heresy trial and he would have been expelled from the connection. Yet even if he had deviated much less than he did from "the Unitarian beaten track," the advantage of his unbound position would have remained, for the reason of that absence of change would have been not the artificial restraint of a creed to which he was obliged to conform his thought and his teaching, but simply that truth in the open sincerity of his mind had not led him further.

The full significance, however, of the Open Trust in the churches into the heritage of which MARTINEAU was born becomes clearer still when we take a wider view of their history. The founders of those churches knew nothing of any "Unitarian beaten track," they were staunch Trinitarians, but they left their churches free from dogmatic limitations; many of them are established on a trust simply for the worship of Almighty GOD, or in other terms equally broad, and the result has been that in an unbroken continuity of religious life congregations have passed through such radical changes of theological thought, not by sudden revolution, but by a process of natural development, from the strictest orthodoxy to the Unitarianism of to-day. But now as of old, and perhaps with a fuller comprehension of the significance of that great principle, they are *Free Churches*, unbound to any Unitarian orthodoxy, as they were formerly unbound to any of the elder forms of doctrine which with equal sincerity have been held. The churches are dedicated to Truth and to GOD, that is the Trust placed in the hands of ministers and people together in their common devotion to sincere religious life, and we believe that such a position is safer and happier and infinitely to be preferred to that of a Church pledged to the maintenance of a fixed standard of doctrine, which in the nature of things cannot remain true to the progressive thought of an earnest people.

The Church of England is still bound to that preposterous anachronism, the so-called Athanasian Creed, and the Presbyterian Church to the Westminster Confession. These are the worst examples of the fetters which are supposed to bind the great Churches to a strict orthodoxy; and if they cease to bind, it is in defiance of pledges solemnly given. In contrast to these stand the Churches which openly declare their trust in the freedom of the Spirit and the binding power of truth and religious sympathy. The harmfulness of dogmatic fetters Mr. ARMSTRONG again emphasised in his letter in Monday's *Daily Post*, explaining the position which Dr. MARTINEAU maintained with such ardent faith. Having enumerated the several methods by which it is attempted to secure doc-

trinal uniformity in the great orthodox Churches, Mr. ARMSTRONG continued :—

Now, it seemed to Dr. Martineau that this system tended to two kinds of unveracity ; and, in using that word, let me again plead that I am far indeed from desiring to impugn the loyalty of any man to the behests of conscience as he interprets them. It is only that Martineau, and some of us who follow him, read those behests so as to yield somewhat different contents to the word "veracity" to those usually found in it. But, taking his own reading of the meaning of the term "veracity," Martineau found in the accepted ecclesiastical system, shared by the Roman, the Anglican, and the great Evangelical communions, a tendency to lead to two kinds of unveracity.

The one is the temptation of timid men, the other is the temptation of bold men. Let us glance at either variety.

To the timid man comes the temptation to suppress his genuine religious convictions—to hide his doubts, or to pretend to believe that which he believes no longer. You suggest, sir, that the man who should yield to this temptation "would be a poor creature." It may be so ; but it is difficult to believe that you can be unaware that there are many men in all the creed-bound denominations who do thus yield ; and I, for one, am in no haste to mete out judgment against them. There are, I imagine, few of us to whom some "orthodox" brother has not poured out his secret of private doubt and disbelief—a man often of devout and earnest life, but torn by scepticism concerning miracles, or the doctrine of the Trinity, or other contents of their official creeds. Then such men are entangled in the miserable casuistry of the problem whether they ought to sacrifice a post of public usefulness to intellectual scruples, or in the fiercer struggle with the problem whether it is, indeed, the call of the Lord to them to rob wife and children of bread for the sake of an ideal truth. I have known many to whom this problem has been very urgent. Some have decided one way, some the other. But I think, sir, that a very little inquiry will convince you that there are tens of thousands in the Churches to whom the question between naked veracity or a little accommodation and compromise is a very real and a very terrible one.

So much for the timid man ; now for the bold one.

You seem to suggest, sir, that the man who, having obtained his position by accepting certain prescribed conditions, treats some of those conditions as null and void may very properly leave his conscience in the keeping of the ecclesiastical courts. But to Dr. Martineau it would have seemed that to a fine sense of honour it would not be enough for a man to know that a court of judicature would not condemn him ; but that rather he must carry to the court of conscience the question whether he is or is not doing that which he has engaged to do. And Dr. Martineau lamented the spectacle of men reading in liturgies in the solemn exercise of worship, when, if ever, the heart should be a pure well of truth, phrases to which their own convictions gave no assent, or which they strove by legerdemain to twist into non-natural senses. And so it gave him no pleasure to hear these bold men enunciating in their sermons heresies wholly at variance with the pledges by which they held their offices, or with the authorised formularies which they had pronounced but half an hour earlier with what should have been consecrated lips ; for to him it seemed that if, in the market, in the forum, in the home, an unadulterated truthfulness was binding on a man of honour, that claim had no less force in the house of prayer. And I think he would have had a tenderer judgment for the man whose timidity made him hide his heresies than for him whose boldness led him to avow them while still consenting to the position and the language which, if his boldness had been of a nobler type, would have been to him impossible.

But it must be freely admitted that herein Martineau's conception of the demands of veracity does not carry with it the concurrence of the majority of men ; and one remembers that, in a pamphlet published thirty years ago, on "The Ethics of Conformity and Subscription," Professor Henry Sidgwick deliberately discussed the precise measure of "insincerity" ethically lawful for a clergyman.

Finally, sir, may I commend to your readers a little book, "Types of Religious Experience," just published by Mr. Philip Green, London, which recounts the several experiences of the Revs. E. W. Lummis (now of Warrington), W. Wooding, G. V. Crook, A. Webster, and Dr. L. De B. Klein (now of Liverpool) in their original homes in the Church of England, the Congregational, the Methodist, and the Presbyterian communions, and the Roman Church respectively, and in their subsequent journey to Unitarianism? This profoundly interesting work will illustrate better than I can pretend to do, first, the grave evils incident to every system of externally controlled religious thought ; and, secondly, the sense of reinvigorating enfranchisement felt by brave men who have pushed their way through into a communion of non-subscribing churches.

We may be well content to leave the matter there. The *Daily Post*, in a further short article, still insists that a free mind can always have liberty under subscription : but we repeat our question of last week, *At what cost?* Surely the affirmation is too positively made that "Preachers accept the duty because they accept the doctrines." Many accept the duty in spite of some of the doctrines which they cannot wholeheartedly accept. Even the *Daily Post* looks upon the creeds and articles in such a light that a way must be found "of rendering them innocuous." We cannot understand why it should pass the wit of Churchmen to devise some wholesome means of securing that "earnest agreement" as to the methods and aims of worship and religious fellowship, essential to a healthy Church life, without "subscriptions to confessions," which are not confessions of perfect truth.

MR. J. H. LEIGH will commence his tenth annual series of Shakesperean Dramatic Readings at the Steinway Hall on Tuesday evening, March 3, at half-past eight, with "Richard III.," to be followed on Tuesdays, March 17 and 24, and April 7, by "Henry V.," "Julius Cæsar," and "Othello" respectively. There will be music specially composed or selected at each reading.

THE "NON CON CLUB."

II.

A MINUTE in the records of the March meeting of 1833 has an unpleasantly familiar ring. "The principles of the Irish Coercion Bill now in progress through the House of Commons were discussed ; and various and opposite opinions expressed on their merits." The secretary was discreet, and we are not much the wiser as to the line adopted by the Club on the apparently interminable Irish question. It is rather noticeable, by the way, that Irish affairs are seldom mentioned as forming matter of deliberation at the quarterly dinners. Only too probably the opinions held by members were so many, and so various, not to say antagonistic, that the Non Cons shrank from debating this very thorny subject, as other and less courageous spirits have done since their time.

Towards the close of the same year, steps were taken by the Government of the day to inquire into the state of education in the country ; and a committee was appointed by the Club to watch the proceedings on behalf of the Nonconformists. It was suggested by Dr. Rees, one of the staunchest of the Club's members, that the committee should also make an inquiry into the numerical strength of the Dissenters ; but this proposal was not carried out. Several members objected to it on the ground that the return would not be reliable, as owing to exclusion from Church membership on account of tests imposed by the more orthodox, the numbers would probably appear smaller than they actually were. One could wish that the Doctor's suggestion had been acted upon ; it would have been interesting to compare the unknown strength of the Dissenting body in 1833 with its power in 1903, and particularly so in connection with a matter of national education.

It was about this time that a strife arose within the Nonconformist body itself, between the Independents and the Presbyterians. The former were the aggressors, and a dispute over the management of the Orphan Working School in the City-road seems to have led to a series of attacks upon the Presbyterian trusts. The daily Press, according to the Club minutes, "was much used by the orthodox Dissenters to inflame the public mind against the more liberal," and the struggle was keenly followed by the Non Con members. Mr. Dewey, minister of New Bedford, U.S.A., was a guest at a Club dinner during the controversy, and the prevailing feeling is well shown in the wording of the proposal giving his health :

Mr. Dewey ; and may the Independents of Old England become as liberal and enlightened as those of New England.

Another toast at the same dinner was :

Earl Grey and His Majesty's Ministers. May they remain in office till every grievance of which any Englishman can fairly complain shall be removed.

Unless the remedy of grievances was more rapid then than now, the Premier and his Cabinet might well have been excused from agreement with the wish.

There is a feeling—seldom expressed, it is true, but none the less maintained and even fostered in some quarters—that Liberalism is inconsistent with loyalty. The Non Cons were nothing if not loyal, though they put principles before princes,

and the King's health, instead of heading the toast list, followed after the Club had drunk to John Milton. But no Tories could have cried out against treason and conspiracy more solemnly than they, as is shown by the following impressive words, given at a meeting on Nov. 5, 1835:

May the memory of this day, and the fate of the Grand Master of privy conspiracy be a warning to all men who enter into illegal and anti-liberal lodges!

Did not the shade of Guy Fawkes cock its hat a trifle on hearing itself so styled, and find some consolation in the description for the very unflattering effigies of its mortal frame that the little boys carried about the streets that day?

In 1837 one of the most distinguished of the Club's members took his seat at the table. Henry Crabb Robinson had been proposed by Mr. Aspland two years previously, but his actual election was long delayed.

The foundation of the University of London by an examining body was an event of the greatest importance in modern Nonconformist history. The movement had been set on foot some time previously, and had been received by the orthodox most ungraciously. The opening of University College in 1828 was greeted by "Thomas Ingoldsby" with a parody on Canning's "University of Göttingen," in which savagery is only partially redeemed by humour; and Professor Wilson had sneered at it in the "Noctes Ambrosianæ." In earlier days the Non Cons had hoped in vain for the opening of the old Universities to all classes and to all beliefs; the foundation of University College had given England unfettered University teaching, and the charter of 1837 now enabled a fresh body to confer degrees which were not to be confined to members of any sect or school of doctrine. But the proposal moved by the Committee of the Senate on degrees in Arts, that candidates should be examined in the Old and New Testaments and in Scripture History, at once caught the attention of the Non Con Club. The desirability of the examination was discussed, and the matter was only allowed to rest on the assurance of Dr. Jerrard, a member of the Senate, who was present at the meeting as a guest, that the examination would be optional, and that no question would be put that had been objected to by any member of the governing body. The regulation finally adopted was that no question should be asked upon any doctrinal point disputed between Christians or such as to require an expression of religious belief on the part of the candidate.

And so year after year the Club continued true to its principles. The minutes are usually brief, and even meagre; but they show clearly that the Non Cons were no mere dining and debating society, but a body of active reformers, who were always ready to put into practice the decisions they arrived at in their quarterly discussions. Probably their influence was felt more than acknowledged; the only reform that can be certainly traced to its origin in their meetings was the Repeal of the Test and Corporation Acts; but there was scarcely a movement in the cause of liberty to which the Non Cons did not give their ardent support.

Between the November dinner of 1845 and the first meeting in 1846, held in February instead of March, the Club sustained the heaviest blow that could have fallen upon it, in the death of its founder, Mr. Robert Aspland.

He was alike distinguished [write two of his colleagues] for the wisdom of his counsels, and the energy of his exertions. This was especially manifested on occasion of the repeal of the Corporation and Test Acts, a measure the agitation of which originated with this Club, and whose final success was essentially promoted by Mr. Aspland's judicious and effective services. . . . The Dissenters' Marriage Act was another addition to the rights and privileges of Nonconformists, with which in conjunction with the late Mr. Edgar Taylor we are beholden to the enlightened suggestion of Mr. Aspland. And when the decline of his health and strength had awakened in the minds of his friends the most painful apprehensions, he still continued to exert himself as long as he was permitted to attend to public business.

The Club survived its founder six years; the dinners were held as usual, and vacancies were readily filled up; yet there are signs that its activity was somewhat relaxed. It is well that a society should be founded for sufficient cause, and it is well that it should cease to exist at the proper time, and not drag on after its activity is a thing of the past. The time came when the Non Cons recognised that it was best to break up their society before decay set in; and on Thursday, July 5, 1852, the members having met at the Freemasons' Tavern, and the Rev. Edward Tagart being in the chair, it was sadly agreed "That this Club be now dissolved." Two only of the original members, Dr. Rees and Mr. Richard Taylor, were on the roll and took their places at the last meeting.

They said that the objects for which the Club had been founded were achieved. Hardly so; fifty years have passed since its dissolution, and still the cause of liberty and justice to all men cries aloud for championship. And still the call is answered, for the spirit of the old Puritans lives in these latter days, too. Another Club may perhaps succeed to the Non Con traditions in the same spirit that inspired its members when they met together to toast John Milton, the Memory of the Two Thousand and Civil and Religious Liberty all the world over.

ROBIN ROSCOE.

"WHITEFIELD'S TABERNACLE," in Tottenham Court-road, rebuilt some five years ago, so as to seat over a thousand people, and burdened with a debt of nearly £8,000, has been taken over by the London Congregational Union, to be devoted to the work of a Central Mission, of which it is hoped that the Rev. C. Silvester Horne, of Kensington, will take charge.

THE Rev. Alfred E. Garvie, M.A., B.D., who since 1895 has been minister of the Montrose Congregational Church, has accepted the professorship of Ethics, the Philosophy of Theism and Comparative Religion, at New and Hackney Colleges, and will enter upon his duties at Hampstead next session. Mr. Garvie, who is forty-two years of age, and as a student distinguished himself both at Glasgow and Oxford, is well known as a writer on theological subjects, his most substantial work being perhaps his exposition and estimate of the "Ritschlian Theology," published in 1899.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

"BRITAIN FOR THE BRITISH."

SIR,—I intend this to be my last letter on the above subject, but it is both my right and my duty to say a final word.

1. Mr. Robinson still insists that I am "hardly fair" to Mr. Blatchford's doctrine of a supposed necessary relation between the virtues and low wages under our present system. He says the doctrine "cannot be separated from the context, which is directed to the contention that these things (virtues) will not of themselves bring about the social elevation of the workers, for which the writer yearns." But who disputes the said contention? Does any Socialist more constantly ask for legislation than, for example, the Temperance reformer? The whole question is whether Mr. Blatchford's means of achieving the end which all right-minded men desire are good. It is possible to choose means so badly as to miss the end fatally—to flood a city in order to extinguish a fire in a house, or to pour out the child with the bath. Of such a kind would be the result, if Mr. Blatchford's argument on morals and wages were generally accepted by those for whom it is intended. Whether it is contradicted by experience for such reasons (increasing municipalisation, &c.) as are vaguely assigned by Mr. Robinson, is a large question. But, in any case, the municipalisation of gas is a short step to the nationalisation of all capital, and gives us practically no idea of the meaning and effect of such a measure; and anyone who endangers anything actual which is good for the sake of a hazy ideal which is at best very remote, anyone who uses arguments which have the slightest tendency either to check moral effort or to excite the violent and subversive instincts, should realise that he assumes the heaviest responsibility, that he should doubt himself many times, and should long and deeply scrutinise his thoughts.

2. Mr. Robinson thinks that the recognition of the ambiguity of the word "workers" is "an essential part of Mr. Blatchford's argument," and that I fall into a "misconception" through not seeing it in that light. Singularly enough, his evidence consists first of two quotations from the very passage on p. 32 to which I called attention, and from which I actually quoted the most telling words. His third quotation occurs only four pages further on, where Mr. Blatchford is analysing the distribution of the produce of a factory, and is obliged to recognise that the working owner has claims as a "worker"—the fact stares him plainly in the face. This passage, too, I had noted as one of the few (I believe there are no others) in which Mr. Blatchford admits an obvious truth which it is fatal to ignore. Mr. Robinson does not seem to see the seriousness of Mr. Blatchford's almost complete neglect of this truth. The question I ask is, If Mr. Blatchford acknowledges that the capitalist is often a "worker," and if this fact is "an essential part of his argument," why does he entirely ignore it in all general statements of his theory of production and distribu-

tion? Why does he say baldly, "The capitalist produces nothing," "The workers produce all the wealth"? I suggest to Mr. Robinson that the "misconception" is on his side, and that his answer to my question proves the fact. He says:—

I wish that Mr. Blatchford had dropped the personal terms "landlord" and "capitalist," and had used the economic terms "land and capital." His argument would have been just as sound, and he would have avoided the personal note, which, to do him justice, he disclaims in the plainest way.

Such a wish is both irrelevant and vain. "Landlord" and "capitalist" are as strictly economic terms as "land" and "capital." The whole question is about persons and what is due to them. Land and capital can of themselves do no good and no harm. They have neither virtue nor vice, merit nor demerit. Do not Socialists themselves demand that institutions be "humanised"? Mr. Blatchford would wholly fail in his object if he were not personal, and it is because his arguments *must* be personal that they should be sifted to the bottom without class prejudice. They would not be made less false than they are by verbal changes of the kind suggested.

The real reason why he makes no distinct allusion to the worker-capitalist, when he makes his formal statements of his theory of production and distribution, is that his plea for nationalisation is founded upon those statements—and his plea for much else. Turn to Chap. XVII. on "The Need for a Labour Party."

During an election there are Tory and Liberal capitalists, and all of them are friends of the workers. During a strike there are no Tories and no Liberals amongst the employers. They are all capitalists and enemies of the workers. Is there no logic in you workers? (P. 150.)

Neither of the political parties is of any use to the workers, because both the political parties are paid, officered, and led by capitalists whose interests are opposed to the interests of the workers. The Socialist laughs at the pretended friendship of Liberal and Tory leaders for the workers. These party politicians do not in the least understand what the rights, the interests, or the desires of the workers are; if they did understand, they would oppose them implacably. The demand of the Socialist is a demand for the nationalisation of the land, and of all other instruments of production and distribution. The party leaders will not hear of such a thing. (P. 151.)

In these sentences where is the recognition of the worker-capitalist? He is altogether ignored. And for what purpose? To set "the workers" against "the capitalists." And what are the means adopted? A short word of four letters occurs to me, but I will say instead — statements which have the illusory strength of audacity and vehemence, and the real weakness of wild exaggeration. Did no capitalists aid the dockers when out on their great strike? Have none helped the Penrhyn quarrymen? Has neither of the political parties done anything for the working-classes in the past? And is there nothing worth doing—short of universal nationalisation—which can be done by either in the present and future? Do no capitalists "in the least understand what the rights, the interests or the desires of the workers are"? Do all, or even many, regard their own interests as entirely "opposed to those of the workers"? Strange to say, Mr. Blatchford himself can summon the party politicians to his support when it suits him. In his first chapter, under the heading "Reliable Evidence," he quotes from them strong and sympathetic words upon social evils and the duty of dealing with them.

"Is there no logic in you workers?" I hope and believe there is, and that they will see that the recognition of the worker capitalist (which with Mr. Blatchford is but a momentary concession) must be made fully and consistently by anyone who wishes to understand and improve our industrial life, or to do bare social and political justice.

Earnest and liberal-minded men of every recent generation (J. S. Mill pre-eminent among them) have desired to see working-men elected to Parliament. To-day there are more than ever who would rejoice to see a strong and well-directed movement for this purpose among "the workers." But a movement on Mr. Blatchford's lines, and in the spirit of the above and other passages, can only lead them, even if victorious, to utter disaster.

3. With regard to the question whether a *retired* worker ("capitalist" or other) has a right to interest on money lent, Mr. Robinson admits the essential point. For lending Hodge a spade "I am entitled to remuneration, for the spade was mine and Hodge wanted it." There remains only the question whether Mr. Robinson in such circumstances may bear the name "producer." He objects. So be it. Upon no one would I *force* a title, however suitable, honourable and well deserved. But I now ask — If Mr. Robinson, as retired worker turned spade-lender and interest-receiver, refuses to be called a producer, what place is there for him in Mr. Blatchford's theory or scheme? The answer is, *none*. "We want the fruits of labour for those who produce them." (P. 151.) "The capitalist produces nothing." (P. 32.) I cannot find anywhere in the book any recognition of any right on Mr. Robinson's part. I can find only insinuations about his idleness, &c. (*e.g.* on pp. 13, 14, 36). I hope, for Mr. Robinson's sake, that he can find something more favourable to himself. If not he must starve—unless, indeed, he comes to see that Mr. Blatchford's thinking and writing on this subject will bear mending, and that he need not be bound by it.

4. Mr. Robinson thinks that Mr. Blatchford appeals to the workers to adopt the supposed capitalist principle of self-interest or selfishness *for mere argument's sake*. Would that the fact were so. It is not. His phrase, "Let us take them at their word," does indeed resemble in form the usual logical preliminary to a *reductio ad absurdum*. But, though Mr. Blatchford is often the most helpless victim of verbal snares, I cannot make that apology for him in this instance.

He sets forth selfishness, not as absurd, but as worthy of imitation. He advises, not the temporary acceptance of a proposition in reasoning, but the deliberate adoption of a motive of conduct. Consider his first inference on coming to details.

Therefore as a selfish man, alive to your own interests, it is clear that you will not trust the rich man, nor believe in the unselfishness of his motives. (P. 10.)

Is there not here some flavour of the doctrine, "an eye for an eye and a tooth for a tooth"? Again, mark the note on which he ends. On p. 14 luxurious living is held up, not to excite aversion, but for subtle suggestions of another kind, which must be read in full to be appreciated. No, the case is by no means one of mere argument. If a man insists, against me, that a certain road leads to London and I accept his reasonings provisionally and set forth with him to test them by the proof of trial, the result is only the settlement of a point of debate. But if, as we pass a rich man's house, my companion whispers that gold is good and easily obtainable, and I give place to his motive and act upon it, the result is a crime. How enormous the difference between these two ways of "taking a man at his word"!

I by no means say that self-interest has no legitimate place among motives (in some men it becomes identical with disinterestedness) or that Mr. Blatchford never prompts it wisely. But confessedly he appeals to it in the very spirit which Socialists have constantly denounced. Either, then, the traditional Socialist view needs revising, or Mr. Blatchford is corrupting Socialism and even neutralising the better parts of his own work. I am by no means insensible of the amount or of the tone of these better parts. I note with pleasure how often he is candid enough to contradict his own errors. These errors are, however, so dangerous, when thus spread broadcast, that it has seemed to me a duty to truth, and to the cause of progress which Mr. Blatchford himself has at heart, to call special attention to them.

H. RAWLINGS.

THE NATIVE LABOUR QUESTION IN SOUTH AFRICA.

SIR,—Your note on this subject in your last issue takes advantage of the strong feeling so properly existing against anything like slavery in any form to condemn in advance and in very strong terms proposals which, as far as is at present known, have nothing whatever in common with slavery.

I have just returned from a visit to South Africa, and have seen and heard enough to enable me to realise on the one hand the serious nature of the native problems calling for solution; and on the other, that public spirit is as active and high-minded in South Africa as it is in England. Any immoral bargain with the mine-owners for their special benefit is entirely out of the question. Whatever is ultimately done will be in the interests of society as a whole, and not for the benefit of a particular class.

In Natal at present the white population is 60,000, as against 750,000 African blacks, and yet it has been found necessary to import Indian coolies to do work which the Natal natives decline to do. Mr. John Shepstone, a former judge of the Natal Native High Court, says:—

The native must be compelled to take his part with us, and do his share towards the development and progress of the country, or else he will be elbowed out. He must be treated justly but firmly; it will be no hardship for him to be kept well under control.

It must be borne in mind that we have profoundly altered the life of the natives that have passed under our control. We have freed them from the severe and

arbitrary rule of their chiefs; we have stopped native wars; we have enabled them to earn, if they will, high wages; so much so, to put the case very moderately, that a man can earn enough in one year to keep him for three, and enough in five years' steady work to live as a gentleman—*i.e.*, without labour, for the rest of his life. Unless by taxation or some other means the African native can be induced to become a steady worker, he is certain, as Mr. Shepstone says, to be elbowed out by Europeans; or, as is more probable, by Asiatics. He cannot for an indefinite period remain a drone in a country where labour is so well paid and the demand for it so great.

It is no hardship to put the African native under more control than the European. Any civilisation he has is only skin-deep; he is a child with the passions and strength of a man. He has never before been accustomed to the personal freedom he has obtained under our rule. We can teach him no better lesson, as a first step in civilisation, than that of steady industrial work under fair conditions.

Incidentally it may be said the Zulus, who for reasons connected with their religion object to work below ground, are never, therefore, engaged for that purpose.

Nottingham, Feb. 16. B. DOWSON.

THE LIVERPOOL CONFERENCE.

SIR,—I shall be obliged if you will kindly allow me to state in your columns that circulars relating to the above have been posted to the secretaries of all the churches on the roll of the Conference, inviting the selection of one delegate, for whom hospitality will be provided if required, in addition to the minister.

May I also direct special attention to the provisions of Rule 8, by which each congregation has the right to *nominate* a candidate for election to the new committee.

CHAS. FENTON, Acting Hon. Sec.
"Cranford," Vineyard-hill,
Wimbledon, Feb. 14.

AN OBSTINATE FALLACY.

SIR,—In his paper on "The Organising Idea of our Churches," Mr. Rudolf Davis lays it down that if any one in an associated group of non-subscribing congregations should develop Trinitarian opinions it ought to be excluded from any interest in the common fund. This proposition seems to show that Mr. Davis uses the word "Unitarian" as equivalent to "Anti-trinitarian"; and further, that he would turn our church-organisation into a scheme for mulcting Trinitarianism in money penalties, and so, inevitably, for limiting our fellowship of churches by a dogmatic test.

I do not "refuse to use the name" Unitarian. On the contrary, I glory in it, and rejoice to belong to the Association which exists to promote Unitarian principles. But I do refuse to define by that word the basis of organisation among the non-subscribing churches; and the fact that it is pre-engaged in the sense in which Mr. Davis employs it is my sufficient reason.

E. W. LUMMIS.

IT is not enough to care for good books, you must be a good living book yourself. —*Fénélon.*

PROVINCIAL LETTER.

LIVERPOOL DISTRICT.

IN reporting on Liverpool Unitarianism and its doings, the forthcoming visit of the Triennial Conference naturally looms largely. I cannot say that there is any widespread excitement on the subject, as the project has not yet impressed itself on the rank and file of our churches; but quietly, without any blowing of trumpets or beating of drums, many of our best workers have been for weeks consulting and organising, and the results of their labours will be apparent in April.

Liverpool bears, deservedly, such a high name by reason of the wealth and munificence of a small group of its Unitarian families, that it seems natural that this Conference should be right royally entertained. Fears are expressed that the scale on which its hospitality will be provided will deter other cities from offering future invitations, through inability to follow such a precedent. This is a very real danger; and there is a feeling here that a limit should be put and adhered to in this regard. But, after all, individuals and Conferences alike only come of age once in their earthly existence. The babe of promise saw light in Liverpool twenty-one years ago. It is surely meet that its majority should evoke a special birthday party, and the future will then return to a normal level.

It is not for me to give away the plan of action. Suffice to say that Liverpool possesses buildings worthy of the occasion, and men bold enough to use them. The rest will depend on the spirit in which ministers, delegates, and general visitors come together. Why should not a Pentecostal outpouring of love and enthusiasm baptise all present, sending them back to their respective churches inflamed with new zeal, and with a deeper faith in the broad Christianity for which we stand? One fact is noteworthy. It is the younger generation of Liverpool Unitarians which is shouldering most of the actual work with splendid courage. If, in all our churches, the young men and young women could be "enthused," the future would be safe. One by one the elders drop out of the ranks, and at times we look round to see who there are to fill the gaps, and almost despair; yet when the occasion comes a Gideon's band is found.

Passing from the Conference to purely local affairs, universal regret prevails at the broken health of two of our respected ministers. Mr. Armstrong's illness cast a cloud over us. Happily, he is better, but limited in strength. We must be careful not to overtax his willing energies, and we trust that, with the help which is forthcoming, he may be able to lead and inspire us for many years. At Southport, too, Mr. Wellbeloved has so broken down that he has to seek a curate. We trust he will soon recover his strength.

Two coming events are of great interest. The Domestic Mission in Mill-street already possesses the noblest block of buildings devoted to such a purpose in our fellowship, and this month a new and beautiful addition will be formally handed over to the Society. Through the foresight and generosity of one gentleman adjoining property was purchased when the main building was erected, and on the site another friend has placed an even more beautiful suite of rooms. Needless to say, the abounding energies of the missionaries and their large staff of lay-helpers can utilise every foot of these growing premises.

Then, in April, the new church for the Birkenhead congregation will be dedicated. It has been long in hand, but will fully repay the delay by its excellence. Mr. Crossley is to be congratulated on the termination of the sojourn in—I won't say the "wilderness"—but in the school-room, and the entrance into the Promised Land, where his preaching and personality will receive a setting worthy of them. We hope for a new era of prosperity for this church.

The remaining churches of our district live a wholesome and uneventful life. Ullet-road Church still rejoices in the noble church-hall so recently added, and uses it well, offering frequent hospitality in it to our various societies and institutions. The small but dainty meeting-room added to the Ancient Chapel of Toxteth is also a real help to congregational life and growth.

Hamilton-road Domestic Mission teems with young and energetic enthusiasm, in startling contrast to the death-in-life which preceded its conversion (in every sense) under Mr. Haigh. If ever events justified a new departure it is here; while under Miss Wells and Mr. Topping the older Bond-street Mission throbs with renewed vitality.

The work of the District Missionary Association in the charge of the Rev. H. D. Roberts has been most energetically conducted. The centres at Garston, Widnes and St. Helens are as yet in their infancy, and if only considered numerically do not show results adequate to the efforts expended on them. But, not many years ago, Liscard and Bootle, being then also infants, might have been similarly looked on as disappointing; yet now they live and thrive and steadily approach the time when they will be self-supporting churches. (By the way, Bootle Free Church will hold a sale of work in March to clear a small remaining debt on the caretaker's cottage. Liverpool Unitarians please note and turn up to encourage and help!) At Liscard the Church Hall has had a gallery added to cope with increasing numbers at social events; and at Bootle some extension of accommodation will be needed before long. Meanwhile Mr. Roberts has had, as regards new centres, to live by faith, not seeing the promises, but hailing them afar off, and working at whatever he has found to do. He has been our handy-man, useful in a multitude of ways, till we have wondered how we got along without a district missionary. His loud and urgent cry is, "Give us more money and there is no limit to our field for work. Give as generously as you give for hospitals, universities, politics and other useful objects. Be generous for mind and soul culture, enlightening the eyes of the blind, unstopping the deaf ears and proclaiming the acceptable year of the Lord!" The fact remains that there is a heavy balance on the wrong side, and either a new and wider spirit of giving must set in, or the work must be curtailed. Mention should, I think, be made of many laymen who have helped Mr. Roberts to keep his different enterprises going. Mr. Hirst, of Gateacre, has also given willing service, while neglecting no usefulness at that restful chapel.

The month of September will, however,

see new developments. Mr. Roberts, as announced in your last issue, has accepted the unanimous invitation of the Hope-street Congregation to become joint minister with Mr. Armstrong, and a new district missionary will have to be discovered. On whom the mantle will fall remains to be seen, but he will have to be a man of energy and resource if he is to follow worthily in his predecessor's steps.

May I repeat a word I said long ago? In Liverpool we have two institutions which might be copied with great benefit in other cities; I mean the '88 and '96 Clubs, both private organisations, but exercising a wholesome influence in our churches. They were founded, as their names denote, in 1888 and 1896, and consist of ministers of the district and laymen, who periodically dine together and afterwards confer on matters of interest. In the elder club the laymen kindly bear the expense. In the junior and more democratic one, intended especially for the young men of our churches, the meal is simpler, and those who attend pay their own share. In both cases, however, ministers and laymen meet in social intercourse, and learn each other's views on many important matters. Why should not every town have its Unitarian club, by whatever name it might be called?

I now gladly chronicle a great step in advance on a question which not many years ago was frozen out amongst our churches. I mean the temperance movement. As individuals many, notably Miss Johnston, Mr. Shilton, Mr. Armstrong, and others, have done great things, but now we have a Unitarian Temperance Society (note the name!) combining the temperance forces of all our churches, and taking overt action. A limited company has been formed; a well-known lady has lent capital at a low rate of interest, besides giving a large amount; spacious premises near the Mill-street Domestic Mission have been bought, and are being converted into a well-fitted social institute, with coffee-rooms, &c., up to date and of the best sort. The bane of large dividends will be avoided by limiting the interest on shares, and the whole affair is a *bonâ fide* attempt at counter-attraction as regards the gin palaces.

Returning to Church affairs, I must, in all honesty, name our one failure at Crewe, where a pretty chapel with a good organ and commodious school is locked up with small prospect of being reopened. Were I twenty years younger I should feel like begging the keys from the trustees and making one more attempt to resuscitate the submerged congregation. More unlikely things have happened, and may happen again.

Nantwich is not literally in this district, but as a near neighbour to Crewe, its minister attends our meetings, and we count him as of our district brotherhood. I feel personally interested in this little old chapel, as my grandfather, Rev. James Hawkes, ministered there for twenty-six years, and his earthly remains lie within its walls. I was hopeful that when the Willaston School, founded primarily for Unitarian boys, was opened, its Unitarian scholars might be brought into touch with an old Presbyterian chapel, with its venerable traditions of Dr. Priestley and other worthies. Surely this would be a fitting part of their education as future members of our congregations. When I was at Mr. Herford's school in Lancaster, I was encouraged to teach a class of ragged boys in the St. Nicholas-street Sunday-school. I largely attribute to this fact my call, later on, to missionary work and my thirty odd years of ministerial life. Unfortunately, as I cannot but think, the wisdom (or otherwise) of the managers of Willaston School has ignored and tabooed this venerable monument of the ejected two thousand, in favour of services in the brand new school. And then we lament that so few of the sons of our old families enter our ministry! Is not this unsectarianism run to death?

H. W. HAWKES.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Aberdare: Highland-place.—The Rev. David Evans, of Cwmbach, occupied the pulpit on Sunday evening last, and preached a helpful sermon on "Wayside Opportunities." Some people, he said, were always preparing themselves for some great occasion—waiting to do something great and grand—while all their lives neglecting the most obvious duties by the wayside. The greatest things were often the simplest things. Christ, on the other hand, availed himself of every wayside opportunity, with what magnificent results they knew. Mr. Evans, though a thorough Welshman, is becoming quite as much at home in the English as in the Welsh language, and his sermon was greatly appreciated.

Accrington.—The Rev. H. V. Mills has just concluded a course of week night lectures on "Religion and Evolution" to crowded audiences of about 300 at each lecture, many persons coming over four miles in order to be present.

Bridgwater.—The monthly meeting of the Social Union was held on Monday evening, when a lecture was given by Mrs. Broadrick on "The Life and Writings of Jane Austen." In the unavoidable absence of the President (Miss Margaret Spiller), the chair was taken by the Rev. T. B Broadrick. The most interesting account of Miss Austen's life and sketches of some of the principal characters in her novels were thoroughly enjoyed and appreciated by the audience. Mrs. Broadrick, in returning thanks, expressed the hope that her paper would result in many renewing their acquaintanceship with the charming works of Miss Austen.

Cardiff (Resignation).—The Rev. J. Tyssul Davis, B.A., has resigned the pulpit of the Westgrove Church.

Carlisle.—A course of four Monday night lectures was concluded on Feb. 9 in the Viaduct Unitarian Church by the Rev. H. V. Mills, of Kendal, who spoke on various aspects of Evolution. The four lectures were entitled "The Autobiography of the Earth," "The Evolution of the Physical Body," "The Coming of Mind into the Body," and "From a Molecule to a Soul." The body of the church was quite full at each lecture, and the collections steadily improved, amounting on the last occasion to £1 3s. 2d. Half the audience were strangers.

Colne.—A course of four lectures has been given on Thursday evenings in the Stanley-street Unitarian Chapel by the Rev. H. V. Mills, of Kendal, the subject being "Evolution." An attendance of about 100 was steadily maintained, and very satisfactory collections were taken at the close of each lecture, many strangers being present.

Kendal.—Under the auspices of the North Lancashire and Westmorland Unitarian Association, a course of five Tuesday evening lectures has been given on "Types of Religious Experience." The Rev. J. J. Shaw, of Newchurch, gave the first lecture, which was an eloquent account of his change from Methodism to Unitarianism. He was followed by the Revs. Francis Wood, J. Morley Mills, and E. W. Lummis, and the last lecture was given by the Rev. Charles Hargrove on 10th inst. to an audience of about sixty-five, on "The Catholic Faith of all Religious Men." A similar course of lectures by the same ministers has been given in Lancaster, Preston, and South Shore, Blackpool.

Kilmarnock.—The anniversary services of Clerk's-lane Free Christian Church were held on Sunday last, when the preacher was the Rev. James Forrest, Glasgow, whose sermons were highly appreciated by unusually large congregations. At the annual soirée, on the following evening, the attendance was exceedingly good, and the meeting was bright and pleasant. The minister of the church (the Rev. A. Irvine Innes) gave a satisfactory account of the progress made during the past year, showing that the number of members had been doubled, that the average attendance at worship had of late largely increased with a change of hours, and that there was improvement in all branches of the work of the church. Dr. Barlow, the President of the Scottish Unitarian Association, made an encouraging speech, expressing much satisfaction with the advance that had been made. The Rev. E. T. Russell, Glasgow, spoke of the breadth and beauty of the Unitarian faith, and the importance of being in earnest for its maintenance and propagation. Acknowledging a hearty vote of thanks, the Rev. James Forrest delivered an eloquent and animating speech on the unique history of the church, its gospel of Free Christianity, the pride which the members should take in the past, the work they should do in the present, and the confidence they should have in the future.

Leicester (Appointment).—The Rev. E. W. Lummis, M.A., of Warrington, has accepted a call to the pulpit of the Great Meeting, in succession to the Rev. Henry Gow, B.A.

Liverpool Sunday School Society.—A meeting was held on Saturday afternoon, Feb. 14, in the Bootle Free Church Hall. There were between seventy and eighty teachers and friends present, including delegates from Southport, Warrington, Gateacre, Garston, Bond-street, Hamilton-road, Mill-street, Ullet-road, Hope-street, and the Ancient Chapel Sunday-schools. After tea, which was kindly provided by the Bootle teachers, Mr. Cooper (headmaster of the Hope-street day-school) gave a specimen lesson to a class of boys and girls connected with the Bootle Sunday-school. By the use of photographs and the blackboard, and his wonderfully sympathetic way of talking to the children, Mr. Cooper kept their undivided attention for three-quarters of an hour whilst he gave them a most helpful lesson on "The Journey of Life," comparing it all through with that of a traveller ascending the Alps, the subject being divided into five parts, namely, preparing for, the difficulties of, the pleasures of, the helps on, and the guides for, the journey. The teachers present could not fail to be greatly helped by the lesson, together with the children's bright and ready answers, and showed their appreciation by a hearty vote of thanks tendered to Mr. Cooper at the close of the meeting.

London: Islington.—Last Sunday morning, at the conclusion of his sermon, the Rev. Dr. Hicks made a sympathetic allusion to the death of the Rev. T. W. Freckelton, who was for so many years minister of Unity Church. The fortnightly entertainments in connection with Unity Church have been most successful this season, and last Monday's was no exception to the rule. The whole of the proceedings was in the hands of Mr. J. T. Mackey, and with the assistance of friends of the church and Mr. Mackey's private friends, a very excellent programme was secured, including songs, recitations, instrumental music, and a ventriloquial sketch. The lecture-hall was full to overflowing, in fact many failed to gain admission.

Liverpool: North End Mission.—On Wednesday, Feb. 11, a congregational party was held in the Mission Hall, Bond-street, in which a crowded and enthusiastic audience assembled. During the proceedings of the evening, which were enlivened by music by the choir, the opportunity was taken of presenting the Rev. J. L. and Mrs. Haigh with a marble clock and crayon portrait as a token of goodwill and esteem on the occasion of their marriage. Mr. W. G. Topping, who presided, in making the presentation, bore testimony to the great kindness and brotherly sympathy he had received from Mr. Haigh during the time he had been labouring at Bond-street. He very heartily offered the good wishes of the members and friends of the mission to Mr. and Mrs. Haigh. Mr. and Mrs. Haigh both responded, and the Rev. J. Morley Mills, of Bootle, also made a sympathetic and encouraging speech.

Parkstone.—The first anniversary was held in connection with the services at Emerson Hall on Sunday and Monday last. The Sunday afternoon meeting was a most inspiring one. Several friends from Poole attended, and the Hill-street Church choir rendered valuable service, with two anthems. A recitation was given by Mrs. Hickman, and a short address by Mr. Bushrod. At the evening service the congregation numbered seventy-eight and Mr. Bushrod gave a *résumé* of the year's work taking as his text the words of Haggai, "In this place will I give peace, saith the Lord."

Rotherham.—A successful concert was given on Thursday, Feb. 12, in the schoolroom of the

Church of Our Father, in aid of the Sunday-school renovation fund. The programme included tableaux vivants.

South Shields (Resignation).—Mr. Thomas Paxton has resigned his charge at Unity Church, which he has held for the past two years, and is preparing for a course of study at Oxford.

Warrington (Resignation).—The Rev. E. W. Lummis, M.A., has resigned his charge at Cairo-street Chapel, having accepted an invitation to the Great Meeting, Leicester.

Yorkshire Unitarian Sunday School Union.—On Saturday last the thirty-sixth Teachers' Conference, under the auspices of this Union, took place in the schoolroom connected with the Unitarian Church, Fitzwilliam-street, Huddersfield. The attendance, though fairly good, would have been considerably larger but for the clashing of other functions at two or three other schools. It would be well if the secretaries of the schools would bear this in mind in future. After tea the chair was occupied by the President, Councillor Conyers, of Leeds. A hymn having been sung, the Rev. E Ceredig Jones, M.A., of Bradford, read a paper on "Some Sunday School Teachers' Ideals." In the course of the paper, which was of an interesting, instructive, and thoughtful character, Mr. Jones dwelt upon the responsible work of the true and earnest Sunday-school teacher, which should include strong convictions, high and noble character and pure ideals of life, the teaching of love of the school and church on the part of the scholars, sincerity, truthfulness, punctuality, the distinctive tenets of our simple religion, and a special regard for and love of reverence, emphasising the latter most strongly and sincerely. A very interesting discussion followed, in which the Revs. W. Mellor, C. Harvey-Cook, and Charles Hargrove, and Mr. Frederick Clayton took part. A well-deserved vote of thanks was passed to Mr. Jones at the close of the very cheerful and enthusiastic meeting.

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MARRIAGES.

KELLAWAY—ROBINSON—On the 14th Feb., at the Old Meeting House, Bessel's Green, Sevenoaks, by the Rev. C. Peach, assisted by the Rev. J. Wicksteed, M.A. (brother-in-law of the bride), Frederick George, second son of the late William Hamley Kellaway, of Bishopston, Bristol, to Sarah Ellen (Cissie), elder daughter of the late Henry Robinson, J.P., of Cayuga, Eliot Park, Lewisham, S.E.

DEATHS.

FRECKELTON—On the 11th Feb., at Northampton, Thomas Wesley Freckelton, in his 76th year. No cards.

HOLLAND—On the 12th Feb, at Bexhill, Alice Holland, aged 62, youngest daughter of the late Thomas Holland, Esq., of Derby.

OUR CALENDAR.

SUNDAY, February 22.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A., "The Service of Science to Religion of To-day."

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, B.A.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. E. CAPELTON.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. T. E. M. EDWARDS.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Finding Christ, and what it is to us."

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Rev. V. D. DAVIS, B.A., 11 A.M., "Life with our Father," and 6.30 P.M., "Work."

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M., Rev. G. EYRE EVANS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 22nd, at 11.15 A.M., Dr. STANTON COIT, "Mysticism and Religious Experience."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Feb. 22nd, at 11.15 A.M., Rev. R. C. FILLINGHAM, "The Mystery of Evil."

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NEXT ENTRANCE EXAMINATION, Tuesday, April 7th.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING of Contributors, held in Dr. Williams's Library, London, at 2 P.M., on Wednesday, February 11th, 1903, WILLIAM LONG, Esq., in the Chair.

The Annual Report and Balance Sheet were presented, and the following Resolutions passed by the Meeting:—

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

That the retiring Managers, Messrs. E. Clephan, Charles Harding, William Long, David Martineau, and Frank Preston, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund.

That a retiring Manager, Mr. G. Brown, having declined re-election, Mr. J. Cogan Conway, a Contributor to the Fund, having been duly nominated, and the requisite number of voting papers having been produced, be and is hereby elected a Manager of the Fund.

That the sincere thanks of the Contributors be tendered to Harry Rawson, Esq., for his services as President during the past year, and that he be elected President for the year 1903.

That the cordial thanks of the Contributors be given to Mr. Edgar Chatfeild Clarke for his services as Honorary Treasurer during the past year, and that he be re-appointed to the office for the ensuing year.

That Mr. A. W. Worthington and Mr. Frank Preston be sincerely thanked for their services, and elected as Honorary Secretaries for the year 1903.

That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1903.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the Meetings of the Fund during the past year.

That the thanks of the Meeting be given to Mr. Long for his services in the Chair.

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The Congregation have purchased an excellent site for the Proposed Manse, but it has been ascertained that the cost of the Building will exceed the amount at first estimated, consequently an Appeal is made to friends to assist the Congregation, which is a small one, in carrying the scheme to completion.

The sum of £500 has been raised locally, and with the help of kind friends at a distance. A further sum of £400 is, however, urgently needed, and we respectfully and confidently ask for Subscriptions in aid of the work, which may be remitted to the Treasurer.

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On SATURDAY, February 28th, MEMORIAL STONES of the NEW BUILDINGS will be LAID by Lady DURNING-LAWRENCE and F. WITHALL, Esq., Chairman of the Church Committee.

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Estimated cost, £1,400. Promises already received, £1,000.

Further assistance will be gratefully received by the Rev. R. H. GREAVES, 80, Milton Park, Highgate, N.; or by the Treasurer, F. WITHALL, Esq., 22, Charles-square, Hoxton, N.

UNITARIAN CHRISTIAN CHURCH WANDSWORTH (EAST HILL).

The COMING-OF-AGE of the Congregation will be celebrated as follows:—

SUNDAY, Feb. 22.—Special Services by the Rev. W. G. TARRANT, B.A.

THURSDAY, Feb. 26.—THANKSGIVING SERVICE, 6.30 P.M. Address by the Rev. J. ESTLIN CARPENTER, M.A. (who conducted the first service, Feb. 26, 1882).

SOCIAL MEETING, 8 P.M.

FRIDAY, Feb. 27.—Young People's Night.

SUNDAY, March 1.—Special Services by the Rev. W. COPELAND BOWIE.

Central Postal Mission & Unitarian Workers' Union.

SOIRÉE AND RELIGIOUS CONFERENCE, ESSEX HALL, ESSEX-STREET, STRAND, on MONDAY EVENING, February 23rd, 1903.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3166. NEW SERIES, No. 270.] *LONDON, SATURDAY, FEBRUARY* 28, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

WE hope next week to publish an article by Mrs. Bosanquet, in the series on Questions of Social Economics, the subject being "Relief Works and the Unemployed."

MR. STOPFORD BROOKE has almost entirely recovered from his attack of influenza, but under medical advice did not lecture this week at University College. The concluding lectures of the present course, which are to be on Wordsworth, are now fixed for Thursday next, March 5, and Thursday fortnight, March 19. In the intervening week Mr. Brooke is to preach in Birmingham, at the annual meeting of the Midland Christian Union.

MR. AUGUSTINE BIRRELL, K.C., presided at a breakfast of the Liberation Society at the Holborn Restaurant on Wednesday, to celebrate the appointment of Dr. Clifford as President of the Society, Mr. Lloyd-George, M.P., and Mr. Carvell Williams as vice-presidents, Mr. H. J. Wilson, M.P., and Mr. W. Carpenter as treasurers. The Chairman, in a characteristic speech, denounced the official connection of Church and State. He defied any man to point out a single instance in modern history of the State being made more religious by the Church, but he could point out hundreds of instances of the Church being made more irreligious by the State. Dr. Clifford vigorously sounded the note of resistance to the Education Act, with its imposition of a new Church rate. There were, he said, now 16,410 headmasterships of State schools closed to Dissenters, unless teachers in the lower ranks were willing to conform to the Established Church. That was a bribe such as the State ought not to offer. No State could go into the business of hypocrite-making without suffering for it, and he refused to be an accomplice.

THE German Emperor, as we noted in our issue of Jan. 17, for a second time countenanced by his presence, with distinguished members of his Court, a lecture by Professor Friedrich Delitzsch, the Assyriologist, on "Babylon and the Bible" (*Babel und Bibel*). All through last year echoes of the controversy raised by the Professor's first lecture were heard, orthodox champions of the old theory of revelation in the Bible seeking to discount the conclusions of the modern scholar, based upon the similarities discovered between the religious beliefs of ancient Babylonia and those enshrined in the Old Testament. In his second lecture, Delitzsch returned vigorously to the charge, and the disturbance in orthodox circles has been so great that the Emperor has thought it well to make a pronouncement of his own on the subject. This has taken the form of an autograph letter to Admiral Hollmann, dated Feb. 15, and published in the *Grenzboten*, a Leipsic weekly paper.

THE Emperor expounds his own views as to revelation, but first deprecates the course taken by Professor Delitzsch, remarking that their Oriental Society was not called upon to enter into the discussion of such questions. "We excavate and we read what we find," says the Emperor, "and publish it for the benefit of science and history"—but must not be made responsible for the conclusions which any individual scholar may draw. Nor are such speculations, however, permissible in academic circles, fit for a popular audience.

Professor Delitzsch, unfortunately, abandoned the strict *rôle* of the historian and Assyriologist and plunged into theological and religious conclusions and hypotheses which were very nebulous or daring. When he came to deal with the New Testament, however, it soon became clear that with regard to the person of our Saviour he held such extreme views that I not only could not follow him, but was bound to recognise a standpoint diametrically opposed to my own. He does not admit the Divinity of Christ, and therefore he alleges, carrying the argument back to its bearings upon the Old Testament, that that book does not contain any revelation referring to Christ as the Messiah.

The Emperor on the other hand distinctly affirms his faith, in terms which we may suppose will satisfy those who have trembled for his orthodoxy. Two kinds of revelation are recognised by the Imperial theologian, one "continuous, and to some extent historical," the other "purely religious." This latter, beginning with a special revelation of monotheistic truth to Abraham, culminates in the coming of the Messiah, "the greatest revelation of God in the world. For He appeared in the Son himself; Christ is God, God in human form." Of the other kind the Emperor says :—

With regard to the first kind of revelation I have to say that there is to my mind not the slightest doubt that God constantly and continually reveals Himself in the human race, which is His own, and which He has created. He has "breathed His breath" into man—that is to say, He has given man a part of Himself, a soul. He follows with fatherly love and interest the development of the human race: in order to lead it and advance it further, He "reveals" Himself now in this, now in that great sage, whether it be priest or King, whether it be among heathens, Jews or Christians.

And among the great revealers, in this class the Emperor enumerates Moses, Homer, Charlemagne, Luther, Shakespeare, Goethe, Kant, and the Emperor William the Great! "God has certainly 'revealed' Himself to divers persons in divers ways corresponding to the position of a nation and the standard of civilisation it has attained, and He still does so in our day."

As to what may be described as the special revelation of the Christian Dispensation historical criticism may modify some ideas, but its essentials, the Emperor declares, cannot be disturbed.

It is to me self-evident that the Old Testament contains a number of passages which are of the nature of purely human history, and are not "God's revealed word." There are purely historical descriptions of events of every kind which are accomplished in the political, religious, moral, and spiritual life of the people of Israel.

Such was the giving of the law on Mount Sinai, which can only be regarded symbolically as inspired by God. At the same time, while the Old Testament "will certainly undergo considerable alterations under the influence of research and of inscriptions" regarded as the vehicle of revelation, "that does not matter, and another thing which does not matter is that much of the nimbus of the chosen people will disappear. *The kernel and the contents will always remain the same—God and His dealings.* Religion was never a product of Science; it is an effluence of the heart and being of man arising from his relations with God."

THE German Emperor's excursion into the realm of theology has called forth a reply from Professor Harnack in the March number of the *Preussische Jahrbücher*, which is fully summarised in Thursday's *Times*. It is the more significant from the fact that Harnack is not only the leading liberal theologian of

Germany, but also a personal friend of the Emperor's. The distinction between two kinds of revelation, Harnack maintains, is inadmissible. "The Evangelical Protestant faith nowadays recognised revelation—apart from the reverent contemplation of the universe—only in persons." The revelation in Christ is supreme only because he is the supreme person of history. "The Divinity of Christ" is not the right formula. Neither Jesus nor his first disciples claimed it, and Harnack urges that the Pauline phrase, "God was in Christ," is as far as we should go in attempting to define what Jesus himself left unexplained of his own relation to the Father. "If ye love me keep my commandments" should be the Christian's watchword; "thereby shall everyone know that ye are my disciples, if ye love one another." That is better than the formulæ of theologians, which have been "as rigid as swords."

The thousandth number of *Great Thoughts* is issued to-day, Feb. 28. Among those who in this number congratulate the Editor, the Rev. R. P. Downes, LL.D., on the success his paper has achieved, are Mrs. Henry Fawcett, the late Edna Lyall, Dean Farrar, Mr. Frederick Harrison, Miss Frances Power Cobbe, Mr. Watts-Dunton, Dr. Clifford, Dr. Fairbairn, the Earl of Meath, Sir Lewis Morris, the Bishop of Ripon and Canon Barnett. The editor of *Great Thoughts* is a Wesleyan minister, though without a stated charge, and still preaches regularly on Sundays. The first number of his paper was issued Jan. 5, 1884. Mr. Downes had from the first Ruskin's warm sympathy, and permission to make free use of any of his writings. Spurgeon also was among the earliest well-wishers, but said, "We fear it will never pay; people do not want GREAT THOUGHTS; they want Funny Bits." At first it did not pay, but capable friends rallied to its support, and the story of its subsequent success may be read in this number.

OF the congratulations offered to *Great Thoughts*, in which we heartily join, we will quote two. Miss Cobbe writes:—

I have always highly approved the journal, and rejoiced that among all the silly and idle publications now in vogue there was one in which readers of the class you address might get a glimpse at something loftier and more serious than a ping-pong shuttlecock!

The following words from Canon Barnett well describe the aim of the paper:—

I congratulate you that you have sent out one thousand numbers of *Great Thoughts*, and that your faith in humanity has been justified. The demand for bread and games is so general, the call for something practical is so common, that it needs faith to hear the cry for ideals. With you I believe in that cry. Men cannot live by bread alone. It is prophets rather than practical men who have opened eras of progress. It is poets who have won the title of makers. There is always a call for ideals, and during these twenty years *Great Thoughts* has answered the call by giving its readers the ideals which have been born in different ages, in different sects, and in different minds. The thoughts have doubtless been food to many men and women. May your efforts go on to prosper.

Messrs. T. and T. Clark in their spring announcements include some welcome notes as to the promised extra volume of Dr. Hastings' "Dictionary of the Bible." The dictionary was completed last year in four volumes, and it is not a supplement, but an extra volume which is now to be added, with full Indexes to the whole work. The following are the publishers' notes:—

During the progress of the Dictionary through the press, it was seen that many of its articles touched somewhat closely upon subjects which lay outside the scope of a Dictionary of the Bible. It is sufficient to name Agrapha, Diaspora, Philo, Josephus, Talmud, the Samaritan Pentateuch, and the Religion of Greece and Asia Minor.

Again, it was felt that certain subjects or portions of subjects invited a fuller treatment than the space at command or the proportion to be observed could afford. This volume will therefore contain a fuller investigation of the English Versions, the Sermon on the Mount, Textual Criticism of the New Testament, Wages, Ships, Religions of Assyria and Babylonia, of Egypt, and of Israel; and the Development of Doctrine in the Apocryphal Age.

There are other subjects, related to one another, which had been treated at quite sufficient length under their own individual titles, but which lose something from being scattered throughout the volumes. A few general articles have been written in order to bring these subjects into relation to one another, *e.g.*, articles on the Races of the Old Testament, on Roads and Travel, New Testament Times, Hours, Papyri, the Style of Scripture, Symbols, &c. All the articles have been written by scholars who have made a special study of the subjects assigned to them.

Although no part of the original plan, many readers have urged the utility of a series of Indexes. The extra volume accordingly contains Indexes of Authors, Subjects, Texts, and Hebrew and Greek Words, covering this volume as well as the four which make up the Dictionary itself.

THE denizens of the Manchester slums are themselves beginning to agitate for better accommodation. It is not to be expected that they can take a wide view of the housing problem. But what comes home to them is the increasing difficulty of finding any sort of a place in which to live and sleep at a rent they can pay, where they can be near their work. Unsanitary buildings have been demolished and no houses put up for the people who are displaced. The Corporation meets with the usual difficulty that it is impossible to acquire land and erect dwelling in the congested areas which can be let at any rent which the poorly paid labourers can afford to pay, without burdening the rates with a large part of the cost. The slum-dwellers see that the immediate cause of their overcrowding or its aggravation is the closing of these disease-breeding dens, and they are holding meetings and calling on the authorities to build houses for them to be let at a cheap rate. To solve the housing problem in this way without an unbearable increase in the rates will need fresh legislation, making easier and cheaper the acquisition of land by the authorities near the centre of the city, and the rating of unoccupied land. Thus the agitation for amended laws would have to go hand in hand with the wise use of existing powers.

THE Manchester Corporation has in hand a scheme for the erection of a good kind of workmen's dwellings on the Blackley estate which it has purchased. These will be suitable for families that are in receipt of good wages. The slum dwellers do not see how this will help them. But if a half-a-dozen such estates were bought and built upon without delay the pressure on the overcrowded areas would be speedily reduced by the migration of the better paid workmen from the centre to the circumference of the city, leaving houses to be occupied by those who are now forced into such close quarters as make healthy and decent life impossible. With good management and wise care in purchasing comparatively cheap land in lots large enough to allow of a pleasant and healthy plan for each district laid out, much can thus be done to improve the dwellings of the people even under existing laws.

OUR readers will be interested to learn that the Committee of the British and Foreign Unitarian Association have arranged to celebrate the centenary of the birth of Emerson in connection with the Whit-week anniversary meetings when the Essex Hall lecture will be devoted to the influence and place of Emerson as thinker and writer. The lecture will be delivered by Mr. Augustine Birrell, K.C., which will mean that the members of the Association who desire to have seats reserved will have to apply early.

THE LONDON LAYMEN'S CLUB.—Considerable interest has been aroused in London among many of the younger Unitarian laymen by the formation of a club for social intercourse and occasional discussions on topics bearing on our churches and work in the metropolis. An inaugural dinner, attended by nearly seventy laymen, with a few ministers as guests, was held at the Holborn Restaurant on Friday, Feb. 13, Mr. C. Fleetwood Pritchard, Mayor of Hampstead, in the chair. "The King" was first honoured, then followed the toast of "Civil and Religious Liberty," proposed by the chairman, and responded to by the Rev. W. G. Tarrant and Dr. Herbert Smith. The Rev. W. Copeland Bowie submitted the toast of "Our Churches and Work in London," to which Mr. Frank Preston and Mr. H. B. Lawford replied. "The Laymen's Club" was proposed by the Rev. J. H. Wicksteed, who explained that the idea of the promoters was to leave the constitution and management in the hands of laymen, though with a suggestion that ministers in London might from time to time be invited, and that some proportion might even be elected as members. Mr. Edmund Grundy moved, and Mr. Ronald Bartram seconded, a resolution approving of such a club, and appointing a special committee to prepare a code of rules to be submitted at a meeting of the club to be held about the end of April. A brief discussion followed, in which Mr. Thomas Adams, Rev. Henry Gow, Mr. Bryan Johnson, Rev. James Harwood, and Mr. F. Peppercorn took part, after which the resolution was unanimously adopted. Votes of thanks were then very heartily passed to Sir Edwin Durning-Lawrence, Bart., M.P., who, as President of the London District Unitarian Society, had given the dinner, and to the chairman for presiding. Pending the appointment of the officers for the year, Mr. Ronald Bartram, Fern Lea, Kelross-road, Highbury, N., will be pleased to give further information respecting the club.

THE WORKING OF THE EDUCATION ACT.

SURREY.

Now that the Education controversy has somewhat ceased, and the Act itself has to be carried out, interest in the subject is properly diverted to the *modus operandi* adopted by the various authorities on whom this important work falls. The county of Surrey has from the first been to the front in Technical Education, and has had the great advantage of having a Chairman devoted to its work, and as its Organising Secretary so able a man and so keen an educationist as Mr. Macan. It has been one of the first to bring out its proposed scheme under the new Act, and to get it passed by the Education Department and then again by its own Council. Some interest may therefore attach to a history of its development, and to the methods adopted for securing an adequate representation of the county on a Committee not selected *ad hoc*, but by a Council generally regarded as permeated by clerical and Conservative predilections.

The Technical Education Committee has heretofore consisted of the Chairman and Vice-Chairman of the Council, the Chairman of the Finance Committee, the late Chairman of Quarter Sessions (whom the Council delight to honour by giving him a permanent seat on all committees), and twelve members of the Council. These latter have, so to speak, gravitated to that Committee from their known interest in education, and have been selected irrespective of either political or religious attachments; but as some interest now attaches to the question, I find on making inquiries that four of them were Dissenters and the remaining twelve Churchmen.

The County Council and the Boroughs.

It fell to this Committee, with the assistance of their Organising Secretary, to draw up a "Scheme" and to invite a private conference with the representatives of the five Boroughs in the county, which could, if it so pleased them, throw in their lot with the County Council. Some of these bodies would financially have gained while others would have lost by union. It was proposed that two seats on the Committee be allotted to each Borough, irrespective of its usual representative on the Council. The representatives of the Boroughs were also informed of the seven ladies and gentlemen whom it was proposed to co-opt on the Committee, and the liberal element certainly preponderated in this list. Although an interesting discussion took place at this conference, and it was generally recognised that great advantages, financial and otherwise, would result from joining in the County Scheme, the various Boroughs have apparently determined to stand aloof, and it will now be interesting to note whether the Town Councils will show themselves worthy successors of the old School Boards. If the future elections of these bodies show that more Educationists are attracted to them it may indirectly improve the *personnel* of these important Councils, a result in some cases greatly to be desired.

The County Scheme.

The main features of the scheme which was submitted to the conference alluded to, and which came before the County Council in January last, are as follows:—

A Committee, to be called the "Surrey Education Committee," shall be constituted for the advancement of all grades of education, consisting of not less than twenty-seven nor more than thirty-seven members, not less than twenty of whom shall be called Representative Members, and not more than seven Selected Members, provided that amongst the Members of the Committee there shall always be persons acquainted with the needs of and experienced in all types of education and grades of schools in the area, including the following:—University Education, Agricultural Education, Technological Education, First Grade Secondary Schools, Second Grade Secondary Schools, Evening Schools, Girls' Higher Education, Girls' Lower Education, Council Elementary Schools, Voluntary Elementary Schools; and if the representation of such types of education at any time is not secured by the members appointed under Section 2 (*a*) it shall be secured by means of the members selected under Section 3, and, if it appears desirable to the Council, after consultation with persons or bodies representative of the type of education concerned.

2.—The Representative Members shall be appointed:

(*a*)—Twenty by the County Council from its own members.

(b)—Two by each of such of the five Councils in the County being Education Authorities for the purpose of Part III. of the Education Act, 1902, as agree to combine with the County Council in the constitution of a Joint Committee for all purposes of the Act.

3.—The first Selected Members shall be: (1) A representative to be elected by the Senate of the University of London. (2) Miss Penrose (Principal, Royal Holloway College). (3) Mrs. George Unwin (Woking School Board). (4) The Rev. Dr. Rendall (Headmaster of Charterhouse School). (5) Sir Henry E. Roscoe. (6) Sir Philip Magnus. (7) A. W. Chapman, Esq. (late Chairman of the Farnham School Board).

4.—Every appointment of a Representative Member shall be made at a meeting held in accordance with the ordinary practice of the electing body, and all Representative Members so appointed, if they are members of the electing body, shall cease to be members of the Committee if they cease to be members of the electing body, and are not forthwith re-appointed to be members of such body.

Every appointment of a Selected Member shall be made by the County Council on the recommendation of the Education Committee and shall be for three years, provided always that no person engaged as a teacher in Surrey in any institution aided or aidable under the Act of 1902 be eligible to be a Selected Member, and that no person be disqualified from being a Selected Member by reason of his becoming a member of the County Council, provided also that the first election of Selected Members shall be for the period expiring on March 8, 1906.

The Committee shall present to the County Council and for publication a general report of their proceedings every quarter, and for the County Council meeting in each month of May a detailed estimate of their proposed expenditure for the current year, and, subject to the above conditions, it shall have delegated to it all powers under the Education Acts 1870 to 1902, except those of raising a rate or borrowing money.

Debatable Points.

In giving you the above as the main features of the scheme I have made a few verbal alterations, some of which were made in Council and others suggested by the Education Department, so that you have here the principal points of the scheme as it now stands, and this I have done rather than weary your readers with details of the original and now altered scheme. But, nevertheless, there are two points which are much discussed in the local Press, and which raise considerations of great importance. It is decided that every appointment of a Selected Member shall be made by the Council *on the recommendation of the Education Committee.* It is maintained by a considerable number in the Council, and especially by the local Liberal Press, that it should be for the Council itself to recommend and appoint Selected Members. Theoretically I regard this as sound, but I have no doubt whatever that the best results will spring from the arrangement made. A large Committee representing so many interests, and working with a special knowledge of its own requirements, able moreover privately to approach those whose assistance is desired, appears far more likely to be successful than a large public body before which first-class educationists might reasonably decline to allow their names to be submitted and their merits canvassed.

Teachers and the Authority.

Another point in the same clause provides that "no person engaged as a teacher in Surrey *in any institution aided or aidable* under the Act of 1902 shall be eligible to be a Selected Member." It is obvious that there are many objections to a person whose pecuniary position is affected by the decisions of a public body sharing in the management of that body, but as the Education Act itself says that such persons are *eligible* it is no wonder that the teaching body is up in arms against this provision. Personally I am inclined to think that a mistake was made in making this clause a part of the scheme, although the reason for it might have had the force of an unwritten law on the Committee, but the Education Department, much to the surprise of some of us, have sanctioned it without comment. It must not be inferred, however, from this provision that the Council is blind to the great assistance that the co-operation and advice of the teachers may be to them, and I hope that they may be invited to form a representative Committee whose advice and views on matters affecting the welfare of the schools and of themselves would be invaluable.

As the scheme was originally drafted the names only of the individuals now forming the elected members were given, and as they each of them represent one or other of "the types of Education" which the Education Department afterwards insisted on being represented, the forecast of the Technical Education Committee proved remarkably correct.

Representation of Voluntary Schools.

It was not, however, surprising that when under consideration by the Council objection was taken that no representation of the Voluntary schools appeared amongst the names, and it was suggested that one of the Diocesan Associations—either Winchester or Rochester—should be represented. Seeing that of the 60,340 scholars now being educated in the elementary schools of the administrative county, 43,051 are in Voluntary schools, this seemed a reasonable request, but the Council waived this at the request of the chairman, who said that the matter would be put right at a later stage. It may be assumed that knowing how largely the Church element predominates in the Council, he saw that any weakness in that direction would be more than made up

when the Representative Members were chosen, and this was the work now before the Council.

Eagerness to serve on the Education Committee.

It has always been the plan on the Surrey Council to send to each member a form asking on what committees he would desire to serve for the ensuing year, but in this case a special circular was sent, requesting that the recipient would state if he wished to be placed on this Committee, and inviting him to say if he had been hitherto engaged on educational work, and if so, in what direction.

If there had ever been any doubt as to whether there was a general interest in the subject and a desire to participate in the very arduous work that lies before this Committee, it was dissipated when the Selection Committee met. Not only did every member of the Technical Education Committee desire it, but between twenty and thirty other councillors and aldermen. More absolute impartiality could not have been exercised than was exercised by this Committee, and the only desire of every member seemed to be fairly to represent all views, and, in so far as was possible, to represent all districts. I need not say that the combination of these two things involved the Committee in a very arduous task, and there are even now some most valuable men left off, but when the list was presented to the Council a fortnight ago, not a single name was challenged, and the recommendations of the Committee were unanimously accepted.

Work for the Committee.

We have now to set to work—and much must depend on the constitution of the local Education Committees. In so far as the School Boards are concerned, very little change may be expected. In this country parish from which I write, and where we have one of the few successful *rural* Boards in the county, the probability is that four of the present (5) members will go on the new Committee, supplemented by two chosen by the Parish Council. Every member of the County Council has been requested to send in names of those he would think desirable additions to the local committees, and, judging from my own experience, wherever there is a Voluntary school the clergyman, not satisfied with the numerical advantage which the Act gives him, evidently considers himself the person who should nominate the Council representative, and does this with the most amusing unconsciousness of how it strikes "the man in the street"! E. E.

THE Wesleyans have been holding special Mission Services in Birmingham. At one late service 400 were present, of whom about fifty were women. But the most extraordinary thing reported is that a publican marched thirty-six of his customers to this meeting, at which he also himself remained. The meeting, it seems, was on Sunday night, and did not begin till a quarter-past ten. Even so, the success and enthusiasm of the occasion must have been something quite exceptional and encouraging.

THE BACONIAN THEORY OF SHAKESPEARE.

THAT curious literary heresy which believes in the Baconian authorship of Shakespeare's plays appears to be increasing both in the number and the intellectual respectability of its supporters. The proofs adduced no longer consist of cryptogrammic messages from Bacon and reverberations of his titles up and down many of the great passages in the plays, turning them into something no better than dexterous double acrostics. Such proofs are discredited amongst the best Baconians, as table-turning, we believe, is discredited by the best spiritualists. It is increasingly believed that an ingenious intellect could discover any message in any book printed in the somewhat irregular lettering of early seventeenth century type. You have but to suppose two kinds of type mixed up together, one representing dot and the other dash in a system of signalling, and an honest one-eyed faith in a preconceived theory will find unconsciously but inevitably whatever is desired. To such a circle of enthusiasts Shakespeare raps out anything you like with the submissiveness of the smallest table.

But to-day we are faced with stronger arguments. Whether we are convinced or not we cannot help feeling that a man like Lord Penzance, formerly judge of probate and divorce, member of the Privy Council and Dean of Arches, and a man like Mr. Bompas, K.C., know the value of evidence. These lawyers have each published a book recently, supporting Bacon's authorship of the Shakespeare plays, and have based their arguments on historical and literary grounds. It will hardly do to dismiss such books with the excuse that life is short and that "the notion that Bacon wrote the plays is not worth five minutes' serious consideration by any reasonable creature." The subject cannot be adequately discussed here, but it will not be out of place to draw attention to some points. We of THE INQUIRER must feel a sympathy for heresies if they are heresies indeed—*i.e.*, if they are the result of clear, strong, independent thought and investigation, working for the love of truth without fear of conventions. So-called heresies which are the result of mere wanting to be peculiar and desiring self-importance even at the risk of absurdity must, of course, be disregarded and despised. It is not, however, merely the duty of giving a hearing to an honest heresy which ought to appeal to us. There is a moral question involved. If Bacon wrote Shakespeare's plays he must have been a better man than most impartial historians allow. The sycophancy, the political meanness, the lack of sincerity in friendship with which he is generally charged, are not incompatible with great intellectual power, profound learning, or the sublime common sense which we find in the essays, but they are absolutely incompatible, we hold, with the production of Shakespeare's plays. If Bacon wrote them history must have done his character a great injustice. No coward or cold-hearted betrayer of his friends could possibly have created plays which are permeated with the fundamental principles of morality and beauty.

Some of the leading arguments of Lord Penzance against Shakespeare's authorship of the plays may be stated very shortly as follows:—

The first argument aims at showing that Shakespeare could not have written all the plays with which he was credited. "Are *all* the plays to which the words 'written by William Shakespeare' were attached, or which were publicly sold as written by him, to be accepted as really written by him? The answer must be in the negative. Nobody will be found to assert at the present day that the brain which produced the *London Prodigal* or the *Merrie Devil of Edmonton* (which were attributed to Shakespeare) could have produced *Macbeth* or *Hamlet*. This fact furnishes us with a conclusion which may turn out to be of remarkable importance in solving the main question with which you have to deal. For if Shakespeare did not write all these plays, it is inevitable that *there was somebody else* who did write plays under cover of Shakespeare's name. Some man was the author of some of these plays whose name was *not Shakespeare*, and who wished to keep his authorship unknown."

The argument runs: "There is just as good authority for believing Shakespeare wrote the *Merrie Devil* as *Macbeth*. He could not possibly have written both, therefore someone else was evidently writing some plays under his name. Shakespeare's origin and lack of education make it much more probable that he could have written the *Merrie Devil* than *Macbeth*. Bacon's origin and education make it much more probable that he would have written *Macbeth* than the *Merrie Devil*, therefore we may provisionally apportion the authorship in that way."

This is a striking example of the way in which even able lawyers sometimes leap to a conclusion when they are out of court. On examining the evidence we find that the *Merrie Devil of Edmonton* was never attributed to Shakespeare at all in his lifetime. It was published anonymously in 1608, and was first attributed to Shakespeare in 1653 by the publisher Moseley, no doubt for the purposes of sale. So far as this play is concerned, then, there is absolutely no foundation for the argument. The *London Prodigal*, the *Yorkshire Tragedy*, and one or two others belong to a different class. These plays actually did bear the initials W.S. on their title-pages when they were published in 1605 and 1608. No doubt their publisher wished them to be regarded as Shakespeare's. The action proves the looseness of literary ownership characteristic of the time and the value of Shakespeare's name; it does not prove that Shakespeare wrote these insignificant plays, and that he did not write the greater plays ascribed to him.

Another argument on which Lord Penzance lays great stress is the following:—In 1623, seven years after Shakespeare's death, was published the first collected edition of Shakespeare's plays. This first Folio edition by Heminge and Condell contained thirty-six plays, being the plays now known to all the world as Shakespeare's. Ten of these had never before been printed and published, and six out of the ten, so it is asserted, had never even been heard of until their publication in the Folio of 1623. The implication is easily seen. Seven years after Shakespeare's death there is a complete edition of his works. He makes no mention of them in his will, he does

not leave them to his family, no one belonging to him has any part in the publication, and six plays are included which had never been heard of in his lifetime. Those six plays were evidently written after his death by someone still alive who, while Shakespeare lived, had used his name, and who wished still to conceal himself behind the same personality. One would have thought that this is exactly what a clever writer, eager to hide his authorship as though it were a vice, would not have done. After Shakespeare's death he would have found someone else equally compliant to publish his new plays under another name. The six plays never before heard of are *Taming of the Shrew*, *Timon of Athens*, *Julius Cæsar*, *Coriolanus*, *All's Well that Ends Well*, and *Henry VIII.* Speaking strictly it may be admitted that there is no clear external testimony for the existence of these plays before 1623. A writer named Weever, indeed, in 1601, refers to a masterly speech at Cæsar's Funeral which is just like that spoken by Shakespeare's Antony, and which is not mentioned by Plutarch. Most critics regard that reference as showing that Shakespeare's *Julius Cæsar* had been written by that date. Further, it is generally believed that the *Taming of the Shrew* is another name for *Love's Labours Won*, mentioned by Mere in 1598 in a list of Shakespeare's plays.

But the wonderful part of the argument consists in the absolute carelessness about internal evidence. Here are six plays usually supposed to belong to three different periods of Shakespeare's life. Whether you look at the rhythm, or the style or the playwright's art, or the intellectual power or the knowledge of character, these plays were evidently written at very different stages of development. They can be fitted in very easily among the other plays ascribed to Shakespeare, as *e.g.*, the *Taming of the Shrew* near the *Comedy of Errors*, and *Julius Cæsar* near *Hamlet*. But it is incredible that if Bacon wrote all the other Shakespeare plays before 1616, he could then in the next six years have written these six plays which differ in manner and skill and thought so greatly from one another, and which so evidently belong to wholly different stages in the development of one mind. The argument must mean—if it means anything—that these six plays were written by Bacon after 1616, and that he amused himself by writing in the manner of his first, second, and third period. Such an assertion renders ridiculous all literary criticism and the laws of psychology.

The real basis for opposition to Shakespeare is the belief that he came up to London a mere country bumpkin, flying from enraged justices and from a wife and child whom he was unable to support. How could a man whose chief interests had been poaching rabbits and robbing deer parks suddenly develop into the greatest of dramatic writers? How could he who began by holding horses at the theatre doors learn court language, become familiar with foreign life and thought, learn English and Roman history, gain some knowledge of almost every profession and intellectual pursuit, and above all become saturated with the learning of the law? That is the stronghold of the Baconian position. Against this we can now only make two criticisms. To describe Shakespeare as a poacher and a boor is wild caricature. We know very little of his education, but we have no justification for thinking him wholly ignorant. Boys could learn a great deal even in those days in country grammar schools if they liked. It is a gratuitous assumption to assert that Shakespeare learnt nothing.

The natural argument is—Shakespeare wrote the plays, therefore he must have learnt somehow. The counter-argument is—Shakespeare could not possibly have learnt enough, therefore he did not write the plays. You cannot prove this counter-argument by caricature and an imaginative riot on the basis of ignorance.

Secondly, I believe it is easy to exaggerate the scholarship of Shakespeare's plays and their technical knowledge. He dhas sometimes been described as a profoun theologian merely because he quotes the Bible in several places and was familiar with many of its phrases. It is difficult to enter into a mind so great as Shakespeare's and understand how it acquires knowledge. He had a genius for life and thought, and every aspect of life and every idea which touched him would make an indelible impression on him and would fall into their proper places. Such a man is wiser with a little reading than most men who have read a hundred times as much. Such a man knows more of foreign countries from a little conversation with foreigners than most men who have travelled over Europe. He has the instinct for reality. He has the catholic sympathy which reveals life to him in anything. Give him one fact or thought and his mind will inevitably rightly develop other facts and thoughts out of them. No doubt Shakespeare had a genius for acquisition, but still more he had the genius of insight. If the Baconian theory rests, as we believe, on the impossibility that a boy brought up at Stratford as Shakespeare was should gain sufficient knowledge either there or in London to write the plays, then that theory rests on a baseless assumption. It is perfectly certain that wherever the giant who wrote these plays might happen to be born, he would pick up knowledge. It is quite certain that when a youth with such hidden power came to London he would make his way as he did. Given the plays, there is nothing impossible in the writer acquiring education even under much worse conditions than those of a country grammar school. We are entirely unconvinced by these and such-like arguments in which Lord Penzance's book consists. We welcome him, however, as an ancient alchemist. The alchemists, in trying to establish a false science, laid the foundations of chemistry. The Baconians, in trying to establish a false theory, are, we believe, contributing to a truer knowledge and a deeper understanding of the life of the man William Shakespeare whom they are seeking to discredit.

H. Gow.

To CORRESPONDENTS.—Letters, &c., received from the following:—W. A.; C. D. B.; R. B.; A. A. C.; B. C. C.; H. V. H.; J. P. H. (thanks); J. E. O.; H. R.; R. R.; D. W.

IF we have not quiet in our own minds, outward comforts will do no more for us than a golden slipper for a gouty foot.

—*John Bunyan.*

ROME AND THE BIBLE.

THE present Pope, as most people know, has appointed a congregation or committee which is to examine the present conditions of Biblical study within the Roman obedience. This committee will also discuss the relations of Biblical criticism to the faith of the Church and determine the extent to which a loyal Roman Catholic may accept current theories on the inspiration and veracity of the sacred books. Undoubtedly the step which the Pope has taken marks an epoch in the history of the Church over which he rules. He is trying to avert an imminent peril. A state of things has arisen which some twenty years ago might well have seemed impossible. Questions have been reopened which the decisions of the Popes and Councils had apparently settled long ago. In France at least the the Church which boasts of its unity is rent by differences of belief scarcely less fundamental than those which divide the various parties in the Church of England. Priests who continue to exercise their sacred functions are charged by their brethren in the priesthood with undermining the most essential articles of the creed, and betraying the citadel of the faith to Protestants and Rationalists. Prelates have denounced the new opinions, but at least one eminent prelate has become their champion. Here, surely, we have a state of affairs which ought to interest everyone who cares for theology or, indeed, for religion. In order then to give a clear view of the controversy we shall say a little of the Roman attitude to Holy Scripture as it used to be, say twenty or thirty years ago. We shall pass next to the change which has occurred and the present state of the controversy, and conclude with a diffident attempt to forecast its issues.

The Roman Doctrine of the Scriptures.

The doctrine concerning Holy Scripture is laid down by the Council of Trent in its fourth session. It declared that the entire books of the Old and New Testament, "with all their parts," are to be received as sacred and canonical. The reason given is that God is the "auctor" (*i.e.*, the "author" or perhaps "originator") of the Old and New Testaments alike. The Council of Trent was concerned chiefly with the canon of the Scriptures in opposition to the Protestant rejection of the Old Testament Apocrypha and the authority of the Latin Vulgate. As yet there was little dispute as to the extent of inspiration, plenary inspiration being, as a rule, assumed both among Romanists and Protestants. The Vatican Council therefore, in 1870, felt the need of stricter and more explicit definition. This it supplied in the following terms:—It rejected as altogether insufficient the theory that the Scriptures are holy and canonical because the Church has accepted them, or because they contain divine revelation free from all erroneous admixture. They are what they are, because they "were written by inspiration of the Holy Ghost, have God for their author, and being so written have been committed to the keeping of the Church." Do these definitions affirm the absolute inerrancy of the Bible? Certainly they exclude error in faith or morals, but they were generally understood to exclude all error of any kind. This was the all but universal opinion

of theologians. A very few writers of questionable repute admitted the possibility of error in small matters of historical detail, no one dared to advance beyond this point, and no one without suspicion of unsoundness could advance so far. The general teaching might be summed up in the words of Pope Clement VI., uttered as long ago as 1351. The question which he put to the Armenians as a condition of communion ran thus: "Do you believe that the Old and New Testament, as the authority of the Roman Church hath transmitted the same, contain the certain truth in everything?" No wonder then that Archbishop Manning, in one of his early synods, contrasted the absolute belief in Scripture held throughout the Roman Church with the endless varieties of belief and disbelief in the Church of England. The argument was a plausible one, and has often enough told in controversy.

The Price of Uniformity.

Unfortunately Roman Catholics forgot how dear they had to pay for this vaunted uniformity. They had succeeded in stifling free inquiry, but they had at the same time killed all real knowledge of the Bible, and indeed all living interest in it. Time was when they could boast of great names in this department of learning. The commentary of Maldonatus on the Gospels saw the light in 1596; Estries a little later had published his exposition of the Epistles, while towards the close of the seventeenth century Simon the Oratorian produced his "critical history of the Old Testament," which was followed by three works on the text, versions and exegesis of the New Testament. All of these writers may claim to be considered classical, and Simon is justly esteemed the father of Biblical criticism. Then came a long period of complete stagnation. Simon had brought his favourite science into bad odour with the leading members of his own Church. "Moses," he said, "cannot be the author of all that is contained in the books attributed to him," and this statement, cautious and almost self-evident as it seems to us now, was then a novelty which subjected its author to furious denunciation. He was charged with heresy, and the first edition of his "critical history" was seized and burned. No Roman Catholic was bold enough to follow in his steps. If criticism had begun within the Roman Church, it was to grow and flourish outside of it. True, Astruc, a Roman Catholic layman, as late as 1753 won lasting fame by his little book on the Jehovistic and Elohistic memoirs which Moses had used in compiling the Book of Genesis. That position was not absolutely contrary to the Churches' teaching. It was a very different matter when it was proved that these same documents ran right through the rest of the Pentateuch and the Book of Joshua, so that instead of being used by Moses they must have begun to be after his death.

No Place for Biblical Critics.

Things had come to a deadlock. The Church asserted, or was at least supposed to assert, one thing; criticism just as peremptorily asserted the very opposite. Hence for a period of a century and a half Roman Catholics have done scarcely anything for the intelligent study of the Bible. The best Hebrew dictionaries and grammars, the best dictionaries and grammars of New Testament Greek, commentaries that have really added to existing knowledge, have come with scarcely an exception from Protestants. The same may be said of critical editions of the New Testament text; even the Latin Vulgate has fallen into alien hands, and is being edited critically for the first time by Bishop John Wordsworth. Knowledge has not been altogether wanting on the Roman side. Of such knowledge and talent Bickell is the most brilliant example. It is, however, significant that he does not touch questions at issue between the Church and the critics. He has devoted himself instead to the discussion of Syriac and Hebrew metres, and to emendations, sometimes arbitrary, but always ingenious and suggestive of the Hebrew text. Almost, if not quite, as eminent in Syriac learning is Ceriani, the Ambrosian librarian. As for the priests in general they know, or knew till lately, absolutely nothing of such matters. The present writer passed five examinations for orders. The only knowledge required was that of scholastic theology and casuistry. The theological treatises themselves supplied a few "proof texts" which had to be given, and that was quite enough. At the seminary in which priests were trained for the Westminster and Southwark dioceses there was a Bible lecture, but it was conducted by a venerable divine who frankly confessed his entire ignorance of Hebrew. We believe he was scarcely less ignorant of Greek and quite as ignorant of criticism. A young ecclesiastic might take his doctor's degree at Rome with the highest honours though he had never read a single book of the Bible even in Latin. Even historical studies, the glory of the French church in the palmy days of its learning and fame, were discouraged as useless and probably dangerous. It was thought that arid manuals of scholastic philosophy and theology contained the sum of divinity. An almost impassable gulf separated the Roman ecclesiastics from the secular world around them. Judged by Anglican or Protestant standards they were like men who had been trained to cast nativities, or who had acquired a competent knowledge of the Ptolemaic astronomy.

(To be continued.)

UNDER the auspices of the National Indian Association a paper is to be read next Thursday afternoon in the Jehanghir Hall, Imperial Institute-road, by Mr. R. Masujima, of the Middle Temple, and the Tokyo Bar, Japan, on "The Japanese Code regarding Family Law." The chair is to be taken at 4.30 by Sir Alfred Lyall, and no cards of admission are required.

IT has been a week of high ecclesiastical appointments. The bishopric of Winchester, vacated by the present Archbishop of Canterbury, has been filled by the promotion of Bishop Ryle from Exeter, and the Rev. Archibald Robertson, D.D., Principal of King's College, and Vice-Chancellor of London University, has been appointed Bishop of Exeter. Dr. Jacob, Bishop of Newcastle, undertakes the difficult see of St. Albans, and his place in the north is to be taken by the Rev. A. T. Lloyd, D.D., Bishop-Suffragan of Thetford, who was formerly for more than ten years vicar of the Newcastle Cathedral.

INTERNATIONAL BROTHERHOOD.

THE International Brotherhood, which was founded by Dr. Bertha M. Skeat in 1897, is a very different thing from the "International" founded in 1864, though both were intended to break down the barriers that artifically separate nations. No one who joins the International, whose centre is in Manchester, need fear any complication with secret proceedings and underhand revolutionary matters. It is a most pleasant society of people of very nearly all civilised nations, resident in Manchester, who meet monthly for social intercourse. These meetings are always full of interest. Many members are engaged in the musical profession and give performances of good music with rare ability. There are literary men whose contributions are frequent in the local papers and elsewhere, teachers of many subjects, and men and women engaged in the multitudinous industries of Manchester. From these short addresses on interesting subjects, especially such as lead to a better understanding among the various peoples of the world, are given from time to time. French, German, Italian and English are in regular use, and no one who desired to address the assembly in any language, ancient or modern, would be refused a hearing at moderate length if there were any who understood him. The feeling of brotherhood and of desire for a good understanding prevails. By learning to know the good points in a Frenchman's character one gets into truer sympathy with the French nation. By personal intercourse with a German whereby his special abilities and characteristics are learned, one gains more insight into the "genius" of the German people. When we have found ourselves drawn into friendship with a few bright and kindly Italians we are conscious of an increased affection for the inhabitants as well as the land of Italy. In reliance on the reality and effectiveness of such experiences the International Brotherhood seeks to overcome the distrust and misunderstanding that exist among nations by promoting private friendships among individuals.

A great part of the sorrow and cruelty which come from the hatred and jealousies of rival countries is due to ignorance: ignorance of the character of the peoples, their history, their aspirations. Anything which makes clear to the people of one land that those of another land are of the same humanity with themselves, and have purposes with which they cannot do other than sympathise, is a gain, and helps towards universal peace. The International Brotherhood has no detailed programme of reforms, and, as a society, is not allied with any political party. But it rejoices over every influence which reduces the ignorant distrust of foreigners in any land and enlarges the international goodwill.

One duty it especially marks out for itself, that of welcoming visitors from other lands who often find themselves solitary in a strange city whither their work or inclination has led them. To such, opportunities of making friends and joining in social intercourse are gladly given. It must be manifest to those who frequent the Brotherhood's meetings that these strangers and visitors often bring with them very valuable and pleasant

gifts which greatly enrich the proceedings.

The idea of the Brotherhood was formed in the mind of Dr. Bertha Skeat while studying at Zurich, where, the only Englishwoman, as it happened, among the representatives of many nations, she received many kindnesses and gave what she could in return. She was struck with the thought, how much better it would be if there were one society including all nations rather than the many little students' clubs, how much more they could do for each other, how much more valuable and interesting the intercourse would be! And why limit this Brotherhood to students only? Why not form a league of all who are willing to help each other and who recognise that foreigners have an especial claim on their kindness?

Miss Skeat formed such a society on her return to England in 1897. The Manchester centre was formed, and held its first meeting in October, 1898. Mr. Charles Lodge was its secretary, and afterwards chairman. Now Mr. W. E. Axon has accepted the position of chairman, in which Mr. Lodge has found himself unable to continue, and Miss Pollard, of 52, Park-street, Greenheys, Manchester, is secretary. The meetings are usually held at the Lower Mosley-street Schools, and are socially and musically highly successful, as also in the character of the addresses that are given from time to time. A monthly magazine, *Amicitia*, edited by a rising young journalist of great ability, is found to vary the language from page to page with an abandon limited only by the stock of type in the printer's workshop. No doubt if the compositor could do all that the authors desired, we should have the original languages of the Bible, and a selection of Eastern hieroglyphics every month.

This young movement wants to spread. The idea is that there should be such centres, not only in Manchester, but in every university town, and every other town where people of varying nationality concentrate for purposes of study, trade, or manufacture. A London International Clubroom is desired, with a resident secretary who would give help and advice to any who arrived from other countries and found their way to the club, so that foreigners might meet with a friendly welcome and have their way made easier for them. He would also be of assistance to English folk who were going abroad. It is hoped that centres will be established in many of the capitals and important cities of civilised countries on a similar basis to that of Manchester, and not omitting those monthly social re-unions which are a great source of vitality to the organisation, and the opportunity for carrying out its purposes.

The idea is excellent; it works well where it has been tried. It opposes no other organisation, and has nothing of diplomacy. It simply tries to increase friendship and a good mutual understanding across the borders which are merely imaginary lines dividing the peoples of the world, and hopes by increase of knowledge and amity to help to prepare the way for arbitration instead of warfare, and, instead of jealousy and conflict, peace and goodwill.

PRIESTLEY PRIME.

THE CHILDREN'S COLUMN.

A LITTLE girl ran merrily down the street; she had a little dog with her of whom she was evidently very fond, for she was talking to him all the way. As she ran quickly past I heard her say to to the dog, over and over again, "*Cats*, Bob, *cats!*" Fortunately Bob took no notice, most likely because he did not see any cats about; else, with so much encouragement, he would most likely have started for a good cat-hunt. Very good fun it would have been for Bob, no doubt—and that was what the little girl was thinking of; but what for the cats?

Why should the poor cats be chased and frightened? Think of the terror in poor Pussy's little heart, as she flies before the creature that comes tearing behind her with his mouth wide open, and yelping and barking with eagerness. Perhaps he only wants to play, and would not hurt her if he caught her, and there is no doubt that she would hurt him; but she does not understand such rough play, and is terribly frightened. She is very clever, however, and manages to climb a tree or jump on to a window-sill or somewhere where the dog cannot follow her, where she sits and spits with terror and anger.

We had a dear little kitten whom we called Brownie; at first it looked like any other brown baby kitten, but as it grew bigger it turned out to be a lovely little Persian, with long fur and tufts inside its ears, and bunchy little paws, a magnificent bushy tail and a ruff growing round its neck. The gardener had a beautiful big sheep-dog, yellow and white, very young and very big, and a great romp; and he always longed to play with Brownie, but he was so rough and big and she so little that we had to keep him off her lest he should hurt her.

One night when it was very dark and Toss (the dog) was about, a great spitting and growling and barking and rushing about was heard, and then a sound of Toss tearing over the field barking. Two hours later Brownie could not be found, and I went out to call her. No answer came, and no Brownie; but at length as I wandered over the field some way from the house a piteous mew came in answer to my call. I fetched a lantern, and followed the sound till I came behind a cottage, when it seemed very near; and when I turned the lantern about I at last saw on the chimney of the cottage, up against the sky, the dark shape of little Brownie! She had run up there to escape from Toss. We had some difficulty in getting her down, as she was still timid and frightened, and when I carried her home she started at every sound. What a run she had had, poor little thing! Her legs were so short, and Toss had legs three or four times as long; and there was a running brook which she had crossed, and a fence that she must have climbed—with that great eager dog behind her; and how could she know that he only wanted to play with her?

If children thought about it they would never call out "Cats!" to their dogs.

Dogs and cats can be great friends if they are brought up together and if the dog is taught to respect and protect pussy and not be rough with her. There was a little kitten that lived in a cottage with a beautiful great yellow sheep-dog named Allan; and the children said that Lassie "lay in Allan's lap" at nights. He was very gentle with her.

And now I must tell you the end of Brownie's story. Her mistresses went away for the winter, and had to leave their dear little cat. They left her at a farm with some nice kind people who were very good to her, and she was to come back in spring to her first home. But, alas! that never came about! Brownie had companions—a cat that she liked, and a dog who was kind and gentle, and whom she kept in order if ever he wasn't—and a dear little girl who loved her and romped with her; and she was very happy. But there were some neighbours who had a dog who was not kind, and they were so cruel as sometimes to set him on to hunt Brownie. And then she vanished, and she was missing for many days; she was called, and searched for, and little Elsie cried for her, but she did not come back. And at last one day under a fence dear Brownie's little dead body was found. She had been killed by that neighbour's dog who had been allowed and taught to chase her.

A sad end to the sweet and happy little life.

Now none of you will ever say to your dog "Cats, Bob, Cats!" will you?

GERTRUDE MARTINEAU.

THE Provincial Assembly of London and the South-Eastern Counties has arranged a series of Sunday evening services at the Market Hall, Redhill, commencing on March 15, when the Rev. W. Copeland Bowie will give the address. If the friends of Liberal Religion residing in the neighbourhood would kindly render what help they can by personally attending, it would contribute to the success of this effort. Musical assistance would be specially welcome, and also those who would be willing to undertake the duties of attending to the needs of visitors. The hall is about three minutes' walk from the railway station. The services commence at seven o'clock. Communications can be sent to the Rev. T. E. M. Edwards, 31, Madeira-road, Streatham, S.W., who has charge of the arrangements.

MR. V. TCHERTKOFF is to lecture tomorrow (Sunday) evening at the Surrey Masonic Hall, Camberwell New-road, to the South London Ethical Society, on "The Oppression of the Working Classes," with glimpses of Russian life in its religious, political, and social aspects. The lecture, which will be illustrated by lantern pictures, begins at seven o'clock.

THE annual meeting of the East Cheshire Christian Union, held at Macclesfield, Feb. 21, we must report next week. The sermon preached by the Rev. J. Page Hopps on that occasion, on "God in Christ," is printed in full in the March number of *The Coming Day*.

Correspondents are requested to note that news for insertion the same week should reach the Office by Wednesday if possible, and the earlier the better. Thursday morning is the latest time for receiving news, and it should then be very brief, or it will probably have to wait a week.

The Inquirer.

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LONDON, FEBRUARY 28, 1903.

IN THE REALM OF SPIRIT.

IN a recent notice of the January number of the *Hibbert Journal* we spoke of the great interest of the article by Sir OLIVER LODGE there concluded, on "The Reconciliation between Science and Faith," and referred to certain passages of speculation, to which we should be tempted to return. It is the fifth section of the article (pp. 218-25) in which these most suggestive passages occur.

Sir OLIVER LODGE has vindicated faith in the higher capacity of man and the Divine presence in the universe, as against an "orthodox science," which might seem to reduce the sum of all things to a merely external and material order. He has pleaded that no worthy human attribute can be denied to the Deity. Intelligence, power, love, personality are among the highest attributes of man, they have an actual existence in the universe ; and how, it is truly asked, can we possess them, and GOD not possess them? In Him they must exist, in highly intensified and nobler form, "unless we make the grotesque assumption that in all the infinite universe we denizens of planet Earth are the highest." Thus we are brought to the conviction of the Divine presence in the world as it now is, and it is clear that the orthodox science, which has revealed the outward order, has not searched all the depths of being.

Then Sir OLIVER LODGE takes a further step. There are aspects of our personal life, referred to such faculties as premonition, inspiration, prevision, telepathy, of which orthodox science has for the most part been merely contemptuous, and on which theologians have looked askance, but to which psychologists are beginning to attend. At present little understood, they appear to open out into a larger world of spiritual life, pointing to higher capacities in man, or such as he may grow into, and promising fresh ranges of experience to the religious life. "Men of religion," we are warned, will probably do well to leave the speculations thus suggested alone, until their scientific basis has been rendered more secure ; yet Sir OLIVER himself allures us into the field of religious speculation. We fully admit that meddling with occult psychological phenomena is a doubtful occupation for any but the healthiest natures of the most robust intelligence, but what is offered us in this article does not tread far upon doubtful ground ; and what we are anxious to make clear is that there is here nothing to disturb the fundamental basis of our spiritual life with GOD, while yet we may receive new light as to the methods of His working.

"We are not bodies alone," Sir OLIVER LODGE declares, "nor spirits alone, but both ; our bodies isolate us, our spirits unite us." On this material planet we are the highest bodily organisms, and in that realm we have control. "If there are other beings near us, they do not trespass. It is our sphere, so far as physics are concerned." But on the mental and spiritual side there is more to be said. We ourselves are GOD's agents in the order of the world, through obedience to His law, and we have other relations besides the physical. We influence one another not merely by physical means. Personal influence is always at work in the secret places of the spirit, and beyond this, which we recognise as normal, there seem to be links of intense sympathy by means of which kindred spirits at exceptional moments operate on one another at a distance. And what Sir OLIVER suggests is, that such links may bind us not only to those who are with us here in bodily form on this familiar earth, but with other spiritual beings from whom, as GOD's agents, we may receive aid and inspiration for our life.

Why, he asks, should that not be so? We trace the order of development up from the lowest form of life to man, and then make that stupendous leap from man to the infinite GOD. Are there not other ranges of being? And if so, are we cut off altogether from relation with them ?

> If we are open to influence from each other by non-corporeal methods, may we not be open to influence from beings in another region or of another order ? And if so, may we not be aided, inspired, guided, by a cloud of witnesses,—not witnesses only, but helpers, agents like ourselves of the immanent God ?
>
> How do we know that in the mental sphere these cannot answer prayer, as we in the physical? It is not a speculation only, it is a question for experience to decide. Are we conscious of guidance? do we feel that prayers are answered? that power to do, and to will, and to think is given us? Many there are who with devout thankfulness will say yes.
>
> They attribute it to the Deity; so can we attribute everything to the Deity, from thunder and lightning down to daily bread ; but is it direct action ? Does He work without agents? That is what our feelings tell us, but it is difficult to discriminate ; and fortunately it is not necessary ; the whole is linked together,
>
> "Bound by gold chains about the feet of God,"
>
> and through it all His energising Spirit runs. On any hypothesis it must be to the Lord that we pray—to the highest we know or can conceive ; but the answer shall come in ways we do not know, and there must always be a far Higher than ever we can conceive.

The suggestion of this passage seems to be that while our prayers must always be addressed to GOD Himself, the supreme Giver of all good, and our higher life cannot be apart from the constant support and inspiration of His Spirit, there is no reason to suppose that He may not use as instruments of His good purpose other spiritual beings, who may thus be in direct contact with our hidden life.

That influences from a purer realm of being do come into our life none who have had any experience of the deeper life with GOD will deny, and we should say that undoubtedly the major part of such influences come to us direct from GOD Himself, the one eternal, ever-present, all-sustaining Spirit. Thus, surely, it is, when we realise that one Presence in Nature, and its deeper influences calm and uplift, sustain and purify ; and no less in the surrender of duty, the recognition of the eternal law of Right, and the self-giving in the service of pure unselfish love. In these we have our hold upon the Eternal, and our communion is with the FATHER of us all. It is the peace of GOD that has come upon us, there is no other Giver and Sustainer of the heavenly life.

But while this is so, there is no reason for shutting out the thought of other helpers of our life, whom our FATHER may give to us, whether they are known or unknown. All that is best in our life is confirmed and constantly sustained and encouraged in the companionship of living friends, and in hidden communion with those also who are no longer with us here in their outward presence. We know most surely how such communion brings light upon a darkened way, how memories of love and reverence have a guardian power and are the inspiration of our better life. And when we speak of memories, that is not all, for there is the deeper faith of undying love. Such lives as we have known, of pure spiritual power, remaining with us as a hidden treasure and an inspiring force within, we cannot think of as subject to the law of death. We may know nothing definitely beyond the circle of this present life, where yet we are *with God*, but at the same time be absolutely convinced that they also remain as living souls, and are no less with GOD. Thus, they and we together are held in one communion of the spirit, with our FATHER, and so there opens to us a larger vision of the heavenly life.

They and others, in higher realms of being, Sir OLIVER LODGE suggests, may actually be the present ministers of help to us, in many hidden ways, though we cannot know it now. We may in time gain clearer insight into the conditions of such abiding communion, and find that it is so; and in any case there may be for us here encouragement to look forward to a deeper consciousness and greater fulness of life when we also shall have laid aside the outward vesture of our present life. Meanwhile, our happiness and peace are in the assurance that our central and abiding rest must ever be in GOD Himself, to Him must be our prayer, with Him, our FATHER, the communion into which must be gathered all else that He may give for the enrichment of our hidden life.

IS THE JESUS OF HISTORY TO BE KNOWN?

PRACTICALLY the whole world agrees about two things concerning Jesus. Whatever else he was or is, orthodox, heretic, infidel and atheist agree almost without dissent that he was once a man. And, further, almost all are compelled to admit, whether they like it or not, that few historic figures, if any, are so unfailingly and universally interesting. Obviously, then, it is a question of first importance whether it is possible, or even desirable, to know the man as he was. Whether it is possible, because we can hardly know ourselves "as we are," much less, it may be, those from whom years or centuries divide us. Whether it is desirable, because we certainly have a very tender and inspiring picture of him which may be spiritually truer than any literal truth.

Now I propose to begin this discussion by an attempt to get a clear idea of what we mean by "the literal truth" about other human beings, after which we may go on to inquire whether, if it is obtainable in the case of Jesus, the literal truth is really the truest truth—as I think it is.

(*a*) *Literal Truth Concerning Personality.*

Let us begin by asking what we mean by the literal truth about mere physical phenomena, facts of astronomy, chemistry, and so forth. We certainly do not mean what appears; for appearances, as every child learns to know, are often deceptive. The earth unquestionably appears to stand still and the sun to pass daily from the east across the sky to the west, but very few of us believe that the earth really stands still and that the sun moves over it every day. To get at the truth it was necessary to reason for many ages and to try many theories before the right one was confirmed. But, again, the theories must be very strictly and closely regulated by what we see, or else we shall wander into realms of mythology such as found a cow in the horned moon, chased daily by a bull which was the sun—though, except for a few points, such as the suggestion of horns, the moon in no way resembles a cow, nor is there a very close resemblance between the sun and a bull. Truth, then, concerning material things would seem to be theory formed and confirmed by exact observation. It is a real correspondence between our minds and the outer universe.

Now this, I take it, is exactly what we mean by the truth about persons, dead or living, but in a much subtler form. For the part played by our minds is something besides theory—namely, experience; we need to have experienced our own hopes, ideals, disappointments, before we can possibly understand the truth about another man's life. And, again, the outside element which plays upon our minds, and finally decides the form of our conceptions, is different. We must be influenced by the character of the man, and not by any material accidents connected with his physical life except as these happened to mould or to express that character. But the essential point is the same—namely, that we can get at nothing true, unless we have living inner emotions and conceptions which are worked upon by a real outside agent and strictly subject to it. In other words, *we* supply the mirror (sympathetic imagination), God's fact supplies the image (truth).

The test then of our having found the truth about personalities is whether our own lives are worked upon and moulded by them. I do not mean by the mere stimulating of our own ideals, but by a certain uncompromising authority of their own, which is sublimely inconsiderate of our preconceptions, and often puzzles and baffles before it finally enlarges and invigorates our minds and emotions. Even little children may become formative influences of this kind in our lives, and historical characters connected with whom we know only a few circumstances and a few words or acts may so truly "work up" us as to become real friends and masters. Now in this sense I claim that it is entirely beyond question that we may reach the real historic Jesus, though whether we shall do so depends, firstly, upon the sensitiveness of our imagination and the depth of our own spiritual life, and, secondly, upon whether we show unflinching fidelity to critical methods of sifting his real words and deeds.

(*b*) *Is the Literal Truth the Truest Truth?*

This brings us to the very grave question of whether it is really right or wise to disturb or endanger the exquisite ideal of Jesus which we find, for instance, written in the Fourth Gospel, or as a living experience in the minds of countless Christians in all ages? Is not this in every sense more real to-day, it may be asked, than any exact portrait with its local details and character of the period, even if this is to be obtained? Schools of the greatest diversity begin to argue that it is highly problematic whether we can ever bring to light the literal Jesus, and meanwhile we must deal with the Jesus as he exists in men's minds and hearts, or, at all events, in the gospels as they stand, an ideal which is for good or bad undoubtedly real. We are told that to many it is of no importance now whether the Christ they know is identical with the Jesus of history. "It matters not," they say in effect, "whether he ever left his footmarks printed upon the dust of this material earth. To me he is real in a far deeper sense. In my affliction he comforts me; in my weakness he gives me strength; in my doubt he confirms my faith; to deny him would be to deny all my truest and deepest life." And it has even been argued that since our characters are more deeply influenced by pure creations of fiction such as Hamlet than by any of the figures of history, how much more must they be by so great a figure as that revered by Christians as Master and Lord, one which is in no sense a pure fiction, though transcending in its present perfection all possible attempts at a historic portrait. Our conceptions, it is argued, necessarily fall short of the truth. Then is not the gathered experience of the ages likely even where it diverges from the literal truth to be far more illuminating and spiritually true than the scanty fragments which a recklessly literal criticism can afford?

Let us be quite sure what this argument implies. Few will dispute the claim that Hamlet, and other fictitious characters, may have a profound and vital influence upon our characters. But no one supposes that this is principally or even perceptibly due to the greatness of the original Prince of Denmark, whoever, and whenever, and if ever he was. It is due to Shakespeare. And the moulding influence upon our lives is the vital genius of the playwright, not of Hamlet. So that when we once admit that the historic Jesus is less important to us than something else, we are either admitting that John or the accumulated insight of ages of disciples is greater than the actual Jesus, or we are saying that Jesus is too great for us, and we need the help of another interpreting mind; or, again, we simply despair of finding the real Jesus, and we prefer these modified portraits to such travesties as we deem history can offer after 2,000 years. Now, if the first is true, which I imagine very few of those holding this position would admit—namely, that John is a greater than Jesus, then the knowledge of the actual Jesus will not destroy the ideal of John, but will rather interpret and enhance it. If the second is true, as it very likely is, that we need some mediating genius between us and the full greatness of Jesus, then we are admitting that our own life experiences are too shallow to enable us to know Jesus himself; but we have no right whatever to endeavour to dissuade those who feel the call to establish vital relations with the original from doing so. For babes, as most of us perhaps are, it may be well to live upon the milk of human genius, but genius itself and all strong souls of men, like the young lions, must seek their meat from God.

(*c*) *Knowledge of the Historic Jesus.*

Need we then despair of ever establishing a vital relation with Jesus as God made him? And does the scantiness of our data or the poverty of our souls stand permanently in our way? At first sight we may well feel misgivings. Jesus has left us not a single word of his own writing. Most of the records of his life were purely oral until many years after his death. We have them now as handed down by men of little culture, of crude conceptions, and very dimly conscious of the real meaning of his utterances and ideals. We have barely half a dozen words which even profess to be in the tongue in which he spoke them, and consequently all his sayings are translations into a language of a very different genius from his own. Luke was perhaps a true Greek, but he was not an eye-witness himself, and his materials come from the same Jewish sources as those of the other gospels. John was a man of the profoundest genius and insight but clearly

sets himself to give an interpretive rather than a literal account of his Master. How, then, can we possibly hope to get at the literal historic Jesus?

Now, in answer to this, I would suggest that we must set about our task in the same spirit as we set about any other investigation. We must begin by giving close and judicial attention to the environment of our subject. A geologist who finds a tiny chip of a tooth buried in a mountain of foreign matter, and almost undistinguishable to the amateur from its embedding rock, is able through his knowledge of the environment not only to draw a fairly exact picture of the original beast, but to describe other animals and plants of the period, and even to throw light upon the history of a million or ten million years of the earth's history.

Now in our knowledge of the environment of Jesus we are singularly fortunate. To begin with we have a far fuller knowledge of the Greco-Roman world in which he lived than of many subsequent eras. Then we know the history of his people almost continuously for some thousand years or more before his time. We know the development of his national religion, and we have much contemporary literature enlightening us as to its character and the positions of the various sects at the time of his life. The manners and customs of his people and the geography of his country are well known, and may be studied even to-day in his native land. Most valuable of all, we probably possess in the Old Testament everything he ever read: a factor of incalculable significance. Surely with such exceptional knowledge of his environment we ought to have no difficulty in making some such critical use of the records of his ministry and the movement which followed his death as shall save us from the desperate alternative of complete acceptance or complete rejection.

Scarce any will tell us that we must take the life-stories of Zoroaster or Buddha uncritically on the ground that we have no means of testing the different degrees of reliability in the narrated facts. And yet we know less of the environment of these than of Jesus.

If we knew only this, that before the ministry of Jesus his countrymen disputed the question of God's omnipotence and how far it annihilated the will of man (as Josephus indicates*), or that they were ever anxious to appease God's justice (as the far-reaching impression made by the baptist seems to show†), whereas, on the other hand, his disciples after him seemed ever conscious of the Divine favour and co-operation—we should be able without one authentic word of his teaching, without one indisputable detail of his career, to gain a better and truer picture of the man as he was than the majority of uncritical readers of the gospels ever acquire.

Every one of us is easily able, if he will, to gain some such knowledge of elementary critical principles, and some such general impression of the period in which Jesus lived, with its movements and ideals, as shall make the gospels a new book to him, revealing the living character of great men, one of whom is so great that he seems almost as near and relevant to our daily lives now as if the abyss of centuries which divides us had been verily swallowed up.

But if we would know Jesus, the real human genius, with his human limitations of knowledge and power, and his human majesty of insight and idealism, then we must altogether abandon our nervous anxiety to rank him as the greatest of all God's sons. Very possibly he actually was so, for the combination in one man of intellectual, spiritual and magnetic genius of so high an order must be a thing of rare occurrence in this earth's history, to say the least. But who ever really valued the genius of Shakespeare, or Dante or Homer, whose sole purpose while reading these masters was to vindicate their supremacy?

Nay, the very thought that God's inspiration of genius was limited to a single light would make that light our darkness. And if we are to know Jesus as he was, nay, as he is, we can only do so when regarding him as *a* revelation of God, as distinguished from *the* revelation of God. By the attempt to exalt him to be our only avenue to Deity we cut ourselves off from one of the highest privileges we possess, and possibly at its very highest point: the privilege while on earth of living intercourse with men no longer living upon earth.

One final obstacle remains, and for many of us it is the most insuperable of all. Is there enough life in ourselves to enable us to know the life of Christ? The obstacles are great, but the reward is also great. And remembering what he taught, that each of us is himself child of the Infinite Spirit, may we not dare to strive, as Browning strove, in search for living knowledge of far lesser souls, when he found

> The life in me abolished the death of *things*,
> Deep calling unto deep.

JOSEPH H. WICKSTEED.

* "Antiquities," xiii. v. 9 and xviii. 1-3.
† Ib. xviii. v. 2 (Mk. xi. 32).

WE have not yet seen the volume of selections for "Matthew Arnold's Notebooks," published by Messrs. Smith, Elder and Co., but cannot deny ourselves the pleasure of quoting some passages from a recent review in the *Athenæum*. "The raillery Arnold often adopted," says the reviewer, "was never mere superficial banter, just as his gaiety was a reasoned and self-chosen habit, not mere lightheartedness."

To the writer of this notice, wearied with the perusal of the dullest of the schoolmen, it comes as a refreshment to read, "La gaieté clarifie l'esprit, surtout la gaieté littéraire. L'Ennui l'embrouille." It is as an ascetic of culture, debonair because he chose to be, and often in spite of inclination, that we see Arnold self-revealed in these pages, desiring, as he said, to combine "Angelica hilaritas cum monastica simplicitate," and quoting as his guiding thoughts, "Une vie laborieuse et une succession de travaux, qui remplissent et moralisent les jours." But we get the ground of all in the oft-repeated words, "Le cœur de l'homme est religieux d'instinct, et dans toutes les cultures on trouve un besoin commun d'infini et de félicité."

THIS book, the *Athenæum* reviewer says, would be wholesome reading for multitudes of orthodox Christians. Arnold was regarded as a dangerous heretic, yet his constant aim was "to disengage the essential from the accidental elements of Christianity, and to show that the former were the best expression of the needs and aspirations rooted deep in human nature." Whether he is to be called a Christian, in the ordinary sense, or not, in this writer's view "his was clearly an *anima naturaliter Christiana*," and "the impression conveyed by this book is as distinctly religious as that made by the 'Confessions of St. Augustine.'" And the review concludes:—

> Though we dislike the phrase [that of "beautiful souls"], it is certainly descriptive of the compiler of these extracts, whose personality stands out perhaps even more clearly than it would from a piece of autobiography, severe and lofty in his judgments, his tastes, and his ideals, drinking deep of the true sources of joy and of knowledge, despising vain delights and little ambitions, seeking in all things to act by reason, and preserving, amid the intractable pettiness of modern existence, the rare and incalculable gifts of a lucid intelligence that only stupidity could irritate, and a dignified gaiety of spirit that no calamity could overwhelm.

THE *Free Methodist* gives part of a letter from the Rev. S. Pollard, a missionary at Chao Tong Fu. We reprint the quotation, italicising a clause in one sentence, as it seems to indicate that a considerable change of feeling has recently taken place in some parts of China in regard to Christianity:—

> To-morrow I leave Siao-tu-lee to open a little chapel at a market village fifteen miles south of this, and another at a town thirty miles south of that next week. There is an enormous work to be done and a great harvest to be reaped if we can work as we should. I am simply appalled at the amount of work this movement entails. By the time I reach home I shall have travelled five hundred miles. Fancy a circuit of that extent and no quick means of travelling. Two more men are needed, and a score or more of native preachers are needed for this district. Where shall we get them? Fancy hundreds and thousands of men, women, and children, idolaters, immoral, opium-smokers, opium-traders, deceitful, tricky, untrustworthy, all thrown at once on one's hand, *because the idea has gone forth that it is a good thing to become a Christian.* Constant teaching is needed. The work is overwhelming!

What has caused this temporary popularity of Christianity, how long it is likely to last, what will be its probable result are points on which information would be welcome. But the letter suggests what might be the *consternation* as well as the zeal of British Christians if they were to find out that in such an immense territory as China, it would be no longer a battle for toleration and liberty, but an open field and eager expectancy. Probably those least disconcerted would be those whose confidence in their message has buoyed them with courage in the hour when every step was into a hostile country, and every word was spoken to an unwilling ear.

DR. HUNTER is quoted as saying in an address on "Non-Church-going" that "to stay away from public worship was considered the sign of an emancipated mind, a cheap way of ranking as a superior person. Pharisees used to be found inside the churches; now they stayed at home, grumbling and criticising."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

BUSINESS AT THE CONFERENCE.

SIR,—Some of us are anxiously watching for information concerning the proposals to be brought forward at the Triennial Conference. I presume that they are now finally settled by the Committee, but unfortunately for me I have been unable to attend their recent meetings, and am therefore in the dark. What I think most of us are most anxious to know is the nature and scope of the proposals for a paid officer, and whether it will be recommended that he be simply a secretary in the ordinary sense of the term, or a pastor at large, or both. The congregations have been asked to name their delegates, but there is some embarrassment with regard to taking this step before it is known what are the official proposals on which those appointed will be invited to vote. For a conscientious congregation or committee naturally desires to commit its representation to someone who is known to share the views of the majority of its members. In any case, it must be obvious that any decision at which the Conference may arrive must depend for its moral and practical weight on the sufficiency of the time which the congregations have had for discussing the proposals to be made. Our churches must not be asked to decide in a moment what the Conference Committee have had three years to consider. I trust, therefore, that all necessary information may be promptly placed in our hands.

Let me add with how much pleasure we in Liverpool are looking forward to our privileges as hosts, and what high hopes prevail among us of the interest and value the eighth Triennial Conference of our churches.

RICHARD A. ARMSTRONG.

Liverpool, Feb. 23.

NATAL AND NATIVE LABOUR.

SIR,—Your correspondent Mr. Dowson complains that the native won't develop the resources of Natal. But does the white man set him the example? And if the white man shows that he considers hard work undignified, why should the native abandon his easy-going habits? How is it, with so much fertile land, that there are only 60,000 whites and 750,000 natives? And how is it that our Indian fellow-subjects colonise Natal when the overflow from Great Britain refuses to go there?

Again, how is it we allow our aristocracy of 60,000 whites to deprive our Indian fellow-subjects of the vote, when we have spent over two hundred millions of money and thousands of lives for the alleged purpose of obtaining the franchise for the outlander in the Transvaal?

I might ask your correspondent a few other questions, but I refrain.

JOHN P. THOMASSON.

Bolton, Feb. 24.

SIR,—I notice the letter of Mr. B. Dowson, in which he advocates that the native Africans should be compelled to do work for the white men. It is difficult to know on what principle Mr. Dowson can justify this compulsion. He does not allege that the natives are paupers, or any charge upon the State; on the contrary, his accusation against them is that they are able to live like gentlemen, and apparently it is this tendency of theirs that he wishes to disturb. I remember reading, two or three years ago, a letter from an Englishman in Natal, who was a thorough Imperialist, in which he said he would not insult the Kaffirs of Natal by comparing them with English street-corner men, as he considered the Kaffirs were so much more respectable. This view appears to be confirmed by Mr. B. Dowson. Then if the native maintains himself respectably, what work is it that he is to be compelled to do? Apparently he is to do some work which other men object to do at the price, and, to come to the point, that means that he is to be compelled to labour in the mines for a less wage than his labour is worth. Many Kaffirs object to working in the mines, and their reasons are that they have to go a long way from their homes, and all the social and moral influences of family life; that when once they have contracted to work in the mines they are compelled to keep their contract by imprisonment and severe floggings; and that the work in the mines itself is exceedingly unhealthy, and the mortality high, and the wages paid inadequate. Before the war the mines of Natal, which are coal-mines, were developing as fast as there was any requirement for their production, and the gold-mines of Johannesburg were developing at a rate unprecedented in the annals of deep gold-mining. This was done under the comparative freedom of the Government of the South African Republic, which limited the hours of work to eight per diem, and the days of work to six per week, and allowed the native freedom as to whether or not he made a contract, but enforced by severe penalties the performance of the contract for the period of three months. What good or material object is to be gained by compelling the Kaffirs to work in the gold-mines? What is the use of the gold to the toiling millions of the Empire? They cannot eat, drink, or wear it. What they want are food, clothes, and houses, and this digging of gold in the heart of South Africa is a very roundabout way, if it is a way at all, of securing the true wealth of the Empire. I have no objection to gold-mining in the least, but I have the greatest objection to the institution of slavery under whatever phrases it may be guarded for the purpose of promoting the wealth of speculators in gold-mines. Apparently one of the main charges Mr. Dowson brings against the Kaffirs in Natal is that they number 750,000, as against about 60,000 men of European descent, and another 60,000 of Asiatic descent; but the total population is very small, as compared with the area and resources of the country. The area is about 35,000 square miles, and the population is, therefore, about twenty-five per square mile, as compared with British India, which has about 230 per square mile, and the United Kingdom, which has about 350 people per square mile. When the late Anthony Trollope visited South Africa, he heard from the British everywhere that the natives would not work, but Mr. Trollope declared that he never saw anybody else do any work. The fact, indeed, is notorious that the natives can work and do work, and prosper wherever they are treated with justice and allowed freedom, and in an ordinary state of affairs there is no insuperable difficulty in securing sufficient numbers for work in the mines. This is well known to myself to be an absolute fact, and as proved by innumerable reports from mining engineers on the spot. The present time, however, is not an ordinary time. South Africa is only just starting on the road to recovery from the terrible desolation inflicted by the Imperialist armies. Nearly the whole of the Orange Free State and the Transvaal, and some parts of Natal, were deliberately desolated by our troops, so that human beings, either black or white, could not exist. The result is (as must have been foreseen by every person capable of intelligent consideration of the question) that there is an insufficient supply of labour now that the work of restoration has begun. All the farms have to be re-built, and irrigation works restored. In addition to this, labourers for the mines, which have been but little worked for three years, have to be found, and food has to be grown for the people. I gather from Mr. Dowson's letter that the regulation of the labour of the people is not to be left for each man to choose the work he likes and the master he likes, and to make the best bargain for his work that he can, but that some superior person or superior people are to compel the common people to work at the kind of work which appears to these superior people the right thing. Perhaps they are to work as navvies in making cuttings in hard rock or in tunnels, or perhaps they are to be compelled to go into the mines. They are to be driven away from the fields which they love to cultivate, at the wish of these superior people. And all the time there is not the slightest difficulty in securing the labour of free men, who are fully capable of doing all this work very well. In England we have to pay free men good wages. A good English collier can make, at the present rate of wages, from 10s. to 20s. for eight hours' work. Why should he have to compete with forced labour in other parts of the British Empire? Italian miners can be got at lower rates of wages, and so can Indians. I said during the war that the Imperialists desired the subjugation of the Republics in order to establish a great slave empire in South Africa; and I said that upon the public statements of the owners and managers of gold-mines in South Africa. The letter of Mr. B. Dowson only too sadly proves that the anti-slavery work of eighty years ago has not ended the eternal contest between the advocates of slavery and freedom.

ARNOLD LUPTON.

Leeds, Feb. 23.

THE SUSTENTATION FUND: IRISH GRANTS.

SIR,—More accurate information from this side—the receiving one—might have amended the portion of the annual report printed in your last, page 102, middle column, section 3. "A dozen congregations" needs revision. "A sum of about £40 annually is collected" exceeds fact. "Little support from Ireland" is all too

true. A further grant attests the liberality of the managers. Five of their grants come to Remonstrant Synod congregations. Of its places of worship there are ten which receive the £60 income. This, however, is considered investment property, and constitutes a bar to easy comprehension of cases. The Dunbar Fund, limited to this Synod, is the means of subsidy to struggling places. But its single £40 and seven £8 grants would not work up to the report's estimate—viz., "a dozen," &c. Yet there is further the Rights of Conscience Fund, disbursing, say, £150 annually, whereto ministers of the Synod and of the Antrim Presbytery may appeal. Additionally the so-called Dublin Fund, £600 capital, helps this last body. Then we come to the supposed £40 in the Presbytery. Excluding some interest, the last collection did not reach £30, two fairly well-to-do congregations enabling that to continue. And it is but a hand-to-mouth expedient.

Returns from eighteen Remonstrant Synod and ten Antrim Presbytery congregations being to hand, I find that thirteen Irish ministers are below a line of £125, averaging but £102 7s. 10d. for their labour. In Ulster only five are above the tax mark of £160. The remaining ten do not average £140. In Belfast, a green tree, two congregations look to England for assistance. What must be the case in the dry tree—the rural districts — where worshippers become sparse? Rights of Conscience grants to ministers average £9 13s. 4d., and not less than fifteen figure on the list. The day of small things is with us. In the seventies A.D. there was no small scattering of seed for this.

Belfast, Feb. 17. R. J. ORR.

EXCURSION TO HUNGARY.

SIR,—It is much to be desired that Mr. Shrubsole's desire to repeat the successful Transylvanian experiment made by Miss Tagart two years ago may become a fact.

At the London International Conference, May 31, 1902, several foreign visitors expressed to me their regret that the then proposed Transylvanian excursion was not sufficiently near in time to the Conference to permit of attending both. This time the International Conference will take place at Amsterdam in September, and I know that several American friends proposed to use that opportunity to visit the old homes of the Pilgrim Fathers in Holland. If Mr. Shrubsole and his English friends could arrange the visit to Transylvania immediately after the Amsterdam Conference it would facilitate the union of two excursions of unparalleled interest to friends of the Liberal Faith.

JOHN FRETWELL,
Of Providence, U.S.A.
Smedley's, Matlock.

IT is much easier to think right without doing right, than to do right without thinking right. Just thoughts may, and wofully often do, fail of producing just deeds; but just deeds are sure to beget just thoughts. For when the heart is pure and straight, there is hardly anything which can mislead the understanding in matters of immediate personal concernment.—*Julius Hare.*

PROVINCIAL LETTER.

SCOTLAND.

Stands Scotland where it did?
Almost afraid to know itself!

To break the sense of isolation and foster denominational kinship among our congregations, the Committee of the Scottish Unitarian Association arranged a scheme of pulpit exchanges which is now about half way through. It was not possible to exchange congregations, so the parsons were set on the move. The five travelling preachers are Revs. R. B. Drummond, G. A. Ferguson, E. T. Russell, A. Webster, and H. Williamson. These change places once a fortnight, and take up a subject assigned to them. I believe the exchanges have approved themselves in the working. They at least relieve the monotony of lonely congregational life; and though the message may be familiar, the fresh personality of the messenger vivifies it. The Sundays of exchange have chanced to be boisterous and wet, but still the congregations were larger than usual.

I found large congregations at Dundee with an inspiring air of interest in them. My experience in the Sunday-school there was very gratifying. Broad Churchism is strong in Dundee, and has the odour of sanctity in congregationalism. Some day the sanctity will surely be extended to us. Why should that which is popularly blessed in Ward Chapel be popularly banned in the Unitarian Church, Constitution-road?

At South Saint Mungo-street, Glasgow, I found fairly large congregations in spite of the incessant heavy rain. It certainly required strong determination to face such a deluge.

The exchanges have slightly increased the evening congregations at Edinburgh, but the prevailing stormy weather has operated against church attendance. My experience of the dimness of the evening light in the stately chapel prompts me to suggest the introduction of the electric light. Castle-terrace stands always in the "shadow of a great rock," and needs illumination.

The exchanges in which I have taken part have impressed me with high respect for the devoted workers who, at their several posts, keep up the churches. In each congregation there is a band of dependable doers who render patient service and put a gracious love into their labour. They form an inner apostolate of work, and by their living touch the Church and its institutions are energised.

Better than the exchange of ministers would be a fraternisation of these workers. If all our church committees and those who are pillars in the churches were to meet twice a year and have an exchange of experiences, much light and heat would be generated. Our congregations are too far apart for meeting, else it would do them good to mix. It is our isolation that devitalises. It prevents the enthusiasm that springs from collective communion. A Unitarian crowd in Scotland would be a novelty. And yet if all those connected with our seven churches—men, women and children—were to gather together with one accord, they would make a considerable gathering. It would be exhilarating if we all met on the Carse of Stirling some fine day!

But the sense of isolation is now almost entirely physical. There is an evident spiritual approach on the part of other denominations. Very rapidly indeed is theological thought coming our way. The dogmatic walls erected by the sturdy polemics of the seventeenth century are now as fragmentary as the old Roman wall. The old doctrinal controversies are extinct. The preacher of the ancient Evangelical type, fed on Augustine, Calvin and Knox, has given place to one of another breed, who has drank at Harnack's well and tasted Ritschl's wine.

The theological atmosphere of Scotland has entirely changed. It seems as if an order had gone forth to "untie the winds and let them fight against the Churches." The admission of the errancy of the Bible has been the greatest alterative. It has been made slowly and sadly. The higher criticism is not yet quite forgiven for its aggressive iconoclasm. It has come to stay, but its coming is not welcome. It has caused a reconstruction which is hard to undertake and difficult to accomplish. The most advanced men shrink from the task, and no Scottish theologian seems capable of producing a great reconstructive work. We get glimpses of the change of thought in special utterances, but the rebuilding is not yet systematically attempted. The teachers of ministers cautiously assimilate the results of criticism and conserve the old terminology while they suffuse it with a new sense. The ministers themselves are "between the deil and the deep sea"—the critics and the confession. The readier and richer-minded young preachers deliver literary rather than doctrinal discourses. They take up the picturesque and humanistic parts of the Old Testament and read its *law* through its *poetry*. They find more to say for the parables than for the miracles of the New Testament, and are more concerned with the beatitudes than with the arguments of Paul. The old-fashioned commentaries on Romans, such as Morrison and Gibson wrote, seem as remote now as to be among the Tertiary fossils of Biblical exposition.

Spiritual changes proceed faster than physical ones. A theological climate alters rapidly, and in the course of a couple of generations the flora and fauna undergo transformation, and even a new *man* appears in the renewed Kirk. Every observant Scot who is passing over to seventy, and has watched the process of theological development, must marvel at the thorough change which has taken place in the Scottish theological sphere.

Though there are in almost every city one or more conspicuously broad and courageously aggressive preachers who persistently set forth advanced thought, there is a lack of *leading prophecy*. There is a waiting aspect, a temporising temper which is relaxing. It is only the strong man here and there who dares to speak out. It is felt that criticism is not finished, that the new theology is nebulous, and the average preacher accommodates himself to the transition. There is thus all the more need for an alert, free, capable ministry to lead the required advance. It belongs to the Unitarians to be unrelaxed, to set themselves strenuously to the work of constructing a spiritual religion. To make the spiritual real, religion a passion of the enlightened soul, the Church a feeder of aspiration is the work to which we are specially called by the evolutionary activities around us.

It is unfortunate for the congregation

at Kirkcaldy that it will soon have to face another vacancy in the pulpit. The "lang toon" needs a pregnant loon, and it is to be hoped that one of the peculiar build will be forthcoming. If the shades of Adam Smith and Thomas Carlyle still haunt the region, they should be invoked. Perhaps also Edward Irving's ghost (in some unrhapsodical moment) might be consulted. The problems of thought are no less tough than they were when Carlyle strode o'er the sands wrestling with them; and whoever essays to teach in the sturdy Burgh requires to have a good head on his shoulders, and a strong heart between his ribs.

The present exchanges do not include Kilmarnock. A new zeal has taken hold of Clerk's-lane Church, and things are lively there. May it once more be a scene of prosperity!

With the St. Vincent-street (Glasgow) congregation activity is highly energetic. All the institutions of the church are full of gladsome vigour. We hear of great plans for the transformation of the basement of the buildings, so as to make the whole edifice available for congregational purposes. With unity and enthusiasm the desired hall, &c., will become an accomplished fact.

The church property here is offered for sale again, and we trust that the day of sale (March 2) will bring a buyer. The key of the situation lies in the sale of the property. If a sale be effected building operations will at once be commenced on a less costly plan. We prefer our original plans, but unless we get additional help they must be modified. It seems a great pity not to be able to take full advantage of our excellent site. But we want to avoid debt, and though there is need for even larger buildings than our full scheme proposes, we may have to submit to severe modification. We are very anxious to have our new buildings, for our present premises prevent progress, but *festina lente* presses on us as a principle of action.

ALEX. WEBSTER.

Aberdeen, Feb. 23.

POSTCRIPT.

SIR,—By a strange oversight in my Provincial Letter last week I made no mention of Warrington, whose minister and Sunday-school teachers have fraternised most cordially with our Liverpool district work. I had the pleasure of preaching there a few weeks ago, and was impressed by the devotional effect of the liturgical services, musical throughout, the choir and organist maintaining a high tone of reverence. I was even more impressed by the teeming Sunday-school, with a large number of elder scholars. The attendance prizes were given that afternoon, and amongst eighty-six who obtained these, several young men and women took first-class prizes. This is a most noteworthy fact in face of the general difficulty in retaining elder scholars.

May I add that I feel confident that I voice a widespread feeling when I express great regret that we are losing Mr. Lummis from our circle of churches. Leicester gains what we lose, and we must comfort ourselves with that fact.

H. W. HAWKES.

A CORRECTION.

Provincial Letter (Liverpool).

SIR,—Referring to the letter in your last issue, I notice one or two slight inaccuracies (possibly prophecies) which I am sure Mr. Hawkes will excuse my pointing out. They concern our forward Temperance movement here. A limited company has not yet actually been formed, but is in course of formation, and a lady has generously promised to advance a considerable sum at a low rate of interest. The purchase of premises is practically concluded, though the contract is not actually signed, and we hope to begin the alterations very shortly.

I trust Mr. Hawkes' news is only a little "previous," and we intend to appeal soon to sympathisers far and near to help our movement in a practical way by taking shares in the new company. It has a splendid opportunity before it, especially as an ideal site for the purpose has been secured. HAROLD COVENTRY.

9, Sweeting-street, Liverpool.
Feb. 25.

THE JOHN POUNDS HOME.

SIR,—Will you allow me through the medium of your paper, on behalf of our Committee, most heartily to thank all our kind friends who have recently helped us with subscriptions and donations at a time of great financial difficulty.

The last year has been one of special difficulty. We began it with an overdraft of £15, we have lost several of our old subscribers, who are very difficult to replace, and our expenses during the year have been more heavy than usual owing to necessary repairs and the illness and death of our under-matron. The generosity of our friends has enabled us to pay our debts and put us in a position to start a new year free, but our committee feel scarcely justified in carrying on the work unless they can obtain more subscriptions or promises from our present subscribers to help us in case of need at the close of next year. Mrs. Wilkins, who originally promised to pay the rent for three years besides giving us other substantial help, has generously continued the payment of the rent for another two years, which have now come to an end, and this, of course, is a great loss. A member of our congregation has undertaken to pay the rent (£30) for one year, and we can rely upon about £55 in subscriptions. This will leave nearly £100 to be raised for the year, towards which, judging from the past, we may perhaps safely reckon on donations to the amount of £20. We should therefore be grateful to any subscribers and friends who would advise and help us in this matter. I need hardly urge on those who know anything of the dangers and temptations for young girls in this large garrison and naval town, the necessity for such a work as we have been carrying on for the last five years, and how constantly they need help in beginning life.

During these five years forty-six girls have been received into the Home, most of whom have been placed out in domestic service. Of these twenty-eight are doing well, or fairly so; the remainder are more or less unsatisfactory, though we have not altogether lost hold of most of them. The greater number of these girls still keep in touch with us and attend our classes, for we feel most strongly that the training in the Home is but the beginning of our work, and, in spite of disappointments and failures, we know that the lives of many of these girls are raised and helped by the aid we give them. Our present matron has the Home in excellent order, and is thoroughly competent to train the girls for domestic service.

Hoping for advice from our friends at this most anxious crisis of our work, and thanking them again for the generous help they have already given.

(MRS.) MARY ROGERS, Hon. Sec.

28, Osborne-road, Southsea.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Cirencester.—The Rev. Henry Austin has been elected by the Stratton Parish Council one of the first managers of the National School under the Education Act.

Dundee.—On Saturday, Feb. 21, the thirty-seventh anniversary of the induction of the Rev. H. Williamson as minister of the Unitarian Christian Church was celebrated in the Unitarian Hall. Mr. Williamson presided, and among others present were the Rev. R. B. Drummond, of Edinburgh; Dr. Barlow, President of the Scottish Unitarian Association; Professor Kuenen, Ph.D.; Mr. Charles Dand, secretary; and Dr. Wood, treasurer. The Chairman briefly introduced Mr. Drummond, who contrasted the treatment meted out to Unitarians forty years ago with that they received to-day. There was much more liberality shown in religious matters now, although he still noticed that people whose opinions were the same as his own were nevertheless very anxious to prove that they were not Unitarians; perhaps they would be nearer the truth were they to say they were not members of a Unitarian Church. Dr. Barlow referred to the prosperous state of the church. He was pleased they had a good financial balance. He believed the amount of collections was a good gauge of the interest manifested in the work. On Sunday anniversary services were conducted by the Rev. R. B. Drummond, when there was a good attendance.

Gloucester.—On Tuesday evening the congregation and friends at Barton-street Chapel had the privilege of listening to a lecture by the Rev. T. B. Broadrick on "The Visit of the English Unitarian Party to the Unitarians of Transylvania in 1901." Mr. Broadrick's description of the journey and the country, and especially of the enthusiasm with which the party was received, was heard with the greatest interest; but the audience was most deeply impressed with his account of the Transylvanian Unitarians, their history and present position. The lecture was illustrated by nearly 100 very fine lantern views, and at the conclusion the Rev. Walter Lloyd proposed, and Captain Calway seconded, a cordial vote of thanks to Mr. Broadrick for his visit to Gloucester and his instructive and impressive lecture. Mr. C. W. Washbourne presided.

Horwich.—Sunday last was the seventh anniversary of the opening of the church. The Rev. Principal Gordon was the evening preacher. The weather was wretched, but a good congregation assembled. The preacher's words were followed with the closest attention, and his eloquent sermon will not soon be forgotten.

Liscard.—The Lecture Hall of the Memorial Church was crowded on Wednesday, Feb. 18, at the meeting of the Wednesday Evening Society, and many people were turned away from the doors. The occasion was a Schubert programme, arranged by Messrs. H. P. Houghton and J. Monkhouse. Mr. Houghton first gave a brief but very interesting lecture on the life and work of the composer, and in conclusion quoted Schumann, who, referring to Schubert, said, "He has done enough." It was their privilege, as it was their pleasure, to pay grateful but inadequate tribute to the greatness of his accomplished work, and they offered their programme to the honour of his memory, and in reverence of his genius. The lecture was followed by a delightful rendering of some of Schubert's most characteristic works, both vocal and instrumental, in which Mr. and Mrs. Monkhouse, Mrs. Lusk, Miss May Ellis, Mr. J. H. Gibson, and others took part. The string quartette, led by Mr. Monk-

house, was a most welcome feature in the programme.

Liverpool Postal Mission.—The annual meeting was held on Saturday afternoon, Feb. 21, in the meeting-room of the Ancient Chapel, where a goodly number met and enjoyed the hospitality of Mrs. R. Topham Steele, who kindly provided afternoon tea, as a preliminary to business. The room was nearly full, and would probably have been quite full if a storm of rain had not prevented several friends from being present. Mr. P. H. Holt was in the chair, and spoke of his sympathy with Postal Mission work, and the need which still exists for it. The year's report shows a steady increase in the number of applications for Unitarian literature, and some interesting extracts of letters received from correspondents testify to the usefulness of the work, while the balance-sheet shows the need there is for more financial help. Miss K. Gittens was present, and spoke of the widespread influence of Postal Missions and the growing change of thought among orthodox people, with special reference to her own experience in the work. The Rev. R. A. Armstrong spoke of the importance of having a plentiful supply of several copies of the best books, so that a correspondent need never be kept waiting for any such book through someone else having borrowed it, and named as especially useful "Types of Religious Experience," recently published by the B. and F.U.A. A vote of thanks to Mrs. Steele, Miss Gittens, and the Chairman, brought the meeting to a close.

London: Bell-street (Appointment).—The Rev. Sydney H. Street, B.A., of Great Hucklow, has accepted the invitation of the London Domestic Mission Society to take charge of the Bell-street Mission, and is to enter on his duties on March 22.

London: Brixton.—At the annual business meeting of the congregation, held at Effra-road on Feb. 25, a resolution, moved by Mr. David Martineau, seconded by the Rev. W. Copeland Bowie, and carried with the heartiest unanimity, placed on record the gratitude and appreciation of the congregation for the great services rendered by Mr. Frederick Nettlefold, who had held the office of treasurer for a period of eighteen years. Mr. John Harrison was elected to fill the vacancy caused by the retirement of Mr. Nettlefold. Encouraging reports of the various activities of the congregation were read by Mr. T. H. Terry, who was re-elected hon. secretary.

London: Central Postal Mission.—There was a fair attendance at the Soirée and Religious Conference held in the Council Room at Essex Hall on Monday evening, when an address was given by Mr. T. J. Hardy, B.A., on "The Moral Danger of Theological Reserve," followed by discussion. Progress in thought, Mr. Hardy said, was like practical navigation if people insisted on using old and defective charts, disaster must follow. The creeds of the churches were like charts long out of date, and must be revised in the light of present-day knowledge. The theological reserve, which was so hurtful to religious life in the churches, was either silent about facts, or represented them as what they were not, in order to make it appear that the old positions were not disturbed. This point was illustrated by the Bishop of Ripon's treatment of the subject of revelation in his "Introduction" to the Temple Bible, and the common attitude of Broad Churchmen towards miracles. A wise caution in the acceptance of new opinions was to be commended, but perfect frankness was essential. Mr. Hardy concluded with a powerful appeal for practical veracity on the part of the clergy, and the martyr's courage, without which moral progress could not be effected. The chair was taken by Dr. Herbert Smith, who took a different view of the Broad Churchman's difficulties, and in the course of the discussion Sir R. K. Wilson strongly supported Mr. Hardy's position.

London: Little Portland-street.—A large congregation assembled on Sunday evening last, when a sermon was preached by the Rev. H. S. Perris, M.A., on Tolstoy's novel, "Resurrection," which has just been produced in dramatic form at His Majesty's Theatre by Mr. Beerbohm Tree. In the morning the Rev. Stopford A. Brooke was unable to preach, owing to a slight attack of influenza, but he hopes to resume his ministry to-morrow.

London: Stratford.—The church at Stratford a few weeks ago lost by death its oldest member, Mr. Warne; it has now sustained another loss by the death of Mr. Willes, who passed away unconsciously to the rest and peace of the higher life during the early morn of Thursday, the 12th inst. He had not been very well of late, but the medical attendant anticipated nothing serious. He was bright and cheerful on the preceding evening, but when his son went to take his morning farewell before going to business, there was no response, for the spirit had quitted its earthly tenement. For many years he was a member of the Effra-road Church, Brixton, and the faithful attendant of the late Rev. W. M. Ainsworth. On removal to Poplar he identified himself with the Stratford congregation, and was very highly esteemed by all who knew him. The funeral service was conducted by the Rev. T. E. M. Edwards, at the East London Cemetery, on Monday, the 16th inst.

London: Wandsworth.—The "coming of age" of the congregation was celebrated by special services last Sunday, when the Rev. W. G. Tarrant addressed the younger people in the morning, and the general body of members and visitors in the evening. The attendance was large on both occasions. "Our Unitarian Gospel" was the subject of the evening sermon. The preacher said theirs was a message of good tidings, for it affirmed the Divine Life, evident in the universe and revealed in Christ and Christ-like souls. They claimed freedom for all to realise this Life in the best way possible to themselves; to think freely and worship freely. Above all they invited co-operation in all that makes a community wise, intelligent, and virtuous. Their church was now "of age." The hopes with which it started were so far fulfilled that it had no mean record of service done to human souls. Now it was for them to rejoice and go on with God's help to greater service still.—On Thursday and Friday (26th and 27th) other meetings were arranged, and to-morrow (Sunday) the Rev. W. Copeland Bowie, who was an active promoter of the first meetings of the congregation twenty-one years ago, will conduct the services. A report of these proceedings will appear next week.

Richmond.—The annual meeting of the Ormond-road Free Church was held on Thursday, Feb. 19, the Rev. S. Farrington in the chair. The following officers were elected for the ensuing year:—Mr. and Mrs. G. H. Edwards, Mr. J. Marshall, Mr. Clayden, and Dr. H. C. H. Carpenter, on the committee; Mr. H. Richards as treasurer, and Mr. T. J. Hardy as secretary. The Chairman, in moving the adoption of the annual report, reviewed the work of the past year, and regretted the loss which the church had sustained by the removal from the neighbourhood of some who had long been in active connection with the work. Among these was Lady Agatha Russell. There were, however, signs of progress, and he accorded a hearty welcome to those who had recently enrolled themselves as members. The adoption of the report was seconded by Sir Roland K. Wilson, Bart., and supported by Mr. E. Wilkes Smith, in words of valuable practical counsel. Mr. Clayden also spoke earnestly on the need for providing interests within the church for the young. This was *apropos* of a resolution passed to the effect that a junior branch of members should be constituted, to which young persons under the age of eighteen should be admitted on compliance with certain conditions. Previous to this year there has been no provision for the recognition of members under eighteen. An address was then delivered by the Rev. W. Copeland Bowie, who reminded those present of the aims and methods of the church, and of the numbers of men and women outside seeking the light and help which liberal faith can alone afford. Mr. Bowie was followed by Mr. Hardy, who drew attention to the newly-formed Boys' Guild, and its claims on the church, and expressed, as secretary, their very earnest appreciation of the valuable assistance afforded by Mr. Clayden and Mr. Day in the establishment of the project. The Chairman then closed the proceedings with the benediction There was a good attendance, and an earnest and sympathetic tone pervaded the meeting.

Rotherham.—The last lecture of the session of the Church of Our Father Literary and Social Union was given on Wednesday, Feb. 18, by the Rev. E. Ceredig Jones, of Bradford. His subject was "The Solar System," and the lecture, with lantern illustrations, was highly appreciated. Alderman D. L. Winter, J.P., presided.

Sidmouth.—The local newspaper has been taking a religious census of the morning attendances here. The Old Meeting, with a total of sixty-seven, makes a good showing, considering the comparatively small population. Recently a number of strangers from London and the North have come to reside at this favoured spot, so that the outlook for the future is most promising.

Swansea.—The annual tea and entertainment were held on Thursday, and there was the largest attendance on record. Mr. C. H. Perkins presided in the evening over a most interesting entertainment, and the schoolroom was crowded. Last week the Rev. W. Tudor Jones officiated at the burial of the oldest inhabitant of the town—Mrs. Butt—who died at the advanced age of ninety-six. She had been connected with our church most of her lifetime.

Todmorden.—In a Free Church Mission, organised by the local Sunday School Union, the Unitarian Church and School have taken part. The Mission was held from Feb. 14 to Feb. 23, the missioner being the Rev. J. Tolefree Parr, of London. It has been in every way a success. The presence of two Baptist ministers, one Congregationalist, one Primitive Methodist, one Wesleyan, and one Unitarian, afforded a happy sight of Christian unity.

Whitchurch: Salop.—On Wednesday, Feb. 18, the annual tea and business meeting of the congregation of the Church of the Saviour was held in the schoolroom, and was one of the pleasantest gatherings in the history of the church. The Rev. C. D. Badland, M.A., occupied the chair. Satisfactory reports were presented, and votes of thanks to the minister and other helpers were cordially passed. Mr. Badland spoke a few words of encouragement to the members, expressing the conviction that with united effort there was a happy future before the church. Business being over, the rest of the evening was spent in various games, and a most enjoyable time was spent by all.

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LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL MEETING will be held at ESSEX HALL on SATURDAY, March 5th.

Reception by the President, the Rev. W. CHYNOWETH POPE, from 6 to 6.45 P.M.

Business Meeting at 7 P.M., to be followed by a Discussion on "Guilds and Clubs connected with Sunday Schools," in which the Revs. R. H. GREAVES and J. H. WICKSTEED, M.A., will take part.

Tea and Coffee 6 P.M.

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BIRTHS.

BRUCE—On the 19th Feb., at 9, Airlie-gardens, Campden-hill, the wife of William Wallace Bruce, L.C.C., of a daughter.

ROSCOE—On the 25th Feb., at 28, Denning-road, N.W., to Philip and Margaret Roscoe, a daughter.

WINDER—On the 20th Feb., at Beech Mount, Marple, to Mr. and Mrs. Mark Winder, a daughter.

OUR CALENDAR.

SUNDAY, March 1.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. T. E. M. EDWARDS.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service, "Faithful to the Right," and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Rev. J. H. WICKSTEED, M.A. Anniversary Services.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. J. C. STREET.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. HOWARD.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. J. FLETCHER DODD, and 6.30, Mr. WILLIAM SANDERS, "The Ethical Religion."

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

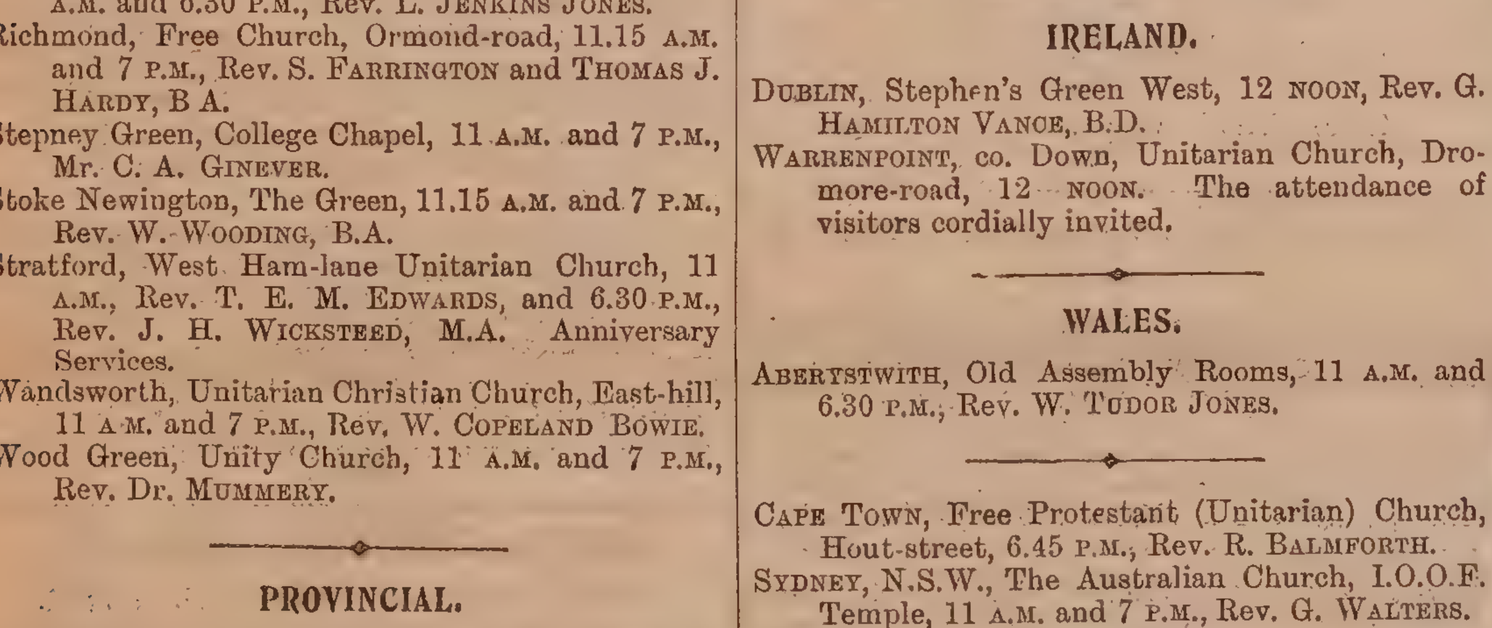
ABERYSTWITH, Old Assembly Rooms, 11 A.M. and 6.30 P.M., Rev. W. TUDOR JONES.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—March 1st, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Evanescence of Catholicism in Modern France."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 1st, at 11.15 A.M., JOSEPH MCCABE, "Woman in Early Christian Teaching."



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NOTES OF THE WEEK.

THE Pope, Leo XIII., who is ninety-three years old, celebrated on Tuesday, amid great splendour, the twenty-fifth anniversary of his elevation. It is said that 70,000 people were crowded into St. Peter's when the old man was borne in gorgeous procession, crowned with a new tiara, the gift of his Cardinals, up the nave of the great church. Mass was celebrated, and the Pope himself chanted the *Te Deum*, and afterwards gave his benediction to the multitudes.

THE City Temple is to be congratulated on its choice of a successor to Dr. Parker. As everyone expected, the Rev. R. J. Campbell, M.A., of Brighton, has been called to fill the most prominent Nonconformist pulpit in London. Mr. Campbell's great and deserved influence in Brighton, together with his phenomenal success at the Monday morning services, had clearly pointed him out as the coming man. Congregations have a curious way of going to the other extreme in the choice of ministers, and the City Temple is no exception, for Mr. Campbell is the very antithesis of his predecessor. The one laid on his colours with a trowel; the other uses a fine camel's hair brush. The one was dramatic, explosive, or let us say robust; the other is delicate, subdued, studious. The one had the voice of a Boanerges; the other has a voice of no exceptional power, although it has something better—thrill! The contrast could not be more complete. It speaks hopefully for the seriousness and earnestness of life in London that 3,000 people gather together at mid-day every Thursday to listen, not to clap-trap, but to thoughtful, quiet, philosophic talk on the great problems of the soul and destiny. Mr. Campbell is the very last man to be called a sensational preacher. His theological point of view is not ours, but he is so insistent and persuasive in the purely religious sphere where theological differences count for little, so emphatic in the appeal "Trust to thine heart and to what the world calls illusions," that we rejoice in the presence of a new religious force in the heart of the greatest city of the world, and trust he may exercise a ministry there the influence of which shall not only be deep and abiding, but carried far and wide.

Lest haply your hearts be overcharged with surfeiting. Such is the warning text of a sermon on "Civic Feasting—a Plea for Municipal Purity," preached in Hope-street Church by the Rev. R. A. Armstrong, and published in the March number of *Sermons for the Day.* (Liverpool Booksellers' Company, 70, Lord-street. By post 1½d.) The sermon is based on facts revealed by one of the elective auditors of the city of Liverpool as to the excessive feasting of certain committees of the City Council. Some rather astonishing particulars of what these gentlemen drink and smoke at the public expense when on duty will be found in the sermon, and its indignant protest at the grossness of it, and the evil effect it must have on the tone of public life, will, we must hope, be widely heard. Two significant passages we will quote here :—

> He who is "overcharged with surfeiting," he who is a glutton and a wine-bibber, may still no doubt retain the remnants of better qualities. He may be good-natured, oven according to his lights truthful and honest. He may be a faithful and convinced adherent of a party, a devoted upholder of a Church or a creed. But he cannot retain that fineness of judgment, or that luminous decision of conscience, which alone can make a man fit to discharge with honour and effect responsibilities imposed upon him by his fellow-citizens in a position of public trust.
>
> All these considerations would be to the point if we were merely considering the self-indulgence of men offering themselves for public functions, in their own private life. The man of gross habits, the man of inordinate self-indulgence, can never be a really desirable candidate for public honours. He is a selfish man. And selfish men are the curse and ruin of public life.
>
> But still more shameful does this become when it is remembered that this surfeit is procured at the public cost, and the sermon further points to the contrast between this extravagance in self-indulgence and the kind of provision made for humble workmen injured in the public service. The actual self-indulgence, Mr. Armstrong said, might be regarded by some as a small matter, but he adds :—
>
> These things are symptoms. They are a tell-tale index pointing to a wrong conception of public duty, and a fell disease at the heart of civic patriotism. They reveal that the fine blossom of honour is bruised and crushed. They tell of a degradation which extends to the voters themselves, who single out for places of public trust men of gross and self-indulgent habits. They tell of a blurring of the high and pure ideal which should prevail in every self-governing community, and by which alone can free institutions tend to the common health and happiness, and the common moral and religious life.

Liverpool, happily, has many members of her Council, and many other high-minded and devoted citizens, to whom these things are abhorrent, and the sermon concludes with a fervent appeal for more such to take up the battle against every form of corruption in public life.

A SINISTER example of how the new Education Act may work out has been brought into public notice by the Rev. J. M. Lloyd Thomas, of Nottingham, in an article in the *Nottingham Daily Express*, of Feb. 26. In previous articles he had expressed the fear that under Sections 8 and 9 of the Act undue advantage was given for the extension of denominationalism at the public cost, and now he has this definite instance to point to, as justifying his foreboding. Thus he writes :—

> The congregation to which I have the privilege of ministering has been in the forefront of educational work in this city. For nearly a century before the establishment of the Board school system that congregation provided the town of Nottingham with a school unsectarian in letter and in spirit. On the distinct understanding that the unsectarian principle of that school should be preserved inviolate it was handed over, together with its scholarship funds, to the Board. That school is now the High-pavement Stanley-road Board School, of which I am one of the managers. It is precisely such a well-staffed and successful institution as I had in mind when I wrote the above-mentioned article. It has become full—so full that over 150 scholars, who form the intermediate section, are now being taught in the airy and commodious rooms originally intended for laundry work and gymnastic exercises—a purpose for which it had been found impracticable or unnecessary to use them. These rooms are in every way fitted for the use to which they are now being put, and the only possible cavil that can be raised is that the classes in them are too large. I understand that the School Board has already acquired land on which to erect premises which will relieve this temporary strain. Well, what has happened? Simply this, that the Board of Education refuses to sanction the temporary use of these rooms on the ground, *inter alia*, that (to quote the exact words of the official letter of the 21st inst.)—"The Board of Education

THEOLOGICAL SCHOOL

understand there is ample surplus accommodation at All Saints' National School."

Referring to this matter in a leading article on "The Next Campaign," on Tuesday, the *Daily News* added the following vigorous protest:—

And was it for this, asks Mr. Thomas, that the High-pavement unsectarian schools were established and subsequently transferred to the School Board? Was it in order that they should become feeders for the Anglican system? Yes, for this. What other object had Convocation in mind when it sent forth its fiat to the Government? It converts the machinery of education to the amiable purpose of manufacturing little Anglicans—diverting the stream of toddlers from the Board School to All Saints'—and then it genially tenders its friendship to the Nonconformists, and asks them through its naïve Canon of Westminster why they cannot co-operate. Co-operate! In the same spirit Johnson's fishmonger complained that the eel he was skinning refused to co-operate. The business of Nonconformists is not to co-operate but to fight—to fight first to save the School Board of London, and next to remedy the great wrong that has already been done in the country. We will talk of co-operation when we have got justice.

Such is the feeling which will be aroused throughout the country by the Government's policy under the new Act.

THE NEW EDUCATION ACT.

DORSET.

The county of Dorset is well to the fore in its arrangements for working the new Education Act, and here it seems probable that June 1 will be the date selected on which the Act will come in force. Here, too, the Act seems likely to work smoothly. Pains have been taken to secure a representation of all interests concerned; and in some places, at any rate, an example will be set which may be useful in determining the lines on which amendment to the Act should be sought in order to promote justice and efficiency in the country at large.

The Technical Instruction Committee, which possesses a most efficient chairman in the Rev. E. W. Goodden, was directed to prepare a scheme for the appointment of the Education Committee. This scheme came before a special meeting of the County Council on Jan. 13, and after full discussion and some amendment was adopted in the following form:—

The County Education Committee is to consist of thirty-three members—namely (a) The chairman and vice-chairman of the Council and the chairman and vice-chairman of its finance committee; (b) twenty other members of the Council, five from each of the four Parliamentary divisions; (c) nine other persons experienced in education, of whom two at least are to be women. Of the other seven one is nominated by the Governors of the King's School, Sherborne, one by the head teachers of the secondary schools in Dorset, one by the certificated teachers employed in the elementary schools maintained by the Council (such nominee may be himself a teacher, and a National schoolmaster has been chosen, but then he is debarred from voting on any question of teachers' salaries) one by the Voluntary Association of National Schools and one by the Voluntary Association of Undenominational Schools. The other two are the hon. secretary of a secondary school at Blandford and a late assistant master of Harrow School.

In the selection of the twenty members from the County Council some curious points might be noted. For instance, one farmer was put on after he had proclaimed that he had never had as much education himself as his own ploughboys were now getting. But he is a first-rate farmer, and may give good advice on agricultural training, and there are plenty of other members to look after matters where his opinions are undoubtedly antiquated. It is gratifying to see the name of Mr. T. A. Colfox among the representatives for West Dorset, and no less so to see the name of Miss Colfox as one of the two women placed upon the committee, the other being the wife of Archdeacon Sowter. How these two ladies are to do the work which will be required of them for the whole county remains to be seen, but it is understood that there will be an elaborate organisation of district and local committees so that all details will be supervised by persons interested in education and residing in the immediate neighbourhood; and it is hoped that under the care of these committees, such improvements as are found practicable will be gradually introduced.

This is as far as arrangements for the whole county have been announced. Coming to the towns and villages we find contrasts which afford a striking illustration of the unfairness of the system which the Act perpetuates.

In Bridport all is well, because more than fifty years ago all parties united to build and support the General schools, and did their work so satisfactorily that for years a model of the Boys' School was on view at South Kensington. The fundamental principle of these schools is Undenominationalism. The Bible is to be read and taught daily, but no catechism or other formulary of religion peculiar to any religious denomination may be used, and parents or guardians are to be perfectly free to choose the place of worship and Sunday-school which their children shall attend. So successful have these General schools been, that it is only comparatively recently that the Bridport National schools have maintained a boys' department, Churchmen, as well as Nonconformists, having long been content with the undenominational religious teaching of the General schools. Here all religious difficulty has been absolutely non-existent, as the present writer is competent to testify, having been one of the managers for about fifteen years, and the hon. secretary for the last six. All the Nonconformist parents as well as a large number of those belonging to the Church of England have been perfectly satisfied with a religious syllabus which ensures a fair knowledge of the Bible, and such instruction thereon, given by the head-teachers, as is suited to children, leaving to the Sunday-school and the home any further instruction in such matters as cause denominational differences. In this school the new Act brings little change and no friction. The four foundation managers have been selected without the smallest denominational jealousy, and when two other managers are chosen, one by the Town Council and the other by the County Education Committee, the only change that we anticipate is improved efficiency, especially in the co-ordination of elementary with the technical and secondary education that the county will provide. Here all is well. But we need only go as far as Dorchester to find things different. Here some years ago a good British school existed. But the managers believed that the town should have a School Board and closed their school with the intention of compelling its introduction. The Church bewailed the necessity, but said nothing more till the school was closed. Then their plans were ready, the contracts were promptly signed, and extensions to the National schools provided the places required in time to avert the establishment of a Board. So in this thriving county town all the elementary schools may be warranted to provide a proper "Church atmosphere," and every head-teacher must be a member of the Church of England. The fact is Voluntary Undenominational schools in Dorset are limited to Bridport, Parkstone, Poole, Sherborne, Verwood and Three Cross. Then there are three Wesleyan schools, four Roman Catholic, and a few others that are difficult to class. The Board schools number only eighteen throughout the whole county, and outside Wareham they are exclusively rural schools, managed by the little School Board of the unsatisfactory kind. On the other hand, the Church schools in the county number about 160. What can the county Education Committee, with the best will in the world, do to make this arrangement fair to the Nonconformists? In nearly all the towns, and in nearly all the country parishes, every child must either receive no religious education in the day school, or else receive religious teaching which, if it is thorough and conscientious Church teaching, must treat Nonconformity as sin. And for these schools Nonconformists will be required to pay rates.

How the thing will work out remains to be seen. There is no doubt that strenuous efforts will be made to work the Act as fairly as possible, and we may be heartily glad of this. For it will show what alterations in the Act are absolutely essential, and in what directions change should be sought.

H. Shaen Solly.

Mr. Balfour's appointments to the vacant sees of Winchester and St. Albans, and to the sees from which bishops were translated, have caused no enthusiastic assent, nor any violent dissent among Churchmen, but a kind of apathetic acquiescence. From the standpoint of the Presbyterian Prime Minister this is, no doubt, the result to be desired, and the assurance of success. Dr. Ryle has not been long at Exeter, but his scholastic distinction is great enough to entitle him to high preferment in the Church. The devotion with which Dr. Jacob, at the age of fifty-eight, is undertaking the appalling task that confronts the Bishop of St. Albans, is in keeping with his whole record of work, both at Portsea and in Newcastle. The selection of a Bishop-Suffragan, outside the privileged dioceses of Canterbury and London, to fill the see vacated by Dr. Jacob, creates a new precedent. It is not, however, of a very audacious kind, and it has the advantage of reducing the actual bishop-making of the First Lord to the irreducible minimum. The appointment of Dr. Robertson, the Principal of King's College, to Exeter, is generally regarded as safe and discreet.

RELIEF WORKS AND THE UNEMPLOYED.

THERE is, perhaps, no form of relief so attractive, and *primâ facie* so sound in its methods, as the institution of relief works for the unemployed. If distress is due to want of work, surely the remedy is to supply work; and if those in distress are willing to work, what better test can you require that they are genuine people who deserve our help? And yet there are few departments of charitable work which afford such a history of failures. Year after year charitable funds and municipal authorities renew their efforts to provide for the "unemployed," and year after year leaves its dreary record of disappointment and waste. The best complete record and summary is the Local Government Board Report on Agencies and Methods for Dealing with the Unemployed, 1893; and for subsequent experiments and efforts the Report of the Select Committee on Distress, 1895, and later contemporary records of local experiences.

Do Relief Works really help?

In what sense, it may be asked, were these attempts failures? Did they not provide work for the unemployed, and pay them for it, and so relieve their distress? Or is it suggested that they had some other end in view of which they failed? The answer is a complex one; I will begin it in this way: We are all agreed, I suppose, that when we say we want to "help the unemployed" what we mean is that we want to help them to earn an honest living, *not* to help them to continue in dishonest idleness. Here arises the first difficulty—that of ensuring that the men really work. At the risk of being called harsh and unfeeling, we must, if we are to face this problem fairly, recognise the fact that a great proportion of those who figure as "unemployed" every year are really "unemployable," in the sense that they either will not, or cannot, work regularly and fairly. Now, if you are not to have the option of dismissing ineffective workers, the only way of ensuring that they will at least do the best they can is to put them on "piece-work," *i.e.*, to pay them by results, instead of so much an hour. The most emphatic evidence on this point is that of the Lord Provost of Glasgow before the Select Committee in 1895: "During my term of office we have had two occasions on which we have had relief works, and the instant we applied piece-work the men melted away like snow." Again, when Millbank Prison was demolished a part of the work was reserved for the unemployed; when a change was made from time to piece-work, they did twice as much as before. The experience is invariable; the bulk of the men will not give fair work for a wage which they regard as a charity, unless the wage is made proportionate to their exertions.

The Pretence of Work.

Where this system has not been applied the pretence at work has degenerated into a mere farce. In St. Pancras in 1895 great pressure was put upon the Guardians to open the labour-yard. It was opened for a week, and then it was found that over £100 had been paid for work worth £12. In St. Olave's in the same year £17,000 was spent in employment relief, and every ton of stone broken cost the Union £7, the contract price being about 13s. a ton. The Chairman of the Board of Guardians stated: "You could not get the men to do anything—the class of men who were there. I know some who would have honestly endeavoured to do the work, but they were terrorised."

Here we see the fundamental obstacle to helping in this way the men whom we should all like to help—the self-respecting working-men who are really willing to give genuine work. These are a small minority amongst the habitual loafers who rush in to exploit any scheme of "employment relief," and they are forced to act with the majority. Of course, many prefer to hold aloof altogether, and so do not benefit at all.

If we are to aim not at touching the whole body of "unemployed," but only the select class, it must be done in one of two ways—either by a strict enforcement of piece-work to weed out the idlers, or by a careful investigation of each individual case beforehand. If we do this the numbers will be reduced to something very small, and we are likely to find that those who remain can be helped more effectively than by a temporary job of work.

An Example of Real Help.

Here, for instance, is the story of how one of the London "unemployed" was helped this winter. He is a married man, aged twenty-nine, with a wife and one little boy. Inquiry showed that in July he had been dismissed from his work in the country (he is a "ginger-beer brewer") with excellent references from his employer, had come up to London and found work, but the firm had almost immediately become bankrupt, and while with them he had rarely received his full money, £1 1s. a week. On Dec. 21 he had been seven weeks out of work, during which time he had lived upon his savings. These were now exhausted, he was in arrears with his club, his rent was half a week behind, and their food was reduced to a little bread. His wife was too ill with a weak chest to work. He is out every morning at 5 A.M. looking for work. The "plan of help" ordered by the Charity Organisation Committee was: "Sanction 10s. given, pay club arrears, give 10s. for another week, get medical report on wife."

The medical report showed the wife to be consumptive, and only capable of ameliorative treatment, which was procured for her; the man maintained his efforts to get work, and after many disappointments heard of a place at Croydon, but had no money to pay fares. Money was provided for this and to keep the home going for another week, and on Jan. 13 the man was engaged at Croydon for a fortnight on trial. Further help and nourishing food ordered by the doctor was provided until his first week's wages came in; and finally the family was assisted to redeem their clothing and move to Croydon, where they are now settled in a nice open part and with a garden. What would relief works have done for the family? They would have kept the man from seeking his proper work, they would have tempted him to stay on in London where his wife's death would have been hastened, and when they closed he would have been no better off than before, probably worse. And if it is objected that the expense of treating cases like this is too great, the answer is that the money now wasted on idlers is enough to help all the industrious two or three times over if carefully applied.

Danger of Aggravating the Evil.

For the second point in the complex answer I am trying to give is this: that unless we exercise the greatest care and wisdom the mere fact that either the State or the municipality or a charitable agency makes itself responsible for finding temporary employment tends to increase the numbers who swell the ranks of the "unemployed" every winter. We do not realise clearly enough how easily men may be tempted away from their work, if there is a fair prospect of someone stepping in to mitigate the consequences; and there is, I fear, no room for doubt that in our concern for the unemployed of late years we have greatly aggravated the evil. Look, in illustration, at the miserable processions which have been parading the streets of London, under the solemn escort of the police, and reaping a rich harvest from the thoughtless spectators. Very few real workers suffering from unusual lack of employment have been amongst them; they have held aloof from the degradation. But over and over again we have heard of men who have taken a day off from their work to "walk with the unemployed," and share the proceeds at the end. They are typical of the very considerable class who greatly prefer casual jobs to regular work, and are only too likely to sink into the class of the permanently unemployed if the way is made easy. So that I should be inclined to say that any scheme of employment relief, however well managed, must have this much counted against it—that it is another temptation to men to throw up their regular work on the chance of "something turning up"; in order to justify it we must be able to show results clearly outweighing this evil.

This temptation may be to some extent averted if we make the work *continuous*, instead of, as is generally done, for two or three days in the week only. The Local Government Board Report referred to is very clear on this point:

> The most searching of tests appears to be *continuity of employment*. Loafers and tramps are not unwilling to do a couple of days' work—even hard work; and many who will work for weeks together, three days in each week, would be weeded out if they were compelled to work every day. This being so, schemes which merely provide a few days' work for a large number of men in successive relays are of all others the most likely to be abused. They offer work in the form which exactly suits those who are unwilling to submit to continuous exertion, while doing very little for those really in distress. The plan of employing men in two shifts—three days a week each—is recommended on the ground that it gives them a chance to look out for work during the rest of the week; but against this very real advantage must be set the encouragement offered to loafers by an arrangement which falls in with their habits.

The Abbey Mills Experiment.

Some of the most interesting experiments have been made by those who were fully aware of the danger of perpetuating or increasing the unemployed class, but who hoped to make the temporary work the prelude to reinstating the men in permanent employment. The most carefully devised and carried out of these was the experiment known as the Abbey Mills

scheme, the issue of a Mansion House Conference in 1892. It was confined to the special class of casual labourers who had been thrown out of work by the re-organisation of work at the Docks, and of whom there were said to be 6,000 or 7,000. The plan was to provide a fortnight's work as a test of willingness to work, and for those who passed the test to make every effort to give them a fresh start, either by emigration or in any other way they could suggest. Plenty of money was forthcoming, the London County Council provided land on the Abbey Mills Estate, and experienced men were found to conduct the experiment. Of the 6,000 or 7,000 supposed to be in need only between 700 and 800 applied for the work, and a preliminary examination showed that of those applying only 365 were even *primâ facie* suitable. Of these again, notwithstanding every effort, it was found possible to help with a view to permanent improvement only 86, and an inquiry some months later showed that of the 86 all but 40 had relapsed into the casual labour class. The cost of the experiment was £1,315, of which £732 was spent on the test work, and it was thought by one of the hon. secretaries who had worked the experiment that better results could have been attained by spending the whole of the money on assisting cases selected by careful inquiry, and without the intervention of relief works.

The Best Remedy.

The labour-yard, when properly supervised with strict discipline, may, no doubt, be made a useful adjunct to the work of the Poor Law Guardians in times of pressure. And large schemes of relief works may be very occasionally called for in an economic crisis, such as that of the cotton famine. But for our recurrent winter "unemployment" they are, I think, misdirected effort. So far as the distress is felt by the genuine workers, it is best met, I would suggest, by individual treatment, such as I have previously indicated; and if the scarcity of work is merely seasonal and temporary, the workers should be helped to lay by during the summer. If what we desire is to raise members of the loafing class into honest independence—and this, though difficult, is not impossible if you get them young enough—then the best results seem to be attained by individual work done on a small scale in small farm colonies, such as Mr. Walter Hazell's.

In conclusion I will quote Mr. John Burns, speaking yesterday (Feb. 27) at a conference on the unemployed. He said: "He was not in favour of any of the new-fangled schemes which had been brought forward. Perhaps the greatest permanent contribution to the unemployed problem and how to get rid of it was to so raise the wages of every honest man and woman when in work that, when some slight depression came along between the intervals of leaving one job and finding another, they would have sufficient to tide them over that period."

Helen Bosanquet.

To Correspondents.—Letters, &c., received from the following:—J. W. A.; G. B. (Kolozsvar); W. F. C.; C. F.; C. H.; R. T. H.; H. J.; E. B. L.; R. J. O.; C. R.; R. R. (next week).

LITERATURE.

REASON AND REVELATION.*

Mr. Illingworth is one of the group of Oxford men who gave to the world the volume of Essays published in 1889 under the title of "Lux Mundi." The grounds of theistic belief were discussed by him in the fifth Essay of that volume. He treated the same subject more elaborately in the Bampton Lectures which he delivered before the University of Oxford in 1894; and again in a subsequent volume entitled "Divine Immanence." In both these books, as in the volume before us, the writer's method of treatment is very interesting, on account of his own wide and many-sided interests and the variety of aspects of experience to which he refers; but for the same reason it is hard to grasp his view of the relative importance of the contributions which these facts variously make to Theism. The deepest foundation he seems to find in an instinctive tendency to believe in God or in gods. This instinctive tendency needs to be morally and intellectually developed and trained.

In the present volume, what the author calls "natural theology" is taken for granted; he treats of those Christian doctrines which in his opinion are not simply added to, but grow naturally out of the ground of Theism when the implications of Theism are properly understood. The author belongs to that school of modern Christian teachers for whom the essential Christian truth (after the existence of a personal God) is the Incarnation. All else, even the Trinity, is subordinate to the Incarnation, and must be read in the light of it. The limits of the Incarnation and those of Revelation coincide.

This question is the greatest and the most practically important one of all those that confront religious teachers to-day. The present writer ventures to believe that this grand achievement of Christian thought, the doctrine of the Incarnation of God in Man, contains a truth which cannot be neglected without disastrous results to religion on its practical and on its theoretical side. By the neglect of this truth, the power of Unitarianism for good has been greatly, perhaps irreparably, injured. What then does Mr. Illingworth mean by the Incarnation?

In his opening chapter he expounds, with quotations, "the historic claim of Christianity to be rational," though he does not clearly show the ambiguities of that word "rational." In the four following chapters he carefully discusses the inevitable limitations under which human reason works, though he allows that "speculative satisfaction must ever remain the ideal." One would like, however, to have a clear answer to the question whether reason can be regarded as itself a *source* of fundamental beliefs, or only as a *regulator* of belief. The object of this preliminary discussion is apparently to lead up to one of the principal contentions of the book, that we cannot approach the study of Christianity without presuppositions of one kind or another; that the controversies which gather round the gospels are controversies between rival presuppositions, which depend not only on intellectual points of view, but also on personality and character. Argumentative objections to Christianity "are never purely intellectual in reality." (P. 172.) It is highly questionable whether anything can be "purely intellectual" in Mr. Illingworth's sense of the words, for our reason never works except in interpreting and organising our experience. But this part of the author's argument is of special interest as showing the variety of facts in the moral and spiritual experience of men on which their religious opinions and arguments really rest.

Along with the endeavour to illustrate this variety, the author evidently has another aim—to show that belief in the Incarnation is reasonable. He makes a few passing references to the Trinity, remarking in one place that the reality of God's love is possible "because there is a Trinity of Persons within the Godhead, between whom the reciprocity of Love can exist, a Divine Society." (P. 183.) Now it is a familiar fact that modern orthodox rationalists, in endeavouring to rationalise the doctrine of the Trinity, usually find that there is one Person too many. It is not surprising that Mr. Illingworth in his Bampton Lectures should explain the Holy Spirit as a "relation" between the Father and the Son. A "relation" is not a person. The Athanasian doctrine is practically reduced to this, that "The Father" gives in and through "The Son" the fullest possible expression of his Goodness and saving Love. Now the question is, what is the connection between "The Son," so understood, and the historic Jesus? We regret to find that Mr. Illingworth, like many others in the "liberal" wing of modern orthodoxy, unconsciously alternates between two different answers to this question. The first answer is that Jesus was God Incarnate. This involves the belief that the personality of Jesus, and the relation of the human and the Divine in him, was unique; and that he was absolutely good, in the sense of being by his very nature (or natures?) incapable of sin. If so, all that Jesus does for us must be purely miraculous, and the door is opened into the extremes of Sacerdotalism on the one hand, and of Evangelicalism on the other. The second answer is that "The Son" is Humanity. We recognise in human nature the incarnation and progressive self-revelation of the Eternal Life and Thought of God; in virtue of this incarnation, there are, inherent in every rational being, possibilities of advance in Thought, in Goodness, in Spiritual Insight, to which we can assign no limit. The person of Jesus shows to us the moral and spiritual aspects of the universal incarnation at their highest intensity; in him we recognise the supreme culmination and realisation of these possibilities of human nature, the supreme type in history, and perhaps the highest possible in a human life on earth.

In so far as the author's aim is to show the reasonableness of the Incarnation, the cardinal ambiguity to which we have referred leaves on the reader's mind a feeling of deep dissatisfaction. There are many points of interest in the book to which we should like to refer if space permitted. We cannot close without speaking of the perfect candour and refreshingly broad and reasonable spirit in which the author writes.

S. H. Mellone.

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* "Reason and Revelation: an Essay in Christian Apology." By J. R. Illingworth, M.A., D.D. Macmillan and Co. 1902. 7s. 6d.

ROME AND THE BIBLE.

II.

BUT it is time to speak of that new intellectual life which has led the Pope to convoke the congregation for Biblical studies. It is almost exclusively connected with France, though in England also there were signs of coming change. There in 1881 Bishop Clifford, writing in the *Dublin Review*, argued that all attempts to reconcile the account of creation in the first chapter of Genesis with ascertained fact in geology had failed utterly. He proposed therefore to treat the chapter in question as a poem. In 1884 Cardinal Newman contributed an essay to the *Nineteenth Century* in which he repudiated the obligation to believe that Isaiah wrote all the prophecies attributed to him, or St. Mark the last twelve verses of the second gospel, provided always that these and other passages of the same kind were accepted as canonical and inspired. The Anglo-Roman public was, perhaps, too unfamiliar with the Bible to care much about this part of the Cardinal's thesis. He, however, went on to maintain that the Bible might contain mistakes in its *obiter dicta, i.e.*, in trifling matters which were not even indirectly connected with revelation, and were evidently of no moment. St. Paul, for example, when he says he had left his cloak at Troas, might have been mistaken, and had possibly left it somewhere else. This second proposition excited considerable scandal, and the author of it was violently assailed because of it, both at home and abroad.

The Abbé Loisy.

But it is in France that the controversy has become serious. There the battle rages chiefly around one remarkable man, the Abbé Loisy, though, as we shall see presently, he is very far from standing alone. While still young he was made professor of Hebrew at the Paris Institut Catholique. Let us try to picture the circumstances in which the pious and learned priest found himself at the outset. We have already seen the remarkable decay of Biblical study in the Church. Something had been done by the brilliant Orientalist Lenorman, but he was a layman, and the Church to which he was devotedly attached placed one of his chief works (Origines de l'histoire) on the index. Apart from him no one, so far as we know, had shown any inclination to acknowledge even the best assured results of modern research. On the other hand Renan was interesting the world at large in the Bible and the early history of Christianity. It had come to such a pass that in France Bible study and rejection of the Christian revelation went hand in hand. Moreover, thoughtful men must have felt what a reproach the personal history of Renan was to the Church of Rome. Here was a man endowed with marvellous gifts, a man whose French was almost equal to Newman's English, a man of iron industry, of sympathetic soul, of blameless life. He had been driven out of the Church because he could not accept the historical accuracy of every chapter and verse in Genesis and Joshua. He had no quarrel with Christianity as such. He tells us in so many words that he could have continued to believe in the Holy Trinity and the Incarnation to the end. He might even have served his Church in the priesthood, if only he had never learnt Hebrew. The Abbé Loisy strove to mend this state of things. He tried to make peace between criticism and the Roman Church. He must have known that suffering awaited him. It has not failed to come, and he has borne it with a noble and patient courage. His early works on the Canon of the Old Testament, on Chaldean myths, on Job, were severely criticised, but nothing was done. When, however, in 1892, in his own review, "Enseignement Biblique," he denied that Moses wrote the Pentateuch, that the real history of man's origin could be learned from the early chapters of Genesis, and (most significant of all) that the narrative books even of the New Testament were always in accordance with the modern standard of historical accuracy, his Archbishop, Cardinal Richard, made him quit his chair. A heavier blow quickly followed. Leo XIII., in his brief Providentissimus, laid down the principle that "no error of any kind" (*quidpiam falsi*) could occur in authentic passages of canonical books. To think otherwise was to "pervert the idea of inspiration" and to "make God Himself the author of error." Consequently, Abbé Loisy brought his review to a close, and so far, but only so far, submitted. He still wrote under feigned names which deceived and were meant to deceive no one, and in 1900 Cardinal Richard forbade the continuation of an article which he had begun in a clerical journal on the origins of the people of Israel. His last book, "The Gospel and the Church," has once more roused the conservative zeal of Cardinal Richard, who has condemned it as subverting, not only the authority of the Bible and the Church, but even faith in the divinity of our Blessed Lord. Nothing, we are confident, could be further removed from M. Loisy's intention. He has now appealed to a higher tribunal, and gone to Rome.

Other like-minded Scholars.

Many able and learned priests support him, at least in the main. Such are the Abbé Dachesne, perhaps the most learned of Christian archæologists; Ermoni, professor of Scripture at St. Lazare in Paris; Paumier, professor of Oriental languages at Lisle; the Dominican Lagrange, head of the archæological school at Jerusalem and editor of the excellent *Révue Biblique;* and, above all, the brave and enlightened Archbishop of Albi, Mgr. Mignot. Many of the young priests are with him. Let us hear the conservative Abbé Gayraud in his "Crise de la foi." "Even among priests," he says, "faith in the authority is shaken, with several it is tottering: the doubt disseminated by criticism grows apace." We are told on similar authority that priests in conferences hurl accusations of heresy and unbelief against their brethren. Readers of "My New Curate" will remember that it hints at symptoms of neology among the young Irish priests.

One important fact remains to be mentioned. When the Roman Catholic Congress met in 1897 at Fribourg a paper was read by a well-known layman, the Baron von Hügel. He is by birth an Austrian-German; he has long made England his home, and he is, we believe, a personal friend of the Abbé Loisy. In this paper, then, he showed that recent criticism of the Hexateuch rested on solid foundations, and was permanently established. There was some dissent, but there was no storm. We may add that in England the *Dublin Review* and the *Tablet* now apparently take for granted that a Roman Catholic is free to accept or reject the theories of Kuenen and Wellhausen, according to the dictates of his own reason and conscience.

Admissions and Reserves.

How far are Roman Catholics of the critical school willing to admit that the historical accuracy of the Old Testament books is seriously affected by the process of dissection? Usually they avoid or evade the question. In England a Roman priest, the Rev. R. F. Clarke, thinks it enough to say that the compiler of the Hexateuch faithfully copied divergent documents and set them side by side. He was not responsible for their truth any more than the psalmist was responsible for the fool's statement that there is no God. Mr. Clarke ignores the fact that whereas the psalmist tells us he is quoting the words of a fool, the editor of the Hexateuch gives us no warning that he has welded together contradictory accounts of the Deluge. Nor can it be said that this fact is patent to all. For long ages the ablest Catholic expositors have had no inkling of the truth which Mr. Clarke sees so clearly.

What will the Church do?

We come at last to the final question, Will the Church of Rome tolerate reasonable and reverent criticism of the Holy Scriptures, or will it cast out this criticism as an evil thing? It is hard even to guess at the true answer, but there are hopeful signs. The Commission which was appointed in 1901 consisted originally of three cardinals and twelve consultors, but has been recently increased by the addition of two cardinals and twenty-eight consultors. The consultors meet once a fortnight under a cardinal president, while the cardinals who are members of the Commission also meet by themselves on the alternate weeks. It must be remembered that the cardinals alone vote; the consulters simply give their opinions with the arguments which they can bring to their support. Nor will anything be made public till it has received the Pope's approval. Nevertheless, we may assume that the points at issue will be carefully examined. Some of the consultors are undoubtedly men of learning. Van Hoonacker long ago won the respect of Kuenen by the ability with which he handled chronological difficulties in the period after the Babylonian captivity. Of Lagrange and Ceriani, we have spoken already. Scheil, like Lagrange, a Dominican, stands in the front rank of Assyriologists. Vigouroux, though an extreme conservative, is admittedly a learned and capable man.

Conservative Uneasiness.

It may be objected that the Commission is a mockery, since the discussion has been already closed by the brief "Providentissimus." It may be further urged that the Roman Inquisition, as if to show its contempt for the critics and all their works, declared as late as 1897 that no

Roman Catholic was free to deny or even to call in question the authenticity of John v. 7. (the text the of three heavenly witnesses), and that the Pope, in his letter to the French clergy (1899), repeated and confirmed the teaching of his former brief. Still, there is something to be said on the other side. There are tokens of uneasiness and of retreat in the conservative camp. The brief "Providentissimus," for all its peremptory tone, shrank from detail, and never, *e.g.*, asserted the Mosaic authorship of the Pentateuch. The letter to the French clergy was still more vague. As for the decree of the Inquisition, no sooner was it issued than Cardinal Vaughan wrote to Mr. Wilfrid Ward assuring him that the question of John v. 7 and its authenticity was still open. Nor do we believe that even on the principles of Ultramontanism either the Pope's brief or his letter to the French Church are *ex cathedra* and therefore irreformable. The Jesuits themselves, all along the deadliest foes of M. Loisy, betray some desire to capitulate. One of their number, Father Hummelauer, in his recent commentary on Deuteronomy, assigns that work which professes to be written by Moses partly to Joshua, partly to Samuel. We do not think this theory critical, though tested by the brief "Providentissimus" it is certainly unorthodox. And a Jesuit never utters a merely individual opinion. He can publish nothing that has not been examined and approved by his superiors.

Many a priest in M. Loisy's place would have been wearied out by the bitterness of the interminable conflict, and would have abandoned Christianity itself. He has chosen a better way. We hope that he will live to see the Church of his baptism and his affections enter upon a new era as glorious as any in the long history os its past. That Church is rich in good works at home; it does valiant service in the field of foreign missions. But it has, we fear, lost its hold on the great mass of educated and intelligent men. Even now it might win Frenchmen back to Christ if once it was convinced that no power on earth can do anything in the long run against the truth, that all truth is from above, and does but wait to be enlisted in the service of God and Christ.

William Addis.

"Help!" is the title of the sermon "for Hospital Sunday and Every Day," by the Rev. Charles Hargrove, published in this month's *Mill Hill Pulpit*. Taking first as parable a striking picture from Payn's "Lost Sir Massingberd," the weird cry heard across the park at night, and two years later the bones of the dead man found in the cleft of the hollow oak, the sermon turns to another picture and vividly describes the great city with its teeming life and prosperous activities, but then beneath that fair show another aspect, through which penetrate dull monotonous cries for help. The sensitive heart and conscience are thus brought into contact with many kinds of pathetic suffering, and cannot resist the urgent appeal for help. Not only through the hospitals, but in many other ways the needs of the city must be met, and this sermon should help to quicken those whom it may reach to fresh earnestness in faithful and devoted service. (To be had at Essex Hall, 1d., or 1½d. by post.

OBITUARY.

THE REV. HENRY SOLLY.

The Rev. Henry Solly, "Minister of Religion and sometime Secretary of the Working Men's Club and Institute Union"—so runs the notice in the newspapers—passed away on Friday, Feb. 27, at the home of his son-in-law, the Rev. P. H. Wicksteed, Childrey, near Wantage. Had he lived till November he would have completed his ninetieth year. Any notice of a career so long and so crowded with efforts for the public good must be very inadequate. Happily he was able to prepare and publish an ampler record in the two teeming volumes entitled *These Eighty Years*, which were issued in 1893. It is there that the reader must look for the details of a story which as foreshortened here inevitably misses the significance and attractiveness of a true life-picture.

He was born in London, and through his father and mother inherited the blood of famous Puritans, including the Hollis family, to which Harvard owes so much, and the Neals, celebrated in and celebrators of Puritan history. The Sollys themselves, he was fond of declaring, traced back their ancestry to Kentish yeomen far in the Middle Ages; their kith and kin are numerous among our congregations to-day. His father was a man who, in spite of a catastrophe in the "crisis" of 1837, worthily maintained the commercial traditions of the family, and to the rest of his many business engagements added the first chairmanship of the London and Birmingham Railway Company, which afterwards developed into the London and North-Western, and the chairmanship of the first company that sent steamships across the Atlantic.

Henry spent his early days in old London city, and in the neighbourhood of Walthamstow, where his grandfather with others had erected a meeting-house about 1730. The Rev. Eliezer Cogan, preacher at this meeting house, and of high reputation as a Greek scholar, was his first schoolmaster; and his elder brothers were schoolmates with Benjamin Disraeli at Mr. Cogan's school. Later he studied at another school well known among Unitarians—Dr. Morell's, at Hove, Brighton. In 1829 he entered the new "University of London," *i.e.*, University College, Gower-street, and continued his classical and mathematical studies with considerable success. His father's intention, however, was to make a business-man of him, and, to his intense disappointment, he had, on leaving college, to enter "the counting-house" in a leading shipbroker's establishment. For some years the struggle between natural inclination and obedience to parental purposes went on. He worked assiduously at the business by day, and got all the culture he could by night; fretted at his destiny, wrote tragedy, broke down in health, fell in love, and, above all, became (he says) ever more "conscious of intolerable disorder all around me, and an overpowering desire to right all the wrongs in the universe." For a brief period he was engaged in a private scientific laboratory, which might have proved a gold-mine, but did not. Then he was tried as a banker in sundry branch establishments in the country round London, his mind all the while gravitating more steadily toward the life of ameliorative labour which was to bring blessings to many, and to himself something like fame.

It was in 1840 that, on the advice of the Rev. Robert Aspland, he determined, after a brief period of study with the Rev. Benjamin Mardon, of the General Baptist Academy, to take at least temporary charge of the Yeovil congregation. This led to his entering the regular ministry, and the following succession of pastorates fell to his share:—Yeovil (1840-42), Tavistock (1842-44), Shepton Mallet (1844-47), Cheltenham (1847-51), Carter-lane, London—now Unity, Islington—(1852-1857), Lancaster (1858-62).

Mr. Solly took a distinct line in theology, and to the last he had a mediating word to offer both to Trinitarians and Unitarians. He was a keen disputant, and did not take his ministerial responsibilities lightly. But it is evident that the chief motive power in all his work was love for the common people. This it was that led him while but new to the ministry at Yeovil to begin a long course of publications with a book on "What Christianity says to the Present Distress." He flung himself into all sorts of "dangerous" agitations, and soon had to quit his first pulpit in consequence. A freer air prevailed at Tavistock, and here he added to his enthusiasm for extension of the suffrage, another, equally obnoxious to many respectable people, and became an ardent teetotaller. One thing led to another. The question of what to do with reclaimed drunkards suggested efforts to provide recreative meeting places for decent workmen; his work as a London minister deepened the sense of their special need; and at Lancaster the necessity for the establishment of *clubs* was borne in irresistibly upon him.

The chief work of his life thus began. In 1862 he was appointed secretary of the Working Men's Club and Institute Union. How that society throve, adding to its ranks many of the leading reformers of that strenuous period, and how it developed in one direction after another, always receiving the zealous and even passionate service of its secretary, is a history well worthy of the nineteenth century. Mr. Solly's name became widely known and everywhere with respect, and genuine admiration was mingled with the gentle satire of sayings like Henry Fawcett's: "Here is Henry Solly, who thinks heaven will be composed of Working Men's Clubs." But we must leave that history, together with that of his efforts on behalf of Technical Education and other manifold labours, to be read in the volumes to which we have referred, and in which, along with much genial gossip, are many things valuable to the historian, and authentic glimpses of celebrities, including the Mills, Kingsley, De Morgan, Carlyle, Harriet Martineau, Macready, Lord Lyttelton, Forster, Gladstone, Bright, and a score or two of political and social leaders, including Joseph Chamberlain, who is pictured as a "clever and resolute young man."

Of Mr. Solly's many publications we must not attempt a complete list, but the mention of a few will give an idea of their variety. In addition to the Autobiography above named, there were the dramatic poems, "Gonzaga di Capponi," 1856, and "Herod the Great," 1896; the novels "Gerald and his Friend the Doctor," 1874, "Lady Stella and her Lover," "Charles Dayrell," and "James Wood-

ford, Chartist," 1881, a book on "Working Men's Social Clubs and Educational Institutes," 1867, and of theological works, besides many sermons, an early volume on "The Development of Religious Life in England," "The Great Atonement," 1847, and "Unitarianism and Orthodoxy: a Few Last Words" (with Introduction by Dr. R. F. Horton), 1897.

In everything he undertook Mr. Solly was greatly in earnest. He was, if any man, *tenax propositi*, and he spared neither pains nor words to convince his antagonist. Yet there was a kindly humour as well as sincerity about him that secured the genuine homage of juniors often apt to be impatient of "old men eloquent." Retirement from official duties afforded scope for prolonged social activity, but as the burden of fourscore years settled upon him he inevitably withdrew more and more from scenes once familiar with his cheery face and vigorous speech. His wife, a sister of Richard and William Shaen, was called to her rest two years after the celebration of their golden wedding in 1891; and his closing years were spent in the quiet of the country in his daughter's household. There, first at Sydenham-in-Oxon and finally at Childrey he spent very peaceful days, happy in the companionship and tended by the loving care of children and grandchildren. Last summer all his grandchildren and great-grandchildren were gathered round him, and he was photographed in their midst. While living at Hampstead, in 1899, he had a very serious illness, but in the country home the quiet evening of his life was prolonged, until at last he fell asleep.

The funeral took place at Childrey on Wednesday, and was conducted by his grandson, the Rev. Joseph H. Wicksteed, the Rev. T. B. Aldred, curate of Childrey, in the rector's absence, accompanying the family to church. The funeral was private, but Mr. B. T. Hall, the secretary, and Mr. W. G. H. Stroud, assistant secretary, of the Working Men's Club and Institute Union, attended, and a beautiful wreath of white flowers was sent from 300,000 members of the clubs, as a tribute to "their founder." His son, the Rev. H. Shaen Solly, his son-in-law, the Rev. P. H. Wicksteed, five of his grandchildren, Mr. Charles Wicksteed, of Kettering, and Miss Caroline Bishop, of Birmingham, were among those who gathered around the grave.

In family life more especially it seems to be difficult to maintain an exalted standard, and to preserve a holy and serious demeanour, unmoved by the daily petty changes around us, judging by the light of the Spirit and the Word of God, while we show the greatest love and sympathy with all the infirmities and troubles of others. It is so easy to talk, to write, to use good words, to frame beautiful sentences, to imagine lovely thoughts—so hard to come down from the high pinnacles of self-conceit and *feel* that we know nothing, and have practised little as yet of the meekness and love of Christ.—*Maria Hare.*

Correspondents are requested to note that news for insertion the same week should reach the Office by Wednesday if possible, and the earlier the better. Thursday morning is the latest time for receiving news, and it should then be very brief, or it will probably have to wait a week.

THE CHILDREN'S COLUMN.

Many of you who read this column will have heard something about "Wireless Telegraphy." Messages have been sent between America and England without any connecting wire. And a game of chess lasting three hours has been played by passengers on two ships in the Atlantic, signalling to each other from ship to ship as they passed at a distance of many miles.

This wireless telegraphy, sending signals direct from transmitting to receiving instrument by some kind of electric waves or vibrations, is a very wonderful discovery. But I have an instrument, or pair of instruments, for transmitting messages to a distance and receiving them by means of waves or vibrations of air, which is much older than Signor Marconi's and much better.

It does not work at nearly so great a distance, but, except in that respect and the secrecy, it is far superior. It does not only signal lines and dots which can be spelt into written words. It sends the words themselves with all their variety of tone and expression, so as to make the air-waves or vibrations convey the feelings and thoughts of one mind to another. It takes some time and a good deal of practice to learn how to work it properly. But a little baby can send short simple messages, and a child two years old has a good command of it.

It does not often get much out of order, and will last a lifetime. But the receiving instrument is much more delicate than the transmitting, and very commonly grows dull after a number of years.

I cannot patent this contrivance and make a fortune. For one reason because it is in general use already. And almost every baby is presented with one, and very soon begins to amuse itself by practising upon it.

Now, of course, you see what this older and more wonderful form of wireless telegraphy is. It is speaking and hearing. The organ of the voice, a very simple and wonderful contrivance, is the transmitting instrument. And the ears, that is the inside ears—which are fitted up with thousands of little rods for catching the waves of air with which they are in tune, like Signor Marconi's poles—are the receiving instrument.

"Oh! is that all?" does anyone say?

Yes! and enough too. It is ever so much more wonderful than wireless telegraphy. If it had been invented by a deaf and dumb man living among a race of deaf and dumb men, so enabling them to speak and hear, they would all have thought it a marvellous thing, far better than any telegraph with or without wires. But because we are so accustomed to it we are ready to say, "Oh! is that all?"

We feel that it is wonderful to send a message across the ocean. But the really great wonder is that we can send a message across the room. If there could be a race of deaf and dumb men communicating with each other by signs, would they not wonder at people who could speak and hear? They would not be able to believe how easily and perfectly messages could be sent to a distance by speaking. Yet they would already have the wireless telegraphy of sight; by which we receive the waves or vibrations of light from distant stars, an immeasurably greater distance than across the Atlantic.

This is not to undervalue Signor Marconi's great discovery; but to use it for showing the far greater wonders of speaking and hearing and sight, which we are so used to that we seldom think of them, and very seldom thank God for them with any real feeling.

There are some children born deaf who are therefore dumb also, because they do not hear words to imitate them. But being able to see they can learn and communicate with other people by sight. They can be taught to read and write, and even, with difficulty, to speak.

But there was once a girl named Laura Bridgeman, who was born not only deaf but blind also. She could receive *no* messages from a distance. The world to her was dark and silent, though she did not know it. There were no sights or sounds to wake up her mind. She had only the sense of touch by which she could know that she was in a world at all. You may shut your eyes and close your ears with your fingers to help you to imagine what it would be like; but then you know about seeing and hearing all the time. She did not know. And nobody could tell her, for she could not hear. But she could feel her mother's arms around her, though she could not hear her voice or see her face. And through the sense of touch alone, by wonderful skill and patience, a way was found to her mind: and she was brought into connection with other people, and was taught many things. She recognised people years afterwards by the "feel" of their hands.

What must *she* have thought about seeing and hearing and speaking? And what ought we to think who know what they are in their wonder and use and beauty?

We are so much accustomed to them that we seldom think about the matter. Of course we can speak and hear and so send messages to a distance; almost everybody does. We are astonished when we first learn that anybody cannot hear. We cannot spend all our time wondering, so we have to drop out of thought the common everyday things. But those are, after all, the most wonderful. The sunlight is a greater wonder than the lightning flash.

And when any new discovery like wireless telegraphy sets us thinking, we ought also to give a thought to the greater but familiar marvels of God's doings by which we live, that call us to adoring gratitude, and trust in His goodness and wisdom.

C. D. Badland.

On Tuesday evening the first of the present series of Mr. J. H. Leigh's Shakespearean Dramatic Readings was given at the Steinway Hall, the play being *Richard III.*, with special music composed and rendered by Dr. Ernest Walker. The great interest and power of Mr. Leigh's dramatic readings are well known, and the new music added a special attraction to Tuesday evening. *Henry V.* is the next play to be read, on March 17, *Julius Cæsar* on March 24, and *Othello* (read on this occasion for the first time by Mr. Leigh) on April 7. Next Monday evening, March 9, Mr. Leigh is kindly giving a reading of *Henry V.* to the Social Institute at Blackfriars Mission, Stamford-street Chapel.

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LONDON, MARCH 7, 1903.

THE LONDON RELIGIOUS CENSUS.

During the last three months many of our readers will have followed with interest the results of the census as they have been tabulated week by week in the *Daily News*, to whose enterprise we owe the attempt. It is now drawing to a close, and although the returns are not yet complete, and will doubtless be revised before reissue in separate form, still they are sufficiently advanced to invite comment.

The enumeration has been made at the doors of the various churches and chapels Sunday by Sunday. How far the attendance on the Sundays in question may be taken as typical, it is, of course, impossible to say. How far the number of persons so enumerated represents the Church membership of the metropolis we are doubtful. If the object of the census be, as we take it to be, to find out what proportion of the population is "religious"—in the ordinary acceptance of the term—we should have thought it a better method if each church had furnished a list of its *bonâ fide* members. In that case many would have been included who by illness and other causes were prevented from attending church, while many casual attendants, and visitors from the country would have been excluded. However, the *Daily News* has thought well, at great expense of time and labour, to employ the former method, and we have nothing but praise for the admirably thorough and painstaking spirit in which it has carried out its task.

The conditions, we also note, were good. The time of year was perhaps the best that could be chosen, a time when there are comparatively few visitors, while most Londoners are at home. The weather was on none of the Sundays such as to prohibit persons in ordinary health from going to church. All possible secrecy was preserved as to the borough or district visited, so that no opportunity was given for special efforts on the part of the denominations. In the very few cases when the rush at the doors was too great to admit of enumeration the utmost care was taken in estimating the sitting accommodation of the place.

And now what have we as the result of all this care and industry? The area over which the census has so far extended comprises a population of rather over two and a-half millions, and the returns of worshippers amount to a little over half-a-million. These figures, however, include morning and evening attendances, so that some reduction must be made for those attending twice in the day. The *Daily News* estimates this reduction at 35 per cent., and thus the number of worshippers is reduced to about one-seventh of the population canvassed. This is equivalent to saying that out of the whole population of Yorkshire only the people of Bradford attend church. Further, of those enumerated, about 150,000 are children, while the various mission halls, including the Salvation Army, furnish over 40,000 of the half-million, many of whom can hardly be regarded as steady church-goers. So that the one-seventh above quoted is subject to a still further reduction if the object of the census is to show the number of adult and regular church attendants.

The disproportion of the sexes is not so great as one would suppose from the impression received in most churches one enters. It varies considerably in the several boroughs, but speaking generally the sex proportion runs fairly parallel with that of the population in those boroughs.

From a denominational standpoint the returns undoubtedly afford a good deal of interest. Taking the *un*reduced figures we have a Protestant total of 459,113, as against a Roman Catholic total of 44,475. The former comprises 239,265 Anglican, 198,321 Nonconformist, and 21,527 rated as "various." Roman Catholics are at their best in Kensington, Westminster, Islington, and Southwark; Nonconformists at Stoke Newington, Islington, Southwark, and Poplar. At Battersea Anglicans and Nonconformists are equal, and almost equal at St. Pancras, Lambeth, and Hammersmith. While at Paddington and Westminster the Anglican numbers are more than double those of Nonconformists, at Hampstead nearly double, and at Kensington more than treble.

Those who consult the "Essex Hall Year Book" will find the number of Unitarian and Free Christian churches in and about London (including the Missions) to be thirty-one. Of these only eleven (in eight boroughs) come under the present census, so far as it has gone. The great districts of Poplar, Fulham, Hammersmith, Westminster, Paddington, and Battersea are without Unitarian churches. Of the million and a-half to which the enumerated population is reduced, if we omit these areas, about 2,000 are found to attend Unitarian and kindred churches. Of these Islington (which includes Highgate as well as Unity Church) leads with 389; St. Pancras, which has Kentish Town and Rhyl-street, follows with 296, and Hampstead (Rosslyn Hill and Kilburn), Wandsworth, and Stoke Newington are not far behind.

Many, however, will feel that the most interesting aspect of the census is in its bearing on the localities enumerated. The following is a list of such, with the church attendances in ratio to population :—

Ratio of	1 in 3·10.	Stoke Newington.
„	1 in 3·69.	Westminster.
„	1 in 4.	Hampstead.
„	1 in 4·07.	Kensington.
„	less than 1 in 4.	Wandsworth.
„	„ 1 in 4.	Islington.
„	„ 1 in 5.	Paddington.
„	„ 1 in 5.	Southwark.
„	„ 1 in 5.	Lambeth.
„	„ 1 in 5.	Poplar.
„	„ 1 in 5.	St. Pancras.
„	„ 1 in 6.	Battersea.
„	1 in 7·56.	Hammersmith.
„	1 in 8·16.	Fulham.

Much might be said on these local returns did space permit. The religious history of the districts, the amount of immigration from the country to which each has been subject of recent years, the educational status, conditions of labour, and so on must be carefully taken into account before we are afforded a clue to these figures. For example, it is interesting to note that the lowest ratio is returned by Fulham, a borough comprised entirely of the lower middle and working classes, and one that, municipally, is among the most progressive in London.

We draw no inferences from these facts. Indeed, we abstain from drawing inferences at all. Whether the extremely low ratio represents a decline we are unable to say, and were a decline proved we could not infer anything from it except on assumptions that would seem to involve a vicious circle. At the time when the result of a similar census in Liverpool was published, the *Daily News* pronounced it indicative of "a disastrous state of affairs." From the standpoint of the churches it undoubtedly was "disastrous," and apparently the result of the London census is equally so. But obviously no such verdict can be pronounced from a national standpoint until some relation, direct or indirect, is established between church attendance and national welfare.

At the same time, there is no reason why those whom these facts primarily affect—the religious bodies themselves—should not inquire how it is that with all their facilities for reaching the people the great mass of the people so conspicuously fails to respond. Nay, if there be any use in a census of this kind it is surely to provoke such a question. We should like to see the Churches candidly facing the facts thus brought to light. Every variety of religious effort has here in the metropolis free expression, and yet the most

popular, the most highly organised, the most wealthy and influential elicits response from only 240,000 out of two and a-half millions. How is it? Is it because, as we are often told, our religious sense, as a people, is on the point of atrophy? Is it because, as "Nunquam" has been telling us lately, "science is killing religion"? Is it because the grossness of practical materialism renders us indifferent to higher claims? Is it because men are profoundly discontented with the forms under which religion is presented to them? Is it because the "truths" the Churches iterate are no longer true? Is it because men are crying out for more of material justice and less of spiritual compensation? Does the pressure at which most of us live render us listless and dejected? Are the conditions of labour such as to oblige us to spend Sunday in the country or by the fireside or in some form of amusement? What do they generally do on Sunday? Do they excursionise, or do they loaf? Or is the emptiness of our churches due to their being out of touch with actual life, actual needs, actual hopes and fears? Are our services mechanical, and our preachers perfunctory?

These are some of the questions which those interested in the problem may reasonably ask themselves. If the truth were known, it would doubtless be seen that no one cause is responsible for this result, and as a last word we will express our conviction that the great need of the present time is not so much greater energy, as a more rational presentation of religious obligations, a more reasonable attempt to suit the public convenience, and a closer contact between religion and daily life.

TOLSTOY'S "RESURRECTION" ON THE STAGE.

To many admirers of Tolstoy the announcement that a dramatic version of his novel "Resurrection" was to be produced on the stage must have brought eager anticipation. If its terrible pictures of suffering and wrong, of the Nemesis of brutal selfishness and passion, and in the midst of this its story of the awakening of a nobler spirit in two lives, sunk in different ways in a common degradation, their resurrection from the death of sin to a better hope and the liberty and peace of self-renunciation—if these, with all the powerful appeal of worthy dramatic presentation, could be forced upon the attention of the public and driven home to search the conscience and unmask false conventions and rouse to purer aspiration and endeavour, that surely would be a great achievement, to be ranked among the best forces making for the uplifting of our common life. For this there were two expectations to be fulfilled: the play must grasp and enforce the true lesson of the novel, and the actors must furnish a worthy presentation of it.

Resurrection has been produced by Mr. Beerbohm Tree at His Majesty's Theatre, with all the lavish care and beautiful completeness in the staging of the piece for which his management is distinguished, and of the acting one can only speak with the warmest admiration; but that it is Tolstoy's "Resurrection" that one witnesses is not so clear. The story which has been dramatised is, of course, taken from the great Russian novelist, but with considerable license of reconstruction; several characters are quite different from those in the novel, and a certain amount of romantic sentiment is introduced into the chief action of the piece, which is not to be found in the ugly facts of the story.

The central idea is, however, preserved. The man of high social position, a young Russian prince, led by passion and the cruel selfishness of his class, ruins a young girl's life, and then discovers ten years later in the criminal court, where he is serving on the jury, how his conduct has borne horrible fruit, and stands convicted of the shame which he must now share with the miserable, degraded woman, whom he once knew in her simple, happy girlhood. When she is sentenced to Siberia for a crime, of which she is innocent, he is driven by self-contempt and bitter remorse to a determined effort of reparation. He will at least do all that is possible to mitigate her hard lot. Prompted not by love, but by remorse and pity, he makes himself known to her, quietly bears the invective of her just scorn and indignation, and declares his determination to secure her release, and in spite of the ghastly record of those ten years, to make her his wife. The woman's resurrection from the depths of degradation in which she had been sunk is completed when she at last acknowledges her honest love for him, and refuses for his sake what he has offered.

The four acts of the play present a succession of six scenes, the first three showing the origin of the tragedy, the man's agony of remorse and the judgment of society, the last three the convict's prison, where the woman's regeneration begins, and the halting-place in Siberia, amid the deep snow of winter, where the action is completed. The contrasts are very striking, and if the last scene is not the dramatic climax of the play, that is due to the somewhat weak ending of the novel itself. It is not dramatic, but rather didactic, though in a true and noble sense, and leaves the two chief characters parting to enter separately upon a problematic future, yet with the great lesson of self-renunciation learnt at last. In the novel there is much in the story of the woman's awakening to a better life, her contact with the political prisoners, the discipline of service among the suffering prisoners on their painful march, which in the play is not fully represented; and the close, in spite of the striking effects of the Siberian winter scene, loses much of the force which can be felt in a quiet reading of the story.

As a matter of fact the drama is two-fold, and in a sense separately worked out: that of the man's life belongs chiefly to the first three scenes, and there, at any rate, reaches its climax in dramatic intensity. In the later scenes Prince Nehludof is a comparatively colourless person, and the interest is transferred to the woman Katusha. His presence is still required, but the real interest is centred in her struggle out of gross darkness into the light of a purer, better life. This division of interest and shifting of the emphasis is due, perhaps, to a radical defect in the fundamental conception of the story. The passion of the man's remorse cannot really be brought into close contact with the lot of the woman he has wronged. He must, indeed, be ready to make sacrifice to the uttermost, having realised what he has done; but part of the bitterness of his punishment lies in the fact that to that one woman he cannot make any real reparation, the wrong is irretrievable. But the terror of such a result must lead him henceforth to devote his life to the service of others, in utter self-forgetfulness, defending the weak and oppressed, wherever he has opportunity throwing his whole strength on to the side of righteousness and against every form of wrong.

On the other hand, for the woman in such a plight as that to which she has been brought, his helpful service must be from a distance; the truest ministers to her re-awakening life must be other women, pure and noble-minded, in close companionship with whom all the best happiness now possible to her must be found. For her also the separate life of unselfish, loving service of others is the only true way. We are inclined, therefore, to say that in the closing scene, where Katusha is refusing what the prince has offered, her word to him, "You will marry and have children," strikes a false note, and the conception of what she is giving up brings an element of unreality into the action which accounts for the comparative failure of the drama as a whole.

At the same time there is much that is very powerfully presented in the play, and we only wish that it could have been more entirely worthy of the high gifts of the actors, and the great resource which has been so lavishly expended on its production.

Mr. Tree in the earlier scenes gives a powerful representation of Prince Nehludof, and especially in the jury scene, where the comedy of the other men throws out his intense excitement and the passion of his remorse into the greater relief. In this there is a searching appeal which, except with the most callous, cannot fail to go home. And in the next scene, that of an evening party in the aristocratic drawing-room, there is a touching episode, which is peculiar to the play. The character of the lady to whom Nehludof is engaged, and from whom he is now obliged to part, simply casts a side-light on the tragedy. In the novel the prince has no such connection with a generous and beautiful soul, he is merely half entangled with an unlovely society woman; but in the play, that of which he now knows himself to be unworthy, is embodied in this white-robed girl, contrasted with the rest of the people in that drawing-room, full of quick sympathies, and realising without a complete confession from Nehludof enough of what he means to understand that he is being taken away from her, and that it is right that it should be so.

In Tolstoy's novel there are many aspects of life touched upon, and many social and moral problems dealt with, which do not come within the range of the drama; but his indignation at the prison system of his country, its cruel wrong to many and its hardening effect upon those concerned in it, are represented in the prison scenes, which add something more than sensational touches to the drama. It was perhaps inevitable that for the stage a glamour of romance should be cast over the first scene, but those who turn from the theatre

to the book will learn more from the painful reality there depicted. For the rest, we are grateful to Mr. Tree for the courage which has produced *Resurrection*, and for the opportunity thus afforded, not only for the enjoyment of vivid dramatic scenes, but for the earnest consideration of the great questions of life, with which the drama in its measure, and Tolstoy's novel in a yet greater degree, are concerned.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

NATIVE LABOUR IN SOUTH AFRICA.

Sir,—Your correspondent Mr. Thomasson puts several questions in his letter on this subject which should be answered. He asks whether the white man in Natal sets the native an example of work; according to my observation he undoubtedly does; the colony would not progress in the rapid way it is doing if this were not so. His next question is founded on the assumption that the white man in Natal is an idler; not being able to follow him in such assumption, it does not lie with me to reply to it. Passing on to the relative number of whites and blacks he asks how it is that the white population is so small; there is a very manifest reason; the climate of Natal precludes the white man from competing with the black as an ordinary outdoor labourer on anything like equal terms. The black can work throughout the day in the fierce South African sun without distress, the white man cannot. The black can save money rapidly on a wage on which the white man can barely support himself, much less a wife and family. Only skilled white labour is really marketable in most parts of South Africa; but it should be remarked that the more black labour there is available, the greater field there is for skilled white labour. Indian coolies can compete with black labour, and therefore go to Natal in considerable numbers; they are admittedly not a desirable element.

Mr. Thomasson's last question relates to the franchise; in putting his question in the way he does he has to ignore entirely the existing position in South Africa; it is of a debating character and not practical; a distinction must be drawn between the white man and the black man. The white man's position in Natal and the other northern colonies would be impossible if the black man was allowed to become master. Our Government would under no circumstances have asked the late Government of the Transvaal to grant the suffrage to the coloured races, whether African or Asiatic. There is no analogy between the interference suggested by Mr. Thomasson in Natal and the steps taken by our Government to obtain the suffrage for the Uitlander in the Transvaal before the war.

What is going on at the present time in the United States in relation to the black question is an object-lesson which should be pondered over by those who think it possible to treat the black man as the equal in all respects of the white man. If granting the franchise to the black man in the States has been a mistake, and this is practically admitted by Mr. Root, the Secretary of State, what is it likely to prove in countries where the coloured population is roughly at least five times in excess of the white population?

Your correspondent Mr. Arnold Lupton bases his letter on the assumption that I advocate, to use his words, "native Africans being compelled to work for the white men." This is not a fair interpretation of my letter. I justified State measures to induce black labour to come forward; forced labour, whether in the interests of private employers or the State, is another matter; this, as I stated in my former letter, is not in question. The State may, I contend, fairly say to the black man, you are enjoying under our Government all the advantages of a settled condition of life and you must, if you remain in the country, contribute to the common good; you must, to put it shortly, work or pay. There are numbers of blacks living in idleness entirely on the work of their numerous wives or slaves. The latter word best describes their condition. These idle blacks form a dangerous element in the population and should not be encouraged. If a tax, even a heavy one, could eliminate this feature of South African life, it would be a very distinct advantage all round.

March 2. B. Dowson.

Sir,—There is one point in Mr. Dowson's letter on the South African labour question which appears to be specially suitable for consideration in the columns of The Inquirer as a journal of "Liberal Religious Thought and Life." The Zulus, he says, are never engaged for work in the mines because "for reasons connected with their religion" they object to working underground. This is quite right and proper so far as it goes; but it does not afford a very hopeful prospect for Christianity in South Africa, for surely the wise Zulu will cleave to his native gods whose superstitious terrors at least secure him this indirect protection, and will eschew the god of the Christians who apparently has no objection to his worshippers being "compelled to take their part in the development and progress of the country," and flogged if they slacken in the good work and become restive and insubordinate after entering into the compulsory contract. In this the children of darkness will be wiser in their generation than the children of light.

Moreover the religious difficulty will still meet us in another form even if we succeed in converting the whole of South Africa to Christianity. For though the Christian religion does not interfere with any honest and useful work that a man may desire to do, it seems to some of us to interfere very seriously with our compelling others to work underground against their will, either by direct methods of slavery, or by indirect methods of taxation, imprisonment and flogging. It is "for reasons connected with our religion" that we object altogether to the proposed legislation. Are our religious scruples entirely unworthy of consideration?

We also object to the proposed legislation for reasons connected with Political Economy. The problems which the study of Political Economy should help us to solve depend not merely on the so-called law of supply and demand, and the relations of capital and land and labour, production and consumption. They are affected by many things; but they ought not to be seriously affected by the colour of men's skins. It does not, therefore, seem to be profiting by the advances that have been made in economic science to employ means for securing and regulating labour in South Africa which would be universally condemned at home.

We also object for reasons connected with humanity and commonsense. Is it not a little unreasonable and inhuman, while recognising the feelings of the man who has a superstitious fear of evil spirits underground, to refuse to recognise the feelings of the man who has no such foolish fears, but desires nevertheless to remain at home with his wives and children, and cattle and fields of maize, and to live his own life in freedom and ease, rather than go and dig for gold, and help to enrich a foreign tribe of invaders?

We also object for reasons connected with the experience of past history and the future prospects of the English-speaking peoples. If the native races of South Africa develop a civilisation of their own, or if in fair rivalry of energy and activity we gradually supplant them by superiority of character, civilisation and religion, and the absorption of those who are capable of a superior life, there will in either case be a well-established civilisation there that may last as long as our own has lasted, and is to last at home. But if we merely endeavour to develop the resources of the country in the way that suits our own temporary requirements by despotic means, we shall fail, as in their various ways other great Powers have failed; as Rome failed to establish a permanent civilisation in Britain, and Assyria and Egypt and Rome all failed in turn in Palestine, as Spain failed to develop the religious life of Holland, as we have hitherto failed to develop the political life of Ireland, and as Turkey has failed in Greece, and is failing in Armenia and Macedonia.

A tax not upon property but upon individuals—the old poll-tax—is bad in principle even as a method of raising revenue. So hateful has the name become that no advocate of the tax would dare to use it. It is made ten-fold worse, more dangerous in the bitter resentment it arouses, when it is imposed in order that it may be burdensome, and so effect an ulterior purpose of compulsion. The proposal is dangerous to the peace and security of the Empire. It may raise up men like Wat Tyler. And future generations may find among the heroes of African history the man who slew the tax-gatherer, and the man who died in the English prison, or even under the English lash, rather than work upon compulsion of foreigners. This will not tend to produce a good friendly feeling between the races. It will tend to the occasional outrage on the one hand, and the brutal retaliation on the other hand, which are the aftermath of slavery in America.

Following Mr. Thomasson's example, I will venture to conclude with a few questions. Is the proposed taxation in order to compel men to dig for gold that they do not want, good Christianity? Is it good political economy? Is it good humanity and commonsense? Is it good imperialism?

Francis H. Jones.

THE LIVERPOOL CONFERENCE.

SIR,—With regard to Mr. Armstrong's letter of last week may I say that, in consultation with the president, it has been arranged that a copy of the report of the Committee containing the general nature of the proposals to be brought forward at the business meeting will at once be posted to the secretaries of all churches? The more precise terms of the resolutions to be moved from the chair, together with the report itself, will hereafter be distributed to all the members in accordance with Rule 15.

Will you also allow me to take this opportunity of stating that the respective railway companies have agreed to issue return tickets at the price of a single fare and a quarter, available from April 20 to 25 inclusive, to all who may attend, subject to the surrender of certificates which I shall be glad to freely supply? During the Conference a similar concession will operate in favour of temporary residents and others desiring to travel to and from places not more than fifty miles distant.

CHAS. FENTON, Acting Hon. Sec.

March 4.

THE SUSTENTATION FUND.

SIR,—With reference to Mr. Orr's criticism on the recent report of this Fund in last Saturday's INQUIRER, it may be well to say that our information as to the Irish funds was derived from a leading minister in the North of Ireland, and is, no doubt, substantially correct. The additional information given by Mr. Orr is very valuable, but only confirms our view that Ireland has considerable local funds for the benefit of Presbyterianism.

A. W. WORTHINGTON,
FRANK PRESTON, } Hon. Secs.

March 3.

THE storm aroused by the Dean of Ripon's address on the Virgin Birth continues to rage. The correspondence columns of the Church papers are filled with letters affirming or denying the validity of the evidence for that miracle, and discussing the right course to be taken by a clergyman who ceases to believe it. The subject also came up in the Lower House of Convocation for the Province of York, where a *gravamen* moved by Canon Lister was unanimously adopted as an *articulus cleri*. This resolution calls on the bishops to "make it manifest to all Christian people that this sacred synod or Convocation holds fast to the primitive faith of the undivided Church in our Lord's Virgin Birth," and declares that no man who thinks otherwise should be allowed to minister in the Church of England.

THE Dean of Ripon himself, whose speech was nebulous, voted triumphantly with his brethren in favour of the *gravamen*. So did Canon MacColl, who spoke with the utmost clearness. Reason, he argued, must not presume to question the mysteries of faith. And he went on to quote, with approval, Professor Henry Sidgwick's "Ethics of Conformity," to the effect that "for a teacher, who by his office was bound to declare his belief in the Creed, and who had been led to reject that part of its contents, the proper course was to withdraw." He denounced *Contentio Veritatis*, with all its works, and confounded the authors of that book by citing "the illustrious names of Newton, Leibnitz, Faraday, the two Herschels, Clerk-Maxwell, Pasteur," and Sir George Stokes as believers in the Virgin Birth of Jesus. Towards the close of his speech he put the whole Broad Church question in a nutshell. "Their accredited teachers were to express their belief in what they privately disbelieved, and even publicly repudiated, if public opinion was ripe for it. Was it possible to imagine anything more demoralising to clergy and laity alike?"

PROVINCIAL LETTER.

THE SOUTH-EASTERN COUNTIES.

AMONG the various matters which affect the welfare of churches, one of prime importance has been brought prominently forward, and received the practical consideration it demanded. Mainly through the energy and unwearying effort of Professor Estlin Carpenter "the Ministers' Pension Fund" has been established. It will prove an unspeakable boon to many of our ministers, and relieve them of a great deal of anxiety concerning the future. The "Fund" pays half of the premium of every insuring minister, so that the minister himself has to provide out of his often very limited income the other half. In many cases this can only be done by curtailing expenditure, which is a difficult problem. To help to solve this problem a "Supplementary Fund" has been established for the benefit of the ministers of our Provincial Assembly. The good old book tells us that "the liberal deviseth liberal things," and the treasurer of the Assembly, Mr. John Harrison, in the generosity of his heart, not only originated the scheme, but in a very substantial manner made it practicable. His appeal to a few personal friends brought forth a very gratifying response, so that a sufficient amount has already been raised to meet the demands for at least the next ten years, and there is no doubt that this fund will become one of the permanent institutions in connection with the Assembly. From the fund ministers in receipt of not more than £200 per annum can receive the benefit of a quarter of their premium, leaving only the other quarter for them to supply. Of course when a minister removes from the province his interest in the fund will cease, but it is hoped that the other Assemblies and Associations throughout the country will be induced to establish a similar fund, and thus lighten the burden which presses heavily upon some.

What is now needed is an Augmentation Fund, so that every minister should receive a minimum stipend of £200 per annum. This is a matter which not only touches the personal comfort of the minister, but very materially affects the supply of suitable candidates for the ministry itself. I am not quite sure that Unitarians are as liberal in their generosity as they are in their theology. There are, I know, *splendid exceptions* of which we may be justly proud. But you have only to examine the subscription lists of our various societies, and you will see how small is the proportion of contributors from the various churches; and if you analyse the financial statements of individual churches you will find that the contributions of many toward their own church organisations are not what they ought to be. There is plenty of room for improvement in this direction, in the smaller churches of the province as well as in the more influential. If the ministry is to be of such a character that it will commend itself especially to intelligent and thoughtful people, it must not have to bear the strain of financial embarassments. Knowing something of my brethren in the ministry, I can fearlessly assert that there is no class of men more prepared to make pecuniary self-sacrifice, if they know that God is giving His approval to their ministry; but there is no reason whatever why the sacrifice should be all on one side. When churches become vacant, their requirements very often are out of all proportion to what they feel to be their own obligations.

Another question which requires careful consideration is the settlement of ministers in churches that are vacant. In the province there are two churches without ministers, and two more will become so in the course of a few weeks. What method have we of bringing churches and ministers together? The question seems almost ironical, because it is notorious that we have no method, understanding by that word system, order, regularity. What happens when a church is vacant? Everyone knows, our secretaries painfully. From all quarters come letters of recommendation to the authorities; some from brethren of popular reputation, and these usually produce the deepest impression. Others from personal friends of the desiring candidate, written from pure commiseration and at his request. I have also seen communications from ministers who have sent pen and ink sketches of their own inestimable virtues, and a printed sermon, and scraps of eulogy from local newspapers. These latter cases, I rejoice to know, are both rare and unsuccessful. But the point is this: From these recommendations a candidate often has to be selected. What can come of such a haphazard system? What can we expect? That the right man will get to the right place? By some kind providence he may. But the Church Committee, with that bewildering and increasing batch of letters before them, need strong faith in order to believe it. I am simply raising the question that some method may be proposed to obviate and remove the evils. It would, I am sure, be a great relief to those churches seeking a minister if something could be done by which their need, and the supply of their need, could be more effectually met.

It is necessary also to put the secretaries of churches in the province on their guard against inviting men to occupy their pulpits without first making some inquiry about them. They may be good men and true, but it is most undesirable to make the way into our pulpits too easy for those who are not identified with any of our churches, or who have no particular qualifications for the work of ministering. We may glory in the freedom of our churches from all dogmatic limitations, but it would be wise and prudent to see that certain intellectual and spiritual gifts are possessed, as well as the gift of speech, before a man should be permitted to occupy the position of a teacher among us.

I should like also in this letter to refer to the subject of attendance at public worship. The religious census which has

been taken of attendance at our London churches may be regarded as fairly representative of the churches throughout the country. It reveals a condition of things which is anything but satisfactory in relation to the religious life of the community. I desire to express my own strong conviction that a general observance of the Sabbath as a day for direct fellowship with God lies at the very root of vital godliness. I believe that a regular attendance at Divine worship is in these days, more than ever in the history of the world, a necessary means of strengthening the spiritual life. The one day which ought to be set apart, not only for physical rest, but for spiritual edification, is devoted largely, if not exclusively, to pleasure and recreation. The lax ideas which some Unitarians have of religious observances have seriously weakened our religious influence. Our churches are not as a rule overcrowded, and the absence of avowed Unitarians from our public services tends to diminish the magnetic power of numbers. Individual Unitarians may not feel the necessity of such services, but they owe something to their family and others in the way of example and visible testimony to their uplifting and strengthening influence on the life and character.

Circumstances often arise which make it difficult for some to attend the church of their choice. In the present age the tendency of the population is to get away from the great centres of business life and activity to where the air is purer and brighter. Constantly our friends are moving away from their old religious homes, and because they find no Unitarian church where they have taken up their abode they either join some orthodox community, or drift into a condition of indifferentism to public worship. This latter condition is most to be deplored.

An opportunity will be afforded to any who are living in the district of Redhill of attending some special Sunday evening services in the Market Hall, commencing at 7 o'clock on the 15th inst., when the Rev. W. Copeland Bowie will deliver the address. It has been felt that as Redhill and Reigate contain a population of about 26,000, and are not two miles part, there may be an opening there for the deliverance of our message to those who are seeking a rational religion. It will be an experiment in faith, but we are sanguine enough to believe that good results may follow. T. E. M. EDWARDS.

EAST CHESHIRE CHRISTIAN UNION.

ANNUAL MEETING.

THE forty-third annual meeting of the above Union was held on Saturday, Feb. 21, at Macclesfield. The service was held in the afternoon in King Edward-street Chapel, a quaint old place of great historical interest, where the well-known commentator, Matthew Henry, once preached. The sermon was preached by the Rev. J. Page Hopps, who took for his text, "God was in Christ reconciling the world unto Himself." The sermon is printed in full in the March number of Mr. Hopps's *Coming Day*.

Immediately after the service the annual business meeting was held, the Rev. W. G. CADMAN, minister of the chapel, presiding.

The annual report stated that the Union's big bazaar to raise £,5000 was postponed to October, 1904, and that largely through the cessation of an annual anonymous donation of £40, there was a deficit in the accounts of about £150. The committee appealed for four generous friends to be kind enough to become annual subscribers of £10 each, in order to prevent the painful necessity of having to further reduce the grants to the aided churches; and at the meeting the retiring president came to the Union's help by promising a generous donation of £10. The missionaries' reports showed that the congregation at Ashton is still full of vigorous life, and doing exceedingly well for so young a church; that the Denton congregation has given evidence of healthy life and activity, and completed the six houses from which an endowment is to be derived, but that unfortunately the minister, the Rev. C. E. Oliver, B.A., is about to resign; that the Mottram Church is full of hope on the settlement of its new minister, the Rev. H. Bodell Smith; that the Macclesfield Church is reviving under the recently settled minister, Rev. W. G. Cadman; and that the church at Congleton continues about the same as usual, and still suffers from the loss of members by removal to other towns in search of work. The balance-sheet showed that the annual subscriptions amounted to £72 18s., and congregational collections to £82 2s. 4d., about the same as in the previous year.

Since the Rev. H. E. Dowson, B.A. (East Cheshire's esteemed "Bishop"), resigned the presidency last year (after ten years of office), on the ground that he thought it would be for the interest of the Union that the office should circulate, the rule has been adopted that a new president shall be elected each year. Mr. R.T Heys, of Stockport, succeeded the Rev. H. E. Dowson, and at Macclesfield the Rev. W. Harrison, of Stalybridge, was unanimously appointed his successor. Mr. W. Hudson, of Hyde, was re-elected hon. treasurer, the Rev. B. C. Constable, of Stockport, was re-elected hon. secretary, and Mr. M. C. Rogers, of Hyde, was re-elected hon. auditor. A vote of thanks was passed to the officers and to the preacher.

After tea a public meeting was held in the Town Hall, Mr. W. B. BROCKLEHURST, J.P., in the chair.

The first speaker was the newly-elected President, the Rev. W. HARRISON, who, after having humorously acknowledged the honour which had been thrust upon him, spoke of the progress which Unitarian thought was making, and said that we as Unitarians were supposed to get hold of those who went nowhere, and many who belonged to us were no doubt in that category.

Mr. J. HALL BROOKS, of Gee Cross, spoke of the need for spreading Unitarian thought, and also touched upon the education question.

Mr. R. ROBINSON, of Swinton, attended as the representative from the British and Foreign Unitarian Association, and spoke of the desirability of Unitarians being actively engaged, not only in disseminating their distinctive faith, but also in all the great movements of the day for bettering the conditions of mankind.

The Rev. H. BODELL SMITH, recently settled at Mottram, spoke of the need for acting upon the great truth of the Brotherhood of Man; and the Rev. B. C. CONSTABLE, of Stockport, reminded the members of the churches of the great bazaar to be held in October, 1904, begged all of them to throw themselves heartily into the work, and quoted "ten reasons why we should have a bazaar."

A vote of thanks to the chairman, the Macclesfield congregation, the speakers, and the Town Hall authorities, brought the meeting to a close. The weather was about as inclement as it could be, raining and blowing hard most of the time. Considering the weather, and the distance of Macclesfield, the attendance was very fair, there being about 160 at the service, 150 to the tea, and 170 at the evening meeting.

LIVERPOOL DOMESTIC MISSION.

ON Thursday, Feb. 26, the extension of the building, presented by the President, Mr. Walter Holland, was formally opened. In celebration of the event Mr. and Mrs. Holland gave an At Home on the premises in the evening, the invitation being accepted by some 300 of the subscribers and friends. Mr. and Miss Holland received the guests on arrival, and after a little light refreshment the new addition to the building was inspected. This consists of four class-rooms, one of which is entirely distinct, but the other three can, by means of folding doors or screens, be thrown into one large room, which it is proposed to utilise as a girls' gymnasium. It is also intended to give courses of cooking lessons, provision for which has been made at one end of the room. The new addition is beautifully finished off and is lighted with electric light, which has also recently been installed in the old part of the building. The cost of the new building has been about £1,500, apart from the price of the land.

After an organ recital by Mr. Claud Kershaw and other items of music by the choir of the mission in the chapel, a meeting was held in the large hall upstairs, Mr. Holland taking the chair. At the outset the Rev. T. Lloyd Jones presented to Mr. Holland a beautiful illuminated address and a portrait of himself from the teachers and workers as a token of their high regard and gratitude for his many acts of kindness during his twenty-one years of treasurership, and for the gift of the new building.

The PRESIDENT, in acknowledging the gifts, said that whatever he had done had brought its own reward in the pleasure he had derived in the doing. With regard to the new building he mentioned that Mr. Charles Jones had shared equally with him the cost of the land. He said the great object of the new rooms was to provide adequate accommodation for the Sunday-school, which had now more than 700 members, with an average attendance of fully 500.

The Rev. R. A. ARMSTRONG moved:—

That this meeting, in reiterating its unabated adhesion to the principles upon which the work of the mission has been carried on for sixty-seven years, calls on its many supporters and friends to provide the necessary support and active assistance, whereby the larger opportunities now provided may be utilised to the full.

Mr. Armstrong appealed to the young men to show the same spirit and power and devotion and scorn for self-indulgence which had been evident in their fathers.

Mr. CHARLES JONES, in seconding the motion, dwelt on the great importance of the Sunday-school.

The Rev. W. J. JUPP supported the resolution and appealed for more workers

to utilise the great opportunities. The resolution was carried.

Councillor ROBERT D. HOLT moved :—

That this meeting tenders its hearty and sincere thanks to Mr. Walter Holland for his generous gift of the new building opened to-day and also for his long and devoted services to the institution.

Councillor HERBERT R. RATHBONE seconded, and remarked that he looked upon the Mission as a means of bringing together the rich and the poor.

The resolution was carried with acclamation, and Mr. HOLLAND acknowledged the same in a few feeling words.

Among those present were the Revs. R. A. Armstrong, W. J. Jupp, H. D. Roberts and T. Lloyd Jones, Mr. Joseph Anderton, Messrs. Robert D. Holt, C. W. Jones, J.P., H. R. Rathbone, Joseph Wilson, Mrs. George Holt, Miss Holt, Miss Florence Melly, Miss Bowring, Mr. and Mrs. Tom Cook, Mrs. R. C. Hall, Messrs. R. W. Manning, Fred Cook, F. Bowring, F. Heyn and Harold Coventry (hon. sec.).

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Ashton-under-Lyne.—The sixth annual sermons were preached last Sunday, when the services were conducted by the Revs. W. C. Hall, H. Enfield Dowson, and J. Collins Odgers. Collections, with donations, realised £15.

Banbridge.—By the death of Mr. David McWilliam, which came suddenly in the early hours of the 23rd ult., the Banbridge congregation and the Remonstrant Synod of Ulster have lost a valued member. Of the former he was secretary and also trustee, and of the latter a member of the Finance Committee and trustee of the funds. He was also a trustee (and acted as secretary) of the Dunbar Fund for Weak Congregations. At the comparatively early age of fifty-six years, Mr. McWilliam passed away after having lived a busy life, three years of which were spent in Germany just after he had served his apprenticeship. When he returned home he joined his brother James in carrying on a bleaching concern at the Brewery, Banbridge, and when his brother died in 1880 he conducted the business alone till it was discontinued in 1883. Subsequently he was appointed manager of Mr. Uprichard's bleach-green at Laurencetown, a few miles from Banbridge, which post he filled with great acceptance till his death. The funeral, which was very largely attended, took place on the 25th ult, the Revs. A. B. Hamilton and J. A. Kelly officiating. On Sunday, in the First Presbyterian Church, Banbridge, the Rev. A. B. Hamilton made special reference to the loss the congregation had sustained, and bore warm testimony to the worth of Mr. McWilliam's character and the value of his services.

Birmingham: Church of the Messiah —The annual meeting of the congregation was held on Wednesday week, Mr. Percy W. Crosskey in the chair. Among those present were the Right Hon. W. Kenrick, Alderman Beale, Dr. J. H. Poynting, Dr. Priestley Smith, Dr. J. W. Russell, Mr. Herbert New, Councillor J. S. Nettlefold, Mr. L. O. Matthews (treasurer), Mr. E. Taylor and Mr. W. Byng Kenrick (wardens), and many others. Alderman Beale, in proposing a vote of thanks to the Rev. L. P. Jacks for his services, spoke in appreciative terms of the excellent work Mr. Jacks had done during the period of his ministry in the Church of the Messiah, and of the keen regret which the members felt in having to part with him at the end of next September, owing to his appointment as Professor of Religious Philosophy at Manchester College, Oxford. Mr. Jacks, in replying, said he regretted the trouble and upset which his leaving would cause. His ministry in the church was a record of peace and of friendship, the quality of which would in no way suffer by his leaving. It gave him much pleasure to reflect upon that. He should do the congregation an injustice if he permitted himself to believe that his leaving would be a fatal blow. They had given him an excellent character, and he would promise to speak well of them to his successor, for if the church was not one of the largest in the world it was one of the best. His acceptance of the appointment at Oxford was not the gratification of a longing for academic society. He was not moving along the line of self-interest, but for the furtherance of certain wide questions which he felt convinced could be best dealt with in a centre like Oxford, where he would still be near enough to visit the church from time to time. Mr. James D. Skirrow was elected junior warden. The meeting, which was very well attended, was followed by a conversazione in the upper schoolroom.

Birmingham: Old Meeting.—At a meeting of the congregation held on Wednesday, Feb 24, it was resolved to give the Rev. Joseph Wood six months' leave of absence. Mr. Wood has now been thirty-seven years in the ministry, nineteen of which have been spent at the Old Meeting Church. It is thought and hoped that a prolonged rest may have the effect of restoring Mr. Wood to perfect health, and of sending him back to his labours with renewed hope and vigour.

Bolton: Bank-street.—The annual meeting of the congregation was held on Monday evening, Feb. 23, Mr. A. T. Crook presiding. Mr. A. Pilling was appointed secretary, and a cordial vote of thanks was passed to Mr. J. Percy Taylor for his services as secretary for the past six years. The question of the appointment of an assistant minister to succeed the Rev. E. S. Hicks, on the completion of his term of service, was also considered. The annual report shows a list of 421 seatholders at Bank-street and 119 members of Halliwell-road Free Church. Reckoning Unity Church as well, the total membership in our Bolton churches is over 700. During the year Bank street has lost thirty-two members and gained thirty-nine. During the last seven years there has been a net increase of 125 members at Bank-street, and the congregation at Halliwell-road has been established in addition.

Bootle.—A Sale of Work on March 25 and 26 is to be opened by the Mayor, and it is hoped that the remaining debt on the caretaker's cottage, which in two years has been reduced from £200 to £60, will by this means be cleared off. On Sunday, March 15, Ensign Searle, of the Salvation Army, is to give a short address after evening service on "The Social Work of the Army."

Cheltenham.—On Wednesday week the Rev. T. B. Broadrick gave his lecture on "A Visit to Hungary and the Transylvanian Unitarians" in the Bayshill School, having also lectured at Gloucester on the previous evening, as reported in our issue of last week.

Derby (Resignation).—The Rev. John Birks has resigned the pulpit of Friargate Chapel, and proposes to retire from the charge of the congregation in June next, when he will have completed a pastorate there of twenty years. He will then be open to engagements as minister-at-large or pulpit supply, and looks forward to being still able to render services to his old congregation.

East London Unitarian Sunday School Union.—The fourth meeting of the session was held at Mansford-street on Saturday, the 28th ult. The Rev. T. E. M. Edwards read a paper on "How to Secure an Improved Tone and Method in our Sunday School Teaching," in which some very helpful suggestions were made for carrying on the work of the Sunday-schools. A conference followed, in which the Rev. John Ellis, Messrs. W. J. Noel, A. Verstage, and others took part. The meeting was rather larger than usual, there being thirty-six present.

Horwich.—The Rev. G. H. St. Patrick Garrett, B.D., the vicar of Horwich, who some eighteen months ago came to the living from Prince's Park, Liverpool, recently made the following statement at a Sunday afternoon service for men :—"Unitarian and Christian are antagonistic terms. A Unitarian cannot be a Christian." These words were reported in the local papers and have called forth a large correspondence, which shows no signs of abating. Feeling in the town has been profoundly stirred. The vicar has disclaimed any intention of hurting anyone's feelings, but it cannot be said that he is coming well out of the matter. He apparently identifies a Christian as one who accepts the Nicene Creed. His latest confession is that he recognises that there are Unitarians who have caught something of the Master's spirit, who are living Christ-like lives, but who in the technical sense are not Christians. The Rev. R. C. Moore was announced to deal with the subject, "Are Unitarians Christians?" last Sunday evening. A great congregation assembled. The chapel was full, a large proportion of those present being men. For the first time in his experience during the sermon the preacher heard at one point a deep, undertoned "Hear, hear." The rapt attention and perfect stillness that prevailed were most marked.

London: Essex Church.—An interesting and helpful conference on "The Housing of the Working Classes" took place on Feb. 25, in connection with the Congregational Society. It was opened by Mr. W. Wallace Bruce, L.C.C., and led to an earnest debate, in which the following took part :—Miss Strack, Mr. F. Chesterton, Mr. Edgar Worthington, Mr. C. T. Mitchell, M.A., Mr. Osborne Smith, Mr. Herbert Cooke, and the chairman, the Rev. Frank K. Freeston.

London: Highgate (Stone-laying).—Two memorial stones for the extended school buildings of the Unitarian Christian Church were laid on Saturday afternoon by Lady Durning-Lawrence and Mr. F. Withall, Chairman of the Church Committee. A new hall, 20 ft. by 36 ft., is being built between the church and the present schoolroom, which is also to be extended by the addition of a new entrance, while in the rear of the new hall a classroom and a vestry are secured. New dormer windows are also added to the schoolroom. Not only the new hall, but, as was said with true feeling on Saturday, the whole of the buildings are to be regarded as a Robert Spears Memorial. The foundation of the church was due to his zeal, and the present extensions have been rendered necessary by the progress of the work which he initiated and had greatly at heart. The Free Public Library and public lectures have proved such a success as to leave little room for special church activities. Hence the need for the larger premises. The contract for the building (of which Mr. Arnold Tayler is the architect), Mr. Withall stated, was £1,000, other expenses would amount to £250, but they required another £250 to complete the scheme they had in mind. The congregation had promised £702, the Sunday-school £25, and the reading room had made a grant of £25. The Unitarian public had given £322, and it was announced that on that day Sir Edwin Durning-Lawrence had promised an additional £105 if the whole scheme was carried out. A collection was made amounting to £16 12s. 10½d. That brought the total to £1,204, and they hoped to raise another hundred or two in the church itself; to friends outside they must therefore look for a little more help to complete the work. The proceedings began with a brief religious service in the church, conducted by the Rev. R. H. Greaves, after which some small members of the children's flower club presented bouquets to Lady Durning-Lawrence, Mrs. Spears, and Mrs. Greaves, and button holes to Sir Edwin, Mr. Greaves, and the chairman. The company then proceeded to the building site, where the two stones were duly laid, and a hymn was sung, and then a meeting was held in the church, at which Sir Edwin Durning-Lawrence took the chair. Mr. Withall made a statement with the particulars above noted, Lady Durning-Lawrence expressed the pleasure it had given her to lay one of the stones, and the chairman recalled his long friendship with Mr. Spears, and bore affectionate tribute, as did other speakers, to the devotion and value of his work. The Rev. R. H. Greaves having spoken, and declared that before long they would want a further extension of their buildings, the Revs. H. Gow and W. Copeland Bowie offered their congratulations, and Mr. F. Tremain, superintendent of the Sunday-school, and Mr. H. G. Chancellor proposed and seconded a vote of thanks to Lady Durning-Lawrence and Mr. Withall for laying the stones. Tea was subsequently served in the schoolroom, and a very pleasant and encouraging meeting was brought to a close.

London: Lewisham.—A course of four lectures on "Religion and Evolution" is now being delivered in the Unitarian Church, High-street, on Wednesday evenings, by the Rev. Herbert V. Mills, of Kendal. The first lecture was delivered on Feb. 17, when there was an audience of 328 persons present. The second lecture attracted an audience of about 335, and there was a marked increase in the collections. Mr. Mills is also lecturing on similar topics at the Brotherhood Church in Islington.

London: Stepney.—The monthly Postal Mission Religious Conference took place at College Chapel last Sunday afternoon. Mr. Ginever introduced the subject, "The Future Life," stating in strong and earnest words the reasons for his belief in the immortality of the soul. The discussion was continued by Mr. Evans, Miss Florence Hill, Miss Read, and Mr. Seeley. The question of future rewards and punishments was also touched on Free Saturday evening concerts and Sunday afternoon (P.S.A. gatherings) have now been started at College Chapel. Mr. John Howell (formerly one of the organising secretaries in connection with the Canning Town settlement) is giving valuable help. The new plans promise well for Stepney.

London: Stratford.—On Monday, Feb. 23, a special Temperance Demonstration was held in the schoolroom, under the joint auspices of the National Unitarian Temperance Association and the Stratford Unitarian Church Temperance Guild. The chair was taken by Mr. William Crow, J.P., late

Mayor of West Ham, and addresses were given by the Revs. W. Copeland Bowie, T. E. M. Edwards, W. H. Rose, Mr. A. H. Biggs, Mr. A. W. Harris, and others. On the following Wednesday evening the annual meeting of the congregation was held. Refreshments were provided from seven o'clock, and at eight o'clock the chair was taken by Sir Edwin Durning-Lawrence, Bart., M.P., supported by the Revs. T. E. M. Edwards, J. H. Wicksteed, M.A., W. H. Rose, H. Woods Perris, F. Allen, J. Toye, and others. The secretary, Mr. W. J. Noel, read the committee's report for the past year, which stated that the church had been open nearly thirty-four years. During the last thirteen it had had no settled minister but for ten years had been under the care of the minister-at-large of the London and South-Eastern Counties Provincial Assembly—the Rev. T. E. M. Edwards—whose services had been invaluable in helping to keep the church alive. The report gave particulars of the faithful work carried on by the church and its allied institutions. The statement of the treasurer of the church showed a deficit, which it was hoped would be reduced by a Sale of Work to be held in May, to which contributions were invited. The Chairman, in moving the adoption of the report, stated that our Unitarian Church stood to teach character and good conduct rather than doctrine. Some forms of doctrine might tend to cramp the soul and destroy the character, but our endeavour was to build up character. We should aim at perfection, and keep right on in the cause of right. We have to be, and only by being can we be true followers of Jesus Christ. The Rev. J. H. Wicksteed expressed his interest in the work at Stratford as an instance of self-help in church life. To live a religious life was not easy, it costs time, strength, energy, thought, money; but to live an irreligious life costs man his very life itself. The Rev. F. Allen also spoke, and the committee and officers were elected. On the following Sunday anniversary sermons were preached in the morning by the Rev. T. E. M. Edwards, and in the evening by the Rev. J. H. Wicksteed.

London : Wandsworth.—"Our Church's Coming of Age" was the title of an illustrated booklet distributed on Thursday evening, Feb. 26, to the congregation and many friends who assembled to celebrate the event. With pictures of the church and portraits of some of the church workers, the booklet told of the first service held in Wandsworth, on Sunday, Feb. 26, 1882, conducted by the Rev. J. Estlin Carpenter, in the first temporary premises, of the zeal of Mr. David Martineau, Mr. S. S. Tayler and the Rev. W. Copeland Bowie in the initiation of the work, of the appointment of the Rev. W. G. Tarrant, then a student at Manchester New College, as the first minister, taking up the work in the summer of 1883, of the opening of the present church in October, 1885, when the Rev. J. P. Hopps was the preacher, and of the subsequent quiet but steady growth of the congregation and its beneficent institutions. The church was completely filled on Thursday week, when a commemorative service was conducted by Mr. Tarrant, and Mr. Carpenter was again the preacher, as at the first service twenty-one years ago. Psalm cxxii. 1 was the text, "I was glad when they said unto me, Let us go into the house of the Lord," and the sermon was full of the inspiration of gladness in the great fellowship of spiritual worshippers, of thanksgiving for the helpful ministry of that particular church through all its years, with many sacred memories, and of earnest resolve for completer service in the future, both as witness to Divine truth and as ministering to all human needs. "They that wait upon the Lord shall renew their strength," "stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"—Such was the spirit of the exhortation. At the conclusion of the service Mr. H. B. Lawford, secretary of the congregation, and Miss Lawford, received the company for tea in the schoolroom, after which a meeting was held in the church, Mr. A. W. Biggs, chairman of the congregation, presiding. The chairman offered a cordial welcome to all the friends who had come to join in their celebrations, and the subsequent speakers were Mr. David Martineau, representing the L.D.U.S., and Mr. J. F. Schwann (chairman 1881-1901), who laid the two foundation-stones of the church in 1885, Mr. W. Blake Odgers, K.C., and the Rev. W. Copeland Bowie, representing the B. and F.U.A., Mr. John Harrison, representing the Provincial Assembly, Mr. E. Capleton and Mr. C. Fenton, two former secretaries, Mr. Lawford, the present secretary, Mr. Hugh James, the treasurer, Mr. R. R. W. Oram, and the Rev. W. G. Tarrant. The speeches were full of happy memories of the past, warm congratulations, and good hope for the future. Mr. David Martineau presented a letter of congratulation from his society. Among the original helpers in the movement present, besides the above-named, were Mr. S. S. Tayler, Mr. B. Lewis, and Miss Humphreys, who played the harmonium at the first service. Other London ministers present were the Revs. J. Harwood, T. E. M. Edwards, F. W. Stanley, S. Farrington, F. Allen, J. H. Wicksteed, and V. D. Davis. Mr. Carpenter was unable to stay for the evening meeting, and letters of regret for absence and of congratulation were received from Mr. F. Nettlefold, the Rev. T. L. Marshall, Mr. F. Maddison, and others. On the following evening a party was held for the young people, and greatly enjoyed, and on Sunday the services were conducted by the Rev. W. Copeland Bowie, in further celebration of the anniversary.

Nottingham.—A meeting of the High Pavement Historical Society was held in the schoolroom on Thursday evening, Feb. 19, when the Rev. Frank K. Freeston, of Kensington, delivered a very interesting and instructive lecture on "Old Cheshire Chapels, their History and Ministry." The chair was occupied by the President (Mr. J. C. Warren), and there was a very good attendance. Mr. Freeston traced the development of the old and historic chapels of Cheshire from the seventeenth century, when the Act of Uniformity was passed, and a number of ministers who refused to conform to its provisions established places of worship, some of which existed to this day. Out of nineteen of their chapels in the country, thirteen owed their origin directly or indirectly to ministers who were ejected from the Church. Not only the oldest but the most interesting of these was the Knutsford Chapel, which was known all over the world by its association with Mrs. Gaskell's novel, "Ruth." This place of worship was established in 1689, and had a most interesting history. Some of the greatest figures in the movement had appeared in its pulpit, and one of its ministers, the Rev. John Turner, distinguished himself during the Jacobite rebellion by laying aside the spiritual sword and taking up a more material weapon. He armed a number of men of his congregation, and himself captured a messenger conveying important despatches to the Jacobite forces, a service for which he was thanked in front of the Hanoverian forces. Macclesfield Old Chapel, which was associated with Henry Newcome and Dr. Eaton; Matthew Henry's Chapel, which held a record of three ministers in 111 years; Dean-row Chapel, Hale, Nantwich, Dukinfield, Stockport, and Gee Cross were all dealt with, the lecture being illustrated with a number of very fine lantern slides. On the motion of the Rev. J. M. Lloyd Thomas, seconded by Miss Guilford, a very hearty vote of thanks was accorded to Mr. Freeston.

Poole.—In connection with the "Guild of the Good Shepherd," an entertainment was held in the Hill-street schoolroom on Wednesday, Feb. 25, the programme consisting of a large number of tableaux, interspersed with vocal and instrumental music and recitations. This week Mr. C. E. Sykes, of Bournemouth, lectured, with lantern illustrations, on "The Sun, Planets, and the Satellites."

Rotherham.—The annual meeting of the Church of Our Father was held on Monday, Feb. 23, Mr. Andrew Thomson in the chair. The minutes of the committee and of the Fisher's Bequest Trustees and Fellowship Fund, together with report and balance-sheets, were duly passed, and the officers and committee appointed. The Rev. W. Stephens and Mrs. W. H. Shephard will represent the congregation at the triennial conference to be held in Liverpool.

Scarborough.—An address on "The Housing Question" was delivered at the Liberal Club by the Rev. O. Binns on Monday, March 2. The address, after depicting the horrors of overcrowding in both town and country, and the grave moral and national issues involved, suggested some methods of tackling this gigantic evil, though progress would necessarily be slow. The lecture was well received by the audience, and fully reported in the *Evening News*.

Stockport.—On Sunday last the Rev. B. C. Constable commenced a series of six Sunday evening discourses on "Why are we Unitarians?" the first being introductory, giving a short historical account of Unitarianism, and stating the great principle of free inquiry which characterises it. A much larger congregation than usual was present. On Monday Mr. Constable gave a lecture in the schoolroom, under the auspices of the Mutual Improvement Society, on "Extinct Monsters," illustrated by some eighty or ninety limelight views.

Whitchurch : Salop.—On Wednesday evening, Feb. 25, a very interesting lantern lecture (preceded by a children's lantern exhibition) was given in the schoolroom of the Church of the Saviour by the Rev. E. A. Malley, of Nantwich, upon "Newfoundland, England's Oldest Colony." The Rev. C. D. Badland presided. At the close a hearty vote of thanks was accorded the lecturer. The proceeds are for the redecoration of the schoolroom.

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BIRTHS.

Winser—On the 28th Feb., at Moor House, Biddulph, Congleton, the wife of Percy J. Winser, of a son.

DEATHS.

Solly—On Friday, the 27th Feb., at the residence of his son-in-law, the Rev. Philip H. Wicksteed, Childrey, near Wantage, Henry Solly, Minister of Religion, and sometime Secretary of the Working Men's Club and Institute Union, in his 90th year.

Gardner—On the 23rd Feb., at 465, Lisburn-road, Belfast, Alice, eldest daughter of the late Edward Gardner, senior, of Downpatrick, and formerly of Armagh. Truly mourned by her relatives and by her many sincere friends,—

"Whose life she brightened
And whose way she lightened."

Our Calendar.

SUNDAY, March 8.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. Wicksteed, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. Frank K. Freeston, and 7 P.M., Rev. Gordon Cooper, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris. Evening, "Erasmus' 'Praise of Folly.'"

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington and Thomas J. Hardy, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. Ginever.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. Edwards.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.

Bedford, Library (side room), 6.30 P.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. H. M. Dare.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M, Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. James Harwood.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M., Rev. A. Ernest Parry, and 6.30 P.M., Rev. J. Ruddle.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "The Barren Fig Tree."

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Carpenter, M.A.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Portsmouth, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. Teasdale Reed.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M., Mr. H. C. Lander, and 6.30 P.M., Mr. A. J. Roberton, "A Voice from Burmah."

IRELAND.

Dublin, Stephen's Green West, 12 NOON, Rev. G. Hamilton Vance, B.D.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

Aberystwith, Old Assembly Rooms, 11 A.M. and 6.30 P.M., Mr. D. J. Davies, B.A.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—March 8th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Pope's Commission on Biblical Criticism."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 8th, at 11.15 A.M., "Mr. J. M. ROBERTSON, "The Position of Freethinkers in the Church.—I. In the Past."

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.—Monday, March 9th, at 8.15 P.M., Shaksperean Reading—*Henry V.*, by Mr. T. H. LEIGH, M.A. Admission free. Collection.

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Meetings, etc.

MANSFORD-STREET CHURCH and MISSION.

The ANNUAL MEETING of Subscribers and Friends will be held at the Church, MANSFORD-STREET, BETHNAL GREEN, on WEDNESDAY, March 18th, when the Chair will be taken at 8 o'clock by Arthur Sharpe, Esq.

Tea and Coffee 7 to 8.

S. W. PRESTON,
J. CLASSON DRUMMOND, } Hon. Secs.

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

The ANNUAL MEETING will be held at STAMFORD-STREET CHAPEL on TUESDAY, the 17th March, at 7.45 p.m., when D. Martineau, Esq., J.P., will preside.

Tea, to which subscribers and friends are cordially invited, will be provided at 7.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

The ANNUAL MEETING will be held at HEYWOOD, on WEDNESDAY, March 11th, 1903.

Service in the Chapel, 3 p.m., conducted by the Rev. R. McGee, of Colne. Sermon by the Rev. S. A. Steinthal.

Business Meeting, 4.30. Tea in School, 5 p.m. Tickets, 1s. each.

PUBLIC MEETING, 6 p.m. Chairman, Councillor W. Healey, J.P., supported by the Rev. S. A. Steinthal, Rev. John Fox, of Leeds, Rev. G. Knight, of Manchester, and Rev. H. S. Tayler, M.A., of Dukinfield.

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SUSTENTATION FUND
For the Augmentation of Ministers' Stipends.

The Secretaries of Congregations desiring Grants from this Fund for the year 1903-4, may obtain the needful forms of Application, before March 31st, 1903, from A. W. Worthington, The Hill, Stourbridge.

A. W. WORTHINGTON,
FRANK PRESTON, } Hon. Secs.

BIRKENHEAD UNITARIAN CHURCH, BESSBOROUGH-ROAD.

The NEW CHURCH BUILDING will be opened on THURSDAY, March 19th, at 7.20 PM, by Frederick Jevons, Esq, Chairman of the Congregation. Immediately thereafter the First Service of Public Worship will be held at 7.30. The Rev. James Crossley will conduct the Service. The Rev. Charles Hargrove, M.A., of Leeds, will preach. A Collection for incidental expenses will be taken.

On SUNDAY, March 22nd, the Services will be conducted by the Rev. Frank Walters, of Newcastle-on-Tyne. In the Morning at 11. In the Evening at 7.

A Collection will be taken at each Service in aid of incidental expenses.

OLD MEETING, ILMINSTER, SOMERSET.

MINISTER'S HOUSE FUND.

The Congregation have purchased an excellent site for the Proposed Manse, but it has been ascertained that the cost of the Building will exceed the amount at first estimated, consequently an Appeal is made to friends to assist the Congregation, which is a small one, in carrying the scheme to completion.

The sum of £500 has been raised locally, and with the help of kind friends at a distance. A further sum of £400 is, however, urgently needed, and we respectfully and confidently ask for Subscriptions in aid of the work, which may be remitted to the Treasurer.

Colonel M. L. BLAKE, Bridge, South Petherton, Chairman.
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Am I my Brother's Keeper?
Spiritualism in Brazil.
"A Beautiful Service."
Beacon Lights for England.
The Conflict of Duties.
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THREE LECTURES on WALT WHITMAN, Student of Nature and Humanity, Philanthropist and Poet, will be given by Miss LOUISA DREWRY during MARCH.—For particulars apply to Miss Drewry, 143, King Henry's-road, London, N.W.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3168. NEW SERIES, No. 272.] *LONDON, SATURDAY, MARCH* 14, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

THE annual meeting of the Midland Christian Union was held on Tuesday at the Old Meeting Church, in Birmingham, under the presidency of Mr. W. Byng Kenrick. The Rev. Stopford A. Brooke was the special preacher, and at the Conference an important paper was read by the Rev. Joseph Wood. A full report we hope to publish next week. On Wednesday was the annual meeting of the North and East Lancashire Mission, and (to-day) Saturday, of the Manchester District Association. Then on Tuesday comes the annual meeting of the Blackfriars Mission and Stamford-street Chapel, and on Wednesday that of the Mansford-street Church and Mission. Our next week's issue will therefore be crammed full of reports of these important meetings, and we must warn our friends before hand that their own particular society can hardly obtain half the space for its report that they may naturally think its due.

THE report of the Committee to be presented to the National Conference of our Churches at the Liverpool meeting on April 23 has now been sent to the secretaries of congregations throughout the country. It contains passages forecasting the policy of the Committee to be proposed for the acceptance of the Conference, and these we shall publish in full next week, that they may be within reach of all, for full consideration.

THE British and Foreign Unitarian Association has issued a programme of new and enlarged Work at Home and Abroad, on a scale hitherto unprecedented in the history of our religious community. The occasion is the splendid offer by an anonymous friend of the President's of an annual subscription of £1,000 provided that a further additional income of £2,000 a year be secured. The programme is framed on these lines, and the Committee of the Association now appeal to their supporters for new and increased subscription to secure the annual income of £3,000. Appeal has so far been made only to a few tried friends of the Association, and already promises have been received amounting to over £1,500 a year. The remaining £500 remains to be up, and loyal contributions from all parts of the country will doubtless speedily fulfil the hope of our generous unknown friend. The programme of work demands the most careful consideration, and to this subject we shall return next week.

THE eighth National Council of the Evangelical Free Churches has been held at Brighton during the week, attended by some 1,200 delegates and 500 personal members. The proceedings opened on Tuesday morning with a sermon by Dr. Townsend, the retiring president, after which his successor, the Rev. James Travis, of the Methodist New Connexion, took the chair. Dr. Parker was to have been the president, and at a subsequent memorial service for him and the late Hugh Price Hughes, the address he had prepared during his last illness was read. The president's address was vigorous and defiant on the subject of National Education. The gist of his condemnation of the new Act is in the following passage :—

> This Act drives our children into schools in many of which the religious atmosphere and the religious teaching are utterly repugnant to our most cherished religious convictions. We shall be recreant to the rights and interests of our children, and will deserve to be branded as renegades and cowards if we surrender to the monstrous provisions of this Act. This Act is on the side of monopoly and privilege against popular representation, on the side of sectarianism against citizenship, on the side of the priest against the people, and we say, as Dr. Fairbairn said to the Premier, "We will not submit."

THE Council sermon was preached in the Dome on Tuesday evening by the Rev. R. J. Campbell, and was on "The Prophet in Prayer." The living man speaking the living word, he said, was the great force in religion. Before the prophet the priest would disappear. The future depended on their faithfulness to that spiritual ideal of religious life. Wednesday morning was devoted in no spirit of compromise to the subject of National Education. The first resolution, expressing indignation at the new Act, was moved by Dr. Clifford and seconded by Dr. Robertson Nicoll. Further resolutions were moved by Mr. R. W. Perks, Mr. Lloyd George, Alderman Thomas Snape, and the Rev. J. Scott Lidgett. A resolution demanding Disestablishment was also passed.

THE March *Seed Sower* contains the address given by the Rev. Joseph Wood at the inauguration of the London Guilds Union at Essex Church, on "The Heroic Temper in Common Conditions," and also the Rev. H. Gow's address on "What Young People can do for the Church." Among other interesting matter is also an article by the Rev. H. S. Perris on "Martineau on Church Ideals." In the *Unitarian World* will be found an article by the Rev. A. Webster on "The Characteristics and Influence of Scottish Poetry," the Rev. W. C. Gannett's brief account of Emerson, the conclusion of Dr. Lyon's sketch of the Rev. Charles Chauncy, minister of the First Church in Boston, 1727 to 1787, and part of an anniversary sermon by the Rev. J. Reid on "Unitarianism in South Australia."

THE recent death of the Bishop of Southampton (Arthur Lyttelton) left the diocese of Winchester without a bishop or a dean, while the Archdeaconry of Winchester was also vacant. The bishop had been Vicar of Eccles, and before that, for eleven years, from its foundation in 1882, Master of Selwyn College, Cambridge. By his old pupils there he is spoken of in terms of reverence.

> Of all the men I have known (writes one of them) none has seemed to me more delicately beautiful. The true secret of his power over men was the fact that he was strict with himself, and absolutely genuine. If this was not seen, he was counted cold and aloof; if it was not seen, a man saw a strong man, but did not discern his strength. It was this, I am convinced, that beyond all other things secured the highest respect for him. His versatility, acuteness, gentleness, learning, and gracefulness in everything he touched, and his penetrating insight into human nature, all used to excite at different times my wonder; but it was his robust faith and his humility, and his strictness over himself, that, as years went on, made me reverence him. . . . It was the consciousness of this ἐγκράτεια—of the man himself as ἐγκρατευόμενος—that gave us our trust in him as a spiritual teacher.

MINISTERIAL RECOGNITION.—The Advisory Committee of the Provincial Assembly of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties make the following announcement:—The Rev. John Henry Smith, of Upper Broughton, Melton Mowbray, who desires to enter the Ministry of this Province, has satisfied the Advisory Committee of this Assembly as to his character and personal fitness. Signed, W. Blake Odgers, Chairman of the Committee, James Harwood, Secretary, London, March 7, 1903.

BRITAIN FOR THE BRITISH.

Sir,—I trust that you will not consider that I am unduly prolonging this correspondence if I venture to notice two or three points in Mr. Rawlings' last letter by way of "final words."

I am glad to read that Mr. Rawlings generously acknowledges the amount and the tone of the better parts of this book. I still am quite unable to understand how it is, in view of the introduction and general tenour of the work that Mr. Rawlings can suggest that it teaches selfishness, and I must say that in one respect at least Mr. Rawlings does Mr. Blatchford serious injustice. What does Mr. Rawlings mean by "subtle suggestions of another kind" in reference to page 14? The parallel which follows in Mr. Rawlings' letter deliberately infers that Mr. Blatchford suggested theft. I can only say that I cannot read any such meaning into page 14, and, if taken in conjunction with the rest of the book—for instance, with that emphatic passage I have already quoted—it is, I think, quite unwarranted. I repeat the quotation:—

I grudge no man his wealth nor his fortune. I want nothing that is his. I do not hate the rich, I pity the poor. It is of the women and children of the poor I think when I am agitating for Socialism, not of the coffers of the wealthy.

If this be teaching selfishness, let us pray for more of it. Mr. Rawlings warns someone—I do not know whether he means Mr. Blatchford, myself, or the world in general—against exciting "violent and subversive instincts." Speaking for myself (I have no occasion to defend anyone else), I sincerely trust that I have said or written nothing which could by any interpretation be strained into an excitement to violence. With regard to the other adjective, in view of the terrible evils which are all around us, which seem to be firmly embedded in the very framework of Society, I for one should look upon a charge of having "subversive" instincts, purposes, aspirations, as a tribute—I hope in some small sense deserved. There was a time when to "subvert," for instance, the tables of some money-grubber was esteemed an act worthy of grateful note and record, outshining far in the importance of its moral protest the chronicles of half a hundred empires. If the religious and social reformers of the coming day can succeed in "subverting" some of the hoary superstitions, the venerable impostures, the deep-seated evils, the privileged oppressions of the time, I venture to think that your respected correspondent will be one of the first to say "Well done!"

I think that I am right in taking Mr. Rawlings' main contention in his last letter to be this: that the question between the book and himself is one of "persons and what is due to them," and he thinks that my suggestion that the argument of the book had much better have been carried out on the economic lines of abstract terms, is "irrelevant and vain." It is true that landlord, capitalist, and labourer are quite as truly economic terms as land, capital and labour, but they are not so clearly defined, and are much more difficult to separate into their respective economic positions. Mr. Rawlings himself in attempting to define "some persons and what is due to them," calls them "worker capitalists." Are these people manual labourers using their own tools, or are they capitalists using their own brains—and is their remuneration to be described as wages or interest?

Many persons, it is clear, are "landlord-capitalist workers" or "worker-capitalist-landlords," whichever is the more important position. They receive their remuneration in three shapes—rent, interest, and wages. In discussing an economic question it is clear to my mind that we can discuss the respective shares in production due to the abstract terms much more clearly and with much less liability to misconception than if we speak all the time of persons who may represent all three, or, still more often, two of them.

Mr. Blatchford, in urging that landlords and capitalists, as such, produce nothing, but that workers produce all the wealth, is a case in point; for though he deliberately explains that he includes landlords and capitalists *who work* among the workers, Mr. Rawlings will not have it, and insists that the "worker capitalist" is a producer. Of course he is; no one said he was not, in the book or in this correspondence. He is a worker. He may be something else as well, but at least he is that.

I am quite aware that many speakers and writers on the Socialist side have represented and do represent this matter as one between clearly defined classes of individuals. I have not undertaken to defend this, indeed I deplore it, but I may be allowed to urge by way of extenuation that the error did not and does not commence with them. For upon what grounds do the working landlords and capitalists for the most part base their claim upon the lion's share in the production of the world? Upon their labour? Or, upon their position as owners of land and capital necessary to labour, and for the use of which they are enabled to secure alike their social position of superiority and their wealth? So plainly is this the case that many of these gentlemen who render invaluable service to the community by incessant and toilsome labour describe their labour as voluntary, and look upon it as given not to entitle them to a share in the production of the community, but as a free gift—as indeed it often is in motive—while their claim to their income is based on the amount which other workers are paying them for the use of "their" land and "their" capital.

What is it these workers who are at the same time landlords and capitalists fear—what is it prevents them taking their position clearly, bravely and correctly in the ranks of labour? Can they suppose for one moment that their administrative capacity, their grasp of affairs, their mental training and capacity are going to be in some mysterious way of no further use to the community if they were to do so? The idea is unthinkable. On the contrary, as the raw material of labour, if it may be so described, is set freer, so would their opportunities of usefulness, of benefit, along with those of their fellow-workers, increase and multiply.

As to the landlords and capitalists who are not workers (subject to fair compensation to existing ownership), why should they receive from the toil of the community any more than the wilfully unemployed at the other end of the social scale? Under such conditions it would not be a hard doctrine which declared that if a man will not work neither shall he eat. He would have to be taught the "dignity of labour." The phrase is fortunately becoming familiar. Far from teaching selfishness, this view of social economy seems to me to teach unselfishness. For, after all, what is labour for the benefit of the community, for the service of man, undertaken in the right spirit and with the true motive, but the very fruit and witness of our love and worship of the All-bountiful Father whose Will we conceive of as working eternally for the benefit of His creatures?

Richard Robinson.

THE INTERNATIONAL MEETINGS AT AMSTERDAM.

Sir,—Will you allow me a little space to refer to the travelling facilities and arrangements to be made for intending visitors to Amsterdam in September next, although it is yet too early to put anything definite forward?

The most direct route from London is *viâ* Harwich and the Hook of Holland (about eleven hours), and if equally favourable terms can be obtained as are offered by the Flushing Company, this route will be the one recommended.

The journey *viâ* Queenborough and Flushing (day journey) occupies fourteen hours, of which six only are sea-passage. A cheap eight days' return ticket will be issued on Fridays, Saturdays and Sundays at, first-class, £1 17s. 1d.; second-class, £1 5s. 6d. Travellers leave London (Victoria or Viaduct) at 9.25 A.M., and arrive in Amsterdam at 11 o'clock the ame night.

A third route available for Scotland and Newcastle district is from the Tyne to Rotterdam, but attached to the time-table is an observation which must be taken into account by would-be travellers—namely, "if sufficient cargo offers." Time of transit, about twenty-four hours. Cost, first-class return to Rotterdam, £1 10s., and about 5s. more for the rail on to Amsterdam; food on board extra. Some allowance off will be obtained if a party of ten go.

A fourth route is *viâ* Hull, but here the times of departure are somewhat uncertain, and it is probable that so far as convenience and time of transit go, it will be better even for a Hull resident to go *viâ* London, or *viâ* March and Harwich.

I have roughly estimated the cost of the trip, travelling and four days' stay at an hotel, at £4. The board and lodging at a good hotel at Amsterdam is about 11s. 6d. a day, but at some of the smaller hotels bed and breakfast may be obtained for 3s. 6d., and other meals may be taken at a restaurant.

As regards excursions for visitors who desire to extend their journey, as I am at present advised, it will be best to obtain a circular ticket when in Amsterdam. Our friends there will no doubt have made some arrangements in respect to this. I will, however, here put down one such circular tour from London, which, of course, will include Amsterdam: London, Flushing, Arnheim, Utrecht, Amsterdam, Haarlem, Leyden, Hague, Rotterdam, Dordrecht, Flushing, London. Cost, 1st class, £3 5s. 1d.; 2nd class, £2 6s. 4d.

Some fifty names have been sent in to me of possible visitors; to these and to others who may later on apply, I will forward information as soon as arrangements are more complete. Ion Pritchard.

Essex Hall.

A FEW SKETCHES OF DOMESTIC AND SOCIAL INDIA.

We are, I believe, in an age when we are more easily understanding one another than our forefathers did. Yet we must not forget that we are only in the beginning of this age. The best of the Hindu melodies, I am afraid, fall flat on European ears. The articles of Eastern costume and furniture seem to Western eyes rather funny and at best "picturesque." As is the case with the ideas of beauty, so also with those of propriety. And this difference of opinion is not all on your side alone. The Envoy from Morocco who had been to London for the last Coronation was reported to have said at his departure, "England is a great country; but I am glad to be going back to civilisation." This African grandee seems, then, to have as independent views about civilisation as we think we have. All this shows that the world's æsthetics as well as ethics have not yet been quite freed from the trammels of conventionality and national bias.

My present humble attempt, therefore, is likely to appear to my countrymen a mere impertinence. And I would never have run this risk but for the fact that all the time I have been amongst you, I have never had the occasion to remember that I was a stranger amidst strangers. Being so amply guaranteed of your sympathy I feel no scruple myself, nor need I make any apology to my people for speaking to you about their inner life.

A Common Type.

India is often spoken of as a mere geographical name. I fear this is not quite correct. In the vast country, which is nearly half the size of Europe, you should not expect the same political unity and the outward uniformity of life which you are accustomed to see in England—I mean the "Little England," not the Imperial one. You should also consider the enormous sweep of the most eventful history the country has gone through. No people on the face of the earth, except perhaps the Chinese, are now living their part to the same extent as the Indians. It is also true that no country in the world has assimilated so many races and religions as India has done to-day. In a word, it is no exaggeration to say that India is a complete store by itself for the anthropologist. Yet all this diversity does not justify us in reducing the name to a mere geographical significance. Throughout the length and breadth of the continent a common type of domestic and social life may easily be detected. Four-fifths of the population are Hindus proper, Jains, Shiks, Lingayets and Buddhists. But the difference of the religious beliefs and modes of worship have little bearing on their daily life. They are all socially Hindus. Even the Mahommedans, who form the remaining one-fourth, far more conform to the habits of their fellow-countrymen than to those of their fellow-religionists abroad.

If I, therefore, describe a Hindu household, in an old provincial town, free from the direct influence of Western ideas, it will fairly represent any community in India except the Parsees.

The Household.

An ordinary Indian household is like a large tree, supported on the main stock of the father and mother and branching forth into several families of the sons and grandsons, but all held together in an organic whole. The grown-up sons and grandsons earn on their own account, but not necessarily break up from the system. In other words, the further growth of the family is like that of a banyan tree which sends fresh roots from its branches down into the ground, which latter form, in time, new stocks, thus adding to the strength and spreading the scope of a huge organism. Sometimes there are separations; but they are rather a matter of contingency than of course, as here. Thus you will come across in some old place a family consisting of forty or fifty inmates living peacefully together, a veritable colony if not a kingdom of God. If ill-feelings or awkward circumstances break the system, the broken parts yet prefer to live next door to one another, forming thus in some cases the main part of a street, and eventually giving their name to that street.

As in the State so in the household the form of government is monarchical. And the monarch wields his sway modified and sweetened by the gentle wishes of his better half. The autocrat, when too old, generally abdicates in favour of his eldest son; and the eldest brother is as good as the father—nay, even his wife receives the willing homage of the house, as a mother. Of course the old ideal is not always realised at present; but where it is not realised there remains at least the consciousness of the unrealised ideal, unless even this last vestige of ancient India is dissipated in the breathless haste after the Western civilisation.

The Daughter-in-law.

The one figure in a Hindu household around which centres the most pathetic interest is the incomparable daughter-in-law, the image of suffering and self-sacrifice, the soul of feminine Hinduism. It is the daughter-in-law who gives a Hindu household its pre-eminent character. Herself meek and the lowliest in the family, apparently the most neglected, at times even persecuted, she is slowly gathering strength and preparing herself as the future guardian angel of the domestic virtues. Married before she has hardly entered her teens, petted and caressed until then by fond parents; she is now all of a sudden cast amidst strangers. There she is to please all, from the youngest urchin upwards, and never to seek her own pleasure. She is to go to bed after all and leave it before all. She must not sit while others are standing. She should not take her seat unless asked. In presence of strangers she is not to speak even to any male members of the house. She is never to insult the father or the mother, or any elder, by being seen in company of her husband; nor would the young man dare be so rude as to address his wife openly. Such is the ordeal the future queen of a Hindu home must pass through.

The Marriage of a Daughter.

One great thing which is earnestly and in many cases very anxiously looked forward to in a Hindu household is the marriage of a young daughter. One of the most popular Marâthi dramas opens with a song and soliloquy of a restless father worrying himself as to how he would get a suitable match for his *grown-up child*. I mean the paradox: the grown-up daughter is hardly older than twelve years. And yet anxiety is burning the father, not to mention the mother, not only in the words of the song but in everyday fact. He is wondering how his daughter will acquit herself in her father-in-law's house, whether the sisters-in-law would torment her or be friends with her, and so on and so on.

At last fate chooses, or, rather, the designing go-betweens succeed in arranging the marriage. And what words can describe the festive joy which rules for nearly a fortnight in some cases! Hundreds gather from far and near around the young bashful couple, who are scarcely conscious of their own place in the great function. I will mention one little detail which illustrates a very great truth—namely, that a Hindu marriage is a sacrament in every sense of the term. Social contract or private comfort, in any of its refined aspects, has little to do with it. It is a religious sacrifice. The practical West would disbelieve this. But all the same there is the fact, which has defied centuries, nay, millenniums, of living history in India. The painful feature of it is that it is all so one-sided; and not so creditable on the part of the stern sex as on that of the fair.

The little detail I alluded to is this. At each one of the four corners of the little platform created for the purpose, on which the nuptial tie is going to be tied, there stands a blooming banana tree, bent under the burden of a full-grown bunch of bananas. Now this tree is an emblem of self-sacrifice and of all other female virtues. Given forth one abundance of sweet things, her life career is at an end. Every bit of her body she offers for use in the domestic economy. The bride, if she lift up her head at all, could not look on a better object than this prototype for her future career. Thus a playful child yesterday is a well-behaved wife to-day.

Hindu lady and married woman are convertible terms. A Hindu woman dying an old maid is an impossibility which even fiction cannot conceive of in India.

Birth of a Son.

Another event over which great joy is felt, or, at least, great fuss is made, is the birth of a child. The advent of a son causes as much delight as that of a daughter causes disappointment. One of the very common Sanskrit names for the word son is *Putra*, which means one who protects his ancestors from the hell called Pu. This belief very much strengthens among Indians the ordinary human desire of being perpetuated in male issue. The joy varies in geometrical proportion according to the amplitude of the inheritance to which the son is born. Once I visited a capital of a native State to the Raj of which an heir had been born. Among other festivities I saw a procession of horses and camels, headed by the huge State elephant. He bore on his back a large silver vessel, filled with powdered sugar. A cupful of that sugar was sent in every house in the street as the procession passed on. The procession continued for a fortnight.

Social Reform.

The last century has wholly changed the face of India. Religion, society, politics, and industry are, as it were, all

thrown into a great crucible, and a phenomenal fermentation has ensued. Britain has gained the lasting honour of being the immediate cause of this impetus. But the present development has proved too great for any human agency, though it be Britain, mighty as she is. The whole genius of a great historical people is being slowly, or one may say rapidly, reconstructed. And this great fact is rightly interpreted by some religious minds, pre-eminently by that of Keshub Chunder Sen, as being no less than a providential order.

To speak of social India is at this juncture to speak of Social Reform. All public leaders and agitators, whether they may profess so or not, are virtually reformers. There is not one movement in the country which is not on new lines.

At first the British Government most enthusiastically helped the great pioneers such as Raja Ram Mohun Ray and Iwar Chundra Vidyasagar in abolishing the custom of *Sati* and legally sanctioning re-marriage of widows. But they soon became aware of their limitations, and now they have to be neutral in this respect. Although in such matters as the national education, which is the most efficient mode of reform, they and they alone can do a great deal, they are grievously shirking their responsibility on others.

Romance.

Social reform movement in India, as other great movements of the world, has had a very romantic period in the beginning. I quote in substance two of the four most typical life-sketches which Pandit Shivanath Shastri, the leader of the Brahma Somaja, has lately published:—

"In the year 1862 there was residing at Barisal, in Bengal, a young Brahmo pleader. His father having lost his first wife, the mother of this reformer, had contracted a second marriage, according to custom, with a girl of nine or ten. This girl he soon left an unfortunate widow under the care of her ardent Brahmo stepson. Though young and attractive she was debarred by strict religious and social decorum from everything that could render her life pleasant. Her miserable condition weighed heavily on the affectionate heart of her stepson, who, in consultation with his young wife, formed the design of getting the young stepmother married. An attachment sprang up between a trusted friend of theirs and the mother. But when the plan was nearly ready, the thing oozed out. The stepmother was promptly removed from the guardianship of the dangerous reformers and kept in close custody at Banarus. But the undaunted reformers knew no rest. Not only rescue but marriage was effected. Violent scenes followed. The reforming pleader was excommunicated. His clients deserted him. Many a country wag composed popular songs celebrating the inglorious distinction of the man as 'the mother's matchmaker.' The couple, however, subsequently became distinguished members of the Brahma Somaja."

Here is another story of a Kulin girl. It was in 1870 that a Kulin—*i.e*, high-caste, girl of about seventeen was residing with her grand-uncle, an old and influential Brahmin of the stern orthodox type. Her two young cousins were very enthusiastic Brahmos. From childhood they had helped her, during their vacation days, in reading and writing. But the old man now deeply resented the public profession of Brahmoism by these two youths, and stopped all communications of the poor girl with them. The next year he resolved to marry her forcibly to a man who had been already married to thirteen wives. This was the religious custom of Kulinism in Bengal—viz., giving several girls in marriage to a high-caste, pious Brahmin. The girl wrote to her cousins that she had actually resolved upon suicide if not rescued. A band of young students, headed by the elder cousin, promptly formed a rescuing party. It was the awful night of Sept. 5, 1871. The mighty river Padma was then swollen into gigantic proportions. The girl escaped with her cousin through a back door, and made towards the boat. The mad youths, with threats and entreaties, compelled the boatmen to launch. Before they reached Calcutta a warrant for arrest on the charge of kidnapping and abduction was obtained from the magistrate of Dacca. Eventually, however, the warrant was quashed. The girl was left under the protection of her Brahmo cousins, and was subsequently married to a highly respectable Brahmo. She is now the happy mother of a number of happy children.

Such is the romance of the early movement. It is now at full swing. Complete success, however, depends on the education of the masses.

The Caste System and the Anglo-Indians.

I think perhaps every old woman in this country amuses her grandchildren with stories about this ugly system. I should therefore only mention that there are about 300 well-marked castes, and about as many thousand sub-castes in India; and that these are the worst obstacles in the way of the national well-being of the people. The struggle of the reformer is extremely hard in this field.

There is one side of social India with which the English residents there are concerned. These people are never slow in condemning the caste-system. But how far is their own conduct consistent with their condemnation? No caste in India is at present so really observed and so rigidly guarded as that of Anglo-Indians. Brahmins and Shudras may not not interdine and intermarry. But they are otherwise, in many respects, at home with one another. Englishmen, on the other hand, are at present as much foreigners in the land as they were centuries before; nay, they seem to insist on being so in future. Lord Roberts always insisted that India was won by sword, and by sword it must be held. Lord Roberts is a military man, and nothing better can be expected of him. But an eminent professor of history in Oxford repeats the same dictum, and even surpasses Lord Roberts by adding, "to suppose that we can ever abandon India except in defeat and disgrace is to surrender ourselves wilfully to the wildest illusion." Is it then any wonder that Anglo-Indians have formed a rigid caste of their own in that unhappy land of castes?

I would gladly have passed over this unpleasant point had not grave issues been involved in it. The issues are not national. They are international. They concern humanity. In India, and India alone, the ancient and the modern worlds meet together. It is there that old religion and old philosophy, old aspirations and old character are still preserved in their purity and integrity. It is there that modern thought and modern life are slowly sending their roots in the deep and rocky foundations of the past. If at such a crisis, almost unique in history, the English in India do not rise above their narrow political and commercial consciousness, if they do not forget the little event of conquest in view of the vast providential phenomena now evolving there, if they persist in setting up their one-sided race-superiority over human harmony and human solidarity, and if, above all, they keep on talking, in their pride, of never abandoning India, "except in defeat and disgrace," they will be consciously and deliberately hindering that Divine experiment of which they themselves have been an unconscious instrument!

But perhaps one may ask, how are foreigners to mix in a nation divided against itself? I was reading the other day an account of the memorial of the late-lamented Rev. Fletcher Williams, the representative of the British and Foreign Unitarian Association in India. I asked myself why this memorial to him, and why it was so genuinely and unanimously celebrated by Brahmos and non-Brahmos of Calcutta. I answered, because he so successfully represented England in India. And the secret of the success was that he lived among the people, moved among them, mixed with them, was one with them. Cannot others, who may not profess Unitarianism in words, do the same unitarian deeds? A Fletcher Williams in the very heart of India is, to a Hindu, worth half-a dozen Lord Robertses fighting against the wild tribes on the border. Political India is only a phase in the history of the British Empire. Whereas social India, allied to and harmonised with social England, will be a phase in the history of the world.

V. R. Shinde.

THE DOUKHOBORS.*

The unexpected and strange developments which have of late taken place amongst the Russian Doukhobors in Canada have been so widely discussed in the Press of all countries, and are at the present moment perplexing so many people, that a short explanation of events, founded on reliable information received direct from the centre of the movement, will not, I feel, be amiss at the present juncture. I cannot, unfortunately, give a systematic and detailed account of all that has taken place, as my information is founded upon private letters from Doukhobor friends and others living amongst them; these letters, although numerous and communicative, having been written not for the purpose of giving consecutive

* The first part on a paper of occasional information "On the Developments amongst the Canadian Doukhobors during 1902," by Mr. Tchertkoff, dated November, 1902.

The past history of the Doukhobors is described in "Christian Martyrdom in Russia," by V. Tchertkoff. Price 1s. (The Free Age Press, Christchurch, Hants, and 13, Paternoster-row, London, E.C.)

These leaflets are distributed free of charge in order to spread information concerning the cause they represent. Any persons desiring to have copies are requested to apply to the Editor, Christchurch, Hants. As, however, the series cannot be continued without the necessary funds, voluntary contributions for this purpose will be thankfully received.

information of the events, but rather as the expression of the particular feelings, thoughts and experiences of each individual writer.

A Minority only Concerned.

First of all I have to state that the movement in favour of the renouncement of the use of animals, which ultimately developed into the collective so-termed "pilgrimage," far from embracing the whole of the Doukhobor population has, as a matter of fact, embraced only about one-eighth of them; the remaining majority, not feeling called to follow these in their new aspirations, having quietly persevered in their usual life of industrious agriculturists.

Consistent Vegetarians.

As far as the first phase of the "progressive" or "idealistic" movement which has taken place amongst the minority is concerned—namely, the renouncement of the use of animals, very little need be said in explanation, if we take into consideration that the Doukhobors, in general, are earnest vegetarians, believing in goodwill and love not only between men but also on the part of men towards all living beings. When the information about this move reached England one had the satisfaction of meeting in the papers, amidst the ignorant and spiteful censure always accompanying every new step towards improvement, also a clear-headed and morally-enlightened defence of this action, writers from the most various quarters pointing to the fact that the breeding and employment of domestic animals, being unavoidably connected with getting rid of their superfluous accumulation, complete renouncement of the use of animals would naturally be the logical outcome of consistent vegetarianism, which cannot have recourse to killing or selling for slaughter the unnecessary animals. Indeed, this complete renunciation of animals has already been theoretically preached, though as yet hardly ever practically realised, by some of the most cultured vegetarians of civilised countries. Therefore the hue and cry which was raised by some against this new departure on the part of workingmen more sincere and direct than their sophisticated and weaker "civilised" fellow-vegetarians was as uncalled for as such *prima facie* opposition usually is; the more so that there has already existed for ages whole populations who have most satisfactorily cultivated the land by means of the spade without the aid of animals.

The "Pilgrimage."

The other event representing the latest development of the idealistic movement amongst a part of the Doukhobors was, as we know, their abandonment of their homesteads at a time when they were becoming quite prosperous, and their march across the country together with all the members of their families. This unexpected conduct not only elicited ironical and defamatory abuse from all those who represent the conventional view of things, but also grief and consternation in many sympathisers with and well-wishers of the Doukhobors. And, in truth, this action of a portion of the Doukhobors was so unexpected, extraordinary and, at first sight, inexplicable that it is impossible to form any idea of its fundamental meaning and source without being acquainted with certain peculiar circumstances in which the Doukhobors have found themselves since their settlement in Canada. These circumstances have unfortunately been entirely overlooked in the Press communications, as well as by those who have commented upon the event, the papers moreover having attributed entirely false motives to the Doukhobors, and otherwise greatly exaggerated and misrepresented the facts.

Mistaken Explanations.

Thus it has been generally stated that the Doukhobors, carried away by a "paroxysm of fanaticism" or "religious craze," and expecting the advent of the millennium, started to meet Jesus at his second coming. This, judging by the explanations which have reached us from the Doukhobors in question, appears to be completely false; and the misunderstanding is easily explained by the fact that this people have historically developed for themselves on spiritual matters forms of expression so symbolical that even Russians unfamiliar with this peculiarity of theirs, or bereft of the religious experience necessary for the understanding of spiritual strivings, are themselves often misled by the quaint terminology of the Doukhobors. No wonder then that local Canadian interpreters could not help making a muddle of the whole thing. Besides this, in cases when whole multitudes are propelled by a common impulse towards certain simultaneous action its real motives and significance are seldom with adequacy verbally formulated by any of the individual participators, those of them who are acting with greatest consciousness generally being the most reticent in their determination to act and not to talk; whereas the least intelligent, merely carried away by the instinct of imitation, being apt to talk most without really grasping the true significance of the movement they are mechanically participating in, and therefore sometimes explaining it in the most mistaken and incongruous way.

It has further been affirmed that the chief object of the march was that of propaganda. This also is probably in great measure a misunderstanding, the desire to preach and proselytise being, as a general rule, very foreign to the typical religious tendencies of this people.

Complex Motives.

As far as one can at present judge, by the direct and reliable information received, the true causes of this movement were very complex and at least of a threefold character.

On the one hand the Doukhobors, after their severe trials in Russia, having been amply accommodated in Canada with excellent land and all other conditions necessary for becoming prosperous, were indeed in the way of attaining that state of material welfare which represents the ultimate goal of most immigrants; and some of them felt that this prospect of becoming wealthy was precisely that temptation or snare which threatened with the greatest danger their further spiritual development. As in the Caucasus a general moral relaxation had accompanied the prosperity which they had there attained before the commencement of the last persecutions, so also here in Canada the more idealistic Doukhobors witnessed with pain and apprehension the fact that some of their brethren who had the most strenuously striven for material welfare had, in proportion as they succeeded, begun to degenerate spiritually and morally, sometimes even becoming rapacious and desirous of exploiting to the utmost their own brethren, and also ready to compromise in respect to certain Governmental demands which their stricter brethren regarded as against their conscience. Being anxious to avoid the alternative between this same fate and the ill-feeling an independent course of action would have been likely to call forth between the others and themselves, these spiritually more progressive Doukhobors thought it safer to "move on."

This desire was, it appears, increased by the hope of reaching countries with a milder climate where the land could be cultivated all the year round, and spade-gardening without the aid of animals more satisfactorily effectuated.

At the same time some difficulties in connection with the demands of the Canadian Government had arisen, the satisfactory solution of which appeared to these Doukhobors less possible as time went on and a certain amount of coercion was brought to bear upon them.

The Government's Consideration.

I must hasten to make the reservation that the Canadian Government, both as a whole and in the attitude of its separate representatives, has all through acted towards the Doukhobors as far as it was able with remarkable goodwill, leniency and consideration. I say "as far as it was able" because, when Governmental action is concerned, there is a limit further than which officials, even with the best of intentions, are unable to go—a limit determined by the definite demands of the established law. In despotic States this law can, it is true, be ignored by the autocratic caprice of the supreme ruler; but in a constitutional country such as the Dominion, even were the Government desirous of making certain concessions, forbidden by the law, it would previously have to get these exceptional measures sanctioned by Parliament. And in Parliament, as we all know, it is not the intrinsic merits of the case, but party politics which determine the issue and generally so handicap the few really progressive steps which governments are capable of contemplating, that those in office, feeling it hopeless to undertake the job, generally content themselves with merely passing those measures in regard to which public opinion is so strong that it cannot safely be resisted. Therefore, perfectly understanding the difficult position in which the Canadian Government officials are placed, one cannot in justice cast the slightest shade upon the action of the Canadian Government in this case.

The Scruple as to Private Property.

On the other hand the Doukhobors, in contradistinction to other immigrants who come in search of better economical conditions, were removed from their own country because they were there being exterminated for conscience sake; and they naturally brought with them this same indomitable conscience of theirs with its troublesome scruples, which, when once aroused, cannot be overcome otherwise than by persuasion. Therefore regarding it as wrong, or, as they term it, "con-

trary to the will of God," to accept land as the private property of separate individuals, and feeling they could only recognise it as communal, the more progressive Doukhobors were morally unable to sign the acceptance of the land as private individual property which the Government desired them to do in accordance with the usual regulations. The Government, encouraged by the fact that some of the Doukhobors did not experience these scruples, and submitted to the demand, warned the recalcitrant ones that should they not comply before a certain date the land due to them would be regarded as free and put at the disposal of other settlers. The progressive Doukhobors, naturally concluding that the Government did not desire their presence unless they submitted, which they could not conscientiously do, felt the most proper course was to withdraw of themselves before the Government was put to the necessity of compelling them to do so.

Manifest Sincerity.

These are some of the chief reasons of the unexpected attempt at an exodus on the part of a certain portion of the Doukhobors. There were also other motives and considerations of a minor importance, and in general this movement possesses many more features than it is possible to examine in a short space. I hope, however, that what has here been stated is sufficient to suggest a point of view quite different to the one from which public opinion, as yet unacquainted with the real gist of the matter, has hitherto criticised and condemned the straightforward action of a group of well-meaning and conscientious peasants.

Vladimir Tchertkoff.

LITERATURE.

"RELIGION FOR ALL MANKIND."*

Such is the title of Mr. Voysey's latest volume of sermons; the title-page adds, "based on facts which are never in dispute." Mr. Voysey has long been known as a preacher and writer of sermons remarkable for their clear lucid style, their candid and unveiled heterodoxy, and withal for their earnest expression of the author's constant and unchanging faith. This volume is a sort of re-casting of the matter contained in the volume called the "Mystery of Pain, Death and Sin." Those who read that volume will recognise some of its pages here. But this work is more complete; it deals with Pain, Death and Sin as parts of a greater whole; we have here practically a system of Theology in the form of twenty-six sermons.

It is evident, therefore, that although it is said to be based on facts never in dispute, it might quite as aptly be described as a set of sermons dealing with matters that are subject to everlasting dispute. Besides the three-fold mystery named above we find here an essay on Human Love, one on Human Liberty, on the Hope of Immortality, on the Reasonableness of Prayer. In the preface to the volume which this one replaces Mr. Voysey had said: "I do not pretend to have done more than throw out hints and suggestions as to where the solution of the problem lies." Manifestly that is all that this volume can do; all that can be done by preacher or philosopher. Moreover, what is said can rarely be new. It must suffice if it be well said.

In religion we could not do without sorrow. We learn only by the sorrow of failure, disappointment and loss how transient and even trifling are the concerns which belong only to this life and its pleasures. We begin to see and to feel that there must be an invisible spiritual sphere for which our souls were called into existence; that this earthly animal satisfaction is not our rest, nor the haven for which the human spirit was launched on the ocean of life, not the home where we can reach the fulness of joy. It is only sorrow which can teach us to look up, to look above the dust and rubbish of earthly possessions and pleasures to an "inheritance incorruptible, undefiled, and that fadeth not away."

In one respect this quotation from the sermon on the Religious Benefits of Sorrow may be considered favourable. It has just a suggestion of that *persuasive* note which is not Mr. Voysey's special characteristic. He is frank and fearless, sometimes as convincing as he is confident, not exactly persuasive. Sometimes he not only fails to persuade, he alienates and irritates where he ought to soothe. His own doctrine of the Love of God is essentially Christian. It is often expressed in the very words of the New Testament. But when he describes Christianity he might have in view not the teaching of the Gospels and the Epistles, but the explanation given by some uneducated revivalist preacher. For he says the whole Gospel is built on the doctrine of hell. (Let him ask Agar Beet if that is true.) He represents the Jews as receding in horror from Christianity because it proclaimed "a God who delighted in human sacrifice." "They were horrified to hear from the lips to Jews that God had appointed and had accepted a human sacrifice as the propitiation for sin." I have failed to find verification of this alleged ground of horror in the New Testament. I do not find that there is any such objection raised, or any answer given which supposes such an objection in any part of the New Testament.

That the Jews were horrified that one who had been put to death as a criminal should be proclaimed as the true Messiah, and the Saviour of men, that I can understand. I do not believe that in any sermon or epistle of Paul, or in any other writing of the New Testament, Christ's sacrifice of himself is set forth in such wise as would suggest to a Jew a revival of the horrible doctrine of human sacrifice referred to by Mr. Voysey. The unknown writer of the Epistle to the Hebrews deals more than any other with the subject of Christ's sacrifice. Where in him will you find that God's wrath was appeased by Christ's death? According to Hebrews Christ *took away* the sacrifices, and *established* the doing of the will of God. Christ's suffering was acceptable because he was *made perfect* thereby. To imagine that the Jews were horrified at the notion of human sacrifice is a curious inversion. The author of Hebrews dealing with prepossessions and prejudices already in the mind of the Jewish reader says much more about sacrifice and priesthood than his own religion would of itself have warranted; exactly as St. Paul dealing with analogous prepossessions only too effectually disguises the doctrine of free and unbought forgiveness as justification by faith. But the Christianity which Mr. Voysey describes is not that of Paul or of the writer of Hebrews, it is that of an evangelical who is a generation behind his time.

It remains to say that the book is very little the worse for an occasional unfair reference to Christianity or the New Testament. The general doctrine of these sermons is thoroughly Christian. One sometimes feels that the sincerity of the writer is a little too conscious. But it is a good book, worth buying, worth reading, worth keeping. J. R.

* "Religion for all Mankind, based on Facts which are never in dispute." By the Rev. Charles Voysey, B.A. Longmans. 2s. 6d. net.

ARTICLES IN THE REVIEWS.

Archdeacon Wilson contributes to this month's *Contemporary* an article on "The Influence of Scientific Training on the Reception of Religious Truth." The religion of the Evolutionist, he says, involves the doctrine of the universal Immanence of God, but holding this we are in danger of losing hold of any effectual thought of the Divine Personality and Fatherhood of God. Yet, "since love is the best in us, there must be love in God."

The loving Father must be there; though our poor undeveloped minds cannot simultaneously combine His loving fatherhood with His immanence, and with the uniform working of His laws of nature.

And the article concludes:—

No scientific training and no scientific results can ever obscure our inner conviction of the need of righteousness, and of the supremacy of the moral law; and if scientific training tends to enthrone this law as supreme in our lives, we may welcome it as a great educator of the mind of man for the reception of religious truth.

In the same number there is a long article by "Voces Catholicæ" on "The Abbé Loisy and the Catholic Reform Movement," giving an account of the Abbé's remarkable book "L'Evangile et l'Eglise." On the subject of South African labour Mr. E. Jerome Dyer pleads for the introduction of native labourers from India, as the best way of dealing with what is after all only a temporary industry, leaving the natives of the soil to the more permanent pursuits of agriculture.

In the *Nineteenth Century and After* Mr. Lyulph Stanley, in an article on "The New Education Authority for London," gives an account of the complicated practical questions which have to be dealt with, and while the accumulated experience of the members of the School Board is to be discarded, hopes that the able official staff may be able to help the new authority over the first trying years of their work. Mr. W. F. Lord writes very unsympathetically of the novels of the Brontë sisters. Sir Robert Anderson pursues his "Crusade Against Professional Criminals." There is also a curious article on "Reincarnation" by Nazayan Harischandra."

Dr. Alfred R. Wallace writes in the *Fortnightly* on "Man's Place in the Universe," adducing evidence to show that the number of the stars is not infinite, and that the place of the earth amid the stellar spaces seems after all to suggest a very definite and high purpose in his creation. Mr. W. B. Yeates writes on William Morris as "The Happiest of the Poets." Mr. Stephen Gwynn's article on "England

and the Black Races" deals specially with West Africa, and quoting Mary Kingsley, pleads for justice in the interest of the merchants and the natives alike.

In the *Monthly Review* the chief illustrated article is on "The Excavation of a Levitical City—Gezer," which is one of the most ancient towns in Palestine. There is also an interesting account by Mr. Sidney Colvin of Keats's "Ode to the Nightingale," with a facsimile of the first draft of the poem under the title "Work in a Hampstead Garden." Mr. Andrew Lang writes on "Human Personality after Death," apropos of Mr. Frederick Myers's book, "Human Personality and its Survival of Bodily Death."

The *World's Work* tells, among other things, in illustrated articles, of the city of Glasgow, the day's work in a great London hotel, and "What we should all know about Morocco." There is a fine full-page portrait of Mr. Asquith, and also of Senator Hanna, of whom an interesting account is given. In sharp contrast are the two contiguous articles on "Track Athletics" and "A Night with the Unemployed."

THE Labour Co-partnership Association, which held its half-yearly meeting at Accrington last Saturday, has as its object to "substitute in the busy world of industry united concert for antagonistic conflict, thus making the ever-growing command over the powers of nature attained by man as conducive as they may be made to the well-being of the working masses." Profit-sharing, it is believed, makes the workers more efficient by giving them a feeling of interest in the success of the whole enterprise in which they are engaged, and is thus to the advantage of employers, capitalists and workmen. If, however, it is to be for the benefit of the working-classes as a whole, it is necessary that the trades-union rate of wages should be paid: otherwise the effect may be that a part of the workers sharing in profits may win over to the belief that lower wages are acceptable if only profits are thereby increased, and so the position of the labourer become less secure than before.

THE Co-partnership Conference at Accrington discussed municipal enterprise and labour, and a very important and interesting question was raised in view of the large and increasing number of men directly employed by municipalities. Mr. W. H. Dickinson, of the London County Council, said that the extension and success of municipal work in the future would depend largely on the attitude adopted by their employés, who would soon become a considerable power in the State. A position of aloofness from the municipalities employing them would result inevitably in the reduction of their status as citizens; but they might, and should, throw themselves into the public work, striving and labouring for the common welfare, as being themselves part of a really self-governing and self-administering community. Several speakers urged the advisability of introducing the co-operative principle into municipal work on lines similar to those adopted in Paris, where co-operative groups of workmen contract for certain kinds of work.

THE CHILDREN'S COLUMN.

"But thou, when thou fastest, anoint thy head, and wash thy face."—Matt. vi., 17.

THIS is a rather easy verse to learn, and though at first sight it doesn't seem to have anything to do with us and our way of living, I should like you to learn it.

Some verses are very hard to learn, you know. The other day I was staying at a house where a boy was trying to learn a Scripture lesson. To help him, I said we would learn it together. The first two or three verses were easy. Then we came to a hard place. We both struggled with it, and whenever we tried to say it, some little bit of it would fall out, or twist round and come up in the wrong place, and if we got it almost right one minute, the next it was worse than ever. How hard we did try to master that passage! But the boy only got seven marks out of ten for it next day. And I—I wake mornings trying to say those verses right, but I never do. If you are anxious to know where they are you will find them in John vi. 22 and 23, in the authorised version; but it is not worth while for you to try to get them by heart. There is so much else in the Bible better worth learning.

But this has taken us a long way from our text: "Thou, when thou fastest, anoint thy head, and wash thy face." I daresay the last bit of this does sound familiar. "Wash thy face." That is still insisted on as a necessary duty, till, no doubt, everyone of you has grown tired of hearing it said over and over again half-a dozen times in the day. But you have all come to feel, through this continual drill, that a clean face is a matter of course for every self-respecting boy or girl.

But nobody tells you to fast or to anoint your head.

Fasting is going without food, and perhaps it seems strange that this should be thought a religious duty. I daresay you have been taught that you shouldn't eat too much, or that one shouldn't eat twice as much as usual because the dinner is nicer than usual, or that one shouldn't ask for a second helping if there is not enough to go round. All that is simple good manners, though when one thinks of it, good manners are a kind of religious duty too. But to go without food for a day at a time, to go without the food you are used to and take food much poorer and plainer, and less of it, on certain days or certain weeks *as a religious duty* is something you are not used to.

It is true that there are many Christians who do thus fast. It is part of their religion. But you are not taught it as part of *your* religion.

But once it was part of everyone's religion. Not only of the Christian religion, or of the Jewish religion, but of *all* religions. See how the text speaks of it as a matter of course. "Thou, when thou fastest." It is taken for granted that everybody fasts, as that everybody prays, or that everybody gives to the poor:—

Thou, when thou givest alms—
Thou, when thou prayest—
Thou, when thou fastest—

Now we all know how pleasant it is to eat when we are hungry. We all know how often we get hungry. And we can all imagine how hard it must be to be hungry and not eat. And because this desire for food is felt so strongly by everyone, and so over-strongly by many, it has always seemed that we couldn't begin training our will better than by taking this appetite for food, this enjoyment of food we all feel, and learning to govern it, learning to master it, instead of letting it master us. That is the meaning, or at least one meaning, of fasting. And because it was seen that people would be apt to put off this effort to control their appetite for food, and were just like children in this, special times and days and ways were appointed for fasting, so that it should be easier to remember and practise this duty.

The root idea of fasting then, of this going without food for a time as a discipline, as a way of learning self-control and the governing of our appetite, comes to stand, as we think about it, for *any* going without, which we practise for the sake of gaining this self-control. It stands for *all* giving up of anything pleasant, of anything we want to have or to enjoy; giving up sometimes that someone else may have it; sometimes because we think some better use might be made of the money or time we were going to spend on it. To abstain from anything we like, or might have, just because we feel we *ought to*—that is fasting. And I am sure that in this sense fasting comes in our way very often.

Well, what I want you to notice is what Jesus says to us about this fasting. When you do it, he says, "anoint your head and wash your face."

In old times, when people did a disagreeable duty (just as in our times), they were apt to make up for it by making sure that other people should know it, and admire or praise them for doing it. And, in Jesus's time, to neglect their dress and hair, to wear a very long face, was their way of letting others know they were fasting.

To Jesus all self-display was hateful. He knew that to display our virtues is the surest way to kill them. And he says (let us put it into plain everyday English): "When you have given up some pleasure for the sake of duty, or done something that was hard and disagreeable because you ought to, don't grumble about it; don't complain of how hard it is; don't console yourself by trying to get sympathy; don't let it come out so that you may be appreciated or praised for it; but put on a cheerful face and a pleasant smile, so that nobody shall know you have made any sacrifice. Hide your effort. Hide your struggle. Don't let others see or know what it has cost you, else you will spoil it."

We all know how it spoils a kindness or a sacrifice for *us* if anyone "makes a fuss" over it, or boasts of it. What Jesus adds to this is that it spoils it for *himself*. And it spoils it for God. "Ye have no reward of your Father which is in heaven."

And the other thing he adds is that if you will only make your sacrifice *pleasantly*, cheerfully, instead of making it harder, this makes it easier. All at once a sense of joy and gladness comes into one's heart which turns the sacrifice into happiness. And this is what he means when he says: "Thy Father, which seeth in secret, shall reward thee."

C. A. F.

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LONDON, MARCH 14, 1903.

MINISTRY TO THE POOR.

The Jubilee of the Belfast Domestic Mission, the celebration of which is recorded in our present issue, brings a reminder such as is ever welcome, of the earnest spirit which in the second quarter of last century kindled in our churches a new perception of Christian duty towards the neglected poor of great cities and an ardent zeal in ministering to their pathetic needs. We reported last week the addition of new rooms, the gift of a generous friend, to the Liverpool Domestic Mission, in further extension of the splendid equipment of the buildings in Mill-street, which afford opportunities without equal in our religious connection, for such ministry among the poor. Next Tuesday the annual meeting of the Blackfriars Mission at Stamford-street Chapel is to be held, and on Wednesday evening the annual meeting of the Mansford-street Church and Mission, which is the present representative of the first Domestic Mission in London, the first effort of its kind in this country. That takes us back to 1832, when the work of Joseph Tuckerman among the poor of the city of Boston had become known in this country, and his example of apostolic simplicity and overflowing love and pity for the neglected and degraded had made its searching appeal to the heart and conscience of our people. The response came not from London alone, but from Manchester and Liverpool, Birmingham and Bristol and other cities, where Domestic Missions were established, and fifty years ago Belfast also took up the work.

It is a happy sign of the vitality of faith and earnest devotion in our churches that they do not grow weary of well-doing in this matter, but are pressing forward into new fields of duty and aiming at better equipment and more effectual service of the poor. There is no surer test of the sincerity of faith in any Christian Church than this which Jesus himself established, in his declaration, "The poor have good tidings preached to them." It was to that end our Domestic Missions were established, and have still to be maintained.

Almost unawares through the rapid growth of city population and the changed conditions of life, more and more widely separating class from class, thoughtful and earnest people were brought face to face with a problem of appalling magnitude in the evil conditions of the life to which the poorest denizens of city slums were condemned. Thousands of the people in the midst of the great and wealthy city were crowded together in the most wretched quarters, left in squalor and neglect, a prey to every evil influence, many of them living in a practical heathenism of the grossest sort, while the Churches, wrapt up in their own interests, with enlightenment, wealth, and sincere piety, had failed to touch even the fringe of the evil. Then came the answer of faith, convicted of grievous blindness and neglect, but prompted by a genuine brotherly love, speaking first in a voice here and there, and in Tuckerman as a first inspiring example to his brethren, "One earnest man at least," so he said by word and deed, "in the Master's spirit, shall go amongst them as their friend, to help them in their sore needs by wise sympathy, by the message of Christian love and hope." And soon about that simple ministry of personal helpfulness many other agencies were gathered. The Mission-house became a welcome refuge, a beacon of light in a dark and desolate place; men and women long strangers to any such healing and inspiring influence came to the house of prayer, because their friend was there, and the children came to the school. Then other helpers came to strengthen the hands of the faithful minister, to do what they could for the instruction, the encouragement, the enjoyment of the people. New links of human sympathy and wise helpfulness were established between the poorest of the poor and those who brought to them in that most practical way good tidings of the better life.

That is still the ideal of our service among those who are in the sorest need. Above all and everywhere it must be simply the hand of a friend stretched out to help, the light of sympathy in honest eyes, and unaffected brotherly kindness, eager to share the best gifts of life with those who are in dire poverty of mind and heart and soul, no less urgent than the poverty of outward things. In the one true spirit there are many ways of effectual helpfulness, and there will be few indeed who are of willing heart and cannot find some simple way of sharing in the good work; but for such as a last resort, and indeed for all alike, whether there is any practical service they can render or not, there is the giving of means, without which the work cannot be maintained.

To this giving of themselves, out of the heart of their best life, the Churches are called, with no thought of self-interest, but simply as ministers of God's mercy, in the Master's spirit, bearers of good-tidings to the poor. The service is two-fold, ministering to the inward desolation and to the outward need. On this latter side there is no better training for the social reformer and the good citizen, than to come thus into direct personal contact with the life of the people at the points of sorest pressure, to realise in the lives of those who have become friends indeed, what the temptations and the burdens are, what are the causes of this appalling waste of human life, this degradation of manhood and womanhood. Then with knowledge of the facts and an overmastering impulse of brotherly love a faithful man will know in which direction he must work, ready to spend and be spent, for the Kingdom of God's sake.

When we say that the Churches are called to this work, that means, of course, that the people, who themselves *are* the Churches, are called. It is a matter of individual duty, for each one to find out what is his or her own share in the common service, and then in doing it to find the great joy of fellowship in the one spirit—the spirit of helpfulness, and willing sacrifice, and love, which is greatest of all.

BELFAST DOMESTIC MISSION.

JUBILEE MEETING.

The fiftieth anniversary of the establishment of a special Ministry to the Poor in Belfast, by the members of the First and Second Presbyterian Churches, was celebrated on Sunday by services in the First Church and in All Souls', and at the annual meeting of the Domestic Mission Society in the Central Hall, Rosemary-street, on Monday evening.

The annual sermons were preached, in the morning at the First Church and in the evening at All Souls', by the Rev. V. D. Davis, the Revs. D. Walmsley and W. H. Drummond also preaching special anniversary sermons at the other services of the day. There were good congregations, and at the annual meeting on Monday evening the Central Hall was well filled.

The celebration of the Jubilee of the Mission has brought a distinct access of interest in the work, and a scheme for the improvement and enlargement of the mission building in Stanhope-street is being vigorously carried through by the two churches. The house hitherto occupied by the missionary, the Rev. G. J. Slipper, is to be included in the building, and a large meeting room on the ground floor thus secured, while in the upper rooms there will be much ampler accommodation for the work. Towards the cost, donations amounting to £850 have been already promised, being £100 more than the minimum asked for by the committee before the work could be commenced, and new or increased subscriptions not yet quite up to the £25 asked for. Further support both in donations and subscriptions is confidently expected.

The Mission was founded at a meeting

held in the First Church, April 26, 1853, when the chair was taken by the Rev. William Bruce, whose daughter, Miss Charlotte Bruce, is the present secretary of the society. The first impulse towards the establishment of the Mission was given by a letter read at a meeting of the Unitarian Society for the Diffusion of Christian Knowledge, March 28, 1853, by Mr. Michael Andrews, of Ardoyne. The writer of that letter, Mrs. A. G. Malcolm, was present on Monday, and took part in the meeting, as did also Mr. George Andrews, J.P., a son of the late Michael Andrews, who was the first treasurer, and, as Mrs. Malcolm insisted, the real founder of the Mission.

THE ANNUAL MEETING.

At the annual meeting in the Central Hall on Monday evening, after a pleasant half-hour for tea and talk, the chair was taken by Mr. W. T. Hamilton, and among those present were Mrs. A. G. Malcolm, the Misses Bruce, Miss M'Alester, Sir R. Lloyd Patterson, Messrs. Herbert Darbishire, George Andrews, J.P., Bowman Malcolm, J. F. Mulligan, T. Ritchie, James Davidson, W. H. M'Fadden and Robert Dickson, the Revs. D. Walmsley, W. H. Drummond, V. D. Davis, R. J. Orr, S. H. Mellone, J. A. Kelly, W. Weatherall, G. Thrift, and G. J. Slipper. The meeting was opened with a hymn and prayer by the Rev. J. A. Kelly.

Miss BRUCE read the committee's report, which spoke of the founding of the Mission and its early promoters, and told of the scheme for improving the buildings. The fact of the serious falling off from the first subscription list of £159 was also noted, the list for last year amounting to only £107 17s.

Mr. ROBERT DICKSON, the treasurer, presented the statement of accounts, which on a total of £498 18s. 11d. showed the balance in hand reduced from £96 to £62. Of the total, £201 had been received in bequests and donations, and £214 15s. 6d. invested.

The Missionary, the Rev. G. J. SLIPPER, then read his report, giving full particulars of the year's work. The following passage described the general principles of the work.

> Ever since I received the call to become Missionary to the Poor I have endeavoured to work upon definite lines which were directed to the primary object of improving the social position of those amongst whom my work lies, and also to lead them to Christ.
>
> It is very necessary and vitally important, I think, that in a work such as ours the first aim should be to encourage habits which uplift folk and preserve to them the sense of self-dependence. It seems to me to be next to useless to ever hope to accomplish much real good amongst the poor by periodical doles and tea-parties. We must bring them to a sense of moral responsibility; we must encourage them to habits of thrift, and then with these objects well fulfilled we may confidently hope to set before them the Christian ideal.
>
> This is the work, then, we are striving to do in the Mission—by social intercourse and visits to the homes of the people, by the Provident Fund so well managed by the ladies, and by the services held on Sundays and during the week.
>
> Relief is judiciously given in cases of extreme necessity, medicine is provided in cases of sickness, but these are not the primary objects for which the Mission's work is intended. At the same time they cannot be neglected, and they require a good deal of care and thought. There seems to me to be a very great need in this city for a central organisation that could practically govern the charitable work that is put forth by the Churches. Injudicious charity is, of all things, the most harmful, and it is very prevalent amongst us.
>
> I should like to see all who are engaged upon Christian work among the poor sinking their religious differences and meeting at stated times to discuss the problem that they are trying to solve, and I think it would be made manifest that the result of such conferences would be most beneficial every way.

Among the activities of the Mission recorded were a newly-established Band of Mercy and a Boys' Brigade, while the Band of Hope, the Window Gardening, the Country Holiday, and other work had been steadily maintained.

The CHAIRMAN, in moving the adoption of the report and accounts, strongly urged that their standard of annual subscription to the Mission must be raised. The report he considered to be excellent, and expressed gratitude to Mr. Slipper and his many helpers in the good work.

Mrs. MALCOLM, in seconding, recalled the memories of fifty years ago, when she had suggested to her valued friend, Michael Andrews, of Ardoyne, the need for such a work, and he had taken up the idea with so much earnestness, and laboured with so much zeal, as to be the real founder of the Domestic Mission. She spoke also of the Rev. William Bruce, their first president, his colleague, the Rev. J. Scott Porter, a strenuous worker, and the help given by the Rev. C. J. M'Alester, and many good men and women of the First and Second Churches, who had laboured for the Mission in those early days. She expressed the earnest hope that many more helpers would join together to strengthen the hands of their faithful missionary.

The Rev. W. H. DRUMMOND supported the motion, and made a statement as to the response to the Jubilee Appeal above referred to. He said it was particularly gratifying to find that the people at the Mission themselves had raised a contribution of at least £35 to the new fund; and a member of his congregation at All Souls' had been interesting the young people of the church with such good effect that she had secured sixty new subscribers of sums from 3d. to 5s., so that the whole addition to their income would amount to £5. He commended that example to others. It was a great thing to begin early to direct the thoughts of their young people to such good work.

The Rev. V. D. DAVIS also supported the motion and said that he had felt it a great privilege to be allowed to preach on behalf of the Mission on the previous day. It was a happy augury for the future of their two churches, no less than for the Mission itself, that they were throwing themselves with so much zeal into that new effort. The work as described in Mr. Slipper's report was admirable, and he wished him and all who were helping God-speed in it.

Sir R. LLOYD PATTERSON moved, and Mr. ROBERT DICKSON seconded a resolution empowering the committee to proceed with the Improvement Scheme at once, in view of the response which had been made to the Jubilee appeal, but directing the new committee to pay special attention to the need for a further substantial increase in the subscription list.

The Rev. DOUGLAS WALMSLEY then moved:—

That this meeting, looking back over fifty years of Domestic Mission work among the poor of Belfast, and rejoicing in the manifold good the Mission has accomplished, renews its allegiance to the broad charitable and Christian spirit in which the work was first undertaken, and in which it has since been maintained; it expresses its conviction of the continued need of missionary effort to combat "ignorance, vice, crime and misery, to win souls to Christ, and promote the Glory of God"; and assures Mr. Slipper of the warm and sincere sympathy with which it follows his labours for the true welfare of the poor.

He rejoiced, he said, at the tone of confidence and hopefulness which had found expression in that best meeting of any he had known in connection with the Mission; it was an augury of continued success in their work. Those who founded that Mission were men of convinced mind, with strong opinions of their own on religious and theological questions, and they could speak strong and earnest words in defence of those opinions; but in that Mission they had no thought of sectarian advantages, all they cared about was that the poor, the miserable and distressed should be reached and helped; and that broad, unsectarian spirit, he need hardly say, was fully maintained in their work at the present time. In Belfast they had nothing in the way of charity organisation. He wished that Mr. Slipper's suggestion could take effect, and that the goodwill of the town as a whole for the distressed poor could be gathered up and not wasted in ill-directed and often hurtful efforts, so that the best results might be secured; but meanwhile he pleaded with those who received applications for help not to give alms at the door or in the street to those of whom they knew nothing; that inevitably encouraged imposture and was a fruitful source of mischief; he asked them rather to refer such cases to Mr. Slipper at the Mission for inquiry and judicious help, and to put the means at his disposal for a wisely directed charity.

The Rev. S. H. MELLONE seconded the resolution with a few words of earnest sympathy.

Mr. GEORGE ANDREWS supported the resolution, saying that it enunciated principles dear to them all. What they desired was simply to do good to those who were in need. The Mission had done good work in the past, and its scope was now to be widened. For this they must all help to provide the necessary means. As a visiting justice he saw much of the criminal class in their gaols, and had been deeply distressed by the hard case of those who were imprisoned for a first lapse, often the result of drink, and the terrible difficulty such people had in making a fresh start when they were discharged from the gaol. It was a work of the truest charity to help such fallen ones, to give them the fresh chance they were often honestly anxious to have, and he commended the matter very earnestly to the committee, to see if some effort could not be made in that direction.

The new committee was then appointed, on the motion of Mr. BOWMAN MALCOLM, seconded by Mr. CLELAND, and the meeting closed with the Benediction, pronounced by the Rev. D. Walmsley.

THE NEW EDUCATION ACT.

LANCASHIRE.

Some of the most vigorous opposition to the passing of the Education Act was shown in Lancashire, and the Manchester and District Passive Resistance League is organising a determined stand against the willing payment of that portion of the rate which includes religious teaching. The President, the Rev. Dr. Leach, has publicly given five reasons for not rendering voluntary obedience to the new Act, viz., because:—

1. It enters into the region of conscience, into which Parliament should never go.
2. It takes rates as well as taxes to teach Popery, Sacerdotalism, and other unacceptable doctrines.
3. It compels payment for teaching Nonconformist children doctrines which declare their religion false.
4. It excludes Free Churchmen from all head teacherships in several thousand schools supported by public funds, but without public control.
5. It imposes on teachers religious tests which have been abolished from Corporations, Universities, and Parliament.

Thousands of persons have determined to refuse voluntary payment of the proportion of the school rate allotted to religious instruction, throwing the responsibility upon the local authorities of collecting it as best they may under compulsion.

This movement, which is a strong and earnest one, is yet by no means co-extensive with the opposition to the reactionary principles set forth in the Education Act. Most Unitarians in the province, and very many members of other Nonconformist Churches, decline to commit themselves to a "course of action" which they deem subversive of democratic government. The Act is, after all, the decision of the people's representatives, and if it is not good the people will ere long have an opportunity of returning other representatives to Parliament to undo the evil. If non-payment of the rate is justified now what would it be if the Nonconformists had their will and established a general system of so-called "unsectarian" teaching, which is as hateful to the Catholic or the High Anglican as sacerdotal teaching is to the Free Churchman? Why pay taxes for obnoxious teaching, as we have all been doing, and draw the line at rates? What would have been thought of Catholics or Anglicans who refused to pay the School Board rate, as they might have done, on very similar grounds to those now urged by some Nonconformists? And what greater untruth to Unitarians could be taught in Church schools than that which they have been obliged to tolerate in many Board-schools?

Many of us feel very strongly that to refuse to pay the rate is bad tactics, having regard to future eventualities; and that it is too late in the day to raise the cry of offended conscience by way of justification for such an attitude, considering the way in which unholy compromise has been allowed to rule in public schools for over thirty years. "The fathers have eaten sour grapes, and the children's teeth are set on edge." Those who, against their traditions of freedom, descended to effect such a compromise bartered away their birthright for what has proved to be a mess of pottage. "Verily they have received their reward." Some of them sound a very different note now; as *e.g.* the Rev. S. Pearson at the recent meeting of the Passive Resistance League, when he said:—

> They were all willing and anxious to separate the secular elements of education from the religious elements, leaving the religious elements to the Churches and families and the secular to the State.

That was the sane teaching of thirty years ago, and it is in this direction only that ultimate salvation for our Education System will be found.

Meanwhile, what is the right course for all true friends of Education to adopt? Counsels are many, and opinions differ widely. I can only give my own for what it is worth. But I believe it to be the opinion of the majority of our co-religionists in this part of the kingdom.

First of all, let us welcome the Act in so far as it is an attempt to co-ordinate the different kinds of Education and unify the local authority. It is clear gain to have all the schools—"Voluntary," so-called, and Board, "Provided" and "Non-Provided," as the Act defines them—placed under the same controlling authority. True, that governing body is not constituted at present just as we should like it to be. It is not thoroughly representative of the ratepayers as it will have to be some day. But the reactionaries have played into the hands of the progressives, as some of them are beginning to see, by handing over the Voluntary schools to the County or Borough Councils and allowing the representative element a place in their management. It remains for another Government, in days, let us hope, not too far distant, to carry the system to its logical completion.

In the next place, while most of us deplore the destruction of the directly-elected School Boards, which have done better and more unselfish work, take them all in all, than any other public bodies in the country, the schools are still under the control of elective corporations, and the people have in their own hands the question of how they shall be constituted. Let no vote be cast for any member of the County or Borough Council who is known to be adverse to thorough popular control of the schools, or who is himself educationally unfit. In the selection and support of candidates let suitable qualifications in this respect be a *sine qua non*.

Then let the schemes for the constitution of the Education Committee be framed as liberally as possible, where friends of progress can make their influence felt. Let Sectarian representation upon these Committees be discouraged altogether, recognising only as suitable for co-optation persons with a real interest in Education and a proper qualification for controlling it, whatever their religious denomination may be. The Cheshire County Council (Conservative though it be) has set a splendid example in this respect, ignoring all denominational representation. And let those ladies and gentlemen who, having the welfare of the children most at heart, are invited to join the Education Committee take up the work even at some cost of sacrifice, for the sake of the great end in view.

What is to be done with the British schools, many of which are associated with our churches? This is a problem which has greatly exercised the minds of the managers, and about which there are decidedly two opinions, as there will apparently be two courses of action. Some—the minority, I think—distrusting the local authority in the matter of religious instruction, prefer to keep their doors open as at present, maintaining their connection with a Voluntary Association. Others—the majority, I believe—boldly resolved to entrust their schools to the Education Committee, feeling that the time has come for a truly National System of Education, when "Voluntaryism," whether denominational or undenominational, should cease to be. Let there be no hindrance to a general system of public schools on the part of progressive Educationists, they say. I confess that, not without some hesitation and trepidation, I incline to this latter course, which, I believe, is likely to be commended to our congregations in Lancashire and Cheshire by the Committee of the Provincial Assembly. Only a few days remain to make the decision upon which so much depends. But let no school be handed over unless satisfactory terms are arranged and accepted by the local authority. Otherwise there may be fresh instances of the British school being closed only to have its scholars drafted into a Denominational school, perhaps enlarged for the very purpose. In the last resort, if there should be a great betrayal, and a triumphant Sectarianism should sweep into its schools the children of those who hate its spirit, it is open to us to reopen our schools and claim recognition after a year's successful work.

The foregoing is perhaps enough to indicate the set of feeling and intention among Unitarian friends of Education in Lancashire, so far as I am able to gauge it. But, while we take the new Act with as good a face as possible, determined to make the most of the good things it contains and minimise its evils as far as we can, we must bate no jot of heart and hope and determination to mend the mischief at the first opportunity, and educate the nation to demand a real and complete popular control of the schools. We have not yet arrived at a solution of the Education problem in England; and the Government, strongly entrenched behind the great majority given them for a very different purpose, have yet to learn that in destroying the School Boards and giving the control of all the elementary schools to the County and Borough Councils, they have gone much further than they had intended in the direction of a really National system of education wholly paid for and wholly controlled by the community.

A few words as to the constitution of the Education Committee under the scheme of the Lancashire County Council may be acceptable:—

The Committee is to consist of 72 persons, of whom 56 are to be members of the Council (including the Chairman of the Council and the Chairman of the Finance Committee), 2 are to be women directly appointed, and 14 other persons are to be appointed after recommendation from various bodies. These consist of Owens College, Manchester; University College, Liverpool; Mining and Technical College, Wigan; Royal Lancashire Agricultural Society, the existing School Boards, the Elementary School Teachers, the Secondary School Teachers, the Association of Non-County Boroughs. Each of the foregoing is to have one representative. The denominations are to have 6 nominees, 3 from the Church of England, 2 from the Nonconformists, and 1 from the Catholics.

Here in Bolton we are politically and educationally behind the times.

The scheme for our county borough provides for 41 members (to be reduced to 39 soon), 24 of whom shall belong to the Council. The other 17 are to consist of 1 woman selected by the Council, 2 nominees from the Church of England schools, 1 each from the Catholic schools, the *Wesleyan and British schools jointly*, Victoria University, the Grammar School, the Church Institute, *the High School for Girls and the Church Institute jointly* (a woman), the Primary School Teachers, the Higher School Teachers, the Educational Committee of the Co-operative Society, and the Trades Council; and until November, 1904, 4 representatives of the moribund School Board. Then they are to be *replaced* by "other persons of experience in Education, not exceeding 2," with special reference to technical instruction.

Poor School Board! this is the Council's reward for its faithful labours! This singular provision shows the animus of a reactionary body against a progressive one; for this our School Board has been on the whole, in spite of its strong sectarian majority. And the undue favour shown to the denominations in the representation is one more sign of the spirit in which we are locally governed. But what could be expected of a Council of 96 in a busy place like Bolton? There is plenty of work to be done here by way of conversion.

And, meanwhile, proud Preston, which, to save its rates, refused to have a School Board, now has to face a 9d. rate to begin with. And St. Helen's and other boroughs, which trusted to Voluntaryism to save their pockets, have now the mortification of paying heavily from the rates for schools which belong not to the community, but to the denominations. Who will pity them? C. J. STREET.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE BACONIAN THEORY OF SHAKESPEARE.

SIR,—Mr. Gow has raised what some of us consider the most interesting literary question of the present day, and in a manner which compels reply, for he adopts the Papal style, and designates as false the theory opposed to his own.

In his first paragraph Mr. Gow disposes of the bi-literal cypher argument. This is not a difficult task, and I entirely agree with him in that.

In the rest of his article he seems to put evidence and reasoning in a secondary place, and to rely mainly on tradition.

The case of the Baconians seems to me a very strong one.

In the plays four particular features stand out from many others: The familiarity of the writer with Court life, his immense erudition, his knowledge of France, and his intimate acquaintance with English law. Those who have read the life of Francis Bacon and studied his recognised works know that these points are the special characteristics of the mind and writings of that wonderful man.

Mr. Gow says: "No coward or cold-hearted betrayer of his friends could possibly have created plays which are permeated with the fundamental principles of morality and beauty."

This sentence astonishes me, for it shows that Mr. Gow surely cannot have fully understood the character of Francis Bacon, or else cannot have read his books, for his recognised works abound in the expression of the highest sentiments.

It seems hardly necessary to point to parallel cases. How the author of the Psalms was a murderer and an adulterer, how the Roman poet sang, *Video meliora proboque deteriora sequor*, and one might also quote St. Paul.

Francis Bacon, so far as his brain and writings are concerned, stands out among his fellows like Gulliver in Lilliput, and his ceaseless activity would have afforded him time to write the plays; moreover, the parallel passages in the writings of Bacon and in the plays are numerous.

Mr. Gow mentions the fact that the play of *Henry VIII.* first appeared some years after Shakespeare's death. It seems to me that the well-known speeches of Cardinal Wolsey could only have been written by a man who had passed through the similar experiences which Bacon could look back upon at the end of his life, and that this play formed a fitting work to close the great and chequered career of that most remarkable man.

After contemplating the mighty genius of Francis Bacon, the facts known about Shakespeare form a strange contrast:—

That he was brought up in a country town; that he left school when quite young to help in a shop; that he married early and had a family; that he went to London and made money on the stage and by bringing out the plays; that he returned to Stratford; that his signature was that of a man who was evidently unaccustomed to using a pen; that his family were illiterate; and that he died as the result of "a merrie bout" with his companions.

From this I do not wish to have it implied that I believe Shakespeare had no part in writing any of the plays. On the contrary I think the account of the Forest of Arden, which existed in Warwickshire, and the veiled reference in "the Merry Wives of Windsor" to the Lucy family of Charlecote, afford evidence that Shakespeare assisted in the compilation of at least two of the plays, and it may therefore be assumed for the benefit of Mr. Gow's theory that he had something to do with others of them; but the more one considers this wonderful series of plays the more plainly one seems to discern the master mind of Francis Bacon pervading the whole.

E. BASIL LUPTON.

Leeds, March 2.

ANOTHER letter on this subject we have received from Mr. George Stronach, of Edinburgh, who concludes that Mr. Gow has taken his ideas of Bacon's "morality" from Macaulay, and has neglected to read the Lives of Bacon by Spedding and Hepworth Dixon. As to Shakespeare's character, he points to the unedifying portrait in Sidney Lee's "Life of Shakespeare," and asks whether such a one does not compare very unfavourable with Bacon.

We must warn our readers that we cannot afford space in these columns for an extended correspondence on this tempting subject.—ED. INQ.

THE JUBILEE OF UNITARIANISM IN AUSTRALIA.

THIS may practically be called the Jubilee year of Unitarianism in Australia, and a few facts relating to the movement in general may not be out of place. The suggestion which led to the formation of the "Australian Unitarian Christian Association," and ultimately to the Sydney Church, was indeed made in 1850, and the Adelaide congregation did not come into existence till 1855, but the first *public* service of Unitarian Christianity was held in Melbourne on Jan. 30, 1853, when Dr. Stanley, on his way out to the charge of the Sydney Church, took part in the inaugural meetings in Melbourne. Some nine months later, Nov. 6, 1853, public worship began in the Macquarie-street Church, Sydney, which the "Association" had bought from the Wesleyans. Dr. G. H. Stanley was its first minister.

Melbourne may thus fairly claim to be the oldest Unitarian Church in Australia. This position she holds in virtue of the fact that there chanced to be in the city a small group of earnest and influential gentlemen and an accredited Unitarian minister, the Rev. Maxwell Davidson, who had come out as a private tutor to Mr. John Duerdin's son. These met at the house of the last-named gentleman on Nov. 29, 1852, organised themselves into a society, raised the necessary funds, and appointed a minister and secretary on the spot, thus probably establishing a "record" for despatch.

The preliminary meeting of the founders of the Adelaide congregation was called by advertisement for July 11, 1854. Some twelve persons were present. The Rev. J. Crawford Woods, B.A., then at Newport, Isle of Wight, was, on the recommendation of the B. and F.U.A., appointed to the charge of the infant society, and the first public worship was held on Oct. 14, 1855. Mr. Woods' settlement proved extremely happy. His excellent qualities of heart and mind soon endeared him to his people and won him and the church many loyal friends and warm supporters. During his pastorate of some thirty-three years he earned the respect and confidence of the whole community, and the church became influential in the town and powerful in benevolent activities. Mr. Woods carries with him into his retirement the affectionate good wishes of many friends.

In June, 1857, a Unitarian congregation was formed at Ballaarat, the great gold-mining centre. Unfortunately little is known of its history, and its records cannot be traced. The society held together for some six or seven years, and a minister was appointed for six months during one part of its history; but the result was not equal to expectation, and the appointment was not continued. The services, however, were maintained with lay help. I cannot ascertain exactly why or when they were finally discontinued and the society disbanded. Ballaarat is the second largest town in Victoria, and has a population of over 40,000, and there ought to be room for a strong Unitarian church in it.

The year following the initiation of the Ballaarat movement (1858) witnessed an effort on the part of the Melbourne Church to found a suburban congregation. The task was entrusted to the Rev. William Bowen, who had retired from active duty, and was living in Melbourne

with his son, Dr. Aubrey Bowen. A curious incident, well reflecting the theological temper of the times, is connected with this experiment. A small disused Presbyterian church was, in a fit of absent-mindedness, leased to Mr. Bowen, and in it a fair congregation was gathered together. But when the fact of the lease became known to the General Assembly of the colony, the trustees, one the Hon. John Hood, who was a party to it, had a rather bad time of it. Divines and elders worked themselves up into a fine frenzy at the "desecration" of their temple; and one of their number, the Rev. J. Hetherington, was appointed to preach a sermon in the "desecrated" building which should "purify" the wood and stone of it from any lingering germs of heresy. The purification was duly effected and the medium thereof published in due course. The disinfectant, somewhat extravagantly used, consisted of sulphur, malice, uncharitableness, bigotry, and falsehood in about equal proportions. If these things can "purify," then thereafter was this poor little Presbyterian church swept and garnished when repossessed by the seven other spirits. Bowen, however, lost his lease, and the removal into new quarters had a disturbing effect on the congregation, from which it never seems to have recovered. The services were continued for eighteen months longer, when Mr. Bowen abandoned the effort. St. Kilda was at that time sparsely peopled, now it has a large population, and a fresh experiment might have a different result from that of forty years ago.

"On Dec. 24, 1865, a second place for Unitarian worship in South Australia was opened by the Rev. J. C. Woods, B.A., at Shady Grove—over twenty miles from Adelaide. The building was a present from Mr. J. Monks to the Unitarian denomination, and this gentleman gave, in addition, eight acres of land for a cemetery for the use of Unitarians." So writes the Rev. J. C. Woods, from whom I also gather that the services at this place were conducted for years by the late Mr. Francis Duffield, of Cobden Grange, and since his death by Mr. F. C. Smith, formerly a lay-reader in the Church of England. Mr. Duffield, who is described as "a remarkable man," was a younger brother of William Duffield, who did so much to found Strangeways Church, of which he was for some years the minister.

Brisbane, like Perth, is the capital of a large State, and several Unitarian families are known to reside there. At neither of these places is there any Unitarian church. Many years ago, indeed, the Rev. Mr. Fawcett tried to found a church in Brisbane, under what conditions or with what prospects I know not. I cannot learn who this Mr. Fawcett was. Mr. H. Burkitt, of Coorinda, Brisbane, who seems to have known him, says that he had been in practice in Adelaide as a barrister. I saw in the Sydney Minute-book an account of an appeal from him to them for help to carry on the services, but unfortunately they were not in a position to do this, and the movement lapsed.

Such, in briefest outline, is the story of "origins" and "foundings" of Unitarianism in Australia. The movements at Hobart Town, Tasmania, and Auckland, N.Z., form no part of this present narrative.

The very baldness of the story is likely to suggest unpleasant reflections. Several attempts have been made to extend the influence of our churches into different centres of Australian life, and have completely failed. Why is this? The apparent inference is that our Gospel is not wanted, and meets no need in these southern lands; the people turn a deaf ear and pass on. Hence our churches have no future beneath the Southern Cross.

I fear this idea has got hold of many of the best and most loyal members of our societies out here, and probably some in England feel its force. My own conviction is that if all the facts connected with these movements that failed were known, they would prove that the failure was due to an absence of method in setting about the work. Nothing exactly was aimed at and hit. One can find no traces of any preliminary inquiries, private conferences, public discussions, and such other means as are necessary to give a new society a fair start either in Brisbane or Ballaarat. In both cases men were chosen as ministers who had no special training for the Unitarian ministry, and no special aptitude for the delicate and onerous tasks a new society in a recently-settled land imposes upon its minister. Our churches out here have suffered grievously at the hands of adventurers. Mr. Fawcett was not an adventurer, but an honourable man; and the gentleman who for a short while had charge of Ballaarat was irreproachable as to character, but neither were really suitable men for the position. Success under these conditions would have been more wonderful than failure.

If our work is to spread and thrive, new ground must be broken by men specially qualified for the task, and be supported by such official authority as we have to give, and such financial assistance as will give the missionary a fair chance. Compare Brisbane and Auckland, or the present movement in Auckland with the earlier one in the sixties, and it will be found that the difference between success and failure is largely a difference of method. The method adopted by the B. and F.U.A. in the case of Auckland shows, I think conclusively, what can be done by organisation and something like official encouragement.

Political Federation is now an accomplished fact with us; some of the Churches have also followed the example of the politicians, but so far there is no desire for federation in our scattered congregations. The effort we in Melbourne made some three years ago in this direction met with no encouragement, and does not appear to have been seriously considered except by a very few. In my judgment the establishment of some central, representative and responsible body is the *sine quâ non* of any forward movement. I think most of us now feel that had such a body as was then proposed been called into existence, we should have been spared our present shame and humiliation.

The true lesson to be learned from this story of failure is not one of utter discouragement, but that wiser methods and special men are required for the special work before us.

The story of the congregations at Sydney, Melbourne and Adelaide has been told by Mr. H. Turner, H. Gybes Turner, and the Rev. J. C. Woods, B.A., respectively, and the ground need not be covered again as the main facts are well known.

The fifty years have been fruitful in change; loss and gain; and much faithful service on the part of many ministers and laymen. Commodious and even handsome churches have been built and paid for, and the regular work of a church done with more or less fidelity and zeal. The Press has been used to a small extent to circulate occasional sermons of more than passing interest, and the tracts supplied so generously from "home" have been scattered far and wide, and doubtless borne fruit. It is, however, one of our misfortunes that we have never made any large use of the Press as a powerful auxiliary to our regular work. Melbourne and Sydney have indeed issued one or two monthly papers, but these, save in one instance, have not aspired to be more than organs of a congregation. "Modern Thought," founded and edited by the Rev. George Walters, aimed at being much more than a local organ; by the co-operation of many friends in the three chief capitals it was hoped that the new periodical might be made to represent the progressive movement over the whole continent. The paper did not live long enough to become a power. Nothing of the kind has been attempted since. It is very unfortunate that we have not been able to make a larger use of the Press.

The influence exercised by our churches has thus been severely local and limited to the silent operation of those subtle forces that radiate from small centres where men and women are banded together by a high principle and follow faithfully after a noble ideal of the religious life. It is impossible to speak too highly of the small and faithful bands of men and women who have stood loyally by an unpopular cause and vindicated it against its many assailants. The result may not be all they or we could desire, but these have not been insignificant nor without influence of the highest kind. The best part of a church's life is that good diffused which, escaping the trammels of officialdom, sweetens and purifies the atmosphere of faith. The tone of orthodox church life here is still narrow and exclusive in its temper, but it is not what it was when Hetherington preached his "purification" sermon forty years ago. And to this result we have contributed our fair share. And for what we have been permitted to do, we thank God and take courage.

The note of warning sounded by the story of these last fifty years issues from the record of the defective provisions made at Sydney and Melbourne for the culture of the religious life of the young. Spasmodic attempts have been made at Sunday-school work, especially in Melbourne, but faith and courage and the sense of congregational responsibility in this matter have yielded to the serious difficulties that have beset the work. Rome is not built in a day, and the kingdom of God cometh not with observation. We in Melbourne are doing what we can to remove this defect, and I am not without hope that patience and steady work will be rewarded with a fair measure of success. The harvest indeed is plenteous, but the labourers are few. May the Lord of the harvest send us many worthy labourers!

Melbourne. R. H. Lambley.

PROVINCIAL LETTER.

YORKSHIRE UNITARIAN UNION.

ALAS! union is not effected by the adoption of a name, and there is hardly more real union among our twenty-four churches now than there was when the West Riding Unitarian Mission Association was the only bond which joined some of us together in a common work, while by its local name it necessarily excluded others. The fault is in part due to the human nature of which Unitarians have more than their fair share; if a congregation cannot stand by itself it is glad to find those who will allow it to lean upon them for support, but if it can stand it is seldom much disposed, too often resolutely opposed, to taxing its resources and restricting by ever so little its own freedom for the sake of others. So we have to deplore the isolation of churches which are in the most favourable situation for active co-operation in all that is being attempted or done among us. And then outside the little group, of which Leeds is the most convenient if not the actual centre, are as many churches which, with the best will, cannot take that full share of the work which they and we desire. Sheffield, Doncaster, Rotherham, Hull, Scarborough, Whitby, these all lie too far off for us to be justified in expecting of them the continual help at committee and congregational meetings which we have a right to look for within the narrower circle. All the more do we value whatever recognition of the common claim comes to us from them, and earnestly we entreat of them to bear in mind that they do belong to Yorkshire and to the Yorkshire group of churches, and have a duty to the so-called "Union," to do their part to make it a reality, and a source of strength to us all.

We no doubt have our faults at Leeds, faults we are quite aware of, and perhaps faults which others see to which we are ourselves blind. But this I can assert, for Mill Hill and for its ministers past and present, with the most absolute assurance—that we have never cherished an idea of setting ourselves in a position of superiority or authority over other churches. We are generally compelled to take the lead because others will not or cannot, but we never presume to give the word of command, Follow; all we venture on is to invite our brethren to come on with us. Indeed, if we were otherwise inclined we know full well that Unitarian congregations are not to be ordered or bought, that if they are to be won it must be by a full recognition of that independence on which they rightly pride themselves. I am sure that any other policy would result in division, discord, and distrust, and make impossible for a long while to come that union which some of us have long had at heart, which we shall keep on hoping and working for in spite of every discouragement.

Our last venture has been the adoption of the *Seed Sower* as the monthly chronicle of our churches. Thirteen congregations have up to the present adopted it, and contributed notices of work they are doing and contemplating for the outer sheets. I earnestly hope the minority—it is just a minority—which at present stand aloof will join us soon. It is good for us all to know what others are doing; I have myself received many a hint from the Calendar of other churches. "Let us consider one another to provoke unto love and good works" is an old injunction which ever holds good; and if I don't mean to imitate my brother at Malton who is taking for his subject next Sunday "The Bible and Shakespeare," nor my neighbour at Selby who is taking "The Story of the Pilgrim Fathers," it is yet interesting and helpful to me to know what they are studying and preaching on. So all the items about children's services, Bands of Hope and Mercy, sewing societies, ministers' adult classes, and the like serve at once to inspirit me and keep me humble, according as I learn that others are doing the same work I am trying to do myself, or am made to see how much is being done by others beyond what I am able to manage.

But the test is about to be applied to us. Are Yorkshire Unitarians really united in spite of the distances which part us and our determined spirit of independence? The answer will be given by the grand bazaar which we are going to hold at the end of November. Lancashire and London have set us the example, and their success has given us the much needed encouragement. Here in Leeds we are not quite agreed up to now about the desirability of raising the money which we must have in this way rather than by subscription. If the bazaar could be at Bradford or Sheffield there would be no objection, but it must of necessity be at Leeds, and it will be the first time in two hundred and thirty years that the Mill Hill congregation has been connected with a bazaar otherwise than as patrons or subscribers or buyers. But we want £5,000, indeed to do all the work needed we should say £7 000. We are in debt as a union, but that a little begging would clear us of. We want to do more and better work, not to start new churches—we think it will be time enough to talk of that when the churches we are responsible for are brought to a state of efficiency. We want a minister at large. We want increased accommodation at more than one place which is hampered for room. We want more frequent lectures and meetings. we want—Oh! I would that our wants were far more than we at present are conscious of! They come as the work grows, the more we do the more we want to be doing; and it is a misery to be stopped from good work by the knowledge that, while it costs nothing to do nothing, it is almost impossible to do any good thing without a supply of money which is not forthcoming.

Well, we have talked of a bazaar for some two years, and now at last are gladdened by the sudden enthusiasm with which it has been taken up here in Leeds. Sir James Kitson has consented to be our President, Mr. Grosvenor Talbot treasurer, Mrs. Talbot and Miss Dodgson secretaries, and help is being proferred on all sides.

Oh, there's nothing like a bazaar for getting money! It's a lot of trouble; it imposes an immensity of work, generally on those who are already over-burdened; it has its risks of dissension; it may possibly be a disappointment in the end. All the same I would rather have the bazaar with its labour and hazards than have a cheque for the sum required put into my hands. The cheque would mean that some one man or several men were generous givers and interested in the cause. The bazaar means a large number of men and women, young and old, rich and poor, scholars and teachers, all united in the same work for the same object. Poor Mill Hill! I feel inclined to say, never yet to have had a bazaar of its own!

We are in for it now, and I am sure it will do us all good, all our Yorkshire churches, for I cannot believe that anyone will stand apart from the work when fairly started.

We shall shortly issue an appeal for National support, and shall thankfully receive any help in goods or money or any other way it may be offered us, as acceptable not only for itself but as a sign of brotherly good-will from our brethren in the faith.

There have come into my hands this past week two financial statements, one from Huddersfield, the other from Holbeck. In reading them I have been led to ask whether it would not be possible to form a correct estimate of the condition of a church merely from a study of its accounts. Not by any means that a balance in hand is evidence of prosperity; it may be the very reverse—evidence of indifference, of resources with no care to apply them to the best purpose. But if the accounts are full, minute, careful, it must be because there is uprightness and carefulness and genuine interest among those who manage affairs. And so much I can say of those two churches. The Huddersfield report has always seemed to me a very model of what the annual report should be from a small and struggling church, which cannot afford the cost of a whole book giving a yearly account of its doings and expenses, such as they issue at the old meeting in Birmingham. It is hard work at Huddersfield making ends meet, but they do it; all praise to those who manage it, and to the minister who, amid many trials and with small remuneration, has the support of a true minister's wife, a minister's daughter, we hope in the course of years to be a minister's mother too.

Holbeck rejoices in having raised over £400 in the course of the past year, and looks forward to the installation of the electric light, when the bazaar to be held this month has brought in the necessary funds. Pew rents have been given up and a subscription list substituted. All will go well here if only Mr. Harvey Cook keeps up his health; I am glad to hear that the latest medical opinion is completely reassuring, and hope he may long devote his enthusiasm and energy to the work.

From Scarborough most encouraging accounts come; the congregations are increasing and larger than they have been for many years. Elland does better without a minister than with. But it does not follow because some small places exceptionally situated can get on without a minister that others can. We are all anxious about the Sheffield pulpit; it is important for Yorkshire that it should be filled by an able and earnest man, worthy of so important a congregation. Pudsey is well worth the labour of a zealous and intelligent minister, who desires to meet zealous and intelligent people to work with him.

At Halifax, Mr. Millson, laden with the burden of years devoted to good and eminently successful work at Northgate-end, has found a youthful and vigorous assistant in Mr. Richards. Mr. Rawlings is leaving York at the end of July; is it too much to hope that they may find a suc-

cessor to him who will be able to do what, with the best will in the world, he has not achieved, and reunite this ancient Presbyterian foundation with the group of churches whose history and principles are akin with its own? Union is strength, and our union implies no restriction on liberty. Charles Hargrove.

EXCURSION TO HUNGARY.

Sir,—With your usual courtesy, will you kindly allow me to announce that many of our friends desirous of making a Hungarian tour are in favour of postponing the excursion till next year?

Beside this, there are difficulties in the way of combining attendance at the Amsterdam Conference with the longer journey which I had not foreseen; and therefore, somewhat reluctantly, I am driven to the conclusion that postponement is inevitable.

W. H. Shrubsole.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Aberdeen.—Anniversary services were conducted by the Rev. H. Williamson, of Dundee, on Sunday, March 8. On Monday the annual congregational soirée took place in the Northern Friendly Society's Hall. There was an attendance of over 300. Mr. R. Muir was chairman, and in a brief address spoke of the condition and prospects of the congregation. Addresses were given by the Revs. H. Williamson and A. Webster. The programme included solos, part songs, a violin solo, and an exhibition of physical exercises by a team of girls. The meeting was very hearty and successful. The church property did not sell when it was offered, but an offer has since been received which may lead to a sale.

Astley.—The sixteenth and concluding lantern service of the season was held on Sunday, when the following illustrated songs were rendered by members of the choir:—"The Holy City," "Daddy," "The Children's Home," "A Dream of Paradise," and "The Lost Chord." The attendance throughout has been very good.

Boston.—The congregation of Spain-lane Chapel were greatly cheered and encouraged last Sunday by the visit (on behalf of the B. and F.U.A.) of the Rev. James Harwood. His discourses were much appreciated, especially his setting forth of the principles of our Liberal Faith. On Monday evening Mr. Harwood gave his lecture, "A Visit to India," which was very interesting on account of the insight it gave into the social features of Indian life—the separating or sectarian effect of caste and the evil of early marriages.

Braintree.—In the course of a vigorous campaign of the Anti-Gambling League in Essex, a meeting was held on Wednesday week in the Braintree Lecture Hall, which was crowded, large numbers of people being unable to gain admission. The resolution of the evening, condemning betting, was moved by the Rev. R. H. Fuller, M.A., of the Free Christian Church, in a vigorous speech, seconded by the Congregational minister, and carried without a dissentient vote.

Bridgwater.—On Monday evening last, in connection with the Social Union, the Rev. A. Lancaster, of Moretonhampstead, gave a lecture on "A Visit to Copenhagen, Finland, and St. Petersburg," illustrated with lime-light views. The Rev. T. B. Broadrick, who presided, proposed a hearty vote of thanks to the lecturer for his extremely interesting lecture.

Chichester.—The teachers and scholars of the Sunday-school invited the parents and friends to another social entertainment on Thursday, March 5, when a most enjoyable evening—with a programme of recitations, readings, and music—was spent.

Exeter.—On Monday evening the children of George's Chapel Sunday-school gave a very successful entertainment. A play called *The Dancing Princesses* was admirably rendered, and was followed by songs and recitations. In the course of the evening there was a Sale of Articles made by the Children's Working Party, all of which were disposed of.

Heaton Moor.—The Rev. Priestley Prime is giving a course of sermons on Sunday evenings, addressed especially to business men, urging the importance of the business virtues, punctuality, order, regularity, and reliability in church affairs, and public duties, and the need for an inspiring religious purpose to guide and test all business operations, the application of great ideals to small circumstances, and amidst all the purposes for which men labour and scheme, remembrance of the meaning and purpose of life itself. The Young People's Guild in connection with this church arranged a lantern lecture, which was kindly given by the Rev. Charles Peach, on March 4, on "The Great Hucklow Holiday Home and Derbyshire Scenery." Both lecture and illustrations were received with great interest. Mr. Prime presided. The money profit and some voluntary gifts go to the Holiday Home and kindred objects of the Sunday School Association.

Horsham.—The third of a series of four free winter evening lectures was given on Wednesday evening by the Rev. H. M. Livens, of Brighton. The subject was "Chaucer," and the treatment of it was much enjoyed by a good audience. The preceding lectures have been "The English Lakes," the Rev. F. K. Freeston; and "Shakespeare and Life," the Rev. J. J. Marten; and for March 18, "Abraham Lincoln," by the Rev. G. Preston, is announced.

Kilmarnock.—The Rev. A. Irvine Innes lectured in Clerk's-lane Free Church on Sunday week on the subject of "Compulsory Military Service," the proposal of which for this country he vigorously denounced. The lecture is printed in full in the *Kilmarnock Herald*, of March 6, which devotes a leading article to the subject, objecting to the treatment of such a subject in the pulpit, though agreeing with some of the lecturer's points.

London: Peckham.—The annual meeting of the Avondale-road congregation was held on Tuesday, when reports were given by the hon. secretary of the church, and the officers of the institutions affiliated with it—viz., Sunday-school, Sunday Scholars' Guild, and Band of Hope. The hon. treasurer's statement showed a deficit, notwithstanding efforts made in various ways to increase the income of the church.

London: Stepney.—On Tuesday evening the members and friends of the Band of Hope gave a most enjoyable concert in aid of the lantern fund. Quite 100 parents and adult friends, in addition to fifty or sixty children, were present, and the evening was greatly enjoyed.

Maidstone.—On Wednesday, March 4, the annual winter Sunday-school treat took place at the Concert Hall. One hundred and sixty-eight persons sat down to tea, of whom seventy-four were children, and about seventy people were admitted after tea. The chair was taken by Mr. A. J. Ellis, who distributed the regular attendance medals and prizes. Excellent short addresses were given by the chairman, the treasurer, Mr. M. A. Ruck, who said the finances were in a sound condition, and Miss Ellis. The Rev. S. S. Brettell, after speaking with gratitude of the good work done during the year, presented a pair of bracelets to Miss Ellis as a mark of appreciation of her good work in the school and the congregation. He made the presentation on behalf of Mr. and Mrs. Peters and family, adding that all present would share in the spirit that prompted the gift. A very successful entertainment followed, consisting of action songs by the children, a harmonica duet by two members of the Bible Class, an operetta, *The Sleeping Beauty*, by the boys and girls of the school, and a farce, *A Very Awkward Mistake*, by teachers and friends. A Sale of Work, arranged by the Sewing Circle, was held at intervals during the evening, and realised a useful sum.

Padiham (Appointment).—The Rev. J. E. Jenkins, of Sheffield, has accepted an invitation to the pastorate of Nazareth Chapel, and will enter on the charge in June. On Sunday last two practical sermons were preached in the chapel by Mr. Simon Jones, of the Manchester Home Missionary College, when collections were taken on behalf of the N.E.L. Mission Fund.

Poole (Appointment).—Mr. James Burton, M.A., for many years a master at the Liverpool Institute, and a member of the Renshaw-street, and latterly the Ullet-road congregation, has accepted an invitation to become the minister of the High-street congregation in succession to the late Rev. E. S. Anthony, M.A., and will enter on his duties in July.

Portsmouth.—In connection with the visit into the Southern District of the Rev. James C. Street, of Shrewsbury, a well-attended tea-meeting was held at the High-street Church, followed by a public meeting. Mr. G. Cosens Prior welcomed Mr. Street as the author of a series of articles which greatly helped him in his earlier life, when he was moving towards the broad beliefs of Unitarianism. Mr. Street prefaced his lecture on "The Religion of Life and Service," by defining a Church as a group of people, given to pure thinking, and living sweet lives in order to bring forth the fruits of good conduct and personal holiness. Some people called him a Unitarian minister, but he preferred to be known as a minister of religion. He did not care for sectarian controversialism, but, when the need came for it, they took their stand. Unitarians stood for something higher than theology, which might after all be wrong. No man was cosmic-minded enough to grasp the full sweep of God's truth, and man's theology might be only a glimpse of the truth. Mr. Street took as his text James i. 27, and as a supplementary text, the words of Emanuel Swedenborg, "All real religion is the religion of life, and the life of religion is to do good." Religion, said the lecturer, should be the binding together of human lives, and the binding of all that is human with that which is Divine. Nowadays Churches seemed to be using weapons of defiance against each other, and keeping each other at a distance, instead of showing a spirit of love and of real religious life and service one to another.

Raloo (Ordination).—On Monday, Feb. 23, Mr. John M'Cleery, a licentiate of the Presbytery of Antrim, was ordained by the Presbytery of Templepatrick to the pastoral charge of the Non-subscribing Presbyterian Congregation of Raloo. The opening service was conducted by the Rev. J. A. Miskimmin, of Glenarm, and the Rev. Alfred Turner put the usual questions from the Remonstrant Synod's Code of Discipline, in the course of his reply to which Mr. M'Cleery affirmed that it was his intention to preach the simple Gospel of Christ. The Rev. F. Thomas offered the ordination prayer, the ministers present laying their hands on the head of the kneeling candidate. The Rev. James Hall then delivered a charge to minister and congregation. At the conclusion of the service the ministers and others lunched together, Mr. S. Magill, vice-chairman of the Larne Urban Council, presiding. After the toast of "The King," the Chairman proposed "The Newly-Ordained Minister," and the Rev. J. Kennedy proposed "The Congregation of Raloo." Mr. M'Cleery took the arts course in the University of Glasgow for four sessions, and studied theology in the Free Church College, Glasgow, for four sessions, having as professors George Adam Smith, A. B. Bruce, Dr. Candlish, Henry Drummond, and Dr. Lindsay.

South Shields.—On Wednesday, March 4, a Sale of Work was opened by Mrs. Baxter Ellis, of Newcastle-on-Tyne, in the schoolroom of the Unitarian Church, the object being a fund for cleaning and redecorating the church. The Mayor (Councillor J. Grant) presided. The vote of thanks was moved by the Rev. Frank Walters, of Newcastle, and seconded by the Rev. F. Wood, of Sunderland.

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BIRTHS.

Penton—On the 10th Feb., at Harley House, Regent's Park, the wife of Edward Penton, Junior, of a son.

Our Calendar.

SUNDAY, March 15.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. L. Jenkins Jones, of Plumstead.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen. Evening, "Lantern Service, "The Story of the English Bible."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Mr. George Ward.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris. Evening, "Milton's 'Paradise Lost.'"

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington and Thomas J. Hardy, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. Ginever.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. Elliot.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.

Bedford, Library (side room), 6.30 P.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6 30 P.M.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M. Rev. S. Burrows, "The Eagle's Nest."

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M., Rev. A. Ernest Parry, and 6.30 P.M., Rev. C. J. Street, M.A., LL.B.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Hope-street Church, 11 A.M., Rev. H. W. Hawkes, and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "The Great Supper."

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. C. B. Upton, B.A., B.Sc.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Portsmouth, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. Teasdale Reed.

Southport, Portland street Church, 11 A.M. and 6.30 P.M.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, Rev. J. E. Carpenter, M.A, 11 A.M., "Punishment," and 6.30 P.M., "Forgiveness."

IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. G. H. Vance, B.D.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon. The attendance of visitors cordially invited.

WALES.

Aberystwith, Old Assembly Rooms, 11 A.M. and 6.30 P.M., Mr. J. G. Morris.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—March 15th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Idea of God in Modern Science."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 15th, at 11.15 A.M., "Mr. J. M. ROBERTSON, "The Position of Freethinkers in the Church.—II. In the Present."



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The ANNUAL MEETING of Subscribers and Friends will be held at the Church, MANSFORD-STREET, BETHNAL GREEN, on WEDNESDAY, March 18th, when the Chair will be taken at 8 o'clock by Arthur Sharpe, Esq.

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NOTES OF THE WEEK.

WE hope to publish next week another of Dr. J. H. Poynting's scientific articles, on the subject of "The Pressure of Light."

REPORTS of the meetings of the Midland Christian Union, the Manchester District Association, and other societies occupy so much space in our present issue that we must hold over the report of the Mansford-street Church and Mission until next week.

THE annual meeting of the London Sunday School Society was held at Essex Hall on Saturday week, under the presidency of the Rev. W. Chynoweth Pope, when in addition to the committee's report, the appointed visitor for the year, Mr. Frank Talbot, gave a very satisfactory account of the work of the various schools. The officers and the committee were then appointed, with Mr. John Harrison as president, and addresses on the subject of Guilds and Clubs connected with Sunday-schools were given by the Revs. R. H. Greaves and J. H. Wicksteed.

MOST welcome news of the continued great success of the *Hibbert Journal* reaches us. A third impression of the second number is in the press, and of the first number three editions were called for within a month of publication. The matter was then distributed, and it is now being re-set for a fourth edition.

WE understand that the new volumes which Mr. Charles Booth and his staff of helpers have had in preparation for five years past in continuation of his great work on "Life and Labour in London" will be published on Tuesday next by Messrs. Macmillan under the general subtitle "Religious Influences." Six of the volumes consist of detailed description of the organisation and results of religious and philanthropic effort in the various districts of the metropolis, while the seventh reviews the general questions raised during the inquiry, a chapter or section being devoted to each important denomination or movement. Mr. Booth attempts to measure the value not only of the work of the various Churches but also of other social and philanthropic influences, including those of local government and police; and he has obtained masses of information on housing and health, amusements and habits, prostitution and crime, marriage and thrift. Many novel and interesting suggestions are made, and no doubt some comments on denominational and philanthropic work will arouse controversy. Special information has been obtained from about 1,450 clergymen, ministers, and missionaries, and some 350 schoolmasters and charitable workers; and the seven volumes contain in addition to sketch plans twenty large scale maps in which each street is coloured according to the social condition of the inhabitants.

DR. BRADLEY, who had been Dean of Westminster for twenty-one years, having succeeded Dean Stanley in 1881, and retired after the Coronation, passed away on Friday week, being in his eighty-second year. Educated at Rugby under Dr. Arnold, and at University College, Oxford, he became himself a great schoolmaster. He was at Rugby for twelve years under Arnold's successor, and in 1858 was appointed head-master of Marlborough. In 1870 he returned to Oxford as Master of his old college, and remained there till his appointment to the deanery. At Marlborough he had great influence. Tennyson sent his son there, saying, "I am sending him not to Marlborough, but to Bradley." For Westminster he did a great work of a practical kind, in restoring its shattered finances. His successor, Dean Armitage Robinson, preaching last Sunday in the Abbey, spoke affectionately of his venerable form as embodying the very spirit of the place, and added:—

It was his great age which had mediævalised his appearance, for no man was less mediæval or ecclesiastical in mind. He cared far more for history and literature than he cared for theology and ceremonial. He was no religious controversialist like his famous predecessor, whose banner was in every fight; but he continued in a peaceful way the liberal traditions of Dean Stanley. He was no less eager in the study of the Church and its monuments, and by their accurate historical investigations he and his family have laid us under a perpetual obligation.

The Bishop of Worcester was the preacher at the evening service in the Abbey, and paid a warm tribute to the late Dean as a scholar, a gentleman, and a Christian.

Those who knew him in later days (the Bishop said)—retiring, devout, tender—would not have associated with him strong authoritativeness or vehement action; but the gentle, retiring old age which faded into the peace and rest of God—where we commend him to His love and mercy—was the crown of an earlier manhood which had been to a remarkable degree strenuous and commanding—for he was one of the greatest of the schoolmasters of the last generation who inherited the traditions of Arnold.

The funeral was on Tuesday, in the Abbey.

The Congregational Union has suffered a great loss in the death of its secretary, the Rev. W. J. Woods. He had been in failing health for some time, but it was not supposed he was so near his end. Although he had sent in his resignation, he was carrying on the duties of his office until his successor had been appointed. Whoever now succeeds him will find the difficulties greatly increased by the impossibility of consulting one who had the threads of many important matters and negotiations in his hands. Mr. Woods, although not a great secretary like his predecessor, Mr. Hannay, had served the Congregational Churches faithfully and well, and if there were impatient spirits who clamoured for a stronger lead they too will acknowledge the zeal and ability which he always displayed. It is to be feared that the burdens of office, together with the hostile criticism which actually suggested his removal, had much to do with the shattering of his health. The reins were in his hands at a troubled time, and he did not find it easy to make the old and the new Congregationalism pull together. We are glad to think of him in his younger days, when, the son of a minister, he and his more celebrated friend, "J. B.," went forth from the same church in Leicester to enter as students at New College. Of a bright, sunny disposition, he won for himself many friends, and both as a preacher and a pastor made a considerable mark. His loss will be widely and deeply felt.

THE late Dr. Parker's presidential address to the Free Church Federation, read at the Brighton meetings by Principal Vaughan Pryce, was a painful business for all concerned—distressing to his best friends, and a cruelty to his reputation. It not only showed signs of failing powers, but in attempting to deal with such a subject as the "Higher Criticism" Dr. Parker was as much off his own lines as Harnack would be in discussing Japanese art or the English novel. To

say that it was an address totally unworthy of the importance of the subject would be a very mild judgment. It is quite clear that Dr. Parker knew very little about the matter—no more than the ordinary pulpiteer of fifty years ago knew about the geology against which he railed. That the feeble witticisms of the address should have provoked the audience to merriment was not the least painful feature of the occasion. One would have thought that more respect for the dead prophet would have preserved a decent silence. Dr. Parker's friends would have done well to have suppressed his address. Principal Pryce, who does know something of the Higher Criticism, must have had many a twinge as he read on. Why did he not judiciously mislay the manuscript?

At a recent gathering of Sunday-school teachers at Douglas a Wesleyan minister in a paper on the Reform of the Sunday-school made some interesting suggestions. "Young People's Institute" was preferred to the name Sunday-school; more attention should be paid to singing; a teaching expert should be engaged to train the teachers; attention should be paid to doctrinal teaching by means of the Catechism; reading-rooms and gymnasia should be established in connection with each school.

The University of Edinburgh has offered the honorary degree of D.D. to the Rev. John Shaw Banks, President of the Wesleyan Conference. An enthusiastic disciple recently wrote of him: "In modern theological literature Mr. Banks seems to read everything and to remember everything."

An experiment is being made in municipal trading at Catania in Sicily, of a kind scarcely thought about by our most advanced municipalities in England. A well-equipped modern bakery was purchased last December, and additional bakehouses are being erected; at present one-fourth of the demand for bread is satisfied by them; and it is expected that before long the whole supply will come from the municipality. Those who carried on the trade previously act as agents for distribution of the bread and receive a small commission. The advantages already realised by the public are a small decrease in the price and the abolition of adulteration; while the work is done under more healthy conditions, and wages are higher than formerly. If these advantages prove to be permanent and increasing, without any money loss to the city, it is probable that the system may be adopted in many places in Italy. With the citizens as owners of their own bakeries and regulating the supply of the most necessary articles of food, it might be found more difficult for great capitalists to gain profit by manipulating the supply of grain. Speculators in the necessary food of the people, from whom Italy has severely suffered in quite recent times, would probably hesitate if they had the representatives of the citizens actually engaged in the trade on behalf of the citizens, in direct opposition to their selfish operations.

How few are our real wants! and how easy is it to satisfy them! Our imaginary ones are boundless and insatiable.

—*Guesses at Truth.*

THE EDUCATION ACT.

SPECIAL REPORT OF THE COMMITTEE OF THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

The Committee of the Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire have issued a report on the steps to be taken by the managers of British schools and friends of a truly National Education, under the Education Act, and managers of any schools connected with congregations in the Roll of the Assembly are invited to apply to the secretary, the Rev. H. Enfield Dowson, The Parsonage, Gee-cross, Hyde, for advice in case of difficulties in the working of the Act.

The Assembly at its last meeting condemned the Education Bill, which, with certain amendments, has since become law. Those amendments, the present report declares, left the Bill subject to the same unfavourable verdict. The whole *animus* of the Act is condemned as denominational, the purpose of its authors evidently being to aggrandise the denominational and to undermine, if not to destroy, the public and national system of Elementary Education. Under the present Board of Education, the Act is being worked to the same end, "with the ecclesiastical rapacity which the Bishop of Hereford so truly characterised in his courageous speech in the House of Lords."

"It is not surprising that, in these circumstances, two movements have sprung up, with great power behind them, among the Nonconformists—the traditional and convinced opponents of denominationalism supported by public funds. The one movement is the refusal to pay rates for denominational schools, the other gives a new access of strength to the cause of disestablishment. The latter is natural and justifiable. The successful campaign in Parliament of the representatives of the Church of England militant for rates for "wear and tear," for rents of teachers' houses, for endowments, and school fees, to relieve them of the only charge left to be met by the managers of their schools, that for up-keep of the school buildings, has convinced the Nonconformists that they have to fight over again the battle against a virtual church rate, and has done more to unite them for an onslaught against the Church establishment than any event in recent years. The fall of the Church, as established, is thus brought perceptibly nearer.

"But it is questionable whether the refusal to pay rates, the programme, as it is called, of 'passive resistance,' is justified or wise. The law of the land, under a constitutional government like that of England, is no tyrant's decree. Its essence is that it is the rule of the majority, and the minority for the time being must obey the rule of the majority, unless orderly government is to cease. But while it obeys it, it must set itself to become in its turn the majority, when its highest interest will be served by its having previously set an example of obedience to law. It will the more readily exact the same obedience, when the time comes for laws of its own making. Where reform ceases, revolution begins. But where reform is possible by constitutional means, no other weapon should be used. To use any such weapon is to render unstable the future reign of the reformers themselves, and to substitute faction fights for the peaceful and orderly rule of the people. The true policy for reformers in a constitutional country is to observe the law, with a firm determination to amend it, where it is unjust, and then to secure the same obedience to the amended law as they rendered to it unamended."

The Committee therefore oppose the organised passive resistance programme and urge determined effort to amend the Act. They are confident that the people will ere long demand "that schools supported entirely by their rates and taxes shall no longer be managed by denominations, but that the denominational education, in whose interests the Act was passed, shall give place to a system controlled by representatives of the people to the complete exclusion of clerical and ecclesiastical domination."

Meanwhile the friends of education must make the best use they can of the Act. Advice to make the Act unworkable is condemned as mischievous. The Board of Education are doing what they can to induce Voluntary schools to remain "non-provided," and by every means available to further Voluntaryism throughout the country. The Committee, believing in popular control, advise that the Associations of British schools should be wound up on "the appointed day," and that the managers of British schools should transfer their schools to the local authorities.

"But possibly there are those among supporters of British schools to whom their undenominational teaching and management are dear, and who fear their transfer to local authorities with the insufficient protection of the Cowper-Temple Clause. The answer is, 'Follow principle without fear.' Trust in the people is a principle with which one cannot play fast and loose, going with it as far as suits one's purpose, and no further. 'Hand over your schools to the Local Authority,' say the Committee, 'and take your part in making that Authority such as to deserve your trust.' Indeed, this popular control of education is vital. What is wanted most is popular interest in education, and it can only come from popular responsibility for it."

These are some of the chief points in the report, which we regret that we cannot print here entire. We strongly recommend all who have a practical interest in the matter to procure from Mr. Dowson a copy of the report.

The following are its concluding sentences:—

"The Committee have confined themselves to the question of Elementary Education, as that on which the principles of the Assembly have a special bearing, and do not propose to deal with Secondary Education under the Act.

"They conclude with an earnest appeal to the members of the Assembly to take a lead in their various localities in making a use of the new Act that shall do much to confound the intentions of its authors, and to prepare the way for the time when denominationalism shall disappear, to make way for an education truly national."

Vainly before the shrine he bends
Who knows not the true pilgrim's part:
The martyr's cell no safety lends
To him who wants the martyr's heart.

—*Keble.*

MIDLAND CHRISTIAN UNION.

ANNUAL MEETING.

THE thirty-sixth annual meeting of the Union was held at the Old Meeting Church, Birmingham, on Tuesday, March 10. The President, Mr. W. BYNG KENRICK, took the chair at the business meeting at 11 o'clock. There were present the ministers of Old Meeting, Newhall-hill, Fazeley-street, Coseley, Cradley, Dudley, Evesham, Kingswood, Lye, Kidderminster, Shrewsbury, Stourbridge, Stratford-on-Avon, Tamworth, Walsall, West Bromwich, Whitchurch, and Wolverhampton; and delegates from the same, except Cradley, Kidderminster, West Bromwich, and Whitchurch, and from Small Heath in addition; 77 per cent. of the ministers of the district and 47 per cent. of the appointed delegates were present. Many of the delegates absent from the business meeting were, however, present at the conference in the afternoon and the service in the evening.

The Treasurer, Dr. RUSSELL, in presenting his report, asked the members not to be misled by the fact that they had £1,180 accumulated capital, because the greater part of this sum was ear-marked for certain purposes. They had at the present time only £200 capital available to meet excess of expenditure over income. It was true that last year's accounts showed that the income exceeded the expenditure by £46. This was, however, due to the receipt of £160 in special donations (including £100 from Mrs. Nettlefold), which could not be reckoned on for the future. Apart from these special donations, the expenditure of the Union exceeded the income by £115, so that, with the capital available, they could not, under present conditions and the most favourable circumstances, continue the work they were doing for more than three years. After that, unless they had largely increased sources of income, they would have to cut down their grants to the aided churches by £100, by almost one-third. It was true that the amount of subscriptions received in 1902, £156 (and £63 from congregational collections), was greater than it had been for many years; but the amount was altogether inadequate for the work of the Union. He had during the year sent special appeals to between 200 and 300 members of the various churches, but as a result had only received £3.

The Secretary, the Rev. A. A. CHARLESWORTH, read the Committee's report.

After mentioning that the majority of the pulpits in the Midlands are now filled, and welcoming the newly settled ministers, the report states that during last year the Union arranged a series of special week-night services at nine of the churches, and that the services had been generally successful and helpful. The assistance given by the British and Foreign Unitarian Association, and the services of the visitor and the members of the Lay Preachers' Association are gratefully acknowledged. It is stated that a loan of £250 free of interest has been made to the Wolverhampton congregation, to help them in putting up their recently opened temporary church, and the general state of the finances of the union is commented upon on lines similar to those of the Treasurer's statement.

The PRESIDENT, in moving the adoption of the reports, said he thought that the fact that all the pulpits in the district were now occupied was a subject for legitimate congratulation. But to fill churches was more difficult than to fill pulpits. There was need of more co-operation among the churches, and he appealed to the members present for more co-operation. One of the chief aids to increasing the congregations was complete and thorough earnestness on the part of the leading members. Hard work was necessary to inspire earnestness and enthusiasm, and this from within would accomplish far more than any committee could do from the outside. A second means by which congregations would be increased was by finding satisfactory work for the new members to do. The older members of the congregations should by sacrifice of their time help the minister in organising such work. So many found it difficult to throw off a natural prejudice against co-operating with anybody, but such work would materially assist in strengthening the congregations.

His final comment on the year's work he expressed with some diffidence. He had not been long connected with the Union, and had no adequate knowledge of its past history. In no way was he in a position to dictate a course of action to its members; but he offered suggestions for consideration and comment in subsequent discussion. His views were, he knew, not in accord with those of all the members, but all could agree to differ with good temper. What the Union wanted was, he thought, a definite policy. He did not know how it had been in the past, but no doubt the Union's work in the past had been on definite lines, and it had received adequate support. But to-day there was not adequate support. Could they evolve a policy which would command adequate support? (1) Equality of self-sacrifice on the part of ministers and laymen was necessary. From his own experience he knew, and from his reading of the history of the Unitarian movement from the beginning he found a fine record of self-sacrifice on the part of the ministers. They had won intellectual freedom, but they had bought it at a very great price. The members of the congregations had also purchased this freedom at a great price in the past. But he rather doubted whether as a result of this greater freedom, won at such cost, self-sacrifice on the part of the members of the congregations had not now diminished. It was the laymen who made up the congregations, and, speaking as a layman, he thought they ought to be prepared to make greater sacrifices. If they, the laymen, were in earnest about their churches, and felt strongly about their religious principles, they ought to make this sacrifice, and it would be well with the congregations. (2) He advocated more co-operation among the churches. But co-operation means compromise to a certain extent. No body of men could do any work together without compromise, and the Union would not go far unless they agreed to co-operate on the lines of compromise in non-essentials. They needed greater union among the churches; more interchange of thought and more visiting of different churches by the laymen. He knew this visiting was difficult to arrange; they were all business men, and where could they find a leisured man within thirty miles of Birmingham? But he thought the sacrifice of convenience and the time necessary for such visiting was a sacrifice they were called upon to make.

The resolution having been seconded by Mr. H. E. PERRY (Wolverhampton), there followed a full, very helpful and inspiriting discussion in which the Secretary, the Revs. J. C. Street, J. Wrigley, J. B. Higham, G. St. Clair, A. H. Shelley, and Messrs. Evers, Mather, A. W. Worthington, Fletcher, and A. Homer took part. The general tone of the discussion was one of confidence, resolution and good cheer. Had an enemy been present he might have said it was optimistic, but all friends were confident it was of good omen.

The SECRETARY pointed out that the ordinary income of the Union had never been sufficient to meet the ordinary expenditure; they had always needed special subscriptions, sometimes to the amount of £200, to balance accounts. They did not believe the Union was coming to an end. It had got to go on, and it was going to go on. Were they going to begin again *de novo* he should advocate that no church not self-supporting should have a minister of its own, but that an itinerant ministry should be founded.

Mr. WORTHINGTON said that though George Dawson spoke of the Union's balance-sheet as a petty cash account, it did good work. Indeed he knew few cases in which a little money went so far and did so much good. They ought not to think of what they did for their churches as self-sacrifice; but should have joy in the doing.

The Rev. J. C. STREET was not dismayed at the Union's financial position, but was convinced there were sources of income not yet tapped. If they showed they were ready to do good work they would get the money.

The motion for the adoption, printing and distribution of the reports was carried, and on the proposition of General PHELPS, seconded by Mr. E. HILL, the officers and committee were appointed for the ensuing year, with Mr. W. Byng Kenrick as president, Dr. J. W. Russell treasurer, and the Rev. A. A. Charlesworth hon. secretary.

The meeting then adjourned to the Great Western Hotel, where ministers and delegates were entertained to luncheon by the Old Meeting congregation. After the toast of "The King," proposed from the chair (Rev. J. Wood), Mr. Geoffrey New proposed "Our Hosts," and Mr. Wigley, senior warden, responded.

THE CONFERENCE: MR. WOOD'S PROPOSALS.

In the afternoon a Conference was held, when an address was given by the Rev. JOSEPH WOOD, touching first on the coming centenary of Priestley's death, and as a fitting Birmingham commemoration proposing the foundation of a Priestley Theological Lectureship, and the raising of a further special fund to strengthen the work of the Union in support of the churches of the district.

The Priestley Centenary.

On Monday, Feb. 6, 1804, Mr. Wood said, there died at Northumberland, near Philadelphia, a man whose name stands first in point of time, and certainly among the first in point of eminence, amongst the distinguished men who have given lustre and renown to Birmingham.

Birmingham, indeed, was guilty of martyring him almost as much as if it had burned him at the stake, for Joseph Priestley never really recovered from the cruel work of the Birmingham riots. But it ought also to be said that Birmingham has never ceased to be ashamed of that act of wicked persecution and senseless vandalism, and has never ceased to honour the man whom it then drove into exile.

But it was not Birmingham alone that was to blame; the scientific world of London shared in the disgrace; and the men of science also had since made ample amends, as witness the glowing eulogy pronounced by Professor Huxley at the unveiling of the Priestley statue in Birmingham.

The centenary of Priestley's death ought not to be allowed to pass without due commemoration, least of all in Birmingham. A new biography was to be published in London, and doubtless Leeds and Warrington would not be behindhand in some public tribute to the man who had adorned their annals; but it was chiefly with Birmingham that his name was associated, where he had lived and ministered for eleven years, his longest pastorate and his longest residence in any one place. In Birmingham especially should the centenary be commemorated, and by men of his own household of faith, bound to him by everlasting ties of gratitude for his religious teaching, his moral courage, his uncompromising adhesion to truth as he saw it, his example of untiring labour for the public good, his service to the churches. It would not be to their credit if they let the occasion pass, so that the enemy might say of them, "Now there arose a new generation which knew not Joseph Priestley." They must make the year 1904 memorable by doing honour in some decisive way to Priestley's name and Priestley's work.

A Priestley Theological Lectureship.

And a distinct call came to them from the manifest desire on the part of large numbers of thoughtful people for light and knowledge on religious subjects. That had been proved in a striking way by the keen interest shown in the weekly mid-day theological lectures given in Birmingham by the Bishop of Worcester before Christmas, and in the large numbers, especially of young men, who came to the course of Sunday evening lectures he himself had given, taking up the discussion of those questions in reply to the bishop. Their mission was very largely to the unsettled portion of the religious public, which had broken away from old moorings, and had not yet found a haven of rest. It was for them to show that amid all the changes of thought and the new knowledge of the present day, religion was founded upon a rock, and there were things of which men could be sure. What he suggested, in the first instance, in connection with the Priestley commemoration was the founding of a Theological Lectureship which might do for their immediate district what Professor Carpenter had recently been doing to so much advantage in some of the larger towns throughout the country. It was a great work, and largely their mission, to teach men to distinguish between the framework of probable or improbable opinions and the essence of spiritual faith, *i.e.*, the great things of God and the soul, and questions of morality and devotion which are independent of changing opinions on Biblical questions, doubtful miracles, varying historical theories and philosophical systems. For such work they must have men specially qualified by learning, by training, by intellectual power and religious sympathy to deal with the problems of troubled souls. The men could be found, but they must also find the necessary funds, and his suggestion was that they raise £2,500 for the endowment of such a Theological Lectureship, which would be sufficient to provide three courses of lectures annually in various parts of the district. No work would be more congenial to Priestley's mind, for dearly as he loved science it was to religion that he gave the best affection of his heart and the best service of his life. They could not honour him in a better way than by founding such a lectureship to bear his name.

The Welfare of the Churches.

A further suggestion he made arose out of what they must regard as somewhat of a crisis in the affairs of the Midland Christian Union, a crisis which every consideration of prudence, honesty, fidelity to the cause, responsibility for others' welfare, brotherhood and fellowship compelled them to face. It was clear from their treasurer's statement that unless they gave the Union a great lift it would in a few years be, he would not say extinct, but in a very desperate condition. In the work they had already undertaken they were pledged to an expenditure far in excess of their income. It was deliberately done, for they felt it better to draw on their little capital than to allow the new movements to die down for want of help; but unless they obtained in some way an increase of income, in three years they would have spent all their available capital, and would have to cut down their grants by £110 a year. It ought not to tax their resources too much to raise an additional income of £110, but the difficulty hitherto had been to persuade their laymen to take sufficient interest in the work of the Union. It was not niggardliness on their part, as could be seen from the generous way in which their two missions were supported. The fact was that the feeling was very prevalent that it was not worth while to go on supporting feeble churches which for the past twenty-five years had made no progress. His own feeling was that these churches had never had a fair chance. If better trained men and ampler means had been placed at their disposal the whole appearance and effectiveness of the churches would have been greatly improved, and they could hardly have failed to make real progress. It would not be sufficient for them to raise an additional £120, merely to maintain the work at its present level. Many would agree with him that to do so was almost useless. It was not creditable that they should have ministers in any of their churches, for which the Union was partly responsible, with stipends of £100 or £110 a year. It was not fair to ask an educated man to accept such a position. Undoubtedly they ought to see that no minister in their midst had a stipend less than £150 a year. What they wanted for the next few years was therefore not an additional £120 but £250 a year, to enable them wisely and with some prospect of success to carry on their work.

These then were the two proposals, the theological lectureship, and the enlargement of the work of the Union in the assistance of struggling churches. What he suggested was a Priestley fund, to be devoted to these two objects, and they ought not to contemplate raising less than £5,000. He reminded them of what had been done in the Manchester district and elsewhere. Those who objected to a bazaar could make their donations direct, but a bazaar enlisted the help of large numbers, and every congregation in the Union should have a stall, or if any did not feel strong enough for that, one should join with another to provide a stall. If their churches were to prosper they must realise that it could only be through self-sacrifice. If they were bent on bringing blessing to others they would find their own life strengthened and enriched.

The President desired to associate himself with many of the opinions expressed in the admirable address to which they had just listened. They had great reason to thank Mr. Wood. He certainly thought they ought to give the various aided churches a fair chance of being successful. And having done that, they ought to see that they got results; he did not mean financial results only; the amount of subscriptions cannot be the one and only criterion of a congregation's success. They should look also for a large increase of membership, and for the general atmosphere of enthusiasm and earnestness which should be looked for in every church. All these the aided churches might perhaps obtain, if the Union had the opportunity of being a little generous for a few years. He moved a hearty vote of thanks to Mr. Wood for his admirable paper, and proposed that a committee be appointed consisting of the minister and three delegates from each congregation, and the officers of the Union ex-officio, to discuss and report on the proposals made.

Mr. Herbert New seconded. The paper read added another debt of gratitude to the many the Union owed Mr. Wood for help in its work. He had a great admiration for Joseph Priestley, and thought they would be wanting in duty if they did not celebrate the centenary of his death.

Rev. George St. Clair thought they ought to agree to Mr. Wood's proposals from beginning to end. The Unitarian body, if any, ought to be propagandist.

Rev. J. C. Street thought it was a small thing for that district to raise £5,000. The N.E. Lancashire Association had raised five times £5,000, had built new churches, many of them now self-supporting, and new spirit and life had been put into the district. Manchester had asked for £10,000 and had got £12,000, which was now spent, and was now bracing itself up to a new effort for more. The suggestion for a theological lectureship did not appeal to him. What he cared most about was the proposal to secure ample means for the aided churches.

Mr. Geoffrey New said Evesham had not yet decided about the bazaar, but it had decided to support the movement. He suggested that the paper should be printed and circulated among the congregations of the Union that all might understand clearly what the proposals were, and the reasons for making them.

The Secretary, after consultation announced that Mr. Wood would allow

the paper to be printed at the cost of the Union.

Mr. Hopkins, the Revs. C. D. Badland, J. B. Higham, J. H. Matthews, and delegates from Stourbridge and Wolverhampton continued the discussion, and the motion was unanimously carried.

MR. STOPFORD BROOKE'S SERMON.

After tea in the schoolroom, evening service was held in the Old Meeting Church, which was filled, except for a cross bench here and there. The Rev. Stopford A. Brooke was the special preacher, the first part of the service being conducted by the Rev. Joseph Wood. The text of Mr. Brooke's sermon was the vision of the dry bones restored to life, from Ezekiel 37. It is only an imperfect summary of part of a great sermon that your reporter can give, for it was not long before, under the preacher's spell instead of reporting, he was seeing marvellous visions and receiving the inspiration of a prophet spirit of to-day speaking of the prophet spirit in all history. The vision, the preacher said, was the vision of a people's resurrection. When was it seen? It was seen in the centre of sadness, when news came to the mystic prophet on the Euphrates after the first overthrow of the kingdom of Judah, that Jerusalem was desolate as a widow's heart, her temple burned, her people slain. When all was lost, he saw the victorious vision. That is the prophet spirit. Knowing the permanence of good, and rejoicing in the sunshine of the future, he looks beyond the present and loses its pain. Only the evil has perished, the good survives. Beyond this desolation there is a new world; new life, new work, and sunshine and joy. Such is the temper of a prophet, immortal and immortalising, and when this temper spreads from him to the heart of a whole people, that people, though at the last gasp, are saved. Though others despair when a great cause seems defeated, the prophet has the common sense which comes from faith in God. He discerns between the evil which must pass away and the good which is eternal. That which comes to ruin in the fall of any cause is the false and selfish in it. But that which is true and loving in it cannot be lost. The hour of seeming death is the hour of resurrection. Of the application of the life-giving power of this prophet spirit to the temper of the nations of Christendom to-day, and to the desolate places of the inner life of every individual, no condensation can be given; but hearers of the sermon will remember a wonderful passage introducing the former, and beginning: — There are spiritual captivities for nations. Other armies than those of emperors and kings attack the soul of a people. The king of them all is Covetousness, and his queen is the Pride of Life. Their daughters are many — Corruption, Cruelty, Luxury, Lust, Idleness, Satiety, Hopelessness, Violence, &c. — a host of dreadful creatures who feed on the vitals of a people. To slay their father is to slay them all. To let him live in power is to scatter and blast the nation.

Lastly, Mr. Brooke said:—The vision symbolises a greater resurrection than either that of a dead nation, a dead soul, or a dead life. It symbolises the spiritual resurrection of all Humanity. There have been many partial representations of that great close which have occurred in the course of history. And the greatest as yet was that which followed on the spiritual resurrection of Jesus. The world was covered then with dry bones of dead religions, dead philosophies, dead ideas of national life, dead art, and dead literature. But when the new spiritual ideal came upon them, accompanied by a lovely, simple, and loving human life, bringing with it healing to the sick in soul, rest to the troubled and weary mind, fatherhood to the poor and sorrowful, forgiveness to the sin-laden, a new life to women, communion with God to a godless world, infinite hopes to the neglected and the indifferent—a life in which the ideal took actual form, and a death which was salvation and triumph—then religion, philosophy, national life, art, literature, knowledge, social and political ideas, time after time heard the winds of the spirit, gathered their bones into life, felt their breast heave with the new airs, and their heart beat, leaped to their feet, an exceeding great army risen from the dead. It was a Resurrection for the whole known world.

And though that wondrous new world died again, as Israel died, yet many such resurrections have come since then upon humanity, in whose dawns it has been bliss to be alive, and when to be young was very heaven. Many more there will be, from century to century, as the great world moves on from revelation to revelation. I believe we are not far from one in England. I have watched it slowly growing; I have heard, afar off, the sighing of the Wind of the Spirit. I shall not see it, but many of you will. I shall be glad of it when I hear thereof; but you, who will pass through all the trouble, will be more glad than I, who have watched its travail, but will not share its rapture. But however many there be, each will do its progressive work, and set humanity onward to that great close when, out of the accumulated value of the whole series of revelations, each of which will cause a resurrection of mankind, the final resurrection of all humanity shall emerge in unbelievable glory, and all the dead shall have become alive and all the lost be found. There shall be then a great cry of rejoicing in the vast communities of the spiritual universe—triumph and love in the heart of all the just, when the Father shall fall on the neck of Humanity, his recovered Son, and bid him welcome to his home; and the word which the risen Christ shall say will be no more only—"I have risen," but "my Humanity whom so long I have carried on my heart has risen with me."

THE heart grows rich in giving;
All its wealth is living grain!
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

—*Elizabeth Charles.*

Correspondents are requested to note that news for insertion the same week should reach the Office by Wednesday if possible, and the earlier the better. Thursday morning is the latest time for receiving news, and it should then be very brief, or it will probably have to wait a week.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

DR. MARTINEAU ON DOCTRINE AND UNITY IN WORSHIP.

SIR,—While looking over some old family letters yesterday, I found one dated March 1, 1852, from Dr. Martineau to my uncle, the late Rev. Joseph Crompton, part of which seems to me so relevant to the recent correspondence in your columns that I transcribe the passage. My uncle had just resigned his position as minister at the Octagon Chapel, Norwich, and, with some friends who seceded, was about to form a new congregation. After some comparison between Mr. Crompton's position and that of his brother-in-law, George Dawson, of Birmingham, Dr. Martineau continues:—

"The notion of the spiritual neutrality of dogma is the heirloom of our churches and of no other; and by the very act of announcing it a man comes over to us; and it is vain trifling to attempt to class himself apart. The most dogmatic Unitarian living would assent to this principle in any form in which you could state it. It is a mere question of *degree—how much* stress should be laid upon the points at issue between Trinitarians and others. *All* of us agree that they are not *so important* that salvation hinges on them, or the possibility of a character at one with God. *No one* of us denies that they are not *so unimportant* as to deserve entire neglect; *the truth* is always a momentous reality, and I am persuaded that you despise, not less than myself, the sceptical cant which in our days affects to suppose that there is equal truth in all religious or unreligious doctrine. . . .

"The old Presbyterian principle is surely misrepresented altogether, if it is interpreted to mean that people of various religious persuasion on prominent doctrines ought to be *simultaneously combined* in the same worship. Such an idea is so manifestly chimerical that it would be vain to search for any sanction to it among our sensible forefathers. Their principle was that, in the constitution of a Church, there ought to be no hindrance to the *successive development* of different doctrines, as one generation insensibly modified the faith of its predecessor. But doubtless the body of members, *for the time being*, must, as a condition of joint action and feeling, have a very prevailing sympathy with each other in their distinctive theological convictions; and must be prepared, in all simplicity and earnestness, to state and defend these before the world; only reverencing the liberty of their *successors*, and not binding their own doctrines in perpetuity on the society. . . . It is the binding of creeds on the future operations of thought—the attempt to regulate the minister's preaching *beforehand*, and deny him the privilege of freely giving the results of his meditations, whatever they may be—the determination to make the continuity of a society contingent on sameness of opinion, *this* it is that violates freedom. But a simple *Declaration of present belief, as a fact*, and a fact of sacred importance to its living members, is, in my judgment, not only innocent, but an indispensable result,

on fitting occasion, of any earnestness and depth of faith. Far from discouraging it by disparaging accusations of narrowness, I should be disposed to treat it with a grave reverence, as a natural expression of veracity and piety."

The words italicised are so marked in the original letter. S. S. Dowson.

Geldeston, March 6.

"BRITAIN FOR THE BRITISH."

Sir,—Two personal questions, and these only, induce me to reply to Mr. Robinson's last letter.

1. He asks: "What does Mr. Rawlings mean by 'subtle suggestions of another kind' in reference to page 14? The parallel which follows in Mr. Rawlings's letter deliberately infers that Mr. Blatchford suggested theft."

There are two points in one here. First, as to the parallel. Mr. Robinson has entirely misunderstood my application of it. Its purpose was solely to illustrate the difference between accepting a proposition on the one hand for the sake of argument, and on the other hand for guidance in conduct. I introduced it with the words, "No, the case is by no means one of mere argument." These words and the parallel were part of a reply to Mr. Robinson, not to Mr. Blatchford, who, in my opinion, appeals to "selfishness" for other ends than refutation of opponents. To be sure, as Mr. Robinson urges, he often appeals to nobler motives. But the conclusion is not that he does not mean what he says (as so many contend with regard to parts of the Bible), but that he is inconsistent—the reason being, as I think, that, in his anxiety to stir up feeling, he becomes lax as to the means.

With regard to the "subtle suggestions," I must, after all, quote at least a few lines:—

> Who buys all these expensive luxuries? *They are not for you, nor for your wife, nor for your children.* You do not live in a £200 flat. Your floor is not covered with a £50 Persian rug; your wife does not wear diamond rings, nor . . . . She does not sit in the stalls at the opera, nor ride home in a brougham, nor sup on oysters and champagne, nor go, during the heat of summer, on a yachting cruise in the Mediterranean. *And is not your wife as much to you as the duchess to the duke?*

Now the sentences I have italicised are the only indication of the kind of moral Mr. Blatchford wishes to suggest by his picture of luxury. And, be it remembered, this is the closing passage of an appeal to "selfishness." In my opinion, it is at least "subtly suggestive" of a base ideal, quite other than that of "plain living and high thinking," and I have heard working-men defend the passage in that sense.

2. When I wrote of exciting "violent and subversive instincts," I, of course, made no reference to any words of Mr. Robinson's. I was speaking of Mr. Blatchford's doctrine of the relation between morals and wages. And even his intentions I did not impugn. I was thinking of the natural effect of his doctrine on the minds of those who may accept it, and especially on the more ignorant and revengeful. The word "subversive" has a recognised meaning appropriate to such a case.

In the rest of Mr. Robinson's letter there is little to which I need refer. I agree with him that it is well to speak of land, capital and labour (instead of the personal terms), so far as may be necessary for brevity of language and clearness of thought. But, after all, this is only a means to an end, the end being a knowledge of the rights and duties of persons.

The last three paragraphs of the letter deal with classes which I have only referred to incidentally. I have not discussed the rights of landlords and capitalists whose work is voluntary, but only of those whose work is, or has been, a recognised part of industrial life—*e.g.*, that of the active employer. With regard to the former, I confine myself to saying that their claims are, in my opinion, more difficult to determine than those of the latter, that Mr. Robinson's view with regard to them is too faintly sketched to be arguable, but that I should not dream of expecting justice for them from men who bungle so badly as Mr. Blatchford in plain economic questions, for I must still maintain (a point which Mr. Robinson still disputes) that Mr. Blatchford's recognition of the obvious rights of the worker-capitalist (*i.e.*, the capitalist as active employer) is altogether perfunctory, and has little influence upon his practical conclusions.

For the rest I am glad to find that there is so much in my last letter which Mr. Robinson is able to pass over in silence, and I appreciate warmly the courtesy and fairness which have been combined in his letters with earnestness.

H. Rawlings.

[This correspondence is closed.—Ed. Inq.]

OBITUARY.

SAMUEL GREG RATHBONE.

The second and last surviving son of the sixth William Rathbone, of Liverpool, younger brother of the late William Rathbone, of Greenbank, Samuel Greg Rathbone, passed away on Friday week, at Bassenfell, near Keswick, where in failing health he had lived in retirement for some time.

Born in 1821, in Cornhill, Liverpool, he nobly maintained the high tradition of his family in public service of a remarkable order very modestly and most unselfishly rendered. With his brothers William and Philip he attended the Rev. John Brunner's school at Everton, and then entered the office of his father's firm. Save for eight years spent in China from 1843, in the interest of the firm, his life was devoted to Liverpool.

In 1862 he was elected without opposition a member of the Town Council, and was returned five times in all, unopposed, though a pronounced Liberal and a Unitarian. In 1873 he retired from the Council to give his whole strength to the work of the School Board, of which he then became a member, and without opposition was elected chairman, in succession to Christopher Bushell, the first chairman.

Of Mr. Rathbone's public work while in the Council the *Liverpool Daily Post*, in a leading article, speaks in these terms:—

> He was a calm, lucid, and emphatic speaker, of clear insight, always sound in his facts, always capable of irrefragable argument. His gifts of administration were also eminent. Mr. Samuel Rathbone addressed himself with zeal and assiduity, and also with impartiality, to whatever it was wise for the municipality to undertake. He impressed the force and weight of his character on local public affairs. His position, though always held unpretendingly as a matter of ordinary business, was dominant and unchallenged; and his labours at that time and those of like-minded men, alike in the Council and among the permanent order of things, did much to establish that better state of public affairs into which the local government of Liverpool has since, with few interruptions, progressed.

It was on the School Board that Mr. Rathbone's great work was done. With the utmost conscientiousness he gave himself to every detail of the work, and had a remarkable grasp of all the facts. Mr. Mundella once spoke of him as among the highest authorities on elementary education in England, and he served on the Royal Commission of 1881. His was the inspiring influence which for twenty years was dominant in Liverpool, in the working out of an extended and enlightened curriculum, in the establishment of the Pupil Teachers' College, which was, in the first instance, due entirely to his enthusiasm and his private liberality, and in the establishment of day industrial, and truant schools, in which Liverpool, prompted by the example of Mary Carpenter at Bristol, led the way. As to Mr. Rathbone's work as an educationist, we quote again from the *Liverpool Daily Post*:—

> A warm tribute must be paid to what is perhaps the most splendid fact of all—that wherever any requirement of the local education system fell short or was hampered for want of means that the School Board rate could not afford, there the personal munificence of Mr. Samuel Rathbone was poured forth, never wastefully or casually, but upon the best plans, with absolute assurance of utility, and with the certainty also of establishing precedents which could not but be abundantly valuable. Mr. Samuel Rathbone, while always unremittingly intent and serious, was in every relation and conjuncture of life one of the most delightful of men. He was in intercourse as charming as he was instructive and stimulating. The chivalry of his devotion to his brother William was touching and beautiful to behold. He was a great and a good man, and his greatness was the source of much goodness in our institutions, and probably in many characters ennobled by his fine example.

Mr. Rathbone, like his brother William, received in 1894 the honour of the Freedom of his native city. In 1891 he had retired from the chairmanship of the School Board, and two years later from the Board itself.

The funeral took place on Thursday, from Greenbank, the service, after private cremation, being held in the Sefton Park Presbyterian Church, conducted by the Rev. John Watson, D.D., whose ministry during the latter years of his residence in Liverpool Mr. Rathbone had attended. The interment was in the Toxteth Cemetery.

MRS. WILSON.

Of failure of the heart's action at midnight on Sunday last, at her home at Moseley, near Birmingham, Mrs. Wilson, the widow of the late Rev. John Wilson, minister of the then Lawrence-street Domestic Mission, died. For some time past she had been ailing, but on Sunday seemed to be as well as usual. In earlier

life, as Miss Harriet Martin, she had been Infant Schoolmistress of the Spicer-street Domestic Mission day-school, of which the late Rev. C. L. Corkran was manager. Marrying Mr. Wilson, who had accepted appointment as one of the missionaries of the Beaufort-street Domestic Mission in Liverpool, she went to that northern centre of beneficent activity. When her husband took up work in Birmingham she threw herself heartily into it, and for many years, in company with the late Miss Sara Russell, did an immense amount of good, endearing herself to the poor of the district. On the death of Mr. Wilson she was compelled to devote herself to the interests of her family. Her eldest son, Mr. John Wilson, is Private Secretary to the Right Hon. Joseph Chamberlain, and has only just returned from South Africa; her second son was the late Rev. Alfred H. Wilson, who died a few years ago while minister of the Bell-street Domestic Mission, Marylebone; and her third son is Mr. H. G. Wilson, M.A., of Stoke-on-Trent, an Inspector of Schools and an occasional lay-preacher. One of her daughters is the wife of the Rev. F. Summers, and is thus actively engaged in the work at George's Row. In her last years Mrs. Wilson had been a member of the Old Meeting Church, Bristol-road. The interment was at the Old Cemetery, Birmingham, on Wednesday last, when the Rev. T. Pipe officiated.

THE REV. T. W. FRECKELTON.

THE following tribute from an old friend we are glad to publish as a supplement to the memorial notice in our issue of Feb. 21:—

I count it as one of the great blessings of my life that the late Thomas Wesley Freckelton was my close friend for nearly thirty years.

Of that friendship in its deepest currents it would be impossible for me now to speak, but it is only meet that I should thus pay a last sad tribute to the memory of one whom I regard as a great and noble man.

Those who have had the privilege of knowing him as their pastor know how beautifully he filled that place—how thoughtful, how gentle with those in trouble, how helpful to those in distress. And those who knew him as a preacher will have memories of burning words, always on the highest plane, often rising to an impassioned eloquence and full of prophetic insight. But the few—among whom I count myself—who knew him through and through, and had the high privilege of calling him their friend, have an inspiring and stimulating legacy left them in the knowledge of his manhood and the beauty of his life.

What he always set out to do and what he did was to keep his soul alive. No compromise, no faltering, no turning to the right or left, no counting the cost, no considerations of prudence, but straight on in the way he chalked out for himself. It was a hard way, and with that keen perception of his he never blinked its dangers or its difficulties, but there was no swerving from the path that he thought was the right one. He was just as sensitive to maintain his proud independence in matters of every-day life as in his thought and ministerial action, and through storm and stress, and often by the lowliest and holiest means, this he maintained.

As a companion he was delightful. By no means devoid of humour and full of rich experiences of life—the fervour and intensity of his nature poured itself out in fireside talk, and especially in rambles through the fields and the lanes. It was beautiful to see how responsive he was to nature in every phase—his delight in young animals, birds, the budding trees, his keen look out for phenomena—geologic or otherwise—all these things brought out the stores of his knowledge and the sweetness of his nature. They were accepted and gloried over as the constant revelations of the Great Father, and in them he found a constant and a great joy. To me also it is a great joy to have shared in his joys and to know by a loving message from him at the last that he treasured the memory of our friendship and the happy hours we have spent together.

THE CHILDREN'S COLUMN.

"*Nice People.*"

WE all know plenty of them, don't we? We generally choose what we consider "nice people" for our friends, and if two people become acquainted, and afterwards find one another what they consider "not nice," the acquaintanceship generally dies a sort of natural death. But, used in that sense, what qualities go to make up this "niceness" that we all like, all speak of in words of approval or praise, all feel a wish to have, and a wish that other people should feel that we have, and like and praise in us, as we like and praise it in others? If we were all to try to say exactly what we mean by that word "nice," there would be a very great variety of definitions, for most of us would describe it just a little differently from everyone else, but I think some of the qualities needed to make a "nice" person would appear in all the definitions. In the dictionary the word has a great many meanings, and some of them don't at all apply when we think of the word as we use it to describe people we like.

Now, let us see some of the qualities which our friends—men or women, boys or girls—must have, if we are to consider them "nice." Of course they must be honourable and truthful, and try to be faithful in discharging their duties, but the list of good qualities must not end there. Kindness, unselfishness, tact, brightness, and consideration for others all help, and are all necessary to make up a really "nice" character, and when we find such a combination in anyone we know, what pleasure it gives us to be in their company; how much better and brighter we feel for even the half an hour's intercourse with them!

You know how, when people get out of health and weak, the doctor sometimes gives them a tonic—something to strengthen them up again, and make them feel brighter and better. And you have noticed, on a foggy morning, with no sun visible, how everything looks grey and dull, and some people get quite depressed with it. Then, when the sun breaks through the mist, what a wonderful change seems to come over everything! The world looks quite a different place.

A really "nice" person is like a tonic to a sick man, or the sunshine bursting out on a foggy day; and to be a moral tonic, or spiritual sunshine, is to fill a place in the world, which we may well try with all our might to fill. Only we must remember those three necessary qualities—brightness, unselfishness, and consideration for the feelings of others.

I heard once of a very inconsiderate act that was done by some people, and a little girl seeing it, asked the question afterwards—"Would *nice* people have done such a thing?" Well, if all the people in the world who have ever done anything not "nice" in any way had, in consequence, to be described as "not nice people," I am afraid I could not have begun this column as I have done, for most of us—I might say *all* of us—have often failed in unselfishness, or tact, or consideration for others. But there are two causes of such failures—two causes of *all* the wrong-doing in the world, and it is very necessary to remember this when we ask, or would answer, such a question as was asked by that little girl.

> Evil is wrought by want of thought
> As well as want of heart.

I think those lines should help us in two ways. First, to be very charitable in our judgments of others, and remember that what we blame in them may have been done in pure thoughtlessness, and be very much regretted afterwards; for even the nicest and best people fail sometimes. And it should teach us also to be very careful in what we do ourselves, realising how we may hurt others as much by our "want of thought" as by our "want of heart."

How are our friends to know that our apparent unkindness or rudeness was not from a heartless wish on our part to be unkind? The only safe way is for us all to try to follow the advice given many years ago by Dr. Martineau in one of his sermons, "To judge the faults of others in their *causes*, and of our own in their *effects*." That will make us lenient and charitable in our thoughts of others, and more careful of our own conduct, and we shall see more clearly how very many "nice people" there are in the world, and it will help us to grow like them in their "niceness." O. M. RAWLINS.

EVERY man is conscious that he leads two lives—the one trivial and ordinary, the other sacred and recluse; one which he carries to society and the dinner-table, the other in which his youth and aspiration survive for him, and which is a confidence between himself and God. Both may be equally sincere, and there need be no contradiction between them, any more than in a healthy man between soul and body. If the higher life be real and earnest, its result, whether in literature or affairs, will be real and earnest too. But no man can produce great things who is not thoroughly sincere in dealing with himself, who would not exchange the finest show for the poorest reality, who does not so love his work that he is not only glad to give himself for it, but finds rather a gain than a sacrifice in the surrender. The sentimentalist does not think of what he does, so much as of what the world will think of what he does. He translates should into would, looks upon the spheres of duty and beauty as alien to each other, and can never learn how life rounds itself to a noble completeness between these two opposite but mutually sustaining poles of what we long for and what we must.—*James Russell Lowell.*

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LONDON, MARCH 21, 1903.

ENLARGED WORK.

We are consumed by an overwhelming curiosity to know who the generous friend is, who stands concealed behind the veil of inexorable anonymity, marked only as the President's friend, and offers to the British and Foreign Unitarian Association the splendid subscription of £1,000 a year, provided the faith and energy of our people can furnish an additional income of £2,000, for the furtherance of the good work.

Curiosity, perhaps, is hardly the word to use; certainly it is no idle curiosity of which we speak. When one is eager to thank a friend for a great gift, with full and happy satisfaction, one longs to take his hand and look him in the face; and that is what we feel about this friend of ours and of the cause, both on account of his own most generous gift, and of that faith in our people which made the challenge, confident that it would be accepted. But we are baffled, and must be content not to know, and are obliged to respect his reserve. We can only offer through the President to his and our unknown friend the acknowledgment, which it is not easy to put into words.

What has happened to us is that a new breath of energy has swept across our field of work, wakening to a happy confidence that greater things can be accomplished. The answer to our friend's appeal is not doubtful. More than three-quarters of the other £2,000 is already promised, and if in such a case the last hundred or two generally prove the most difficult to get, we do not anticipate at this moment any such hesitation, but rather expect a reckoning up of how much over the £3,000 will come into the treasury. The really serious question is how this great opportunity can be most wisely and effectively used.

We publish to-day the appeal and the full programme of new and enlarged work issued by the Committee of the B. and F.U.A., and at the same time the passages from the report of the Committee of the National Conference, to be presented to the Liverpool meeting next month, showing a further need for extended operations and the consequent enlargement of resources. At the same time, as will be seen from our reports, the Midland Christian Union is making a new effort to raise a large capital sum and secure a considerable increase of income, while the Yorkshire Unitarian Union, the East Cheshire Union, and other District Associations have large schemes for increase of resources and the extension or strengthening of their work. These all require to be considered together, and the final working out of the programme of the B. and F.U.A., as regards efforts at home, will doubtless be determined by the desire to co-operate in the most helpful manner with the District Associations and the National Conference.

It will be seen that the appeal for a larger conception of our duty as Unitarians and the measure of service we can render is based, to a considerable extent, on the evidence of the widespread interest aroused by the International Council of Unitarian and other Liberal Religious Thinkers and Workers, and the inspiration derived from the Whitsuntide meetings two years ago. There is undoubtedly great scope for the more effective deliverance of our message in the Colonies, and in many ways, as suggested in the programme, we can extend the hand of sympathy and abundant helpfulness to our brethren of kindred spirit in different countries of Europe and in India and Japan. But while this foreign work very naturally and rightly appeals to the imagination and can make great demands on our resources, there is even more urgent need for strenuous efforts at home. For if our message is to be effectively delivered in distant countries, it must be beyond question that we who dare so to speak are ourselves effective in our own immediate field of duty. The word will not be with power, unless it comes out of a life that is strong in the spirit of faith and fruitful of devoted works. Thus the Association which is charged with the "diffusion of the principles of Unitarian Christianity" must be ready to serve by every means within its power the churches which are the homes of that religious life.

The foreign work in support of liberal religious thought and life is exclusively in the hands of the Association, but the home work is in co-operation with the churches, which have an independent life of their own, and are united for common work in District Associations, and in the National Conference, which is aiming at greater effectiveness, as the representative assembly of our body of Free Churches as a whole. It is eminently to be desired that there should be complete harmony of co-operation between these various bodies. They are the instruments of one people, of a common religious life, with a common trust placed in their hands.

The great aim of the National Conference is to deepen the sense of a common Church life in our fellowship, in which there shall be a true unity of spirit, and a more ready and effectual helping of the weaker members by the strong. If the Conference decides to appoint a paid secretary, and the services of a gifted minister can be secured, he will undoubtedly be able to render very great services in this direction. With this appointment in view, it would seem to us desirable that Section 4 of the B. and F.U.A. programme for Home Work should be reconsidered. Section 3 implies only the occasional visits of ministers whose services would be welcomed by the congregations, but considering the scarcity of men of the highest gifts, and the many claims of the churches, it is doubtful whether it would be wise to create a new office, which would engross the whole time of such a one.

On the other hand Section 1 makes admirable provision for such lecturing as the Midland Christian Union have in view in their proposed Priestley Theological Lectureship. They will perhaps consider how far the need is met, and more of their resources might go to the distinctive work of the Union, in the strengthening of the churches.

The whole of the programme is of the greatest practical interest, and we commend it, together with the suggestions of the National Conference Committee, to the earnest consideration of all those who have at heart the welfare of our churches and the cause of liberal religious thought and life.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

NEW AND ENLARGED WORK.

In order to enable the British and Foreign Unitarian Association to enlarge its operations, a friend of the President has made a splendid offer. He promises to subscribe £1,000 a year, if £2,000 in addition is subscribed annually by others.

The widespread interest aroused by the International Council of Unitarian and other Liberal Religious Thinkers and Workers, and so strikingly evidenced on occasion of the 1901 meetings of this Association, has shown that Unitarianism is capable of ministering to the intellectual and religious needs of people in all parts of the world. In many lands men are eagerly seeking a broader, truer, more helpful religious faith than the creeds and traditions of the past can offer; and the Unitarians of England are face to face with an opportunity which it is urgent to seize and would be inexcusable to neglect.

The chief foreign work of the Association is at present connected with India, and is dependent on a special fund which will soon be exhausted. In addition to this a few grants, in money or in literature, have been made to Belgium, Denmark, Hungary and Italy, with some assistance to Australia and New Zealand, and a grant in aid of a student from Japan. The total expenditure for foreign work in 1902

from the general fund was only £408. This sum is altogether inadequate to meet growing demands. From all parts of Europe, from Africa, from Asia, from Iceland, from the British Colonies, appeals for sympathy and aid have come. All over the world there is an earnest, eager call for the strong and effective presentation of an affirmative, rational, uplifting religious faith such as Unitarians can give.

The Committee of the British and Foreign Unitarian Association earnestly desire to do the following things:—

Foreign Work.

1. To prepare, publish and circulate a series of the best modern Unitarian pamphlets in Danish, Dutch, French, German, Italian and Spanish, as well as in some of the chief languages of India, Japan and other lands.

2. To make occasional grants, as fitting opportunities arise, for the spread and encouragement of Liberal religious thought and work in all parts of the world, among non-Christians as well as Christians.

3. To provide assistance in founding new churches, and in securing the services of ministers, in Australasia, South Africa, and wherever else evidence of local interest and self-help is forthcoming.

4. To induce a minister of eminence and capacity to visit Australia, New Zealand, and Tasmania, to preach and lecture in the chief towns for a period of three or four months; and, if the experiment prove successful, to arrange visits to other countries by specially qualified ministers. Other denominations have sent their most distinguished men on similar missions with conspicuous advantage, notably so in the case of Dr. Clifford, commissioned by the Baptists.

Home Work.

There is urgent need of increasing the efficiency of existing centres of Unitarian teaching and worship in the United Kingdom. The new times demand new methods, a larger outlook, and more sustained and vigorous work. Moreover, there are nearly a hundred towns in the British Isles of 20,000 inhabitants and upwards, which have no centre of Unitarian thought and life and worship. In England and Wales there are sixteen counties without any public representation of our principles and faith.

The Committee of the British and Foreign Unitarian Association desire to do the following things:—

1. To provide for the delivery of courses of lectures on Biblical and theological subjects, addressed to educated and thoughtful people, similar to those so successfully delivered by the Rev. J. Estlin Carpenter. In addition to Mr. Carpenter himself, other men of scholarship and ability, with the gift of engaging the attention of thoughtful audiences, might be induced to take part.

2. To arrange for series of popular religious services in public halls and theatres, with the view of reaching the unchurched masses, particularly in large cities and towns. Mr. Hopps and others have already shown what good work can be done in this direction, and other specially qualified ministers, it is hoped, would be found willing to assist in conducting these people's services.

3. To arrange with some of the ablest and most effective ministers in our connection occasionally to visit existing places of worship, to preach, and, if invited, to confer with the congregations about their work.

4. To appoint a travelling Missionary whose time and energy would be employed in propagandist work in towns and villages *where at present there is no centre of Unitarian teaching or worship.*

5. To prepare and publish a new series of Handbooks of Religion, dealing with important questions of philosophy, the Bible, theology, and practical religion, for circulation at home and abroad.

6. To prepare and publish biographical and historical works illustrative of the growth and progress of Unitarian thought, beginning with the "Life of Dr. Priestley," the centenary of whose death occurs early n 1904.

7. To prepare, publish, and circulate a new series of "Home Pages" for working men and women—brief, simple, attractive presentations of religious thought and life, written from the Unitarian point of view.

8. To make grants of books and pamphlets on a more liberal scale than heretofore, particularly to public libraries, clergymen, ministers, students, and religious inquirers at home and abroad.

The Committee, impressed with the urgency, magnitude, and variety of the claims upon them, are eager to put into practical form these and other proposals for enlarged and more effective work, without reducing their expenditure on any of the operations in which the Association is now so usefully engaged. But for this purpose greatly enhanced resources are absolutely requisite.

The total present expenditure of the British and Foreign Unitarian Association is exceedingly small compared with that of the American Unitarian Association, which last year spent nearly £20,000. An increased annual expenditure of fully £3,000 a year will be required in order to accomplish the new and enlarged work now contemplated. The Committee earnestly appeal to the Unitarians of Great Britain and Ireland to accept and to respond to the challenge so generously made, believing that no higher service could be rendered to the enlightenment of mankind and the cause of religious truth.

R. A. ARMSTRONG, President.
OSWALD NETTLEFOLD, Treasurer.
W. COPELAND BOWIE, Secretary.

MANCHESTER COLLEGE, OXFORD.—In the University intelligence published in Wednesday's papers we were very glad to see the award of the Hall-Houghton prize for Junior Greek Testament to Mr. John Ewart, M.A., and congratulate Mr. Ewart on the distinction he has gained for himself and for his college. For the Senior Greek Testament there was no candidate.

LONDON DOMESTIC MISSION.—Mr. J. H. Leigh will be glad to hand over to the treasurer of the London Domestic Mission the entire proceeds of any tickets purchased by subscribers to the Mission for his readings of *Macbeth* and *Much Ado About Nothing* on April 7 and 18 respectively. It will be a great convenience to Mr. Leigh if applications for seats are made *not less than a week before the date fixed for the performance* to Miss Sowerby, 11, Bryanston-street, Portman-square, W., or to the Essex Hall.

THE NATIONAL CONFERENCE.

PASSAGES FROM THE REPORT OF THE COMMITTEE, TO BE PRESENTED TO THE CONFERENCE, AT THE MEETING IN LIVERPOOL, APRIL 23.

VERY early in its proceedings the committee found it necessary to take into consideration the important subjects of finance and the organisation of its own work. During the first years of its existence the Conference was involved in little more expenditure than the printing and other charges for the preparation of its triennial meetings. These costs were met in a private manner by the generosity of a few friends to whom the treasurer applied as occasion arose. Nor was the work so heavy but that it could be adequately discharged by the honorary officers. But by a very natural process the operations of the Conference have during twenty-one years grown in importance and extent, so that the work is much more onerous than at first, and the committee feel that the time has arrived when the Conference must consider the appointment of a paid secretary. The standing committee now meets quarterly, and is further compelled to appoint sub-committees to deal with the various subjects referred to it by the triennial meeting. Consequently a considerable correspondence is involved, and a large and regular expenditure entailed for the travelling expenses of the committee, as well as for printing, &c. Further, it is felt extremely desirable that the Conference should occasionally visit the less wealthy districts of the country, and in such cases it must be prepared to guarantee a portion of the expenses incurred. The whole position was considered with great care, especially the case for the appointment of a paid secretary, and the president and Mr. Wood were requested to draw up a report upon the functions of the proposed office. That report pointed out that whatever the expenses of the Conference, they should be borne more generally by the churches than is now the case. As to the work of the committee and its adequate discharge, together with the need for a permanent official and the duties of his office, the following extracts from a circular subsequently drawn up by the committee, the issue of which was deferred, will perhaps assist the Conference in coming to a decision:—

"The work delegated to the Committee by the Conference at its successive triennial meetings becomes more and more varied, extensive, and responsible, calling for more time and attention than it is reasonable to suppose honorary secretaries can give. At the last Conference meeting three most important questions were referred to the Committee, or to special committees then appointed—namely, (*a*) the Superannuation Fund, (*b*) the Promotion and Federation of Guilds, and (*c*) the Supply of Students for the Ministry. These subjects have necessitated numerous and prolonged meetings, many journeys, and a vast amount of correspondence involving many weeks of merely clerical labour on the part of the President and others.*

"It will, therefore, be seen that very practical reasons have urged the Committee to the conclusion that if the whole business of the Conference as it now

* Several other important subjects have been dealt with by the Committee in addition to those delegated to it by the Conference.

stands is to be efficiently discharged there must be an official whose duty it shall be to take up, prepare, and co-ordinate the work of the various committees, arrange the business details of the Conference, and undertake the clerical work required. Indeed, the Committee feels that unless a secretary is appointed who can give himself to the work of the Conference, the usefulness of the Conference will be unfortunately limited, and the consideration of many pressing questions will have to be abandoned.

"But further, looking forward to the mattters that must engage the attention of the Conference during the next few years, such urgent and important questions as ministerial stipends, the strengthening of our weaker churches, how to secure the co-operation of all for the good of each, and above all the quickening of new life and the promotion of a closer unity in our churches, the Committee feels that the services of a trusted and capable ministerial secretary, who shall give his whole time to the duties of the office, will be absolutely essential.

"An important part of the duties of such an office would lie in his function as pastor-at-large. There is an ample field for a minister of tact, experience, and energy who shall bring encouragement to the struggling churches and be himself a personal link between the several groups united in the National Conference.

"There are many signs that the principles of thought and life for which our churches stand are spreading; but their organised expression makes no corresponding advance. In the meantime, changes in the population, the vicissitudes of families once holding honoured places in our congregations, and other circumstances, are seriously affecting many of our scattered homes of faith and worship. It would undoubtedly be a help and encouragement to them to receive the services of a pastor-at-large who should represent the National Conference, and thus convey to them the support of membership in a common body, and quicken their devotion to a common cause."

After long and careful deliberation, the Committee passed the following resolution:—"That the Committee approves of the general policy of the report with respect to finance and the appointment of a paid secretary, and recommends it to the Conference."

It may be added that if a minister of sufficient experience and standing could be appointed to the office, his counsels would be widely sought in the crises of Church life. Not only the smaller but also the larger churches would welcome his visits, and he could do much to bring the strength of the strong to the help of the weak.

The Committee therefore trusts that the Conference will itself make an appeal to the churches for an adequate and permanent income, and that, if the necessary funds can be raised, it will sanction the appointment of a ministerial secretary, who shall also act as pastor-at-large.

To Correspondents.—Letters, &c., received from the following:—A. A.; W. A.; C. R. B.; F. P. C.; J. C. C.; J. E. C.; J. H. C.; W. H. D.; A. E. H.; T. M.; C. E. P.; G. A. P.; H. R.; G. S.; A. W.; J. W.; K. M. W.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

ANNUAL MEETING.

These meetings have had a special interest this year. There is probably more interest and activity in the work of the Association than there has been at any previous time. It is moving with the times; indeed, it has always done so, only the present times are making far more pressing demands upon such organisations. Churches are liable to fall victims to many evils; but there are two which seem to be more common than the rest—namely, selfish isolation and indifference to the struggles and needs of neighbouring churches, through exceptional prosperity of their own; and a depression of spirit due to empty pews and the querulousness of poverty, and that consequent state of affairs regarded as failure. Churches, like individuals, can think far too much about themselves to be healthy. It is the object of the Association to keep them active and interested; to bring them into frequent and friendly intercourse, for interchange of opinion, and for common religious worship. A scheme for extended usefulness, involving monthly meetings at the respective churches in rotation, has been worked most successfully during the past winter, the attendances growing larger on each occasion; so that there were grounds for hoping that the annual meetings would prove a record both in interest and in attendance.

A MEETING FOR MEN.

A new feature also was to be introduced. On Friday evening, March 14, a Men's Meeting was held in the Memorial Hall, with the President, the Rev. Charles Roper, in the chair. The object was to get frankly discussed the subject of "Organisation and Co-operation in our Church Life, and the Relation of that Life to Civic and Social Uprightness." The meeting was unique in the history of local Unitarianism. Despite the inclemency of the weather there were eighty-five men present, all in earnest about not only stimulating their own spiritual life, but also about securing purity and perfectness of life in the community at large.

In opening the business of the meeting, the Chairman said that everything to-day was subject to criticism, and that there was no reason why religion should be an exception. On the whole the churches were poorly attended, while the majority of those who came were women. Did it mean that our form of religion was effeminate, containing nothing to attract the strong man who mixes in the daily concerns of life, and who wants to see the value in everything to which he gives allegiance? The history of their Unitarian forefathers was an inspiring one; and they were anxious not merely to live on their merits, but rather to maintain traditions right royally by exemplifying in their own lives, both privately and publicly, the religious and moral principles which they profess.

The Rev. H. E. Dowson introduced the subject of "Organisation and Co-operation in our Church Life." He referred to our Presbyterian forefathers, and how they stood for civil as well as religious liberty. The democratic element was, however, absent from their Church life. Great changes have taken place, socially and otherwise. To-day we must welcome all new-comers and make them feel at home, giving them a full share in our Church life. Some of the old trust-deeds made it impossible for working people to become full members. He was an advocate of free seats, and believed it was the only way to draw people in and make them feel that they were wanted. There was need for thorough reorganisation. The new-comers must be on equal terms with the hereditary families, and government must be representative. All officers should be elected year by year, so that each one of the capable young men of the congregation should know all about the working of the church. The women ought to have more to do. Why should not a woman be church secretary? They are more deeply religious than men, and can inspire both men and churches with life if they are given the chance. More young people passing through Sunday-school should be enrolled as members, but this was not primarily the minister's work. Certain members should be set apart to welcome strangers, and also to call upon absent fellow-members with a view to drawing them in again. Churches should also be knit together; smaller ones would be inspired by co-operation with larger ones. The interests of our congregations are far too local, and they are not sufficiently concerned in the general cause. Laymen should be more willing to serve on committees connected with district associations and domestic missions.

Mr. T. Fletcher Robinson opened the discussion, and was followed by the Revs. W. E. Atack, J. Ruddle, W. R. Shanks, and Messrs. John Heys and R. C. Law.

The Rev. W. G. Tarrant introduced the complementary subject of "The Relation of that Life to Civic and Social Uprightness." He spoke of the prevalent vices that sapped the moral and physical life of so many men and women; and which seemed to mock at all the work done in our Sunday-schools and similar institutions. Yet the feature of the age was a growing civic patriotism. The facts of the Woolwich Election were encouraging, inasmuch as nearly 90 per cent. of the voters rose to the height of their responsibility and went to the poll. The course of legislation tends to throw more and more of the government of the country upon the people in their local centres, and he hoped the churches would see in this fact their growing opportunity. It was needful to translate the idea of brotherhood into practical life as between employer and employed—light and love into the facts of life. The time for the Church as such to rule Society is past; men keep the reins of government in their own hands; but the Church must be a perpetual reminder to them that there is something more to live for than the amassing of wealth and the establishing of armies and navies. The only Church that can continue to do good must claim the work of the individual soul; that all souls are dear to the Father's heart; and that one soul may curse or sweeten a whole neighbourhood. It would be wrong for the Church to organise itself to do exclusively any one sectional piece of work; but it should be the one place where things that divide are set aside, and all meet as loving children of the Father God.

The discussion was joined in by the Revs. J. A. Pearson, Priestley Prime,

Messrs. W. Simpson, R. Robinson, Councillor Pritchard. If space had permitted we would gladly have reported all the speeches in full. The value of the meeting was felt to be great, and there was a unanimous desire that such gatherings should be held more frequently for the fuller discussion of Church problems.

THE ANNUAL SERVICE.

On Saturday afternoon a service was held in Cross-street Chapel, conducted by the Rev. John Page Hopps, who preached an eloquent sermon on being "Fellow-workers with God." The sermon is to appear in full in the April number of *The Coming Day*, and also in pamphlet form for wide circulation.

The problem of to-day, the preacher said, is the Personality of God, and the need is the resolving of that Personality into a working inference which shall dehumanise Him and regive Him to us as an immanent God, an omnipresent Spirit Presence, "the inmost uplifting Life of all things."

Having shown how in the marvellous order of the world, in things both of the outward and the inward life, God is always working, and we are called to be fellow-workers with Him, the sermon concluded:—

"Here then is your work as churches, as ministers. It is nothing lower than this—the helping God to quicken and uplift man as a living soul. This is the meaning of religion, and this it is that we ought to make the beginning and the end of all we do—to help men to 'become partakers of the divine nature' in fuller and higher degrees. Tennyson says, 'Our wills are ours to make them Thine.' So may we say, 'Our world is ours to make it Thine.'

"The Church we call 'the Church of Christ' must learn that well if it is ever to get back to him: and, in order to learn that one thing, it must unlearn many things. In truth, remembering how much that is artificial, and merely spectacular, has gathered about the Church of Christ, one is tempted to think that we may eventually have to change it for a Church of God, with its larger conception of the unity of the human race, and its wider inclusion of all God-lovers who are striving for the uplifting of His children. This, in truth, is the Unitarianism we need:—the unity of the Universe with all its worlds, its heavens and hells: the Unity of the God Ideal of Energy, Harmony, Purpose and Power; the Unity of the Human Race, as a God-born Brotherhood, destined to be one in mutual helpfulness for the good of each in the good of all: the unity of all nature's laws, whose diversities of operations in different climes tend to the realisation of that great scheme of mutual helpfulness, in the working together of all for the common good; and the unity of all the myriad modes of service, ever tending, from lowliest grades to highest, to help God make His world what he would have it be.

"In the presence of that tremendous ideal, how poor, how hindering, how impertinent, are many of the things that are now so dear to Christendom! Think of the unmeaning ceremonies, the perfunctory rituals, the mere æsthetic prettinesses of so-called 'Divine service,' the threadbare creeds, the artificial ideas of salvation and of the way to get it: and then suddenly face this Ideal—the winning of the world for justice, the heart's sunshine, goodwill, and peace, and happiness, as fellow-workers with God. Who can doubt on which our choice should fall?

"Think what would happen if the dream came true—if all men surrendered themselves to the divine Ideal—if kings and statesmen, courtiers and judges, writers and speakers, capitalists and labourers, buyers and sellers, lived right up to it. We talk of Heaven. Why this would give it to us here and now. Think of your churches, of your schools, of your classes, of your charitable societies, of your social gatherings, of your humblest committee meetings, in the light of this tremendous Ideal; and how all will be transformed! No more listless prayers and sermons: no more careless and selfish passing by on the other side: no more cold and empty places: no more thin criticisms and paltry personalities: no more dull hearts and laggard steps: no more shrinking from a shower: no more strolling into service late, as though one were of doubtful mind, or grudged five minutes to God and the Ideal! All gone, like a bad old dream! Why? because we should see we are not alone, and are not our own: because we should know that someone wants us, that someone claims us, that someone is working in us, with us, for us, and that we are inspired: because we should grasp the mighty plan, and see that our trivial duty belonged to the tremendous whole: because we should feel as the sentry does when, at his lonely post, he knows how much may depend upon him: because we should be aware of God in the lowliest thing we do, not knowing what great thing may come of the lowliest duty done.

"Brothers! return to your old familiar posts, trodden perhaps hard, and not unstained with tears. It will not, it cannot be, in vain, for you are working together with God. But, win or lose, strive hard to make the Great Ideal true!"

Cross-street Chapel was well filled, and the singing was led by a united choir from most of the churches, under the conductorship of Mr. Oliver Heys.

THE ANNUAL MEETING.

Tea was served in the Memorial Hall, and in the evening a public meeting was held in the same building, presided over by the Rev. Charles Roper. This also was a record gathering, the Hall being well filled.

The Chairman, in moving the adoption of the report, said the work of the Association was permanently increasing, and its character was changing. There was plenty of energy and enthusiasm; what was wanted was more money. He spoke of the grit and ability of treasurer and secretaries. No association could have more efficient or more enthusiastic officers. Grants in aid of the ministry had been made to five churches, while at Bradford the whole of the minister's stipend was provided. Towards this, handsome assistance was rendered by the B. and F. U. A. The Rev. J. E. Carpenter's Lectures on the Bible had been immensely appreciated, and had especially helped some orthodox friends who were nervously feeling their way to brighter and clearer light in religious problems. The Forward Movement Churches were advancing in strength and usefulness. Concern was felt about the future of the Strangeways Church. The character of the neighbourhood has so seriously changed that it seems impossible to profitably continue Unitarian effort there; the congregation therefore contemplated a policy which might mean the early closing of Bridge-street Unitarian Church, in order that the resource it represents may be utilised to greater advantage elsewhere. In this regard, and as a principle, the President thought they were setting a valuable example to all those who control buildings from which the population has removed, or become so changed in character as not to need such service as the church had to offer. Successful Sunday Evening Services conducted in Lower Mosley-street School by the Rev. A. Cobden Smith were made possible by the generous support of the Cross-street Committee. Good work was being done at Bradford. Over 300 scholars were in attendance on Sunday afternoon; and additional classroom accommodation is urgently needed. Reference was made to the great influence for good which was exerted by the Postal Mission; and also to the "scheme for the extended influence and usefulness of the Association." There is such a heartiness about its monthly gatherings at the various churches that it is not surprising that the attendances are persistently increasing. As a consequence he looked hopefully to the time when, resulting from all this, their united work as Unitarians in that city and district should grow immensely, and that not only should their Sunday devotions be more numerously attended, but also that there should be a purer and more upright civic and social life in their midst. Leaving the report, and referring to the men's meeting on the previous evening, Mr. Roper said: It had been felt for some time that the men of our churches were not, generally speaking, taking that downright serious interest in religious matters that is expected of them. We are not satisfied to see our churches less than half-filled, as they are in some cases. Why is any Unitarian indifferent about Sunday worship? and why are there so many men standing outside all Church organisation who are avowedly Unitarian and not Trinitarian? If all those who hold the same beliefs as we do joined us on Sundays, our churches could not possibly hold a tithe of them. The complaint men make is that the nexus between the Church and the practical life of the world is not sufficiently evident. The prominence which members of our churches still maintain in all useful public activities is remarkable testimony to the effect our religious faith has upon practical life; and we want to utilise the force of example and association for all it is worth. In short, though we be called dreamers, our object is to bring about what our brethren in the orthodox Churches would not hesitate to call a revival. The work is, indeed, begun already; and thus far we are encouraged by the results. Let us as members of individual churches be loyal to each other and to our ministers; let us be loyal to this Association, and supply it with the sinews of war generously; and let us meet together on frequent occasions to discuss the methods of corporate activity, and to cultivate what I will venture to call a Unitarian Conscience, not merely with regard to matters of theological belief, but mainly with regard to those great public problems which affect the social and moral well-being of our fellow men and women.

Mr. W. Canning seconded the adoption of the report, and pointed to the fact that the most important and subtle work done could not be embodied in a report or expressed in statistics.

The Treasurer's statement of accounts was adopted on the motion of Rev. H. J. Rossington, seconded by Mr. T. E. Taylor.

Mr. Oswald Nettlefold, representing the B. and F.U.A., spoke of the scheme of additional work, and the splendid response already received to the appeal for funds; and said that the Committee would gladly welcome suggestions as to the wisest ways in which such an additional income as £3,000 can be spent. He believed that Unitarians were at the flood, and had the help of a more favourable wind of public opinion.

The Rev. E. D. Priestley Evans represented the Midland Christian Union. He spoke of what he thought led to true success in Church life. A minister must put his ministry first in all its aspects. He feared our colleges were a little to blame for their lack of ministerial zeal. Have they made the students realise the great importance of their work? or have they narrowed down their effort to the making of scholars merely? We must have faith in our message and methods. One of our most important duties is the shepherding of the young. Sunday-schools should be a part of the Church. He described the very interesting and successful work he himself is doing at Kidderminster.

Mr. Richard Robinson spoke as representing the Liverpool District Missionary Association, and the Rev. W. L. Schroeder, of Sale, spoke as a minister of one of the District Churches. The latter's address was a rousing one, and dealt with some of the weak points in our Church life.

The proceedings were enlivened by musical items, and the usual votes of thanks were accorded.

These were the most successful and inspiring of similar gatherings which have been held for a long time, and we sincerely believe they are the augury of a real revival of interest and work in the Church life of this district.

NORTH AND EAST LANCASHIRE MISSION.

The annual meeting was held at Heywood on Wednesday, March 11. Service was conducted in the Britain-hill Church by the Rev. R. McGee, of Colne, and the annual sermon was preached by the Rev. S. A. Steinthal, of Manchester.

After service the business meeting was held, Councillor W. Healey, J.P., in the chair.

The report of the committee stated that the scheme for securing independence to the aided churches, and setting free the funds of the Mission for further work, was now ready to be brought before the public. Particulars were also given as to the work of the aided churches, and of the Postal Mission, conducted by Mrs. Crompton, of Rivington, and as to ministerial changes, which were recently reported in a Provincial Letter in these columns. In conclusion the committee pointed out the need of generous financial support, and commended the work to the churches in the Union.

On the motion of the Chairman, seconded by the Rev. J. J. Wright, the report was adopted. Subsequent resolutions offered thanks to the officiating ministers at the service, sympathy with the Rev. T. Leyland in his ill-health and retirement from his ministry at Colne, and thanks to the Heywood congregation for their hospitality. The officers for the ensuing year were also appointed, with Mr. Thomas Harwood as President and Chairman of Committee, and the Revs. R. T. Herford and J. Moore as secretaries.

After the meeting tea was served in the schoolroom.

In the evening a public meeting was held in the church. Councillor William Healey, J.P., presided, and there was a fairly large attendance.

The Chairman in his opening address said the North and East Lancashire Unitarian Mission had done a great deal of good work in the past, it was doing a great deal at present, and he hoped it would do a great deal in the future. He had been connected with the church in which they had met ever since he was a boy. He first went to the old Mossfield school in 1858, and when the existing chapel was built he joined it, and had attended service there ever since. Referring to education, he said they had had a great deal of controversy about this question. He was pleased to say that in Heywood they had adopted a representative system, and were not prepared to accept any denominational or sectarian system. Unitarians were sometimes scorned and sneered at, but Unitarianism was getting into other churches and making them broader in their views. If they could only exercise their influence in this direction there was hope that the religion of this country would be broader and more tolerant.

The Rev. S. A. Steinthal said that their work was not confined to their own chapels. The congregation that confined its work to its own chapel and to its own institutions was not in a healthy condition. Many Unitarians had been of great service to their country. If they took the men who had made Manchester they would be found almost to a man to have been members of Cross-street Chapel. He trusted that notwithstanding any scorn that might be thrown at them, they would be faithful to their doctrines. There would be differences, but surely there was something deeper than these external differences. They had a great mission before them, and he trusted that they would sow seed which their descendants would reap, as they had reaped the result of the seed sown by their fathers. He believed that they were going to have for some years to come a very serious contest in England. It was curious to see how many of the things that they thought settled long ago had come up for re-discussion. He had never dreamt that they would have to fight again a contest for Free Trade. He thought that had been settled once and for all in 1846, but apparently it had not. They would also have to fight on the education question, and he hoped they would continue the contest until they won.

The Rev. John Fox, of Leeds (formerly of Heywood), said it was in Heywood that the first movement took place which ended in the formation of the mission. The Heywood church was older than the mission. It was now thirty-seven years since he came to Heywood as the Unitarian minister. That was the day of small things. Members of wealthy congregations had very little idea of the struggle which small churches had to go through. His church was no exception to the rule, for they had experienced very hard times indeed. The church had, however, gradually grown until it was now a fine church. He hoped that in the days of success it would not forget the North and East Lancashire Mission.

Short addresses were also delivered by the Revs. G. Knight, of Manchester, and H. S. Tayler, of Dukinfield.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

The annual meeting was held in Stamford-street Chapel on Tuesday evening, Mr. David Martineau in the chair.

The report of the Committee (read by Mr. A. A. Tayler) recorded another year of useful and successful work, but announced the resignation of the Rev. Frederic Allen, with grateful acknowledgment of "sincere and painstaking efforts during the years he has devoted to the work of the Mission," and also of the invaluable help rendered by Mrs. Allen and their son, Mr. F. Edwin Allen. The report also strongly emphasised the need for more help in the work of the Provident Bank, one of the most important branches of the Mission work.

The Rev. F. Allen then read his fifth annual report, which gave particulars of the many branches of beneficent work steadily maintained by the Mission. The foundation of it all, he urged, must be religion, and the attendance at the Sunday services had increased. The results of the Provident Bank work showed a falling-off from the previous year, when they had reached the highest figures in their record. That was partly due to removals from the neighbourhood, due to the clearing away of whole streets, and partly to the unsettlement of the Coronation year. If the supply of visitors was maintained there was no fear that falling-off would continue. When the bank was established in 1886, they collected only £8 12s. 7d., and in the following year £125. Last year the amount was £889 11s. 8d., from 1,275 depositors. There were in that district still 9,896 one-room dwellings, a lamentable source of physical and moral deterioration, which pressed upon them the great urgency of the housing problem. Mr. Allen then noted the good work done by their country cottage, the Mothers' Meeting, the Social Institute, the Boys' Brigade and the gymnasium, the happy evenings for the children, the annual flower show, and other branches of the work. In conclusion, he said that when in January, 1898, he resigned his charge at Chatham, he was aware that a difficult task lay before him, in re-organising the united work of the Mission and chapel, a work that would require much thought, care, and patience. Looking back now they could see that the work had gone forward, all their institutions were in a healthy state, and it was a satisfaction to him to feel that he had been able to accomplish something for the glory of God and the service of man.

Mr. S. S. Tayler then presented the report of the Sunday-school, Miss Pickett that of the Young Women's Club, Mr.

George Ling of the Social Institute, Mr. A. W. Harris of the Band of Hope and Mercy, Mr. F. E. Allen of the Boys' Brigade, Mr. R. Dunn of the Unity Social Club, and Mr. H. Hann of the Unity Football Club.

Mr. C. F. Pearson presented the Treasurer's accounts, which, on a total of £457 8s., with subscriptions amounting to £268 17s., showed the adverse balance reduced from £44 6s. 3d. to £41 6s. 8d.

The Chairman, in moving the adoption of the report and accounts, recalled the first efforts of the Blackfriars Mission in the New Cut, and expressed his confidence in the progress of the good work. Results showed how hard and well Mr. Allen had worked; they were greatly indebted to him and to the many helpers gathered about him. They must enlist more workers, and that could only be done by personal appeal.

The Rev. J. H. Wicksteed seconded the motion. That meeting, which brought together friends from the most distant parts of London, was an encouraging sign of interest in the work and proved that something was being accomplished there. He had been struck, on a recent visit, by the signs of progress and by the good tone among the boys of the Boys' Brigade. Their religious work was not all to be done on the Sunday, though the religious atmosphere of that day was a great help. They had to get religion into their week-day pursuits, and that was effected by the personal influence of those who were religious in the spirit of their life. It was not enough to have plenty of things going on during the week, the religious spirit must make itself felt in all the institutions. It was a great mistake to suppose that a social gathering could not be made religious in its influence, and even the football club gave opportunities for the discipline of character, demanding co-operation, self-respect and the wise husbanding of strength; it was a moral and therefore also a religious opportunity. In all their work they had the help of beautiful and high ideals, the example of noble and strenuous characters. The religious spirit cherished in their own life and character would have its influence on everything they undertook. He rejoiced not only in the good that had been done in the past, but in the great opportunity which lay before them.

On the motion of the Chairman, seconded by the Rev. T. E. M. Edwards, the Committee and officers were then appointed.

Dr. H. Foster Morley, in moving a hearty vote of thanks to the Rev. F. Allen and all helpers in the work, expressed his sense of the indefatigable and unselfish service Mr. Allen had rendered. He would take away with him not only the thanks of all friends of the Mission, but still more the thought of the silent gratitude of many whom his ministry had helped.

Mr. I. S. Lister, seconding the motion, spoke of the great value of ambulance work in connection with the Boys' Brigade.

The motion having been heartily carried, Mr. Allen acknowledged it, and a vote of thanks to the Chairman, moved by Mr. Pearson and seconded by Mr. Percy Preston, brought the meeting to a close.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Ainsworth.—Special services were held in the Presbyterian Chapel last Sunday. The Rev. M. R. Scott was the preacher, and anthems were rendered by the choir. The collections, which were for the North and East Lancashire Unitarian Mission, realised £4 15s. 2d.

Bristol: Lewin's Mead Domestic Mission.—The annual meeting of friends and subscribers to the Lewin's Mead Domestic Mission was held on March 16, in the Mission Buildings, Mr. P. J. Worsley, J.P., in the chair. The report read by the Missionary, Mr. J. B. Robinson, told of another year's faithful and strenuous work in the service of God and humanity, performed in one of the poorest districts of the city. The various activities, of which the Mission is the centre, both on the religious and on the social side, had been carried on during the past twelve months with a gratifying measure of success; the Sunday services had never been better attended, regular week-evening services had been introduced, which were much appreciated by an encouraging congregation; and among new features a reading-room for boys and young fellows deserved special notice, because it had evidently met a want, the influence exerted by this institution being the most desirable substitute for that of the street corner and the public-house. The Committee's report, read by the Rev. Dr. Warschauer (secretary), spoke in highest appreciation of the Missionary's devoted labours, congratulating Mr. Robinson especially upon the way in which he had succeeded in raising the spiritual efficiency of the Mission, by teaching a simple, earnest, and helpful Christianity. Reference was also made to the friends the Mission had lost during the past year by death, prominent among whose names was that of the late Miss Estlin, one of the truest saints of God, and that of Mr. John Curnock, a faithful and generous supporter of the Mission, whose death had occurred early that very day, and with whose sorrowing relatives the meeting, through its chairman, expressed the most heartfelt sympathy. Allusion was finally made to the need of increased financial support, the treasurer's accounts showing a serious adverse balance, due partly, as the treasurer explained, to temporary and partly to permanent causes. The Chairman then successively moved the following resolutions, which, on being seconded, were passed unanimously by the meeting:—"The adoption of the reports presented, and their circulation in print; an expression of cordial sympathy with Mr. Robinson in his devoted labours, with a wish of God-speed in the ensuing year; thanks to the local ministers and the Rev. J. McDowell for supporting the Mission as its preachers on the preceding Sunday; and the appointment of officers and committee for the coming year." It is pleasing to be able to add that before the meeting came to an end the deficit reported by the treasurer, Mr. J. Kenrick Champion, had been all but wiped off by the generosity of friends, this final "note" being a most encouraging one to all interested in the progress and well-being of this truly beneficent agency for the elevation of the poor.

Chichester.—Last Sunday anniversary services were held in commemoration of the reopening of the chapels, now more than twenty years ago. For the last seventeen years the Rev. C. A. Hoddinott has been minister. The Rev. A. J. Marchant, of Deptford, preached both morning and evening, and both attendances and offertories were good. Mr. Marchant was cordially thanked for his services at the close.

Clifton.—The Lecture Hall of Oakfield-road Church was inconveniently crowded last Sunday night, when Dr. Warschauer had announced an address to be delivered after evening service, dealing with some criticisms of Unitarianism made by Professor Beet, the distinguished Wesleyan divine, in the course of a sermon preached in Clifton a week previously. It appears that Professor Beet, in trying to show the necessity of dogma, had instanced that of the Trinity, which, according to him, was necessary to give us the conception of God as Love; and he had gone on to say that the God of Unitarianism was not a God of love. These statements Dr. Warschauer set out to examine in detail, inquiring first of all into the validity of the plea that the Trinity was necessary to be accepted if we were to think of God as loving. That plea reposed on the old and fallacious doctrine of the necessary antithesis between subject and object—a doctrine thoroughly discredited in philosophy, though apparently still doing duty in orthodox theology. Secondly, Professor Beet's assertion broke down in the light of history, for the Old Testament certainly told us of the loving kindness of God, though its writers as certainly were strict non-Trinitarians; and in the Gospels they found Jesus teaching the love of God, the Father, without ever once referring to the Trinity for proof—a strange omission, from Dr. Beet's point of view. But moreover, the lecturer continued, he felt not at all disposed to admit that the God of orthodoxy, the God who consigned the majority of the human race to endless Hell, was entitled to be regarded as the God of love; rather was such a Deity a God of wrath and vengefulness. And finally, to say that the God believed in by Unitarians was not a God of love, was not only a perversion, but the direct inversion of the truth, such as could be explained only on the ground of "ignorance, sheer ignorance." Had Professor Beet never joined in singing "Nearer, my God, to Thee," and did he not know that the author of that hymn was a devout Unitarian? Had he never read any of their devotional literature? The love of God was the first and last article of Unitarianism, while the condition on which admission to the Wesleyan Church was based was the expression of a desire to "flee from the wrath to come." It was simply deplorable that a man of the eminence of Professor Beet should fan the dying embers of bigotry and prejudice by his reckless utterance. An animated discussion, in which our Wesleyan friends were well represented, ensued, the main result being to bring out the wide prevalence of heterodox and even Unitarian views in so-called orthodox circles and communities, while at least one member of Professor Beet's own communion frankly avowed that many of the professor's hearers had been pained and saddened by his unwarrantable statement about Unitarians and their belief.

Crumlin: co. Antrim.—A Social Club was started here on February 2, and has since met weekly. The membership, which began with fifteen, has risen to fifty-four, and comprises all denominations. The first social was held on Saturday, the 14th inst., when there were over 100 persons present.

Denton (Resignation).—The Rev. Charles E. Oliver has resigned the charge of the Wilton-street congregation, and does not propose to undertake any further ministerial service for the present.

London: Lewisham.—The Rev. J. Estlin Carpenter lectured here on Monday last on "How to Read the Gospels." There were over 120 people present, many of whom were perfect strangers to this church. The lecturer was followed with close attention, which resulted in his being asked some earnest questions. Mr. Carpenter charmed his audience, not only by the quality of his lecture, but by the fulness and candour of his replies to questions. In thanking him for his very valuable lecture, members of the audience expressed the hope that Mr. Carpenter would come again. This suggestion was immediately seized upon by the meeting, and something like a promise was obtained from Mr. Carpenter for next autumn.

London: Limehouse.—Among the recent successful evening entertainments at Durning Hall was one given by Miss Jennett Humphreys and a choir of her training from Bell-street Mission, assisted by other friends. The next entertainment was a lantern lecture by Mr. Arthur R. Keating and Mr. Cartwright, entitled "Tramps in Britain." On Monday, March 16, a party from Essex Church gave a concert, and, by the desire of Lady Durning-Lawrence, friends from Stepney were invited, and several of the teachers were present. Mr. Toye welcomed the visitors from Essex Church and Stepney, the Rev. F. K. Freeston responding. A feature of the evening was the presentation of a valuable gold watch to Mrs. Hoskins by Lady Durning-Lawrence, in the name of her friends and the teachers of Durning Hall, in recognition of long and faithful service. Mr. Hoskins responded on behalf of his wife. The children's choir sang two part songs, and the band gave selections. Mr. H. Samuels, M.P. for Limehouse, is to give a concert on Monday next, March 23.

Manchester: Oldham-road.—The annual meeting of the Band of Hope was held on Wednesday week, and proved the most successful of any of its predecessors. Mr. J. Barker, of the Manchester School Board, who was the chief speaker, and gave an admirable address, said it was the best Band of Hope meeting at Oldham-road for forty years. The Rev. W. Reynolds presided. There were 150 present, and the average for the season, not including the annual meeting, was sixty at the weekly meetings. A most pleasant P.S.A. was held last Sunday afternoon in the church. The minister delivered a special address; Miss Mabel Reynolds and Mr. W. Gratrix were the soloists, and an orchestra of professional musicians, conducted by Mr. George Stephenson, gave excellent

renderings of classical works. The body of the church was well filled, and the gallery also held a fair quota of attentive listeners, 350 people being present.

Newark-on-Trent.—On Sunday evening Mr. W. H. Shrubsole, F.G.S., gave a very fine discourse in the Free Christian Church on "Religious Thought in Hungary, Past and Present." He sketched the tragic history of the noble people of that country, and then outlined the course of their religious thought throughout the Christian centuries, and concluded with an account of the present state of the various sects. The discourse was listened to with great interest by a congregation which nearly filled the church. The service was conducted by the Rev. E. R. Hodges. Mr. Shrubsole and Mr. Hodges also took part in the P.S.A. meeting in the Town Hall. The latter was invited to read the Lesson, after which Mr. Shrubsole gave an instructive address on "Kindness." On the following night he lectured in the Corn Exchange to a very large audience on "Holiday Rambles in Hungary," in the course of which he gave some remarkable facts concerning Unitarianism and its institutions in that land. The lecture was well illustrated by lime-light views, and enlivened by selections of Hungarian music.

Newcastle-on-Tyne.—The first annual concert of the Unity Musical Society was held on Tuesday evening, the 17th inst., in the Church of the Divine Unity, under the conductorship of Mr. E. J. Chapman, church organist, and proved a great success.

Redhill.—The first of a short series of Sunday evening services was held in the Market Hall on Sunday last, when the Rev. W. Copeland Bowie delivered an address on "The Message of Unitarianism to the Present Age." Large posters announcing the services are exhibited in prominent positions of the town and neighbourhood, and about 600 cards of the services, with a leaflet explanatory of Unitarianism, had been sent by post to the principal inhabitants, besides a public announcement in the local paper. The response was not very satisfactory so far as numbers were concerned, but an audience of twenty-one persons was deeply interested in the exposition of Unitarianism, as given by Mr. Bowie. Out of this number eighteen were men, nearly all of whom were anxious to obtain pamphlets dealing with the various aspects of Unitarian teaching. A special feature of the service was the heartiness with which all joined in the singing of the hymns. It is hoped that the enthusiasm which characterised this first service will spread to others, and that a larger attendance will be witnessed at the future services.

Sale.—The annual meeting of the congregation was held at the end of February. There was a fairly good attendance, and a kindly and sociable feeling prevailed. A highly satisfactory and promising report was read by the secretary. The small deficit reported by the treasurer was cleared off during the evening. The committee was unanimously re-elected. After an interval for refreshments the minister, the Rev. W. L. Schroeder, M.A., gave an able and interesting address dealing with the work of the past year, stating that the various classes and guilds were in good working order. The Sunday afternoon class was most encouraging.

Sheffield: Upper Chapel.—The programme for the first half of the present year of the Religious and Ethical Society, which meets in the Chapel Vestry on Sunday afternoons, shows a list of most interesting subjects to be discussed, having opened on Jan. 4 with a statement of "What Unitarians Believe about God," by the Rev. H. F. Short, and closing on June 28 with Tennyson's "*In Memoriam*," to be introduced by Miss Parkin. Among the subjects for coming Sunday afternoons are "Success," "Robert Browning as a Teacher," "Goethe," "Some Wonders of Creation," "Unitarianism, a Young Man's Religion," "The Poets' Ideal Woman." Only on Whit-Sunday no meeting will be held. The meetings are open to all who care to attend.

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("*The Biarritz of Wales*")

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We reported a fortnight ago the resolution of the Old Meeting congregation, Birmingham, granting to their minister, the Rev. Joseph Wood, a six months' holiday. Mr. Wood does not intend to leave home before August, and then proposes to spend three months in America. Arrangements have been made with the Rev. J. E. Manning, M.A., of the Home Missionary College, Manchester, to supply the Old Meeting pulpit during the greater part of Mr. Wood's absence.

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BIRTHS.

Clennell—On the 14th March, 1903, at New Brighton, Cheshire, to Edith and Walter J. Clennell (H.M.'s Consul, Kiukiang, China), a daughter (Edith May).

Holden—On the 18th March, at 33, High-street, Warwick, to the Rev. and Mrs. A. M. Holden, a son.

Penton—On the 10th inst., at 53, Harley House, Regent's Park, the wife of Edward Penton, Junior, of a son.

DEATHS.

Hazzlewood—On the 17th inst., at 299, Oldham-road, Manchester, John Hazzlewood, aged 69 years.

Henshall—On the 11th March, at Poynton, Joseph Henshall, formerly of Gorton, in his 81st year.

Wilson—On the 15th inst, at Arnside, Woodstock-road, Moseley, Birmingham, Harriet, the widow of the late Rev. John Wilson, aged 73.

Our Calendar.

SUNDAY, March 22.

☞ **It is requested that notice of any alteratio in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. Wicksteed, M.A.
Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Gordon Cooper, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris. Evening, "Bunyan's 'Pilgrim's Progress.'"
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. Worsley Austin, M.A.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. Critchley, B.A.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. Harwood, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.
Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. H. S. Perris, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.
Peckham, Avondale-road, 11 A.M., Mr. G. Ward, and 6.30 P.M., Rev. G. Carter.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington and Thomas J. Hardy, B.A.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. Ginever.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. Noel, and 6.30 P.M., Mr. G. Skelt.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.
Bedford, Library (side room), 6.30 P.M., Rev. Rowland Hill.
Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.
Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.
Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.
Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.
Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.
Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.
Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. P. Rigby Pratt.
Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.
Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.
Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.
Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.
Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.
Liscard, Memorial Church, Manor-road, 11 A.M., Rev. A. Ernest Parry, and 6.30 P.M., Rev. H. E. Haycock.
Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Religion of Self-Respect."
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland street Church, 11 A.M. and 6.30 P.M.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30, Rev. T. E. M. EDWARDS.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. W. COPELAND BOWIE.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, Old Assembly Rooms, 11 A.M. and 6.30 P.M., Mr. J. PARK DAVIES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—March 22nd, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Martineau and Newman as Masters of the Higher Life."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—March 22nd, at 11.15 A.M., HERBERT BURROWS, "Dives and Lazarus."

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Meetings, etc.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The NEXT MEETING of the COUNCIL will be held at ESSEX HALL, on TUESDAY, April 28th, 1903. The President, Rev. R. A. Armstrong, B.A., will take the Chair at Four P.M. Any NOTICES OF MOTION by Members should reach the Office on or before April 18th.

In accordance with Rules 9 and 11 Nominations for the COUNCIL or for the EXECUTIVE COMMITTEE for 1903–1904 should reach this Office not later than *Tuesday, March 31st, 1903.*

W. COPELAND BOWIE, Secretary.
Essex Hall, Essex-street, Strand, London,
March 19th, 1903.

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UNITY CHURCH, UPPER-STREET, ISLINGTON.

The Rev. J. WORSLEY AUSTIN, M.A., will conduct the Services and Preach at the above Church on SUNDAY, March 22nd.

Morning at 11 o'clock. Evening at 7 o'clock.

All seats free. Visitors are cordially invited.

MANSFORD-STREET CHURCH and MISSION.

At the Fourteenth Annual Meeting, held on March 18th, 1903, in the Church, Mansford-street, Bethnal Green, W. Arthur Sharpe, Esq., in the Chair, the following Resolutions were passed:—

1. Moved by the Chairman, and seconded by Mr. Alfred Thompson:—

"That the reports now read be received, adopted, and printed for circulation, under the direction of the Committee."

2. Moved by the Rev. H. Gow, and seconded by Mr. J. G. Foster:—

"That this Meeting desires to express its appreciation of the good work done by the Rev. John Ellis, and of the energy which he has shown in his efforts to increase the usefulness of the Mission; and it appeals to those interested in the welfare of our London Missions to come forward and give Mr. Ellis personal assistance in his work."

3. Moved by Mr. Walter Baily, and seconded by the Rev. J. H. Wicksteed:—

"That the following ladies and gentlemen be the Committee and Officers for the ensuing year:—Mrs. J. C. Drummond, Miss Lalor, Miss Norton, Rev. H. Gow, Sir Edwin Durning-Lawrence, Bart., M.P., Messrs. Thos. Adams, W. J. Clark, J. G. Foster, E. F. Grundy, H. B. Lee, E. B. Squire, A. Thompson. Treasurer, Miss L. Jones; Secretaries, Mr. S. W. Preston and Mr. J. C. Drummond; Auditors, Mr. E. B. Squire and Mr. Walter Heald.

4. Moved by Mr. S. W. Preston, and seconded by Mr. E. F. Grundy:—

"That the best thanks of this Meeting be given to Mr. Arthur Sharpe for his great kindness in taking the Chair to-night."

S. W. PRESTON, J. C. DRUMMOND, } Hon. Secs.

RIVINGTON CHAPEL

BICENTENARY.—Date of above Celebration is ALTERED from June 17th to WEDNESDAY, June 10th, 1903.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3170. NEW SERIES, No. 274.] LONDON, SATURDAY, MARCH 28, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

THE new volume of sermons by the late Dr. Martineau, advertised in another column, will be received with eager interest and thankfulness by a very wide circle of readers. April 21, the day on which the National Conference meets in Liverpool, is his birthday, and two years hence we shall celebrate the centenary of his birth.

WE are to publish next week in a full back-page advertisement the first list of subscribers towards the new income of £3,000 a year for the British and Foreign Unitarian Association, which is being raised in answer to the challenge of a friend of the President's, who himself subscribes £1,000, as we have already stated, on condition that the whole of the further amount is made up. The other new and increased subscriptions already promised range, we believe, from a guinea to £250, and we would urge an immediate response to the appeal, which has now been widely issued, that the first list may be as comprehensive as possible.

DR. FREDERICK WILLIAM FARRAR, the Dean of Canterbury, died on Sunday evening, being in his seventy-second year. He had been suffering for some time from creeping paralysis, but was present at the Cathedral service last Saturday morning, and was driven out in the afternoon to see the King's School sports. As the Sunday evening service was proceeding in the Cathedral the news was brought that the Dean had passed away. Born at Bombay in 1831, the son of the rector of Sidcup, in Kent, he was sent to school at King William's College, at Castletown, Isle of Man, which he afterwards described in his popular school story of "Eric." Thence he went to King's College, London, and distinguished himself there and subsequently at Cambridge. He became a very popular schoolmaster at Marlborough and Harrow, returning in 1871 to Marlborough as Head Master, in succession to Dr. Bradley, the late Dean of Westminster. In 1876 he was appointed Canon of Westminster and Rector of St. Margaret's, and there remained until, in 1895, Lord Rosebery made him Dean of Canterbury. He was one of the most popular preachers of his day, and a strenuous worker for social reform, particularly in the cause of temperance. His "Life of Christ," published in 1874, not a work of critical scholarship, but for religious edification, became even more popular than his school stories, and had an immense circulation. This was followed by other works on Early Christian times. In 1885 he delivered the Bampton Lectures at Oxford, taking as his subject "The History of Interpretation." One of the most signal services he rendered to the religious life of his time was his preaching as Canon of Westminster and his publication of the well-known sermons on "The Eternal Hope."

BISHOP RYLE (we quote from the *Guardian*) preached a most striking farewell sermon in Exeter Cathedral on Sunday night. He pointed out that the Catholicity of the Church would never turn upon secondary accessories of worship. Such things as incense were not essential in worship, and Confession was left to the discretion of individual members. The Bishop, concluding, said :—

> My short record of work in your midst is nearly finished. It has been very brief and very imperfect, and full of blemishes. May God pardon it for Christ's sake. You will very quickly forget it, and I should be very glad for you to forget all save this—that you have had for two years living amongst you a very young bishop, full of weakness and imperfection, but the object of whose rule in the diocese was to uphold neither party nor section, but in a deep consciousness of failure and defect to strive with all his force incessantly to promote in this part of the Church of Christ faith that worketh by love.

THE Methodist papers all mention with regret and much respect the death of the Rev. Walford Green, D.D. His life was typically Methodist. Converted at an early age, seventeen, he becomes at once a worker and begins "to call sinners to repentance"; he is made a local preacher, goes for a short time to college, becomes a foreign missionary, returns with sadly impaired health, and devotes himself as soon as may be to the ministry in his own country; in due time is made President, and has now departed at the age of seventy, leaving pleasant recollections in the minds of those who worked with him. A characteristically Methodist expression was that told by his colleague, the Rev. M. Hartley, in his funeral sermon. He said Dr. Green was in the habit of saying to him sometimes when they met, "I have found a new text, and it is a beauty!" That is the Methodist preacher to the life. It is his work in this world to preach, to exhort, to call sinners to repentance; to think of a fresh way of stating the old truth, a new text to light it up, that is a joy unspeakable.

A CURIOUS piece of contemporary history is the account of the opening of the proceedings of the United States Senate one day recently by General Booth. We read of the great excitement caused by the event, of the perfect silence amid which the General began; we are told that the prayer was the longest that had been uttered in the Senate chamber; that it occupies nearly a column of the Congressional Record; finally, that it was resolved that the prayer just delivered be included in the official record of the day's proceedings. As an item of news this piece is now out of date. As a curious instance of the difference of religious tradition, and religious atmosphere between this country and the United States, it is still fresh and suggestive. And, further, it raises the question whether the *Christian* doctrine of prayer, the doctrine of prayer as taught by the Founder of Christianity, has ever been quite accepted in either country.

THE Chair of Moral Philosophy at St. Andrews, which Professor William Knight is vacating, has been filled by the appointment of Mr. Bernard Bosanquet, formerly fellow of University College, Oxford. The new professor, who is the son of a clergyman, was born at Alnwick in 1848. He has devoted much time to University Extension lecturing and social work, especially in connection with the Charity Organisation Society. Among his publications are "Logic, or Morphology of Knowledge," "History of Æsthetic," "Knowledge and Reality," "Essentials of Logic," "Civilisation of Christendom." To the volume on "Aspects of the Social Problem," which he edited, Mrs. Bosanquet also contributed a number of papers. He is also the editor of the translation of Lotze's "System of Philosophy," and of other works of German philosophy. One of the most popular of his books is the "Companion to Plato's Republic for Eng-

THEOLOGICAL

lish Readers." The appointment, says the *Athenæum*, "will give much satisfaction in University circles in Scotland."

The difficulty under the changed conditions of our generation of retaining the Class Meeting, which was so much to Methodists of earlier days, is indicated in the following:—

The Grahamstown District Synod of South Africa has recommended the Conference to appoint a committee to collect opinion and to report to the Conference of 1904—(a) Upon the advisability or otherwise of retaining the class membership in the South African Church; and (b) As to what methods can be adopted for rendering the class meeting more generally acceptable and more profitable to the Methodist people, as well as for the revival of other means of grace, such as the lovefeast, which have formerly been in extensive use in the societies.

THE OLD PRESBYTERIAN PRINCIPLE.

Sir,—While expressing my sincere thanks to Miss Dowson for the letter of Dr. Martineau, which she has made public through your columns, may I be allowed to ask of your readers, and especially of those who have been intimate with the great teacher, a question to which I have never yet obtained a satisfactory answer?

"The old Presbyterian principle . . . was that in the constitution of a Church there ought to be no hindrance to the *successive development* of different doctrines, as one generation insensibly modified the faith of its predecessor." I am minister of a congregation which boasts of uninterrupted descent from the old Presbyterians of the time of Charles II. I am proud of my position in a roll of ministers who were all as free as they desired to be, and used that freedom to make steady advance in the discernment of religious truth. I should be prouder still could I be assured that they were conscious of the value of the freedom they possessed as making possible the gradual development of doctrine from generation to generation, so that I could boast of belonging to the only Church which has conceived of Revelation as continuous from the beginning and ever onwards. Up to the present I have been able to find no evidence to upset my impression that Calvinist, Arminian, Arian, and Unitarian ministers, each in succession, till within the last sixty years, believed in a definite revelation closed eighteen hundred years ago, and differed from one another only in the interpretation they put upon it.

I may be mistaken—I hope I am—and for help to assure myself of error I put again the question I have asked in vain before:—

What evidence is there that "our Presbyterian forefathers" contemplated a legitimate development of doctrine and purposely refrained from imposing on their successors a doctrinal trust in order that there might be no hindrance to such development?

My predecessor, Mr. Sharp (a man whose wit and learning, piety, and liberality, is proved by his volume of sermons entitled, "Divine Comforts," London, 1700), concludes a very noble plea "for the common interest of religion as of infinitely more concern than any of our little bones of contention" with the questions which he deems alone essential — "Are the main Substantials of Christianity retain'd? . . . In summ, the Scriptures of the Old and New Testament, in their plain and obvious sense, received, submitted to, as the perfect Rule of Faith and Manners? Here fix." Was this not the principle of all the Presbyterians? Did they not stand by the letter of Scripture just as Papists did by the teaching of the Church; the latter, even more than the former, prepared to welcome "a successive development of doctrine" so long as it always kept rigidly to the lines laid down in advance? "All the land is before you, the wide field of research lies open to your studies, only remember that never by one hair's breadth must you swerve from humblest obedience to. . . ." Bible or Church, does it matter much which it be so far as real freedom of inquiry is concerned?

Did not Dr. Martineau and others, in their veneration for the great and good men who were the founders of our churches, attribute to them sentiments and principles unknown in their day, and hardly possible of comprehension by them? I shall welcome an answer, even if it should take the form of exposing my ignorance of old Presbyterianism.

Chas. Hargrove.

NATIONAL CONFERENCE.

REDUCED FARES FOR IRELAND.

The Rev. A. Ashworth, 41, Ashley-avenue, Belfast, writes:—

"At the desire of the Belfast Ministers' Meeting I took up this matter and am now able to say that Mr. Charles Fenton has secured the concession of tickets for the double journey—Belfast and Liverpool—at a single fare and a quarter, available by any one of the following routes: (1) *Via* Fleetwood, third-class and saloon, 17s. 3d. (instead of 21s. 9d.); (2) Belfast Steamship Company direct to Liverpool, saloon, 15s. 7½d. (instead of 21s.); (3) *via* Larne and Stranraer, first-class and cabin, 37s. 6d. (instead of 50s.), third-class and steerage, 18s. 9d. (instead of 30s.). First and second-class tickets, Fleetwood or Liverpool steamers, at proportionate reduction. These tickets permit of passengers making the outward journey the day before the Conference begins—that is, on the evening of Monday, April 20, and performing the return journey the day after the Conference is concluded—that is Saturday, April 25, or the tickets are available for outward or return journey on any day between those two days except in the case of Stranraer. No steamer leaves Stranraer on Saturdays, and passengers electing this route by the cheaper ticket must return not later than Friday night, April 24. Ministers, delegates and others wishing to secure tickets at the reduced fares require to be provided with a special voucher or certificate to give to the booking clerk. This can be had from Mr. Fenton or from me. Passengers must perform the return journey by the same route by which the outward journey is made."

Mr. Ashworth also adds the times of boats and trains, which, however, may be found in the Time Tables.

If thine eye be not sunny, thou canst not see the sun.—*Goethe.*

THOMAS PARGETER'S OF (FOXCOTE) CHARITY.

On the 16th of March the trustees of this Charity held their thirty-sixth annual meeting at the offices of Messrs. Harding and Goode, Waterloo-street, Birmingham, the Rev. J. R. Hardinge Matthews in the chair. The other trustees present were the Revs. Henry Eachus, Henry McKean, E. D. Priestley Evans, J. Bellamy Higham, L. P. Jacks, A. H. Shelley, and A. H. Thomas. The Rev. J. Hardinge Matthews was appointed Chairman for the ensuing year, and Mr. F. H. Jordan (of Lloyd's Bank) was appointed treasurer. The Revs. J. Bellamy Higham and A. H. Thomas were appointed auditors; Mr. Charles Harding and Mr. C. Copeley Harding were respectively appointed secretary and deputy secretary to the Trust. The vacancies arising owing to deaths of annuitants during the past year were from time to time filled up from a very large number of applications, some of the cases having been before the trustees for long periods. The number of annuitants now receiving aid from the Charity, including those provisionally appointed at the present meeting, is 107, ninety-nine of whom are entitled to an annuity of £20 each; the remainder are sisters receiving £16 each per annum. The trustees are pleased to record the receipt during the past year of a legacy bequeathed by Miss Sarah Elizabeth Squier, late of Dover, whilst they have also the satisfaction to announce the receipt during the present year of a donation of £59 from Mrs. Page, of Wolverhampton, per W. Witton, Esq. These gifts, in addition to a donation of £100 contributed annually by a friend of the Charity, have enabled the trustees to materially add (temporarily) to the number of recipients beyond that which the income arising from the permanent investments of the Charity would bear. The applications, many of which are of an urgent character, are extremely numerous. The primary qualifications are (1) that the applicants be ladies not less than fifty-five years of age, never having been married; (2) that they have received the education and moved in the position of gentlewomen; and (3) that they have made a strenuous but unavailing attempt to support themselves. The appointments are made without regard to the place of residence or religious persuasion of the applicants. The objects of the Charity, and its administration as referred to in the newspaper notices of the trustees' meetings, have been so much appreciated that they have attracted the attention of persons at a distance, with the gratifying result that (in addition to those given this year) large and small sums have from time to time been received from perfect strangers, the former generally to add to the invested funds, the latter for immediate use, to be applied as income. The trustees are most grateful for these donations, which largely increase the power for usefulness of the Charity, and confer a great boon on a still larger number of deserving and often distressed gentlewomen; but even with these additions they are unable to assist more than one-fifth of the applicants, a large number of whom are most worthy objects of the Trust.

THE PRESSURE OF LIGHT.

WITHIN the last few years Professor Lebedew, of Moscow, has succeeded in showing, by some very remarkable experiments, that light presses against any surface on which it falls. Even in the strongest sunlight this pressure is exceedingly minute, less than one two-hundred-thousandth of a grain on the square inch, and the most delicate apparatus is needed for its detection. Little wonder then that it has only now been shown to exist.

Old Attempts to Show Light-pressure.

When light was supposed to consist of very little particles, shot out from the source, it was natural to suppose that, moving with a speed of nearly 200,000 miles a second, these particles would press appreciably against any surface which they were bombarding, their enormous speed making up for their infinitesimal mass. In the eighteenth century, when this theory was almost universally held, many experiments were made, which sometimes appeared to show the pressure, but only because various disturbances came into play, and gave an effect which we now know to have been spurious. Some of these experiments are described in Priestley's "Vision," and Priestley appears to have thought that they conclusively exhibited the pressure. However, a few years later Bennett, allowing a ray of sunlight to fall on a paper disc attached to one end of a horizontal straw hung by a spider line in a vacuum, could detect no effect, though a very minute pressure on the disc would have turned the straw a little way round. For two generations Bennett's experiment was taken as disproving the existence of any pressure due to light.

The Wave-theory of Light.

Meanwhile the corpuscular theory disappeared, and the wave-theory reigned in its stead. If light consisted of transverse waves or quivers in an almost immaterial ether it was by no means evident that such waves would bring momentum with them, and press against a surface on which they spent themselves. Indeed, it was rather considered that Bennett's experiment confirmed the wave-theory, inasmuch as waves would account for the absence of pressure.

Forty years ago it seemed almost certain that we knew that light was a quivering of the ether, a jelly-like medium pervading all space. The atoms vibrating in this ether shook it up and down and to and fro, and these up and down and to and fro motions were sent out on all sides as waves of light. The ether was postulated, and then all else was known. But now this form of the wave-theory has entirely disappeared, and in its place we have Maxwell's Electro-magnetic theory. Light still consists of waves, but waves of electric strain and magnetic spin. We can only form guesses as to the actual changes of position and the motions in these strains and spins. We can imagine, but only imagine, atomic changes corresponding to them. It would appear as if we had given up a substantial theory for a vague and shadowy one.

But though we cannot with any confidence describe electric strain in terms of atomic and molecular change, yet we do know how to produce such a strain, and we know what it does when produced. It is an old fallacy to suppose that we know more about a thing if we can imagine how it is made up than if we only know what it does. We do not know how the electric strain is made up as we thought we knew how the ether jelly waves were made up, but we know as a matter of direct experiment how it behaves and how it travels.

The Electro-magnetic Theory of Light.

What, then, are the electric strain and the magnetic spin which now we suppose to constitute light? When we hold an electrified stick of sealing-wax near a little bit of paper which it pulls towards it we have every reason to suppose that the action is due to a modified condition of the air round the electrified surface, that the air pulls the wax and paper together, that it is acting as if it were in a state of stretch, like a stretched india-rubber cord. We say that there is electric strain in the air. We picture it by lines of force stretching from surface to surface like thin rubber cords; but these lines of force are mere symbols used to describe the strained condition. Along the lines of force, then, there is a pull shown in the tendency of the two surfaces to draw together. But somewhat as a rubber cord tries to contract, and in so doing tends to bulge out sideways, so the air or any medium which is electrically strained tries to pull together lengthwise and bulge out sideways, pressing against the surroundings.

In like manner, when a magnet pulls a little bit of iron we suppose that the intervening air is altered, and again we symbolise the alteration by lines of force stretching across from surface to surface, trying to shorten and at the same time pressing out sideways. We have some reason to suppose that there is a spinning motion round the lines, perhaps of the atoms or perhaps of the corpuscular constituents of the atoms. Just as a spinning body like the earth tends to draw together along the axis of spin and press out sideways at the Equator, so the medium round a magnet tends to draw together lengthwise and press out sideways.

Let us see how we may have waves of electric strain and magnetic spin. Imagine a wavy line, drawn from left to right across this page, to represent a set of waves of light. Of course this is a purely conventional representation, and does not imply anything as to the actual form and nature of the waves. The kind of electric strain supposed to exist in the waves may be thus described. In each height or crest the strain is that which would be produced by a positively electrified body held underneath the line, and in each depth or trough the strain is that which would be produced by a negatively electrified body held underneath the line. Or to put it in another way, suppose a number of short electrified rods, some of glass electrified positively, some of sealing-wax electrified negatively, and suppose them arranged in two lines thus:

s. wax glass s. wax glass
glass s. wax glass s. wax,

then the space between the lines will have alternations of electric strain, as we suppose them, arranged in waves of light. But while these waves will be each the length of the two words, s. wax glass, the two alternations in a wave of light are only perhaps a fifty-thousandth of an inch long.

Now let us think of the waves as moving on from left to right. Whenever electric strain moves on we know from experiment and observation that magnetic conditions are produced. In this case it can be shown that there must be magnetic lines of force, perpendicular to the wavy line, perpendicular in fact to the paper on which it is drawn. If the waves are travelling from left to right, then in the crests the magnetic condition will be the same as if a magnetic north pole were held just behind the page, and in the troughs it will be the same as if the pole were held just in front of the page.

Now, as I have said, both the electric strain and the magnetic spin tend to bulge out sideways and produce a pressure sideways, and for both the sideways direction in the waves is the direction in which they travel. That is, the waves press forward against a surface to which they are travelling, and backwards against any surface which they are leaving.

Lebedew's Experiment.

This was all foretold by Maxwell more than thirty years ago. Lebedew has detected the pressure by what we might describe as a refinement of Bennett's experiment. A disc was fixed at the end of a short horizontal arm suspended by an extremely fine fibre and in a vacuum as perfect as possible. A beam of light was concentrated on the disc, and it moved a little way back. The force was, as nearly as could be measured, that calculated by Maxwell.

Astronomical Consequences.

It is somewhat startling to be told that while the sun is pulling all the planets with the force of gravitation, at the same time he is pushing them away by the light he pours out on them. It is true that this outward push is, for such a planet as the earth, too small in comparison with the inward pull to be taken into account, at any rate at present. On the whole earth it is only about 50,000 tons, which is a mere nothing compared with the sun's pull of gravitation. But as the size of the body diminishes, the gravitation-pull decreases much faster than the light-push. We may imagine particles so small that the pull and push are equal, and for still smaller particles the push may be greater than the pull, and the sun may drive such small particles away from him. Thus a drop of water a twenty-five-thousandth part of an inch in diameter would be equally pulled and pushed by the sun, and smaller drops would be pushed away. But for very small particles the law of light-pressure probably changes, and the pressure diminishes very rapidly. Just as water-waves dashing against a big ship may press it onwards, while a cork, or even a small boat, may ride over them and only be moved up and down, so the very small particles round the sun may ride over the waves of light, as it were, and not be pressed outwards by them. Indeed, if the smallest particles were pressed out according to the same law as the largest ones, the sun would always be driving away the atoms and molecules from his surface and pouring them into space. Perhaps he does drive away those particles which are neither so big as to be drawn in by gravitation, nor so small that they can ride on the light-waves like corks on water; and perhaps in some such action we may find an explanation of the mysterious corona revealed in eclipses, and

in the still more mysterious zodiacal light, that enormous belt apparently of thinly-diffused matter which stretches out from the sun all across the earth's orbit, and which may be seen in the west any clear moonless night at this time of the year an hour or two after sunset. But we have only just begun to realise that light-pressure is an actual fact, a fact to be taken into account; and it is too soon yet to say with any certainty what effects it may produce. But, at least, we can say that the proof of its existence is one more triumph for the electro-magnetic theory of light, which we owe to the wonderful genius of Maxwell. J. H. Poynting.

IN EARLY SPRING.

The waking woods are filled with glee;
Each bush and tree,
Tho' leafless yet, has now its chorister
That merrily flits and flashes here and there,
And shakes the laughing music from his throat.
Uprising like a fountain flies
The singer of the skies;
And, drop-like falling, every liquid note
In rapture ripples, ripples thro' the air.
Sequestered sings
The mellow blackbird from afar,
Who, blithely prodigal of priceless things,
His jewels all around him flings—
Melodious numbers, radiant as a star.

Tho' leafless yet the trees,
A thousand fronds, uncurling one by one
To meet the wooing, kind, caressing sun,
A thousand tender shoots
Put forth around the roots,
And brave the healthful freshness of the breeze—
An air austere
That says the time of summer is not here:
A fuller joy shall be;
To-day is prophecy—
Not yet the glory of the perfect year.

Not yet? What is it strikes my heart
With that remembered chill,
And keeps it silent still,
Amid the vocal woods a thing apart?
The glory of the perfect year
I find not here.
It is our nature's universal pain—
When all the earth rejoices
And violets bloom again—
To seek the sweetest smiles in vain,
In vain the dearest voices.

To-day, to-day is prophecy;
The fuller joy shall be!
How wide soe'er its orbit roll
The world hath summer hidden in its soul.
Me may that Master teach
Who bids the waking woodland sing
The dauntless oracles of spring,
Me may he grant prophetic speech,
A music of sublimer reach,
A song of ampler praise
Than warbling choristers can raise
That take with soaring wing the upper air,
And lowly lodge content;
This may he give,
And not to live
A mournful spirit, pent
Within a cage of fruitless care,
To keep a silent, melancholy Lent.

March, 1903. W. G. Tarrant.

THE RELIGION OF THE RABBIS.

I.

Under the title of "Jewish Scholarship and Christian Silence" there appeared in the January number of the *Hibbert Journal* an article by Mr. C. G. Montefiore, in which he drew attention to the persistent ignoring by Christian theologians of the work of Jewish writers in the same field. It is in vain that eminent Jewish authorities protest against the way in which the Rabbinical theory and practice of religion are misrepresented by Christians, almost without exception. They cannot get a hearing. Even a great writer like Schürer, whose "History of the Jewish People in the Time of Christ" is the standard work, pays no attention when Schechter, who does know his Talmud while Schürer does not, exposes his errors. For errors they certainly are. But Schürer is the accepted guide for all Christian writers on Jewish history; and Schechter's remonstrance is unheeded. Judaism is still, as it has been for centuries, misjudged and despised by Christians, not one in a thousand of whom has any first-hand knowledge of it, or even thinks it possible that he may be scarcely in a position to judge it fairly.

Mr. Montefiore referred to a series of articles contributed by Schechter to the *Jewish Quarterly Review* (1894-1897) under the general title of "Some Aspects of Rabbinical Theology," and he justly complained that neither Schürer nor anyone else has taken any notice of them. Schechter may be mistaken; if so, let him be refuted. Schürer also may be mistaken, especially upon subjects where his own book plainly shows that he is not at home. It is a reproach to him and to all Christian scholars who follow him that they will not listen to Jewish protests against their misrepresentation of Jewish theology.

Will readers of The Inquirer be willing to hear the other side, or will they glance at the heading of this article, and say "Oh, it is only those Jews; let us find something more interesting"? In the hope that there may be some who will take the trouble to hear a little of what Jews think about their own religion, I propose, in this and a following article, to put before them some of the points advanced by Schechter on behalf of Rabbinical Judaism. His great authority, as one of the foremost Talmudic scholars of the day, should be sufficient guarantee for the truth of his statements. To anyone who knows the Rabbinical literature at first hand, his statements are obvious truisms.

We have all heard of "Scribes and Pharisees, hypocrites"; and though some Christians are learning to admit that not all Pharisees were hypocrites, yet the religion of the Pharisees is usually supposed to be the worship of a far-off God, and the mechanical observance of a mass of trivial rules. It is supposed that by the time of Jesus the prophetic conception of God had been refined into a colourless abstraction, while the "Tradition of the Elders," beginning with Ezra, had crushed the life out of religion under a heavy weight of law. And, naturally, the Christian religion is made to appear as a liberation from the bondage of Judaism.

Now if Christianity were endangered by the discovery that Judaism was not the unspiritual formalism it is usually supposed to be, that would not say much for the intrinsic worth of Christianity. But, however that may be, Christians ought not to be afraid of learning that to those who lived under it, the Jewish religion was not by any means an unspiritual formalism, not even the religion of the Pharisees, of whom they read in the New Testament, and nowhere else.

I will take for consideration the Rabbinical conception of God, and, in the following article, the Rabbinical conception of the Law with particular reference to the Sabbath, and will show from the statements of Schechter what these were. (I may add that I have read nearly all the passages in the original books to which Schechter refers; and if I do not give all his references, it is because they would not be of much use to the general reader.)

What then was the Rabbinical conception of God? Certainly God was thought of as the Supreme Being, Creator and Ruler of the whole Universe. But no less certainly he was thought of as very near to his worshippers, near enough for the humblest prayer to be instantly heard. It is needless to illustrate the first of these two aspects of the belief in God. Christians are well aware of it, and, indeed, lay great stress upon it. That is why they say that Judaism is the worship of a far-off abstract Deity. But the Pharisee cared quite as much for the second aspect of God as he did for the first; because it was in this second aspect that his own personal religion found its chief inspiration. "God is near," said a Rabbi, "in every kind of nearness." And again, "When a man comes to the synagogue and prays, God listens to him; for the petitioner is like a man who talks into the ear of his friend." Moreover, God was frequently addressed as "Our Father who (art) in heaven," and that by Rabbis who had no inclination whatever to borrow Christian phrases. It cannot be shown, and it is in the highest degree unlikely, that any of the characteristic ideas of Christianity were ever taken over into Rabinnical Judaism. When the Rabbi prayed to God as his Father in Heaven, it is only fair to suppose that he really did think of God as his Father. And if a Jew often addressed God as "Our Father, our King," that does not prove the aloofness of God in his mind, any more than the same is proved by the Christian (also Jewish) expression the "Kingdom of Heaven," upon which Jesus laid so much stress.

It is doubtless true that the Jew thought of God as being in a relation of special nearness to Israel as a nation, and that only through such general relation could the individual Jew receive the fulness of the divine blessing. But the point is that he did receive it, did feel that God loved him and gave him many proofs of His love. If it was the function of Israel to serve God as a holy nation, it was the privilege of every Jew, a privilege for which he was deeply grateful, that he himself could serve God and thereby show his love to him. Judaism may have been something less than a "world-religion"; but to those who professed it, and lived by it, it provided the means of a real communion of the soul with God, in a close relation of love and joyful service.

I have mentioned above the phrase "the Kingdom of Heaven (or of God)." This occurs very frequently in the Rabbinical literature. What did it mean as

regards the personal religion of the Jew? Schechter says (J.Q.R. 1894, p. 640) :—

Communion with God by means of prayer and through the removal of all intruding elements between man and his Maker, through the implicit acceptance of God's unity as well as [through] an unconditional surrender of mind and heart to his holy will. . . . This is what is understood by the receiving of the Kingdom of God.

This is the meaning of the "Shema," the "Hear, O Israel," &c., which is the corner-stone of Judaism. In the "Shema" it is said "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." What does such love to God mean? Here is a Rabbinical explanation :—

Love Him with thy heart's last drop of blood, and be prepared to give up thy soul for God if he requires it. Love Him under all conditions, both in times of bliss and happiness, and in times of distress and misfortune. For every measure He metes out to thee praise and thank Him exceedingly.

But it may be said that the Rabbi loves God, or at least serves him, for the sake of the promised reward. Here is another Rabbinical explanation :—

Say not "I will study the law for the purpose of being called Sage or Rabbi, or to acquire fortune, or to be rewarded for it in the world to come;" but do it for the sake of love to God, though the glory will come in the end.

This is the meaning of the Kingdom (or Kingship) of God in its relation to the individual Jew. It was the belief that his whole life was under the merciful and loving control of God; and to take on himself the "yoke of the Kingdom" was to surrender himself with whole-hearted devotion to the Divine will. The phrase "Kingdom of God" has another meaning, not individual but national and, even in Judaism, universal. I do not touch upon it here, because my main object in this article is to throw light upon the personal religion of the Rabbinical Jew, his own sense of his relation to God.

The usual Christian conception of a Pharisee's prayer is based upon the parable in Luke xviii. I place beside that, for comparison, another prayer by a Pharisee, and leave the reader to judge, bearing in mind that this is taken from the Pharisees' own literature. It dates from the second century, and is part of the Jewish liturgy to-day :—

Lord of the worlds, not [trusting] in our righteousness do we cast our entreaties down before thee, but [trusting] in Thine abounding mercies. Who are we? What is our righteousness? What is our deliverance? What is our strength? What is our might? What shall we say before Thee, O Lord God and the God of our fathers? Are not all the mighty as nothing before Thee, and the men of name as though they had never been? And the wise are as those without knowledge, and the understanding as those that are without discernment. For the multitude of their deeds is nothing, and the days of their life are a breath before Thee. . . .

That is far more expressive of the real spirit of Rabbinical Judaism than is the complacent effusion in the parable. But, it may be objected (by those who have read Schürer and that other leader of the blind, Weber), that the Rabbis devised all manner of rules for the regulation of prayer—how often a man should pray every day, which parts of prayer need more devotion than others, when and for what reason prayer may be interrupted, &c. Certainly there is an abundance of these; but, as Schechter says (J. Q. R. 1896, p. 375), "These writers seem to overlook the fact that the very framers of these petty laws were the main composers of the liturgy. And who can say what were the Rabbi's feelings when he wrote, for instance, 'Forgive us Our Father, for we have sinned'? The word Father alone suggests a world of such ideas as love, veneration, devotion, and child-like dependence upon God. It is easy enough to copy rubrics. . . . If 'Life and Times' writers would only dip a little deeper into the 'Sea of the Talmud' they would notice how easily the Rabbis could disregard all these rubrics. . . . Prayer is, indeed, as the Rabbis call it, 'the service of the heart.' But, as they also say, 'matters given over to the heart' can only be comprehended by God. . . . 'Prayer without devotion is like a body without a soul' is a common Jewish proverb. God himself teaches Israel how to pray before him; for nothing is more beautiful than prayer. It is more beautiful even than good works, and of more value than sacrifices. It is the expression of Israel's love to God; God longs for it. Prayer is Israel's chiefest joy. Hence the benediction in which Israel thank God that they are permitted to pray to Him."

It should be evident from what has been said, and from the illustrations afforded by the Rabbinical literature, that the religion of the Pharisees was by no means wanting in the spiritual element which is commonly denied to it. They worshipped a God who was thought to be at once supremely great, Lord of the worlds, and also very near to the devout soul. They worshipped him, and would not tolerate the intervention of any mediator whatsoever. Such phrases as Memra (Logos), Shechinah, Metatron, belong to speculative theology; and moreover, while the first and second were not personifications of divine attributes, but simply synonyms for God, the third was carefully distinguished from God, as being merely an angel. And prayer is never addressed to Metatron, or to any other being except God alone.

Now one main reason why most Christians fail to do justice to Rabbinical Judaism is that most Christians hold a mediatorial theory of religion, and infer that Judaism must fail, in regard to communion with God, because it repudiates all idea of a mediator. But those Christians who also believe in prayer directly addressed to God, without the intervention of a mediator, should feel a good deal of sympathy with the religious ideas of the Rabbis: should at least admit that it is quite possible to believe in, and pray to, a God who is Sovereign Lord of the Universe and also the Heavenly Father near to every loving heart. So far indeed as its Theism is concerned, Rabbinical Judaism, though in other respects widely different, is not much unlike the Christianity sometimes known as Unitarian. In its conception of the law, it is very different from any form of liberal Christianity; also very different from the common notion of Rabbinical Judaism. I shall deal with the law in the following article.

R. Travers Herford.

(To be concluded.)

LITERATURE.

MAZZINI.*

We congratulate the Editor of "The Temple Biographies" on the idea of the series, which, as he tells us in his admirable preface, is "to bring together lives . . . on one side commanding interest for the service which they have rendered to their kind, and, on the other, respect for their achievement of character—a double aspect also in that they witness to two sides of vital greatness; on the one side its upward look, which always suggests a larger progress than it achieves, and gains by the spiritual energy of faith what is to be worked out afterwards in the sphere of historical fact; and, on the other, the practical sense which makes them the obedient and practical instruments of their own ideals." It is an idea which will recommend itself to all those who recognise with Mr. Macfadyen that "the supreme facts and factors" in human life "are spiritual," and the consequent importance of personality in history. For while we reject Emerson's view that "all history resolves itself very easily into the biography of a few stout and earnest persons," and hold that "the true history of Humanity is the history of the progressive religion of Humanity and of its translation into symbols and visible acts," yet it is true that each fresh line of this progressive religion has for its prophet some chosen spirit in whose life and teaching the "unconscious thought" of the multitudes, "which it will take many generations to develop," first becomes, as it were, articulate. Such a prophet was Mazzini, whose life has been selected most fittingly, to inaugurate the series. For not only was his political achievement almost unique in history, but he was, to quote from the memoir before us,

one of the small band who have the strength as well as the love of Christ, not only the unselfishness that draws, but the conviction and the power that command, who impose their beliefs and make disciples.

Although more than thirty years have passed since Mazzini died, no adequate life of him had hitherto appeared. We are therefore very much indebted to Mr. Bolton King for having given us in this volume the first worthy biography of the man in whom Arnold Toynbee rightly hailed "the true teacher of the age." Himself a student, and—better still—a practical disciple, of Mazzini, an earnest worker in the cause of social progress, and the author of the best English history of Italian Unity, Mr. King brings to his task not only knowledge of his subject and a clear and interesting style, but the personal sympathy without which any biography is lifeless; a sympathy, moreover, which does not prevent him from noting the few flaws in his hero's public life (his private life was stainless), or from pointing out his defects as a thinker and what seem to him (not always rightly, we think) his political mistakes.

For the personal side of Mazzini's life (observes Mr. King), the moment is not a very opportune one. While it is almost too late for personal reminiscences, it is too early to avail oneself fully of Mazzini's correspondence.

He has, however, been fortunate enough

* "Mazzini." By Bolton King, M.A. The Temple Biographies. Edited by Dugald Macfadyen, M.A. (J. M. Dent and Co. 4s. 6d.)

to have access to many of Mazzini's unpublished letters, and "to obtain invaluable information from two of the very few persons now living who knew Mazzini intimately." The result is a memoir full of human interest; a faithful portrait of one of the most inspired and inspiring personalities the world has ever seen. The volume consists of a life of Mazzini, a study of his thought, and an appendix, with some of his unpublished letters and a ood bibliography.*

We do not always agree with Mr. King in his estimate of Mazzini as a politician; that he did make political mistakes—sometimes very serious ones—we do not deny, but we cannot think his lifelong fidelity to the republican flag is to be reckoned among them, still less his distrust of Louis Napoleon, to whom we think Mr. King does more than justice. Nor does it strike us that there is any inconsistency in Mazzini's attitude towards Ireland and Poland. We are inclined to think, *pace* Mr. King, that time will prove the correctness of his judgment in the former instance; while in the latter he was simply applying his own principle of nationality, a principle resting on a far higher and surer basis than any theory of "balance." But while in these instances Mr. King fails, as we think, to appreciate the soundness of Mazzini's judgment, he fully recognises his loftiness of aim, the grandeur of his work, and his true place among statesmen.

To few has it been given to create a great political idea; to fewer still to be not only the creator but the chief instrument in its realisation. Mazzini was both, and it gives him the right to rank among the makers of Europe.

He also does full justice to the splendid use which Mazzini made of the only opportunity ever afforded him of putting his principles into practice—namely, at Rome in 1849, when he inspired the citizens with his own magnificent faith, and gave to the world in the Roman Republic the sole example in modern times of a *religious* State—a true Theocracy—the pledge, as we must believe, of the Italy that shall be.

We quite agree with Mr. King that Mazzini and Cavour "could never have worked cordially together." Even had Mazzini understood Cavour's real policy, there could have been no sympathy between the uncompromising apostle of an Italy "destined by God to the great mission of giving moral unity to Europe, and through Europe to Humanity," and the unscrupulous diplomatist who, sincere patriot though he was according to his lights, sapped the moral fibre of the nation and taught it to trust in foreign aid for its redemption.

The only blemish in Mazzini's career is an occasional disingenuousness in his political acts. In most cases this seems to have been a necessity of the conditions under which he worked; but in some it is unjustifiable, if not inexcusable.

To those who are accustomed to think of Mazzini as a mere arch-conspirator—a kind of Old Man of the Mountain—it will be a revelation that politics and conspiracy were to him "constraining but unwelcome duties." He hated the secrecy and tortuous methods involved in them. The real bent of his mind was literary and artistic. Endowed with more than commonly warm and deep affections, he deliberately renounced all hope of personal happiness, and took Duty for his bride. Sternly exacting to himself and to his fellow-workers, he was the tenderest of friends; a man to whom men and women turned for sympathy and counsel in their deepest griefs and perplexities; himself sad "with the gentle sadness which is near akin to spiritual yearnings and large-hearted love," yet rejoicing—none more—in the happiness of others; finding his own greatest happiness in acts of personal charity; loving and drawing to himself children and dumb animals. Intense reverence for woman was one of his dominant characteristics, and his deepest and most lasting and inspiring friendships were—with one exception—those of women. His devotion to his mother, which she fully returned, was quite untouched by their difference of religious belief and by some lack of intellectual sympathy between them, and her noble love and trust in him were doubtless, as Mr. King says, "the most lasting human inspiration of his life." His friendship with the saintly Signora Ruffini, though ending—not through his fault—in estrangement, was a scarcely less potent influence. The sweet and noble Giuditta Sidoli was probably the only woman he ever really loved, for his feeling towards "Madeleine" seems to have been chiefly, if not altogether, one of brotherly affection and almost overwhelming pity. Be this as it may, he put away all thoughts of any closer relation as incompatible with his loyalty to Giuditta and with the life of duty to which he had consecrated himself. The joys of the family, "the only pure joys that it is given to man to enjoy on earth," were not for him. It was his supreme sacrifice on the altar of Duty. In later years the sympathy and affection of his English friends partly filled the blank, and he bore noble and touching testimony to the worth of English friendships.

The key to all Mazzini's life and work is to be found in his religious faith. It was this that gave his life its wonderful unity and made him, in spite of certain intellectual limitations, one of the most original and stimulating thinkers of his time. Except in one supreme moment of temptation he never for an instant doubted—nor can we—that his mission was from God, nor could the bitter disappointments of his life quench his burning love for humanity. It is not this generation, nor the next, that will understand and realise the full import of his message, but his influence can already be traced in much of the best thought of to-day, and is bound as time goes on to increase. Hence we regard as particularly valuable the chapters devoted by Mr. King to a very able, thoughtful and sympathetic study of his teaching. We cannot refrain from quoting the last paragraph almost *in extenso*.

> He was not the mere conscientious worker only; he lived in the light of a spiritual vision, and that light radiated in almost every page he wrote, on every man and woman he touched. . . . What if he dreamed dreams, that for generations yet may be no more than dreams? What if his mental ken reached not to all the knowledge of the age? What if he marred his work by mistakes and miscalculations? His errors have passed; his intellectual limitations can be supplied. His was the rarer and the greater part, to lift men out of the low air of common life up to the heights, where thought is larger and life runs richer, and the great verities are seen, undimmed by self and sophistry. The idealist is still mankind's best friend. . . . Greater still is he, who is not idealist only, but saint and hero, and in his life bears witness to the truth he teaches. Such saint and hero and idealist Mazzini was; and while men and women live, who would be true to themselves and to their call, who value sacrifice and duty above power and success, so long will there be those who will love him and be taught by him. L. E. M.

* We note an error on p. 369. The alternative title of the "Letter to the Œcumenical Council" is "From the Council to God." Both it and Lamennais were translated by Mrs. Venturi, and not, as stated, by Miss Martineau, who only reprinted them with the translator's permission. The translation of the "Council" was expressly revised by Mrs. Venturi for Miss Martineau's edition.

"THE BACONIAN THEORY OF SHAKESPEARE."

Sir,—Mr. Lupton assumes that "the account of the Forest of Arden, which existed in Warwickshire, and the veiled reference in *The Merry Wives of Windsor* to the Lucy family of Charlecote afford evidence that Shakespeare assisted in the compilation of at least two of the plays." This is not at all certain, as it has never been proved that the Arden of Warwickshire is the Arden of *As You Like It*. In the latter Sir Oliver speaks of Orlando pacing through the forest and meeting a *lioness*, and Rosaland describes what she found on a *palme tree*. Were there lionesses and palm trees in the Warwickshire Arden at any time? The Shakespearean Forest of Arden is taken from Lodge's novel, where the forest contains not only palm trees, but olives, figs, lemons, citrons, pomegranates, and myrrh trees.

Shakespeare's forest was Lodge's forest, and that forest could exist only in fancy, and could not be identified with the Warwickshire forest. Charles Knight says: "We are equally sure that Shakespeare meant to take his forest out of the literal when he assigned to it a palm tree and a lioness. . . . There are fifty places in England where, with the *As You Like It* in hand, one might linger from 'noon to dewy eve,' and say, 'Ay, now I am in Arden.'" A more likely forest to be identified with that of *As You Like It* would be the forest of Ardennes, between the Meuse and the Moselle, but even there it would have been difficult even to have discovered either a flourishing palm tree or a starving lioness!

There is no more in the Warwickshire location of the Forest of Arden than there is in the much vaunted Warwickshire dialect in the plays. According to Professor Wright's magnificent "Dialect Dictionary" there is not a single word in Shakespeare's plays which is confined to Warwickshire.

As to the reference by Mr. Lupton to the Lucy family of Charlecote in *The Merry Wives of Windsor* your readers would do well to consult an able article by Mrs. Stopes, one of our ablest Shakespearean scholars, in the *Fortnightly Review* for March, under the title "Justice Shallow: not intended as a satire on Sir Thomas Lucy." Mrs. Stopes proves conclusively that the early quarto editions of *The Merry Wives* do not contain the slightest allusion to either coats-of-arms or "Luces," this being reserved for the first folio. George Stronach.

Edinburgh, March 17.

OBITUARY.

THE REV. S. C. PINKERTON.

By the death of the Rev. Samuel Cordner Pinkerton, of Newry, co. Down, the Free Churches of the North of Ireland have lost one of their most devoted and most honoured ministers. Mr. Pinkerton was a man of gentle and kindly manner, of earnest purpose, and of deep and sincere piety. In Newry especially, where his twelve years of faithful ministerial work had made him well known, he was esteemed very highly, and his funeral, on March 17, was attended by the ministers and clergy of most of the congregations in the town. He was an Antrim man, and was born in 1861. Arriving at man's estate, his friends, finding that his heart was set upon the ministry of religion, offered him the choice of a training for one of the orthodox churches or for a pulpit among Unitarians. Choosing the latter, he attached himself to the non-subscribing Association and read for a time with the tutors of that body. He graduated at the Royal University in 1883, and spent a session at Manchester New College, London. He was minister for four years at Godalming, and settled at Newry twelve years ago. For a year his health had been broken and his work much interrupted; yet still he hoped for a return of strength, and it was only a few weeks ago that he definitely resigned his pulpit. His people have all along been most sympathetic with their stricken minister and his four motherless children, and now they grieve sincerely for the loss of a true friend.

MR. JOHN CURNOCK.

Our friends in Bristol and Clifton have suffered a severe and deeply-felt loss in the decease of Mr. John Curnock. To the sorrow of all who knew him he passed away, in the prime of his useful and earnest life, after a brief but most severe illness, on the 16th inst. From his infancy he may be said to have been identified with the faith and principles we cherish. These found for him an honoured and consistent exemplification in the daily life of his father, the late Mr. Samuel Curnock, so long known in years gone by as a devoted teacher in the Lewin's Mead Sunday-school, with which he himself also was closely associated. As his opportunities increased his heart seemed to open ever more widely towards everything that imported the welfare of his old religious home. With a generosity at once thoughtful and most liberal he found positive delight in serving the interests of the old house of prayer with which his family had so long and so closely been associated, and the same kindly spirit found willing expression in the active sympathy with which he regarded and aided the congregation worshipping at Oakfield-road. May the example of cheerful and generous service which he has left behind him touch others with its encouraging influence!

The funeral service, which was shared by his life-long friend, the Rev. A. N. Blatchford, B.A., and the Rev. Dr. Warschauer, M.A., of Oakfield-road, took place at Lewin's Mead on the 21st inst., the concluding portion being held in the beautiful Church Burial-ground at Redland Green, where, by the kindly courtesy of the vicar of Westbury, the Rev. H. J. Wilkins, M.A., the church bell was tolled both before and after the last solemn offices were rendered. Such an instance of gracious liberality was felt to be in keeping with the generous spirit of the friend who had passed away.

THE CHILDREN'S COLUMN.

Honour.

"I should hate to be a sneak or a coward." So all brave honourable boys and girls would say. Men will risk their lives to preserve their honour. And honour concerns boys and girls as well as men.

What is honour?

There are two different things which go by that name. There is what people say or think about us, which is properly called reputation. Many boys, who don't much mind telling a lie, would fight if they were called a liar. Men in England, not long ago, used to fight duels if they were insulted, to defend their honour. They still do so in other countries. That honour, which other people can injure, means reputation: what other people say or think about them.

But our true honour is what we are: as we know ourselves, and as God knows us. You cannot help caring a great deal what other boys and girls say about you. But it matters a great deal more what the boy or girl inside you says about you. It is bad to be called a sneak, but it is much worse to be a sneak. Reputation, what others say, is only a reflection of what you are. Sometimes it is not much more like you than the funny reflection of yourself, which you may see in a brass door-knob or a silver spoon, when you put your face close to it. You would not like to have your portrait taken from it and exhibited. But still it would not be you. Honour stops at home while Reputation travels abroad in your name.

Honour is the substance, the thing. Reputation is the shadow. Take care of the substance, what you are; and the shadow will generally take care of itself. If it does not, the thing remains the same. You are what you are, whatever may be said.

Here are two stories about honour; and as it happens they are both about German boys.

A young man was on a walking tour in the Saxon Switzerland as it is called. He was hesitating about the road, and a boy offered his services as a guide. He was a poor, barefooted boy, and wanted to earn a trifle.

The tourist had a guide-book that told him the names of the comfortable inns in the place to which he was going, but he asked the boy about them.

The boy at once said that "The Red Trout" (if that was the name) was a very good one. But was it the best? asked the tourist. Well, the boy would not say it was the best. But he stuck to it that it was very good, and when he was asked why he wanted to take the tourist there rather than to the other, he said honestly, because they gave him "a good feed" when he took anyone there, and they did not give him anything at the other.

"The Red Trout" was marked in the guide-book as comfortable, and rather cheaper than the other. And so the tourist let his guide take him there. And the boy could enjoy his dinner with a good conscience. He wanted it very much, for perhaps he would only have had black bread and butter at home. But he would not tell a lie to get it.

The other story is about a little gentleman. He also was a little German boy, perhaps ten years old, at a village in the Harz Mountains. He came up to a party of tourists, five Dutchmen and an Englishman, and offered to show them the way to a place where there was a fine view. They did not want anyone to show them; for they knew quite well from the guide-book, and it was easy to find. The boy was shabbily dressed. He had touzled hair and no hat. And the Englishman thought it was only an excuse for begging. So he told the boy that they did not want a guide, and that they would not give him any money. But still he persisted in coming with them, chatting with the Dutchmen, whom the Englishman blamed for encouraging him.

After they had got to the place they wanted to see, the Dutchmen went on farther, leaving the Englishman alone with the boy. The boy in a friendly way pointed out this and that, till the tourist wished that he could give him something; but he thought it wasn't right.

After a time a nut came flying past his head. He turned round, and the boy at once came up to him with a handful of nuts he had gathered.

The tourist, very glad of the chance, offered him a penny for them. But the bareheaded boy drew himself up proudly and said, "I am not *a beggar*."

Confused and ashamed at his mistake, the young man tried to mend matters by offering the boy a sixpence in German money, which would be at least as much to him as a half-crown would be to one of you. The boy looked at it, and then, like the honourable little gentleman he was, he shook his head and said "No."

Then the tourist had a happy thought. He asked the boy, "Have you a little sister?"

"Yes," said the boy.

"Then you *can* take it for her."

The boy thought for a moment, and then he saw that the money was now offered as a friendly present, which he could accept for his little sister with honour. Afterwards he introduced her to the tourist with pride and pleasure.

He was a little gentleman, and had maintained his honour.

C. D. Badland.

Mr. Stopford Brooke's course of lectures on English Poetry at University College was concluded on Thursday week, the lecture being on "Wordsworth's View of Nature." A vote of thanks to Mr. Brooke for his wonderfully inspiring lectures, proposed by Dr. Gregory Foster on behalf of the University College Council and of the audience, was passed with great enthusiasm. In reply, Mr. Brooke thanked the audience for their interested attention as he had led them from poet to poet, and announced that the five lectures of the autumn course would continue the subject of Wordsworth's poetry, considering the various volumes of poems in the order of their publication, beginning with the Lyrical Ballads of 1798. Subscriptions and donations are still needed for the establishment of the permanent lectureship.

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LONDON, MARCH 28, 1903.

AT THE HEART OF FAITH.

A FORTNIGHT ago we spoke in this column of the work of our Domestic Missions, in their special Ministry to the Poor, and return now to the same subject after what we wrote last week on the programme of new and enlarged work issued by the British and Foreign Unitarian Association. That programme makes provision for a large amount of most admirable work, both at home and abroad. Among the various suggestions for extended efforts popular religious services in theatres and public halls are contemplated, and the idea of such services is distinctly devotional and practical, aiming not at doctrinal propaganda, but simple religious helpfulness. And whatever makes for the strengthening of the religious life in our churches must make also, indirectly at any rate, towards a more helpful ministry among the poor of our great cities. But it will be noted that in the new programme there is no reference to any larger equipment of our Domestic Missions.

That does not mean that those who direct the work of the Association are indifferent to such special ministry, or are not themselves in other connections vitally concerned with the adequate support of that other work. As a matter of fact it was the B. and F.U.A. which in this country took the lead and, at the instance of the Rev. W. J. Fox, established our first Domestic Mission in Spitalfields. But very early in the history of the movement it was judged to be better that this special ministry should be directed by a separate society, not connected in any way with doctrinal propaganda, and in 1835, the year after the establishment of the Manchester Mission, the London Domestic Mission Society was founded to take charge of the work in Spitalfields, and elsewhere as the operations of that special ministry should be extended.

It is, therefore, apart from the work of the B. and F.U.A. that these efforts to help the neglected poor receive their impulse and direction. At the same time they are an essential part of our religious duty, and spring directly from the very heart of a living faith. Those who are seekers of the light, who rejoice in the broader conception of the Divine goodness, and have found the true foundation of unconquerable faith, cannot neglect the steadfast doing of the FATHER'S will. If theirs is to be faith indeed, there must be also a deeper passion of unselfish love, which springs instinctively to the help of those whose need is greatest. We are called to preach the Gospel—but to preach it in deeds even more than in words, and in those places where the gloom is greatest and the burden heaviest.

We ask the attention of our readers for the report of the annual meeting of the Mansford-street Church and Mission, which is the present representative of our first Domestic Mission in Spitalfields. The appeal for more adequate financial aid cannot be neglected, but that is only a part of the need. Both Mr. ARTHUR SHARPE, who presided at the meeting, and Mr. Gow, who as a former missionary, has very intimate knowledge of the conditions of the work in Bethnal Green, pointed to the splendid opportunity for unselfish service offered by that Mission, and urged it, not as painful self-sacrifice, but as a privilege and delight, to take even the humblest part in such efforts of pure brotherly kindness. We would add our appeal to theirs, and beg any of those who have a little leisure and goodwill, or who, even by serious effort, can give up an occasional evening, or one evening a week, to make trial of the work, and see whether it does not open out a new world of interest, in which high unselfish purpose adds nobleness to life, and new surprises of tenderness, of joy and strength, spring up upon the hidden way of the humblest faithfulness. Even those who do not see that there is any special work for them to do should go, as Mr. Gow said, and take a friendly face and the sincerity of a sympathetic interest to cheer the workers in that field of difficult duty. Then, may be, they will get fresh insight and find that after all there is something that they *must* do.

Mr. Gow pointed out that Mansford-street stands alone among our London Missions, with its parsonage attached, so that the missionary lives among the people to whose service he is devoted; and Mr. ELLIS, who has now completed his first winter's work in Bethnal Green, spoke of the pleasure and help he had derived from the companionship of Manchester College students, who had come down in vacation to take part in the work. They had been obliged, as Mr. ELLIS said, to find quarters at Toynbee Hall, but he evidently had it in mind to see whether there might not be scope for an independent settlement in Mansford-street itself. Not only students during vacation, but young men coming up to London for some regular work, might well take up quarters there, and serve an apprenticeship in life among the poor for which all their after years would be the better. But whether in residence or as occasional visitors and helpers, or only through sympathetic attention to the reports of others, this is to be urged upon all members of our churches, that they should know what life is among the poor, what devoted work is being done, and what the problems are, which must be faced by the community as a whole.

We have referred specially to Mansford-street, but every one of our Domestic Missions makes a similar appeal. We have received a copy of the last report of the Manchester Domestic Mission, presented to the recent annual meeting at the Town Hall, and find there the same needs and the same urgent plea for fuller equipment. After these lines were written there came in also the report of the meeting, which will be found on another page. From this, as from the report itself, it is clear that there is not yet adequate financial support, though many new subscriptions have been secured, and there is a strong committee, representative of the churches of the district.

That is the right direction to give to this work. The churches must be made to feel that it is their responsibility, that this is the most searching test of the vitality of their religion and the sincerity of their profession of Christian faith and love. These are the brethren, who have the sorest need. Here is the field of service, here also the Kingdom of GOD is to come—but not without the efforts, the self-sacrifice, of those who have received abundantly, that they may learn also to give.

AFTER A MILD WINTER.

TO-DAY upon earth's threshold springtime stands,
Not after weary waiting, as before,
Nor as a captive pent in fortress hoar
By winter, flinging down at last the bands
That bound her, breaking from her tyrant's hands,
And with her shouts of joy arousing all
The countryside as with a trumpet call;
But noiseless has she crossed the sleeping lands
And gently stolen hither, day by day,
Drawing more near and nearer, wakening,
Strewing with sweetest buds and flowers her way,
And setting all the woodland birds to sing.
Scarce may we tell when first her winsome grace
Appeared far o'er the plain, but now we see her face.

THEODORA MILLS.

Leckhampton, Gloucestershire.

WILLASTON SCHOOL.—The Rev. J. H. Woods, M.A., has resigned his post as second master at Willaston, which he has held since the opening of the school in the autumn of 1900.

MANSFORD-STREET CHURCH AND MISSION.

ANNUAL MEETING.

The fourteenth annual meeting of the Mansford-street Church and Mission, Bethnal-green, was held in the Church on Wednesday evening, March 18, Mr. W. Arthur Sharpe in the chair.

Mr. J. Classon Drummond read the Committee's report:—

The report opened with a tribute to the memory of two friends whose death had brought very grievous loss to the Mission, Miss E. J. Garrett and Mrs. Squire. Of Miss Garrett it was said: "She not only worked hard at the Mission and at some of the agencies connected with it, but she was constantly in the district in friendly touch with many poor homes. Her loss will be felt by many whose lives were helped, uplifted, and sweetened by her friendship, and by a large circle who knew her as a true good woman." It had been determined to erect a memorial of her life and work at the Mission. Mrs. Squire was one of the oldest and warmest supporters of the Mission from early Spicer-street days, and had rendered invaluable service by her superintendence of the convalescent work at Hampstead. The report further recorded the settlement of the Rev. John Ellis in April last, and spoke with warm appreciation of his work, urging the need for more helpers. It also called attention to the unsatisfactory condition of the finances. It had been necessary to trench upon capital, and an additional income of £150 was required. "It is hoped," the report added, "that this appeal will be brought prominently under the notice of many, and that the result will enable your committee to maintain the Church and Mission in a state of high efficiency. At present the Mission is largely indebted to a few friends for liberal subscriptions, but your committee are most anxious to see the total number of subscribers largely increased, and they would appeal most earnestly to all who are interested in the life and welfare of London and in the spread of free religious opinions among the poor, to consider the claims of the Mission and to support it if they are satisfied that it is, in its small way, one of the centres which is exerting an uplifting influence in the district in which it is placed. Your committee ask all who are connected with our Free Churches to consider this appeal and to weigh carefully the responsibility that rests on them to help the work of brightening the dark places in this metropolis by contributing their share of time or money."

Miss L. Jones, as Treasurer, presented the accounts, which showed receipts amounting to £365 16s. 3d., including £251 12s. in annual subscriptions, £52 19s. in donations, a grant of £25 from the L.D.U.S., and £15 from the B. and F.U.A. The expenditure amounted to £438 3s. 9d., and there was a deficit of £47 11s. 2d. to make up. £121 6s. had therefore been taken from the capital account, making the total £487 2s. 3d., and leaving £1 7s. 4d. in hand. In the capital account there remained a balance of £95 16s. 2d.

Mr. W. J. Clark presented the Chapel Committee's report, which contained a full record of the year's activities, with satisfactory results throughout.

The Rev. John Ellis read his report, which spoke with great hopefulness of the prospects of the work on which he had entered, and of the agencies, "well planned and equipped," which he had found established at the Mission. He asked for more helpers in the work of the Provident Society, which in 1902 had about 875 depositors and collected £567. The Convalescent and Country Holiday Fund had done admirable work. He emphasised the value of the worship hour on Sundays, and spoke with great satisfaction of the work of the Sunday-school; but there a superintendent was greatly needed, to set free the minister for other special work. The report then continued:—

Of the more personal aspects of our work I may not speak at length. It has been one of the most gratifying features of my new experience that I have been the medium through which an expression of Brotherhood had reached the poor and distressed. Many a home has been brightened and many a heart lightened by the gifts which have come to me from numerous and generous donors for my Poor's Purse and Christmas Fund. In addition to this practical beneficence which has been rendered possible by the help of others, there have been most sacred and private ministries with the sick and those in trouble, and by the bedside of the dying, of which I cannot write. I refer to them in this report to indicate that, although a stranger to the district, nevertheless there have been already confidences which make the conditions of a fruitful ministry.

Reference has already been made to the losses the Mission has sustained through the departure to the higher life of Miss E. J. Garrett and Mrs. Squire. None feel this loss more acutely than your minister. That these consecrated lives, whose thought and care for the poor, the sick, and sad within the reach of the influence of this Mission should have been removed at the very beginning of one's ministry is hard to contemplate. May God in His goodness fill others with a kindred spirit, so that the work they so well began may be maintained and continued.

The Chairman, in moving the adoption of the report and accounts, offered a cordial welcome to Mr. Ellis, and congratulated him on the record of the year's work. He referred in sympathetic terms to the losses recorded in the report, and thought there should be no difficulty in making up the additional income required. He dwelt especially upon the many opportunities of work, for young and old alike, offered by the Mission; there was no gift or capacity which could not find some opening for helpful service, and no one could appreciate the real good they would receive by coming down to help, until they had done it. Only in self-sacrifice could they find the true way of life. Until they had done some work for others in self-forgetfulness, they had not experienced the real joys of life.

Mr. Alfred Thompson seconded the resolution. Speaking as one intimately associated with the work of the Mission, he referred to the pleasure with which they had welcomed Mr. Ellis, who came in a spirit of appreciation of the faithful work done by Mr. and Mrs. Cadman during the previous nine years. He urged the young people especially to make full use of the opportunities offered to them in Mr. Ellis' ministry. He paid a touching tribute to the memory of Miss Garrett, whose life had been so wrapt up in the people of that district. She delighted to be one of them, and to share their experiences, whether of joy or sorrow. Thus she would go with a poor woman to the funeral of her child, or sweep up the hearth for some poor sick woman, and by her ready sympathy she drew to herself the confidences of rough men. As to the work of the Mission, he pointed out the danger of placing too many offices on a few willing shoulders, and asked for many more helpers, each to take a share of the burden.

The Rev. Henry Gow moved a resolution of appreciation of Mr. Ellis's work, and of appeal for more helpers. He said they must congratulate themselves and that congregation on having such a leader as Mr. Ellis. On every side he heard expressions of gratification and delight at his services and the energy with which he was throwing himself into that work with its splendid opportunities. It had been a year of exceptional sadness through the losses they had sustained, yet he noted an exceptional hopefulness in the reports. That showed the real worth of the friends whom they had lost. Their influence had brought a new energy of purpose, a new consecration into the lives of the young people, who were ready humbly to follow them and do something of the kind of work they did. In that Mission they had a splendid equipment, and it afforded a unique opportunity for service, especially as Mr. and Mrs. Ellis lived there, among the people. But they must remember that their minister would need on that account to come into contact with other life and thought. Friends must come down with help and friendly sympathy. Young people, even if they did not find any special work to do, should take the brightness of their presence and friendly interest to cheer the workers there, and women especially should remember that they could cheer the minister's wife. In that great East End of London, so full of opportunities of help and of learning, of giving and of getting help, that Church had a great opportunity, and they felt that Mr. Ellis was just the man for the work. Their business was not only to furnish financial support, but to sustain those who were working there by personal help.

The resolution was seconded by Mr. J. G. Foster, and very cordially passed.

The Rev. J. Ellis, in response, spoke of the great difference between his work at the Mission and that he had left in the North. He had had to learn wise methods in the administration of charity, and he had found great satisfaction in the work of the Country Holiday Fund. He felt deeply the responsibility of his position, and the great opportunity it offered. He made an earnest appeal for more personal help from men and women of culture and leisure. He had already a large body of devoted helpers, but the field was very great, and they needed all the refining and uplifting influences they could secure.

On the motion of Mr. Walter Baily, seconded by the Rev. J. H. Wicksteed, the Committee of officers were then appointed. Mr. Wicksteed spoke of the great privilege of the work of such a Mission, based as it was on the appeal of pure religion to the inmost and the best that was in them. It was their happiness to be able to give a little of that in which they were so rich to those who were poor in spiritual riches. Work was carried on there vigorously throughout the week. Whatever they undertook, religion was to be brought to light in it. When they took up any work, they ought to ask themselves how it was going to contribute to the one thing needful.

A resolution of thanks to the Chairman, moved by Mr. S. W. Preston, and seconded by Mr. E. F. Grundy, brought the meeting to a close.

MANCHESTER DOMESTIC MISSION.

ANNUAL MEETING.

The annual meeting was held on Tuesday, March 17, in the Lord Mayor's Parlour, Town Hall, Manchester. The Lord Mayor was in the chair at the opening of the proceedings. The Mission's two centres of work are in Collyhurst and Hulme, where much active work is being carried on among the poor. Schools, services, banks, clubs, boys' brigades, recreative classes, and many other activities go on throughout the year. The annual report, which is an interesting account of these enterprises, says:—

In these days, when the tendency of popular thought is to lay an ever-growing stress on the consideration of practical social needs and on the solution of pressing problems of poverty and distress, the work of the Missions and their ministers is assuming not a less but a greater importance than ever before in their long and varied history. . . . The domestic missionary in his daily work is brought into close contact with the lives of those among whom he labours, and he is first of all a religious and moral teacher.

Further, as the report says, he is a social reformer, and it is his duty, by agencies and societies, as well as by personal influences, to combat the forces and tendencies that produce the social evils, and to ameliorate the conditions of those who have to endure them. The committee appeal for a larger number of helpers, so that the work can be more efficiently done and extended. The accounts show an adverse balance of nearly £65, largely due to the loss of old subscribers through death and otherwise.

The Lord Mayor, in a brief speech, warmly commended the work of the Mission, and Mr. D. A. Little, the hon. treasurer, drew attention to the urgent need for more funds, saying that the subscriptions ought to amount to at least £150 a year more than they did at present.

Miss H. M. Johnson, of Liverpool, moved a resolution adopting the reports of the missionaries and expressing sympathy with them in their work. She pointed out that house to house visitation was the first object of the Mission, and the aim of the missionaries was to become the friends of the poor amongst whom they worked. But as the work progressed it was found that the homes of the poor were so wretched in the congested districts that it was necessary to provide for the young some kind of home life, and so the Mission buildings came to play a more and more important part. The missionaries were trying to bring to the poor not theological doctrine but "religion which comes from the heart that has religion in it." The Missions were helping to break down the mutual ignorance and misunderstanding between the cultured and uncultured classes. They made a bridge between classes, which in an ideal state of society would be unnecessary, but which was most useful at present.

The Rev. S. A. Steinthal claimed for the work that it was most thorough and effective in that it tried to change the people themselves even before it tried to change the evil conditions which surrounded them. He seconded the resolution.

The missionaries, the Revs. J. W. Bishop and A. W. Timmis, in addressing the meeting, urged upon it the necessity of extending the accommodation at both the Missions. They now have to definitely refuse to admit any more new scholars.

The Rev. T. Lloyd Jones, of the Liverpool Domestic Mission, spoke of the work that was being done in that city, and of the splendid buildings they had erected for the purpose; and he invited Manchester friends to go and inspect them.

Towards the end of the meeting, Mrs. C. Roper, in a few remarks, emphasised the need for extension of premises. She thought their inadequacy was a disgrace to Manchester Unitarians, who would surely readily find the money required if they only knew how urgent the need was, and what great increase of work was possible. She had heard that an anonymous friend of the Missions had already offered to subscribe £200, and she therefore moved a resolution "That a Subscription List be at once started, and the scheme of extension proceeded with," offering herself to contribute £10 towards the sum required.

The Rev. E. L. H. Thomas seconded the resolution, which was carried unanimously.

BIRKENHEAD UNITARIAN CHURCH.

OPENING OF THE NEW CHURCH.

The new church in Bessborough-road, which the Birkenhead Unitarians have built, further out of town than their original church in Charing Cross, was opened on Thursday evening, March 19. The foundation-stone was laid in December, 1901, by the Rev. J. Estlin Carpenter, whose uncle, the late Rev. R. L. Carpenter, became the first minister of the Charing Cross Church in 1851, and the old church was rendered notable also by the long ministry of the late Rev. William Binns.

Since the removal to Bessborough-road, the congregation have worshipped in the Lecture Hall, which they erected first, and there on Thursday, before the formal opening of the church, a crowded meeting was held in celebration of the event. The Rev. James Crossley, minister of the church, presided, in the absence, through illness, of Mr. Frederick Jevons, the chairman. A further shadow was cast over the celebration by the death that day of Mr. Charles Willmer, which prevented the vice-chairman, Mr. A. W. Willmer, also from being present. The proceedings were characterised by great earnestness and enthusiasm. Among those present were the Mayor of Birkenhead (Dr. R. Owen Morris), the Revs. Charles Hargrove, H. W. Hawkes, W. J. Jupp, H. D. Roberts, J. M. Mills, H. E. Haycock, and A. E. Parry, Mr. Charles W. Jones, and many other friends from Liverpool, as well as from the Cheshire side.

The Rev. James Crossley, in opening the proceedings, made sympathetic reference to the death of Mr. Willmer, and also of another member of the congregation, Mrs. P. J. Winser. He was glad to say that Mr. Jevons's health was slowly improving. In regard to the new church, the outlook from a financial point of view was very promising. Despite many disadvantages, very satisfactory progress had been made during the past six years, in which time the amount of money collected had been equal to that contributed during the previous ten years. This offered a further cause for satisfaction as an indication of the unity which existed between the members of the congregation and the harmonious manner in which they worked together. Now that larger accommodation had been acquired they would no doubt be able to extend their work, and enable it to prove of greater service. They had a band of young men on whom he looked with the greatest pride and pleasure. He was sure that if some lady members of the congregation came forward and undertook amongst the young women similar work to that which had been carried on amongst the young men by Mr. Arthur Willmer and Mr. Embury, their efforts would be attended with equal success and supported with equal loyalty. He thought they might look forward with confidence to their future. They had at last a beautiful building in which to meet for worship, and where they could explain their views to those who came to hear them. Their main function as a Church was to try to build up in those who came within their influence noble ideals of life and citizenship, and he felt assured that they would do their part amongst the churches of the town in helping these forces.

Mr. Charles W. Jones expressed the pleasure he felt in speaking on behalf of the other congregations of the neighbourhood. He was sure all connected with the body in that district and across the water would rejoice with the congregation at the conclusion of that work. Although they were a Church without organisation, they were bound together in fellowship, which was better than any organisation. He hoped that church would prove what all churches ought to be—a family affair, not, however, in the narrow sense, for he hoped their co-operation would be so extended as to include the congregations of other churches.

His Worship the Mayor, having alluded to the sad loss they had sustained by the death of Mr. Charles Willmer, heartily congratulated the congregation on that most auspicious occasion. He thought the congregation deserved considerable commendation from their fellow-citizens for having built within the borough boundaries an edifice which from artistic recommendations would be a delight to look upon, and which as a place of worship would be a great help to those who assembled there to adore their Creator. Referring to the Unitarian body, the Mayor said he personally regarded them as having done a great deal for culture and freedom of thought in the country to which they belonged. The very freedom with which it was possible for the members of that Church to address themselves to the problems of religious life and thought had proved of considerable help to those outside their own denomination, by causing others to emulate their example in addressing themselves to new aspects of thought with greater freedom than might have been otherwise possible. To-day they stood in a very different attitude to what they did a few generations ago, in regard to the distinctions of creed, and he hoped that the day would soon arrive when the bonds of brotherhood would be drawn closer together between the Unitarians of Birkenhead and the members of the other religious bodies that worshipped within the borough boundaries. They were all indebted to the great leaders of thought within the Unitarian Church

as was testified by the veneration in which they held the name of Channing and that great mind, Dr. Martineau, who so recently passed away full of years and honour. He hoped that church would address itself to the problem of helping to raise the spiritual life within the borough beyond what was worldly and material. He congratulated them most heartily on the fine building they had erected, and he hoped in the years to come they would prove a real factor in all that appertained to the well-being of the borough—that they would go in heartily for all that was best in their municipal and educational work, and that their church would prove an influence for the spread of interest in all that affected the good of the community in which they lived.

The ceremony of opening the church was then performed by Miss Jevons, in the absence of her father, Mr. Frederick Jevons. Miss Jevons was escorted by the Mayor to the principal entrance of the church, where she performed the ceremony with a silver key, and said, "This church is now open to the worship of Almighty God."

THE FIRST SERVICE.

An impressive service, conducted by the Rev. James Crossley, was afterwards held in the church, which was crowded to its utmost capacity. The Rev. Charles Hargrove, M.A., was the preacher, and in the course of an eloquent sermon on the principles of Unitarianism, he said they were met there for the first service in that new church. They had laid the foundations firm; they had raised the walls, roofed in their church, and furnished it with proper fittings for a home of worship; but they had not built for themselves alone; they had also built for generations yet unborn. They looked forward to a time when some old man, now a boy at school, would perhaps preach to a congregation whose leaders would be the children of to-day—nay, to a centenary and bi-centenary to be kept with thanksgiving and rejoicing by men and women who would remember them as the founders of this church who held firm to faith and lived and died very long ago. They might, however, dig deep and make their walls strong and secure their roof with beams seasoned against the ravages of time, but if an earthquake should take place beneath, what would their labour avail? Assuredly, the signs of the times were disquieting, but the horizon was never free from clouds, and to the biassed observers of each generation it had ever seemed that their own day was dark with prognostications and impending doom. It was necessary for them, therefore, to consider what were the things essential in religion, and how they might so reform the administration of religion as to meet effectually the real needs of the people.

Referring in conclusion to the restlessness caused by conflicting religious dogmas, he said they must dig deep beneath the shifting sands of ever varying opinions, beneath the alluvial deposits of venerable traditions, if they would reach the bed-rock which underlay the accumulations of the ages. There alone would they find the foundation which could be shaken neither by the advance of knowledge nor by the inevitable changes of the years.

It was a pleasant feature in the service that the choir was joined for the occasion by that of the Liscard Memorial Church, Mr. F. J. Rymer being at the organ.

The total cost of the new church and lecture hall, including the price of the land, has been between £11,000 and £12,000.

A REMEDY FOR OUR RELIGIOUS INEFFECTIVENESS.

Sir,—The topics dealt with in your leading article last week raise issues of very great importance for our Church life, and, indeed, for the whole future of the religious movement which many of us are trying to serve to the best of our ability. We are on the eve of the National Conference, when important questions of policy will be discussed, and when it seems not unlikely that a bold appeal may be made for a new departure in the interests of a larger religious idealism. The time seems ripe for some frank utterance, and for a resolute effort to face the facts. I have no wish to speak in any tone of complaint. Fifteen years of happy, and, I hope, not unfruitful, work in the ministry leave me much to be thankful for; but the fact remains of a conviction, which grows continually stronger, of our spiritual ineffectiveness. We can, under a sudden impulse, raise large sums of money for special purposes. Occasionally we are able to galvanize the churches of a particular district into spasmodic effort. But then we hand the money over to a small body of individual subscribers and let them manage it for us in their own way, the impulse is allowed to exhaust itself, and, so far as any quickened sense of fellowship and responsibility in the churches is concerned, the effort might just as well have never been made. Twenty-one years ago the money was raised for the Sustentation Fund. At the present time a small group of subscribers take an interest in it, but hardly any outside the aided churches even realise that it exists. As a bond of religious fellowship, and the expression of a common religious responsibility, the Fund has been a failure. No blame is to be attached to the managers, and I am not criticising their administration in any way. I simply use the fact—one out of many—as a telling illustration of our rigid adherence to individualistic traditions and the necessary penalty.

With all their quiet cultivation of piety, and their noble loyalty to truth, our churches remain ineffective for all the larger purposes of a common life; and it is this very ineffectiveness which, in an increasing degree, strikes even the sympathetic outsider. A short time ago a keen and not unfriendly critic observed to me that the statics of our movement are far more obvious than its dynamics.

But it is easy to criticise. What is the remedy? I confess that I have not much hope from a mere resolution at the Conference, deeply pledged as I am to the policy which is stated in outline in the Committee's report. Nor do I expect any spiritual awakening to result from a successful appeal for £3,000 contributed chiefly by a few generous individuals, good and useful as the work which will be accomplished by means of this money may be, especially if the Unitarian Association is wise enough not to try to thwart or cramp the new forces which are moving in the Conference. A beginning must be made with small groups, and especially with the centre of individualistic tradition, the local church. It needs to feel the breath of a larger life, and above all to realise itself not as a group of atoms like a heap of sand, but as an organism, a living society with common privileges and duties. I fear that the ordinary way of managing a church among us is almost fatal to this idea. At present the spiritual concerns of the church are left to the minister, and the management of property and finance is in the hands of the Committee. As a rule the minister does not attend the meetings of the Committee. He is left without adequate and regular opportunities for sympathy and consultation to walk in the old paths or to try experiments according to his judgment, while the Committee would feel almost uncomfortable if it were asked to engage in earnest religious discussion as an essential part of its business. Could any arrangement be devised more inconsistent with the real interests of a living spiritual society? I believe that the tenacity with which we cling to this separation between the sacred and the secular and throw the whole responsibility for religious thought and work upon the minister is responsible, as much as anything, for the absence of those quickening impulses and strong sympathies which make a church an effective organism for religious purposes.

Let me suggest that we should try to supersede the old-fashioned Committee by a Church Council. This Church Council should be large enough to represent all the best elements in the congregation. The minister, of course, should have a seat on it, and the women and young people should serve as well as the older men. The Council should meet every two months or quarterly, and at its first meeting for the year would appoint the necessary sub-committees for finance, music, Sunday-school, &c. At the ordinary meetings it would receive reports from these sub-committees, and transact business of sufficient importance to be brought before the larger body, but it should also be part of its regular work to consider the religious welfare of the Church, to discuss new plans of activity, to suggest improvements, to watch for fresh opportunities, and to keep itself in close sympathetic touch with missionary work and all the movements of religious life, both local and national, for which it has a special affinity. A Church Council of this kind would develop a strong feeling of common life and interest among the members, and from them it would extend to the congregation as a whole. From the congregation the contagion would spread to the local union, and through the local unions to the National Conference, and we should then have duly organised and articulated the natural organs for the expression of a strong, healthy, and progressive Church life.

May I add that though a transformation of this kind must necessarily be gradual, there are great opportunities before the forthcoming Conference. All that I have tried faintly to indicate in this letter may be helped effectually or retarded most seriously by the attitude which is assumed of sympathy or the reverse for the policy of the Conference Committee with its bold appeal for greater religious effectiveness on lines which transcend our crippling individualistic traditions. That policy represents strong convictions, which have been thought out with care and a full sense of responsibility. It is offered

to the churches in the interests of nobler life and larger usefulness. For myself, I believe that the plan of religious work, represented by the secular Church Committee and the private society with eleemosynary relations to weak congregations, has failed, and will continue to fail. The hope for the future is in the Conference. The former cannot kindle the imagination and appeal to the social instinct; the Conference does because it is rooted in living thought and a religious ideal. It is only by being faithful to this ideal, and by allowing it to infuse fresh life into every branch of our activity, from the least to the greatest, that we can hope to remove the reproach of our religious ineffectiveness.

Wm. Hamilton Drummond.

All Souls' Church, Belfast, March 24.

THE SUPREME NEED OF THE HOUR.

Sir,—While the whole of your admirable article of last week, headed "Enlarged Work," demands thoughtful and careful attention on all hands, it is supremely desirable that special attention should be paid to what you say as to the need of some clear understanding among all engaged in the manifold and multiform activities your article refers to, and which your pages are now recording. While, indeed, the main drift of all these varied signs of new life, new inspiration, and new power, in our small group of Free Churches is such as all lovers of the Liberal Faith must be thankful for and rejoice in, yet it is equally certain that these things, as a whole, also bear within themselves the seeds and signs of still further confusion, complication, and bewilderment in our ranks. No one can possibly read, with due care and consideration, the document just issued by the B. and F.U.A., in regard to its attempt to raise and expend £3,000 a year additional to its present income and expenditure, on the one hand, and, on the other hand, give equal heed to the report and the projects of the Committee of the Triennial Conference of our churches, without seeing that the two great and complex movements thus separately contemplated, by two distinct bodies, not to mention any others, cannot both be made truly successful, when weighed and measured with reference to the well-being, the unity, and the harmony of our Free Churches as a whole. How, for instance, can we, as a body of Free Churches, logically, consistently, and successfully promote and support both the National Conference Committee's project of "a paid secretary and pastor-at-large" and the additional project of the appointment of a "travelling missionary" by the B. and F.U. A.? It cannot be wisely and well done at all; and any attempt to do it must lead to confusion worse confounded within our own borders, and to an enormous increase in the bewilderment of outsiders when they watch our more characteristic methods of procedure. Nor can the other parts of the two schemes be carried out together with any better issue, as surely all who take the trouble to consider the facts, the logic, and the moral of the situation must see.

The supreme need of the hour, before any new movement whatever, on either hand, was projected, was that the Committee of the B. and F.U.A. and the Committee of the National Conference should have met together in mutual and friendly conference, not simply to arrange a special basis of wise mutual action for the special occasion, but to lay down an equally wise and solid general foundation for future action in regard to all our collective movements. We have verily reached the hour for this, and if we have also found the men for the hour, it will be well with us. Certain it is that, whatever be the actual case with those who stand at the front, the rank and file of our people begin to clearly see that it is now, above all other things, absolutely necessary to settle once for all the question as to whether we are to be "a Free Catholic Church," with or without a "private doctrinal association," as was verbally, though not really, agreed on a generation since, or "a distinctively Unitarian den o mination" or "Unitarian Church," and whether, therefore, our churches are to be organised on a Unitarian basis, with the B. and F. renovated as our head centre, or on the Free Church basis, with the Triennial Conference made annual as our representative assembly. Some of us, both ministers and people, decidedly prefer the one, and some of us quite as decidedly prefer the other; but the essentially necessary thing is to come to an agreement, all round, in the one way or the other. At present we are, at least, really two denominations in one, and the more these consequent separate projects sectionally succeed the more they will divide us, so that their fullest success in one way can but measure their completest failure in another.

Without further delay, then, let the two Committees of the chief organisations concerned meet together in this way and for the purpose I have already ventured to suggest. Let them thus agree among themselves what our churches essentially are, on what collective basis they shall be organised, and by what *one* collective name they shall be known, and then let the two committees submit their united proposals to their respective constituencies, with the ultimate design of submitting them also, in some adequately representative way, to the whole body of our churches. That such an attempt to lead all our churches into line with each other is desirable no one can doubt, and, if it be deemed impossible, it will be because we "have not known" in this our day "the things that belong unto our peace," and have proved ourselves blind to "the time of our visitation." W. Mellor.

Huddersfield, March 24.

PROPOSED PRIESTLEY MEMORIAL IN BIRMINGHAM.

Sir,—Any suggestion emanating from the Rev. Joseph Wood is worthy of respect, but I imagine that many will dissent from his proposal to found a theological lectureship—or at least there will be many, like the Rev. J. C. Street, to whom it will be a matter of some indifference. It seems to me that theology is too much with us already, and that what is mainly lacking in Unitarianism is a more pronounced spirituality and more organised enterprise.

Be this as it may, I would suggest, as an alternative proposal, that a Priestley Memorial Church be erected in one of the Birmingham suburbs—one where success would most likely result. For example, I believe the time is ripe for the establishment of a Unitarian church between the residential suburb of Erdington and the populous district of Aston.

One reason why the churches in large towns are not so well attended as they ought to be, is that so many people now go to reside in the suburbs, where fresh air and quiet may be obtained. These people have a natural disinclination to visit town on the seventh day as well as on the other six, and when they find that the visit entails an enormous loss of time, the disorganisation of family life, &c, they can scarcely be blamed for staying at home. Besides, suburban members of a town church cannot conveniently participate in its social life, whilst young children—and this, I think, the most important point of all—are entirely excluded from church benefits.

There is one other consideration. Would not Unitarians, when deciding to move from residence in town to residence in a suburb, naturally give priority of choice to that suburb where a Unitarian church exists? As it is they usually become a loss alike to their Church and to their Cause. R. H. Matthews.

Erdington, Birmingham.

DECADENCE.

Sir,—I know I am but a bad Unitarian, but I venture to think that I am not so bad as I might be, or, indeed, as I think even I should be if I should now consent to sell my birthright, as Esau did, for a mess of pottage.

Pottage is all very well, but it should be made by honest, earnest cookery of our own for ourselves, from our own venison, and coloured with our own red lentils, and we ought to have deserved it by faithful, brave hunting, as our own faithful and brave fathers and mothers did.

It is not good enough for us to be thankful—to be satisfied with an education for our and other people's children, if it is to be salted with catechism and flavoured with Athelstan Riley sauce—observe the signature!

We ought not to be made by anybody to pay for management by the nominees of an alien clergy and their statutory majority, or, what is worse still, for studious intrusion by a crafty priesthood, whether Roman or Anglican, of lessons which we know to be false and corrupting.

It is all very well no doubt for us to be satisfied that we or our neighbours' children shall get such education as we can find, and to trust to some correction of the colour, the odour, or the flavour which they are to be compelled to be subjected to, by such means as Sunday-schooling, children's services, and home teaching.

Religious teaching in satisfactory Sunday-schools will be strangely disturbed by the objectionable lessons at the day-school, and, after all, multitudes of children will never attend it.

The art of conducting services for children has not yet been effectively studied for general use, however anxiously tried here and there; and, lastly, have our parents sufficiently maintained the old family custom of home worship and home teaching, and of home religious atmosphere?

How many are unable or even unwilling

to try this experiment, and in every case the poison will have been and will be instilled in the day-school, and only antagonised in the remedies.

Sympathy and bias and loyalty to truth and religion seem to be left to be overcome by worldly prudence, slackened watchfulness, and by much of what is called in the facile tongue of the faluter, liberality and toleration!

The three Rs are not enough to save souls, and are of little good anywhere without religion, and woe to the "Unitarians," if for any pottage of schooling they sell their birthright of principle and sacrifice for civil and religious liberty!

R. D. Darbishire.

MANCHESTER GRAND BAZAAR.

Sir,—Will you kindly allow me to call the attention of your readers to our announcement in your advertisement columns? We are encouraged, by many warm expressions of sympathy and much generous help received from all parts of the country, to believe that a very wide interest is being taken in the recent developments as well as in the more mature branches of the Association's work. Amongst the former, the establishment of our Holiday Home at Great Hucklow, and the maintenance of a Convalescent Home at Blackpool take the first place. At our Holiday Home over a thousand of our scholars and teachers get a week's holiday annually during the summer months. When the Home was unoccupied for a chance week last year, a party of some sixty poor mothers with infant children were sent out from our missions. The erection and furnishing of the Home, with its 100 beds, large day-room, &c., cost over £1,600, and the whole amount has been raised within a few pounds. We have, however, this year to build a matron's room, and to make some other improvements, which will cost about £100. Our Convalescent Home is open all the year round, and it is an unspeakable boon to our schools. Unfortunately we have to limit admissions to quite young children, and to refuse the applications of young teachers and elder scholars. So persistent and urgent, however, have these latter become that the committee have decided to make additional provision to meet the demand. The music, lantern, lecturing, visiting, temperance, and other departments of work are also calling for more help, and altogether £1,000 at least is required at once. May I appeal to your readers to help us in raising this amount? Any contributions in money or goods will be most gratefully received by either of the gentlemen named in our advertisement, or by myself.

Charles Peach,
Chairman of Committee.
68, Richmond-grove, Manchester.

National Conference.—Mr. Blake Odgers, K.C., has given notice to the acting hon. secretary of the Conference that at the business meeting to be held at Liverpool on Thursday, April 23, he will move as an amendment to the motion relating to the appointment of a paid secretary, "That the Committee be authorised to appoint a paid secretary of the Conference, who shall not be a pastor-at-large, and who shall be paid a salary not exceeding £100 a year."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Byker.—At the week-night evening service at the Unitarian Mission Church on Wednesday week, the Rev. Frank Walters lectured on the question, "Was Jesus God?" giving an eloquent and masterly exposition of the Unitarian view of the subject, and was listened to with rapt attention by a numerous congregation. Mr. J. Glendining conducted the devotional portion of the service.

Central Postal Mission.—In recognition of his thirteen years' ministry at Framlingham and Bedfield, a clock with an inscription, and a purse containing £24, has been presented to the Rev. A. Amey by the members and friends of the Central Postal Mission, on his settlement in the West of England.

Chelmsford.—The chapel was well filled last Sunday evening, when Mr. Aylmer Maude, of Great Baddow, conducted the service, the subject of his discourse being "Catholicism, Protestantism, and the Society of Friends."

Dundee.—The Rev. H. Williamson, who came to Dundee straight from College in 1866, and has ministered there ever since, with only one proper holiday in all that time, is now about to visit America, and hopes to be present at the Whitsuntide meetings in Boston. During his absence the congregation have arranged with the Rev. G. A. Ferguson, of Kirkcaldy, to supply the pulpit.

Edinburgh.—During the winter the St. Mark's Chapel Literary Society has had a most successful series of lectures. The course was inaugurated by the Rev. R. B. Drummond with a Shakespearian reading, and among the lectures were "Homes and Haunts of R. Louis Stevenson," "Some Bits of Suburban Edinburgh," and "The Roman Wall, from the Tyne to the Solway." On the 23rd inst. Mr. R. C. H. Morison, the popular reciter, brought together a talented company of ladies and gentlemen, who contributed a brilliant entertainment for the closing night. Notwithstanding the prevailing inclement weather, the audiences have been very encouraging.

Killinchy.—The annual soirée in connection with the Remonstrant Church was held on Tuesday week, when about 500 sat down to tea. At a subsequent meeting the Rev. Joseph Geary presided, and spoke of the value of such social gatherings. He trusted that means of this sort would be oftener used for the purpose of binding them together as minister and people. Miss M'Ilwrath (organist at the church) gave some fine selections of music on the new organ, which were much appreciated. A fine series of cinematograph views were then shown, after which the singing of the National Anthem brought to a close a very successful meeting.

King's Lynn.—A very successful concert was held in the schoolroom on Wednesday week, and there was also a stall for the sale of useful articles, and a refreshment stall. Alderman R. Green presided, and in a few introductory remarks said that although it was a very unusual thing for him to take part in anything connected with a chapel, he was very glad to be there that evening to show his sympathy with them, as he owed a great deal to the eminent writers and thinkers of the Unitarian body, especially Channing and the poet-philosopher Emerson. A capital programme of music was rendered; also some phonograph selections and amusing experiments in hypnotism. There was a large attendance.

Liscard.—The general meeting of the Wednesday Evening Society took place on March 18 in the Memorial Church Hall, the President, Mr. S. Wellington in the chair. The Committee's report, presented by the secretary, Mr. H. P. Houghton, showed that during the session there had been twenty-three meetings of the society, with an average attendance of 136. There were ninety-six members' names on the roll. Perhaps the most satisfactory feature of the session was the increased attendance on the lecture evenings, which averaged 102 at nine lectures. As owing mainly to the needs of the Wednesday Evening Society the Committee of the Memorial Church had increased the accommodation of their hall by the addition of a gallery, it was proposed to contribute towards the expenses of this alteration a sum of twenty guineas out of the funds of the society. The meeting adopted the report, and the usual votes of thanks were passed, and the committee and officers for next session elected. The general meeting was followed by an "At Home," which was attended by about 100 members and friends of the society.

London: Forest Gate.—A brief farewell meeting, in connection with Mr. Frank Kilburn's removal to Leeds, was held after service on Sunday evening, when testimony to valuable services rendered to the congregation for more than three years past was given. Mr. Perris presided, and a gold-mounted fountain pen was presented as a trifling memento. Mr. Indge and Mr. Sidney Brown made the presentation.

London: Peckham.—The twentieth anniversary meeting of the Avondale Band of Hope was held on Tuesday evening. After tea and a short miscellaneous programme, the Chairman, Mr. J. Bredall, called upon the secretary, Mr. A. J. Cooley, to read the report, which expressed regret that owing to various causes the attendance during the past year had somewhat fallen off. There were, however, promises of improvement, and the day of meeting had been changed to the first and third Tuesdays in each month. The prizes were distributed by the Rev. F. Allen, who delivered a telling address.

Malton.—Four lectures have been given during the winter in connection with the Mutual Improvement and Social Society, including "General Gordon," by the Rev. Ottwell Binns, and "Caedmon," by the Rev. C. Hargrove.

Manchester: Longsight.—On Monday evening, the 16th inst., the Rev. H. J. Rossington, M.A., welcomed to his "At Home" over 150 members of the congregation and friends, who attended in response to an invitation tendered in his double capacity as minister and as president of the Gaskell Literary Society. A musical programme of a high-class character, arranged by Mr. H. O. Heys, added greatly to the enjoyment of the evening. The Gaskell Literary Society has had a very successful season, thanks to the able lectures of local Unitarian ministers and friends.

Manchester: Moss Side.—A small bazaar, organised by the Ladies' Sewing Society, was held in the schoolroom of the Unitarian Free Church on Friday and Saturday, March 20 and 21, for the purpose of clearing off a small deficit on current account, and, mainly, to augment the organ fund. As a result, after paying expenses, a net profit of over £300 has been realised. On the first day the bazaar was opened by Mrs. John Harwood, of Bolton, chairman, Councillor R. G. Lawson; and on the second day by Mr. F. Monks, J.P., of Warrington, chairman, Councillor A. Burgon. This has been a most successful effort, the aim being to raise £250. The anniversary of the church is to be held to-morrow (Sunday), when it will be exactly sixteen years since the work in Moss Side began. During that time about £16,000 has been raised for the maintenance of services and the erection of church and school buildings. The Rev. Charles Roper, who is the first minister of this church, has held his office fourteen and a half years.

Manchester: Oldham-road.—Never in its history has the Unitarian Free Church had so many men present at one service as on Saturday last, when the Rev. Walter Reynolds conducted the funeral of Mr. John Hazzlewood, the manager of the Corporation Cleansing Department, Oldham-road. The body of the church was filled, the workmen from the Corporation forming the major part of the congregation, whilst deputations from the Oddfellows Friendly Society and the Engineers Trade Society were also present. Mr. Hazzlewood has been a member of the church for thirty years, and for teens of years served on the committee. Mr. Reynolds preached a funeral sermon to a good congregation on Sunday evening. The choir sang the anthem, "Cast thy burden upon the Lord," and "The Dead March" in *Saul* was played on the organ.

Parkstone.—Emerson Hall was crowded on Sunday afternoon, many standing outside by the wide open doors to hear an address by Mr. W. T. Stead, of the *Review of Reviews*. Mr. Bushrod took the chair, and the meeting opened, as usual, with a hymn and prayer and scripture readings. After an anthem had been contributed by the Poole choir, Mr. Stead gave his address, from the text, "I was a stranger, and ye took me in." It was a remarkable exposition of practical Christianity, and pointed out that Christ did not promulgate theories but held up a life, and that same life had to be the mark of our calling. Mr. Stead put the question very pointedly—had any present during the past month, or even the past year, taken a stranger into their homes? If not, how far had they fulfilled the requirements of Christian discipleship? and how were they going to meet the day of reckoning? He invited all present to commence from that day the Christian duty of inviting once a week a stranger into their homes and so endeavour to make the "brotherhood of man" more than a phrase. He promised, if this were generally attempted, that he would come down again in a month's time to hold an experience meeting.

Sale.—The Rev. W. L. Schroeder, M.A., is delivering a series of Sunday evening lectures

during March upon "Unitarianism." The first address dealt with "The Principles of Unitarianism," and was followed by others on "The Bible" and "The Eternal God." Subsequent addresses will be delivered on "Jesus Christ: Son of God," and "The Abiding Law of Righteousness." So far the attendance has been very satisfactory, and those present listened with great appreciation to Mr. Schroeder's thoughtful and interesting discourses.

Sevenoaks: Bessell's Green.—The annual meeting was held at the Old Meeting House on Wednesday last, when there was a fairly good attendance of members and friends, including the Rev. T. E. M. Edwards and the Rev. F. Allen, of London. Mr. A. J. Peppercorn presented the treasurer's report and statement of accounts, which were of a satisfactory character. The officers and committee were re-elected for another year. The resident minister, the Rev. F. Teasdale Reed, who presided, gave an interesting account of the work done during the past year, including the establishment of a "Good-Will Society," the delivery of week-day lectures at Sevenoaks, and the holding of evening services at the Old Meeting House. An interesting feature of the meeting was an account of the origin and history of the Bessell's Green congregation (going back considerably more than 200 years), compiled and presented by Mr. T. B. Cowell. It is hoped this may take pamphlet form. The Rev. T. E. M. Edwards and the Rev. F. Allen both spoke a few words, helpful and encouraging. An excellent musical programme added to the enjoyment of the evening.

South Shields.—On Monday week Mr. Thomas Paxton gave a lantern lecture descriptive of "Egypt and the Nile." Mr. G. Scott, chairman of the South Shields Board of Guardians, presided. The lecture is fully reported in the local *Free Press*.

Trowbridge.—On Tuesday week, in connection with the Young People's Class, a social took place in the Conigre Chapel schoolroom, when upwards of seventy young people gathered for enjoyment and mutual society. There was a refreshment stall, and a varied programme was rendered during the evening. On Sunday evening the Salvation Army held a service in the schoolroom, which was crowded. The band accompanied the singing, and the Rev. J. Wain offered prayers. Staff-Captain Parkin, a lady from Swindon, then delivered an admirable address on the work and methods of the army; also their social and religious work among the masses and the classes, and closed with an eloquent appeal for help. A collection was taken on behalf of the "Self-Denial Week" fund of the army.

Warrington.—The Rev. E. W. Lummis preached farewell sermons at Cairo-street Chapel last Sunday, concluding in the evening with a Communion Service, in which between forty and fifty young people, who have joined the congregation since the new year, took part for the first time. Mr. Lummis, who is lecturing in Dublin to-morrow, enters on his ministry at the Great Meeting, Leicester, on Sunday, April 5.

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Our Calendar.

SUNDAY, March 29.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston. Choir Collections.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. Dr. Mummery, and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. Worsley Austin, M.A.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. Harwood, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington and Thomas J. Hardy, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. Ginever.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. W. J. Hawkins, and 6.30 P.M., Mr. A. H. Biggs, M.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M., Rev. R. H. Greaves, and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.

Bedford, Library (side room), 6.30 P.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church, New-road, North-stree 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Mr. H. A. R. Joy.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. J. Street, M.A., LL.B.

Liscard, Memorial Church, Manor-road, 11 A.M., Rev. A. Ernest Parry, and 6.30 P.M., Rev. Dr. Klein.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. Robinson.

Liverpool, Ullet-road, Sefton Park, 11 A.M., Rev. Dr. Klein, and 6.30 P.M., Rev. A. Ernest Parry, of Liscard.

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Odgers, M.A.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Portsmouth, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. Teasdale Reed.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30, Rev. J. H. Wicksteed, M.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. E. W. Lummis, M.A.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—March 29th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Hellenic Wisdom or Hebrew Devotion."

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BIRTHS.

HERDMAN—On the 23rd inst., at 13, Bruntsfield-crescent, Edinburgh, to Mr. and Mrs. Duddingstone Herdman, a son.

KENRICK—On the 22nd inst., at 4, Carpenter-road, Edgbaston, the wife of J. Archibald Kenrick, of a son.

MARRIAGES.

TAYLOR—HIGGIN—On the 26th inst., at Bank-street Chapel, Bolton, by Rev. C. J. Street, M.A., LL.B., assisted by the Rev. E. S. Hicks, M.A., Edgar Mason, youngest son of the late Charles Taylor, of The Glen, Heaton, to Helen Agnes, eldest daughter of W. H. Higgin, of Hollywood, Lostock.

DEATHS.

HAINS—On the 20th inst., Sarah Ann, widow of the late John Hains, aged 67 years.

WILLMER—On the 19th March, at 7, James-street, Oxton, Charles Watkin Willmer, T.C., second son of the late Charles Willmer, J.P. Was interred at Flaybrick Hill, Birkenhead, on Saturday, March 21.

WINSER—On the 18th inst., at Moor House, Biddulph, Congleton, very suddenly, Amy, dearly loved wife of Percy J. Winser, in her 38th year.

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Practically we are to be called upon to pay rates for the support of Schools from the management of which every effort has been purposely exerted to exclude independent popular representation, and with the express intention of enforcing dogmatic instruction of our children of a kind which we conscientiously believe to be absolutely unchristian in character, and absolutely unlawful in prescription.

We believe it would be sinning against the education of our children to allow such instruction to be enforced at the instance of the so-called Established Church of England, or, worse still, of the intrinsically disloyal Church of Rome.

We have joined ourselves to a very large portion of the most independent, the most loyal, and the most serious-minded of our fellow citizens and our fellow Christians to make the immediate and most forcible protest which we find at all possible and law abiding, namely, to oblige the Administration to take from us by violence what statutes shapen in iniquity and conceived in sin may have imposed, and that by force alone, against our wills.

We will not pay such rates by any accord of ours

This means, no doubt, much responsibility and often painful effort on behalf of each other in making known our principles and proceedings, and afterwards in defending against process by law, and helping to bear the sacrifice thereby caused to many of our poorer brethren, who can ill afford to pay costs for maintaining principle.

We admit that the law may oblige its administrators to enforce unjust charges, but we have made up our minds that cost what it may to us or our companions in principle and suffering, we will bear our Cross in this matter.

Of course, any agitation or organisation of the kind necessarily requires certain and material pecuniary assistance.

There is a vast amount of office work in printing and circulating papers, in occasional travelling expenses to meet friends on the same campaign, and more or less in arranging for and carrying out public meetings of protest and inspiration.

The Committee itself cannot be expected to undertake large expenses of the kind, and our Committee has determined that it will not proceed upon borrowed money.

We have therefore to appeal in the greatest seriousness to our friends not only for subscriptions to, but for self-sacrifice in our cause. We have already received promises of smaller or larger amounts, and in many cases the smaller contributions are truly the mites of the faithful.

Rich men seldom sacrifice so much as poor ones.

We make our appeal at once to every man's own conscience in this matter to assist liberally if he can afford it, to give something, if that is all that he can do.

The future prosecution of the operations of our Association are at present, to say the least, such as we cannot anticipate. We do not know how much we may have to spend, or in what way.

We therefore frame our appeal to those who can afford liberal subscriptions to give us, in addition to money which we may place in the Bank for our continuous use, also the promise of guaranteed money which the Committee may call up, *pro rata*, when they require it; and we very earnestly appeal to the sympathisers and friends of our movement to respond faithfully and earnestly to what has thus been taken up, and recommended, as the Cause of Civil Liberty, and of what is still more at our hearts, Religious Freedom.

Subscriptions or promises of guarantee may be sent to either of the undersigned.

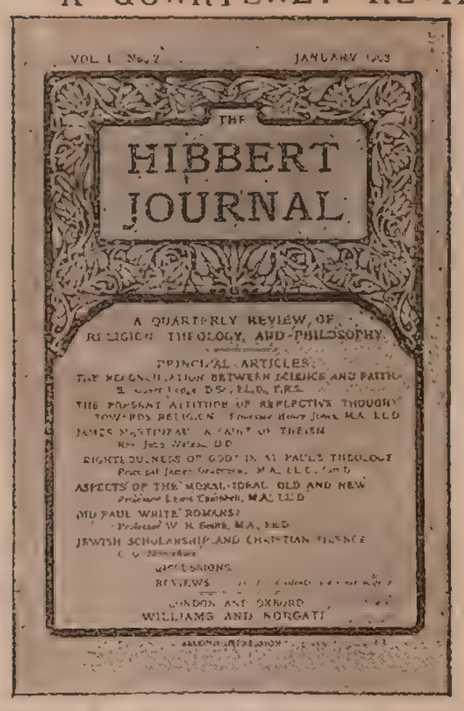
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Full details in later Advt. All friends cordially invited.

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Morning at 11 o'clock. Evening at 7 o'clock.

All seats free. Visitors are cordially invited.

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NOTICE.

The "Inquirer" will be published next week on Thursday.

Editorial Matter and Advertisements should be sent as early as possible.

NOTES OF THE WEEK.

THE first list of new and increased subscriptions to the British and Foreign Unitarian Association will be found advertised on our back page. From this it will be seen that the £2,000 to add to the one munificent subscription of £1,000 from the President's Friend is practically assured. That the whole £2,000 is actually in this list we are not so sure; our impression is that about £50 more is needed, and plenty more fifties will be welcome, and well used if they come. Whoever likes arithmetic can add up the right hand lists, subtract from the result the sum of the left-hand lists, which are last year's subscriptions, and add a fifth of the donations. The result will show whether the whole £2,000 is actually there.

IN view of the crisis in educational affairs in London, and in response to an appeal from the leaders of the Progressive and Unsectarian party, the Rev. W. Copeland Bowie, with the approval of the Committee of the British and Foreign Unitarian Association, consented to become a member during the lifetime of the present Board. He was elected without opposition on Thursday. He had already served as one of the representatives of Southwark for twelve years. He will now represent the Hackney Division.

THE Rev. C. Silvester Horne has accepted the superintendency of the Central Mission at Whitefield's Tabernacle, in Tottenham Court-road, now in the hands of the London Congregational Union. He is to close his ministry at Kensington in June, and enter on his new work in September. Another appointment of great importance to Congregationalists is that of Professor Adeney to the Principalship of the Lancashire Independent College, in succession to Dr. Caleb Scott.

THE statistics of church attendance furnished by the *Daily News* are still the subject of reflection and anxiety. A Methodist paper said the other day that the truth must be confessed that the mass of the people are outside the churches, "and they are outside the churches because they are outside Christ." It is not quite clear what this comment means. If it means they are outside because they have not been converted into humble docile members of churches it is an "identical proposition." But they are surely not outside of all Christian influences, they are not outside all the means of grace, or all possibility of salvation. All that the statistics suggest is that they are mainly outside of the reach of organised churches; they spend no effort among us; they gain no (direct) benefit from us. Either they will not spend their strength in our churches because they suppose that a man cannot spiritually live upon such returns as we are able to give; they suppose they can be stronger, manlier, freer in some other way; or else dull indifference possesses them, and they are content with what is tolerable only, and do not seek the highest and best. In any case it is no time for lamentation. We have to seek in the one case to arouse the lethargic and dull, in the other to satisfy the spiritual needs of the eager ones who keep aloof, not out of carelessness, but a profound distrust which it is ours to conquer.

DR. J. M. WHITON, of New York, is contributing a monthly article to the *Daily News* on "Religious Life in America." The first note in his article which appeared on March 30 was as follows:—

> The Boston commemoration of the tenth anniversary of the death of Phillips Brooks, reported in this column last month, had a singular sequel. The Holy Communion was part of the commemoration service. The Rev. Edward Everett Hale, whom nobody could reasonably suspect of not following the Master, though the orthodox regret that "he followeth not with us," was among the number who went forward and communicated. Whereupon the *Living Church*, the organ of the "Catholic" party among American Episcopalians, proceeded to demonstrate the difference between "Churchianity" and Christianity, denouncing Dr. Hale's participation in the Sacrament as sacrilege, and, of course, condemning the Churchmen who tolerated such profanation of holy things. When this attack came to the notice of Dr. Hale, he merely said: "I received my invitation to the Lord's Table 1,900 years ago."

FOR some time a quiet revolution has been taking place in various Nonconformist churches in regard to the method of administering the service of the Lord's Supper. In many free churches the "individual cup" has been adopted with no loss to the reverence of the service or the brotherliness of the members, and with a certain sense of satisfaction that what was done was done wisely, and that no objection to the service could be raised on medical grounds. The *Free Methodist* states that the new system has been adopted in sixty-eight churches, including thirty-eight Congregational, eight Baptist, and thirteen Free Methodist churches. It adds "the feeling of fellowship and the sense of the Divine Presence may be strong and undisturbed with the use of the separate cups."

OUR Chicago contemporary *Unity* has already begun the celebration of the Emerson Centenary, in a series of articles contributed by well-known writers. In the issue of Feb. 19 Mr. F. B. Sanborn, of Concord, with the remembrance of nearly thirty years of personal intimacy, writes on "Emerson, the Person and the Philosopher," and mentions that he is about to publish in Boston a little book on the "Personality of Emerson." In the *Unity* article Mr. Sanborn speaks of Emerson's innate religiousness, and quotes from the "Life" Martineau's letter to Alexander Ireland in 1882, soon after Emerson's death:—

> I first heard of Emerson in 1830, from Henry Ware and his wife, who visited me at Dublin, and I have a faint impression that even then he was spoken of by the elder minister with a shade of reserve, as if the want of congeniality between the evangelical pastor and the independent thinker was already inwardly felt. Three years afterwards, in 1833, Emerson sought me out in Liverpool, introduced by Henry Ware, and told me the story of his scruples about the Communion. I was struck with the mixture of clear decision on that subject, and of modest suspense on topics he had not fully thought out. It was his visit in 1847 that left upon me an indelible impression of the depth and greatness of his nature. In his personality he appeared to me almost all that is noble, lovely, and venerable; and in his critical and ethical writings he rose to the very perfection of moral judgment; pure and keen without a trace of cynicism, and with a selecting enthusiasm for all beauty and good—calm and passionless because full of faith in them as the permanency of the world.

Of Martineau's opinion, expressed somewhat later, that he had not learnt much from Emerson, Mr. Sanborn thinks the reason is that "the rather formal, though profound, intelligence of Martineau could not quite keep pace with the glancing, poetic insight of Emerson." This is what Martineau says:—

A most winning and delightful personality on the side of the affections and conscience, he somewhat disappointed me intellectually. With deep and lively flashes of insight, characteristic of real genius, I find mixed many *dicta* which, though striking in their epigrammatic form, do not speak to me as *true*. Much as I love the man, I seek in vain to learn from him. The fault is probably in me.

For his own part, Mr. Sanborn thinks of Emerson as, like Plato, "a poetic inspirer, and a master of style in writing."

To the next number of *Unity*, Feb. 26, Robert Collyer contributes some pleasant "Memories of Emerson." Their first meeting was in 1862 at Concord, where, Collyer says, "I spent the afternoon with him, eating pears, or perhaps I ate them while he hunted them for me in the drawers where they were hidden away to mellow." After that, when Emerson went to Chicago to lecture, he often found his way to Collyer's house. The last of Collyer's "Memories" we must quote:—

Once on a visit we went to drink tea at the house of my dear friend, Mr. Dexter. A young school teacher went with me, and on our way to the lecture she took his arm. "What are you reading?" he asked her, as they went along the street. "The poets, sir," she answered, "I love best." "And what poets?" "Emerson," she answered. Whereat he shook his head. "And Tennyson." "Ah, that is better." "And Wordsworth." "Best of all," he said, eagerly and brightly. "Give your days to Wordsworth." In the summer before he died I preached in Concord one Sunday. He was present at the services, and I went in the afternoon to tea at the lovely old home. He was sitting then on the side of the river in the land of Beulah, where Bunyan's pilgrim sits, and a light which is not of the sun shone through the fine old face and eyes as through a dim transparency. We could not talk of the old times. These were no more remembered, and he was mostly silent, but now and then would say a word full of my host's sweet courtesy, but I felt this was a communion service as we sat about the table, and after this I saw his face no more.

The Burlington Magazine for Connoisseurs, illustrated and published monthly (Savoy Publishing Co. 2s. 6d.), has achieved in its first number a notable success. Sumptuous in form, the *Burlington* promises to take a first place in periodical Art literature, making "the serious and disinterested study of ancient art its chief occupation." Mr. Bernhard Berenson, the well-known critic of Italian art, opens with a masterly exposition of Alunno di Domenico. He is followed by a careful delineation of Early Dutch Painting by Mr. James Weale, and a note on a lost Adoration of the Magi of Boticelli by Mr. Herbert P. Horne. The Domestic Arts are represented by Emile Molinier's "French Furniture of Louis XIV."; Types of Old French Houses, Tinder Boxes, and Oriental Carpets. We are glad to note, in connection with this department, the editor's protest against the eccentricity of the present day, such, *e.g.*, as meets us at every turn at the Arts and Crafts Exhibition.

"Originality" (Mr. Dell says) is hunted like the snark, and now we are to have it in the articles of our daily life. Where common sense dictates that our furniture shall be flat, we are to find it bulge; where structure and convenience demand a straight line, originality insists on flaccid curves; where beauty and the operations of the craft require an edge, we are to have a veiled contour. It is to be hoped we shall have the sensation of novelty when we sit down on an "original" apex.

The illustrations are numerous, and no pains have been spared in rendering them worthy of the originals. If the result is not always quite successful, it is because the choice of process—as in Domenico's "Pieta"—has been unfortunate. In his "Triumph of Venus," on the other hand, the atmosphere and delicacy of tone are almost as pure as in the original. The type and paper are admirably chosen. The editor, Mr. Robert Dell, is to be warmly congratulated on this first result of his new enterprise.

REV. R. J. CAMPBELL ON THE MANHOOD OF CHRIST.

Last week's *Christian World* contained the following letter from the Rev. J. Page Hopps:—

Sir,—The *Christian World Pulpit* for Feb. 18 contains a sermon by Mr. R. J. Campbell on "Supposing Christ were only a man." In this sermon we are told that there is no difference in kind between God and man: that the difference is only a question of goodness. It tells us that Mr. Campbell contemplates Christ and salutes him as "My Lord and my God," because Christ has reached the requisite height of goodness. It tells us that when Christ, as the fully unfolded man, reaches Godhood, he still has The Father above him. Most of your readers, perhaps, know what I am, and I want you to let me declare that all this I, as a Unitarian (in the modern sense of spiritual Theism), steadfastly believe.

But let me quote Mr. Campbell's very words. Citing certain objections, he says, of Christ: "Oh, simplify the matter at once, and let us say, 'Here was a man, the greatest of men, the noblest of men, the purest of men, one who has given us vision of God, but still only a man.'" Then he says, "Wait a little. What is a man? Let us settle that question first. The difference between man and man is infinite. . . . Some men stand far above their fellows. You cannot think of them without looking up; their humanity towers up and up until it is lost in divinity and indistinguishable therefrom."

This is driven home by the following statements: "Man is a fragment of Divinity, and he never can forfeit his origin. 'Only a man'—but we must take each man at his real value. How much of God does a man contain? That is the way in which to measure his humanity. 'Only a man'—may he never cease to be a man, too, when his manhood towers up and up till it touches God and reveals God? We are mistaken when we try to draw any line between that humanity and the God that created it."

"Cease talking about mankind as though it were something different from Deity. The difference between man and God is a difference not in kind but in moral height. From the side of God there is no line drawn between humanity and Deity at all."

"I have seen many attempts at manhood, but I never have seen a man save in the New Testament. 'Behold the man!'—the only one. When I have said that, like Thomas, I have cried out, 'My Lord and my God.' Fulness of the stature of manhood brings me God, all the God I am capable of receiving, and still the Christ, who is the humanity of God, is looking up into the face of the Father. To all eternity, it must be so."

All this is revolutionary, and it does not matter what else Mr. Campbell says, for all else must be determined by these explicit declarations, which are vital and fundamental. The old arithmetical treatment of the Trinity is dead. The modern Unitarian is a spiritual Theist who believes in an immanent God, in whom we all live and move and have our being, and who lives and moves and has His being in us; and when he is told that Christ reached divinity through an ideal humanity, and that we are all following on, till we attain to "the measure of the stature of the fulness of Christ," he sees no real point of difference, and wants to say so. Hence this letter, which, let me say, might possibly help to make history, if you would lay it before your readers.—Yours truly,

March 19. J. Page Hopps.

Many co-operators are feeling strongly that they ought to have a Garden City of their own. The Co-operative Wholesale Society does an enormous trade and owns over a score of large factories, mostly situated in large towns, and extensions and new buildings for industrial production are frequent. The sales of the Society in 1900 amounted to more than £16,000,000, and the increase is continuous. There are many other societies for co-operative production besides the "Wholesale." It is clear that by the co-operation of "co-operators," a city might be established in which their factories might be brought together—where their new enterprises might be established, and whither some, at least, of the old might be removed, with all the advantages of low rent, healthy and pleasant surroundings and convenience of arrangement of a Garden City. It is pointed out that an employé at the Co-operative Wholesale Society's Printing Works at Longsight, Manchester, has to pay 9s. 6d. a week for a house, whereas his requirements could be met in a more country district for 2s. 6d. Lower rents and better houses and many other advantages would be gained if the Wholesale Society took the matter in hand and established a beautiful, healthy, and well-arranged co-operative city. The Scottish Wholesale Society might do the same. From such an enlightened policy carried out with enterprise and careful forethought, one would hope for the best results.

Vegetarians at the National Conference.—The Rev. Arthur Harvie, of 11, Birchfield-road, Northampton, writes to say that through the courtesy of the local committee a vegetarian table will be provided at the luncheons in connection with the forthcoming Conference at Liverpool. Friends wishing to avail themselves of this accommodation are asked to send in their names to Mr. Harvie at once in order to facilitate arrangements.

THE SCOTTISH EDUCATIONAL SYSTEM.

In the prophetic enthusiasm of his reforming work, John Knox set up for Scotland the ideal of a school for every parish. Working under the inspiration of his idea the Scottish Parliament established parochial schools. The result, as Macaulay says, was an improvement such as the world has never seen in the moral and intellectual character of the people. Wherever a Scotchman went he carried his superiority with him. The Scotchman of the eighteenth century was the object of envy. The State had given him an education.

Education Free.

The State education thus provided was free. The schoolmaster was paid in peats, meal, and money by the heritors of the parish. He had to add frugality to his knowledge, but withal could hardly exist, and permission was cautiously given to him to claim a fee. But the fee system was not general till the end of the eighteenth century, nor was the right to charge fees acknowledged legislatively before the beginning of the nineteenth century.

Education Denominational.

Up till 1872 the schools were mostly denominational. There were many small adventure schools of an elementary sort, in which the Bible was the general reading book and the Shorter Catechism was used. There were also Burgal academies, but the majority were Church schools connected with the Established Church. After the disruption in 1843 Free Church schools started, and entered into successful competition with the Established Church schools.

Education Act, 1872.

The Act of 1872 broke the back of denominational education. Very wisely, Lord Young's act provided that within twelve months after its passing a School Board shall be elected "in and for each and every parish and burgh." What was voluntary in England was compulsory in Scotland.

Now there are in Scotland 972 School Boards, having 5,670 members, elected triennially, by cumulative vote. Over parishes or combinations of school districts, with a population of 2,394,157, there are 916 Boards, and over burghs or towns with a population of 2,077,843 there are 56 Boards. The lowest membership of any Board is 5; the highest 15.

The various Boards are constituted thus:—

5	Boards	with	15	members	each.
1	,,	,,	13	,,	,,
3	,,	,,	11	,,	,,
53	,,	,,	9	,,	,,
261	,,	,,	7	,,	,,
649	,,	,,	5	,,	,,

School Rate.

The school rate ranges from 2¼d. to 2s. 5d. per pound: the lowest being in Cupar (L), Fife; the highest in Shetland. The total school rate collected by all the Boards, according to last report (1902), was £1,012,360 5s. 2d., showing an average of 10·34d. per pound of the rateable value.

School Accommodation.

As a proof of the fact that the provision of school places fully corresponds to the need, it is shown that while there is a population of 4,472,000, implying 745,333 necessary school places, there are actually 921,119 school places in existence.

Attendance.

Number of children that might be at school (1902), 894,400.
Number of children actually on registers, 767,421.
Number of children that might be in daily attendance, 745,333.
Number of children in actual average attendance, 636,374.

Comparing attendance now with attendance before the passing of the Act of 1872, it is noteworthy that in 1872 the average attendance was 213,549, or 6·29 per cent. of the population. In 1901 the percentage was 71 per cent.

Denominational and Public Schools.

These stood and stand thus:—

	1872.	1901.
Public Schools	—	2,788
Church of Scotland ...	1,311	24
United Free Church ...	523	4
Episcopal	46	67
Roman Catholic ...	22	189
Undenominational ...	—	69

The grants for relief of fees paid to the various schools in year ending March 31, 1901:—

Public Schools	£329,631
Church of Scotland ...	2,525
United Free Church ...	1,285
Episcopal	6,248
Roman Catholic	33,289
Undenominational ...	3,781

The percentage of fee-paying and free scholars in these schools stands thus:—

	Free.	Free Paying.
In 2,763 Public Schools	98·05	1·95
In 24 Church of Scotland	99·16	0·84
In 4 Free Church ...	100·0	—
In 67 Episcopal ...	98·76	1·24
In 189 Roman Catholic	99·11	0·89
In 69 Undenominational	75·17	24·83

School Buildings.

The figures show that since 1872 grants have been made for building or enlarging public schools to the amount of £577,955. Local expenditure for the same, £2,097,883. School places thus provided, £266,340. Cost per school place, £10 0s. 11d. Of that sum £7 17s. 6d. was provided locally: State grant, £2 3s. 5d. The total loans sanctioned for school buildings since 1872 amount to £7,977,676. The liabilities for outstanding loans is £3,324,495.

Cost of System.

The total expenditure for the year ending Whit Sunday, 1901, was £2,601,461 8s. 10d.

		Per cent.
This was met by rates	£1,012,360	38·91
,, Grants, Fees, &c.	£1,193,994	45·90
,, Loans	£336,021	12·92
,, Overdrawn ...	£59,086	2·27

Teaching Power.

The teaching power consists of 11,268 certificated teachers in inspected day schools.

Of these 80·31 (males) and 62·70 (females) passed through Training Colleges.

University Graduates, 967.

Pupil Teachers, 4,035.

Proportion of Scholars to each C. T., 57.

Average salary of male teachers (principal or assistant), £146 0s. 11d.

Average female, £72 6s. 3d.

The teaching supply comes mainly from the eight Denominational Training Colleges. Three of these are Established Church, three United Free Church, one Episcopalian, and one Roman Catholic. The King's Students scheme is in operation at St. Andrews and Aberdeen, and there are 132 students.

Secondary Education.

But while elementary education was thus provided for, secondary education was left very much to adventure. The summary of the income which passed through Secondary Education Committees during the year ending May 15, 1901, shows that £116,409 13s. was spent, of which £56,276 0s. 10d. came in State grants and £17,730 17s. 2d. from local sources.

The secondary schools do not, either in themselves or in their relation to primary and higher institutions, form parts of a coherent system. The educational effort and enterprise of recent years have resulted in the establishment of many valuable schools, secondary and technical, and have greatly improved others which already existed. But the effort has been sporadic, and has not been guided by any systematic conception, but by local and even accidental considerations. The majority of the secondary schools are under no public authority. The curricula are arranged at the will of their governors, and in entire independence of one another. And secondary education is detached from elementary instruction as well as incoherent in itself. Separated as they are, the later stage has nothing that leads up to it, and the earlier leads to nothing beyond itself.

A strong discontent has steadily grown around secondary education. It is generally felt that the co-ordination of it with primary and higher education which is lacking, though imperatively necessary, marks a fatal defect. The distinction between secondary and primary education is now seen to be artificial. "It has been brought about by political exigencies, and it exists only for political purposes. Secondary education, in truth, is a particular stage in a continuous process—the stage, that is, which lies between the elementary schools and the universities or technical colleges." There are no educational grounds for the distinction; and the fact that "a fixed and hard separation has come to exist between these two stages of one process is a manifest loss both to primary and secondary education."

Though the Scottish Primary System is nominally public it is

Vitiated by Denominationalism.

The training colleges are denominational. The teachers passing through them have a sectarian tinge which affects the religious instruction given by them. They enter the colleges as pupils already indoctrinated from Sunday-schools, and while they are at college they are in a denominational atmosphere. Though they are not taught dogmatic theology, they are subjected to sectarian influences, and come out imbued with the prejudices of their sect. The training of the pupils in Scripture knowledge is of a superficial and traditional character, and they emerge from college without any knowledge of what the higher criticism has done for the Bible.

The retention of their training colleges by the Presbyterians when they gave up their schools was virtually an act of the dead hand. It gave them practical control of the religious instruction in public schools, and the schools have been effectually sectarianised. With few exceptions (the schools under the Aberdeen and Dundee Boards being notable exceptions) the Shorter Catechism is taught in Board-schools. The scheme of religious instruction varies from Board to Board, but it is usually designed on dogmatic lines. (The scheme of the Aberdeen Board is designedly Messianic; the selected passages and paraphrases for memorising are chosen on Messianic lines.) The religious instruction is of the most irresponsible and ineffective character. The teachers find it irksome; there is no state inspection, and no pains to discover results. The whole thing is anomalous; it is, in fact, a fraud. It should either be thoroughly taken in hand or entirely left out.

There is an association (twenty-three years old) for the inspection of religious instruction. In 1902 its inspectors visited 526 schools, mostly in Inverness, Ross, and Argyle. One of the inspectors says:—

The entire suitableness of the Scotch system of religious instruction to the minds of parents is borne out by the fact that it is almost unknown for a child to be exempted from it, except in the case of Roman Catholics. All the children, with the above exceptions, learn the Bible lessons, and in those schools where the Catechism is taught, children of parents who object to it just say, "I don't take Catechism." In a large proportion of schools the only part of the Catechism that is taught are the Commandments and the Creed.

It is impossible to say to what denomination a teacher belongs, for there is nothing in the instruction given which partakes of a sectarian character. The principles of morality and *the great verities* of the Christian faith, as they are *held by the nation at large*, are impressed on the minds of the children. [The words which I have italicised indicate Calvinism. There can be no doubt about it, children in the public schools are directly and indirectly taught the Calvinistic dogmas of the "Fall," the "Trinity," "Vicarious Atonement," a "Personal Devil," and "Eternal Torment." I have known cases of teachers who were Unitarians reproved by head masters for softening or not teaching these dogmas. If the Bible lesson itself does not furnish such teaching the hymn may do it; and even a natural history lesson is made a means of impressing the children with a fear of Satan going about like a roaring lion, seeking whom he may devour.]

The Manning of Boards

has been a Sectarian question mainly. The Presbyterian sects compete with each other for seats, and the Episcopalians and Roman Catholics elect representatives in their own interest. The presence of Episcopal and Catholic representatives has proved a hindrance to progress. They stand out against free books and improvements generally, in the interest of their own schools, which are inferior in construction and equipment to the Board Schools.

The Radical Difficulty

in religious instruction lies in the fact that the nation itself is not a unity with regard to religion. It is split up into sects, one of which is established by law, and there is not enough agreement ecclesiastically to form a basis of public instruction. The ecclesiastical is so interwoven with the theological that there cannot be consent got to separate them. It would not be possible in any constituency to get a majority, or even a strong minority, in favour of purely Secular education. There is a latent desire among Presbyterians to hold the schools for their ideas; and it will help the introduction of reactionary measures. As an evidence of how the case stands in Aberdeen, I may mention that only thirty out of 30,000 scholars are kept from religious instruction.

Impending Changes.

In the educational profession there is going on an animated discussion in view of impending changes, and there is a unanimous opinion in favour of "suitably large educational areas, each under one local authority having control of all kinds of education." The County Committees on Secondary and Technical Education have recommended that the county should be the area for higher and technical education, while elementary education should be left to parishes and groups of parishes.

It has to be admitted that the small School Boards have not proved satisfactory, and that changed conditions point to the necessary supercedure of the parochial area. The Parochial system has been made a fetish, but its doom is pronounced. The Universities of Scotland are now virtually free. They have a raised standard for entrance, and the elementary as well as the higher schools have to recognise it. The development of Arts and Industries in all the leading countries requires the establishment of efficient technical schools. Scotland has few, if any, worthy technical schools. There is a felt need for such schools, and the feeling indicates the growing point in Scottish education.

A proposal has been made by Dr. Douglas and Professor Jones, in a pamphlet entitled "Scottish Educational Reform," for county districts as areas, and district School Boards as educational authorities. It is claimed that by that means the direct election of the educational authority would be secured and the co-ordination of control and management would be attained.

A Scottish Council of Education.

Messrs. Douglas and Jones also warmly advocate the creation by statute of a National Council of Education, and they close their timely pamphlet by expressing the hope (which every true Scot will echo) "that the people of Scotland, now that they have been brought face to face with this great national concern, will devote themselves to the task of discovering and of securing from the British Parliament a solution of the problem which shall be adequate to the needs of the present and provide for that continued and steadfast progress in public education which is one of the ultimate factors of national welfare." Alex. Webster.

Aberdeen, March 16.

To Correspondents. — Letters, &c., received from the following:—Mrs. B. B.; E. C.; J. C.; J. H. C.; W. E. E.; E. F.; J. F.; C. H.; W. J. J.; J. E. O.; E. P.; P. P.; E. H. S.; W. L. S.; E. L. H. T.; N. M. T.; W. T.; C. B. U.; A. W. W.; J. H. W.

LITERATURE.

THE VILLAGE PROBLEM.*

The writer of this interesting book is personally known to many readers of The Inquirer from his connection with our churches, and to a much larger circle as an author and veteran journalist. About a dozen years ago he wrote a series of articles in the *Daily News* on "Life in our Villages," which attracted much attention, and now he returns to the subject in the book before us. He brings to the treatment of his subject large knowledge, a vivid style of writing, deep sympathy with suffering, and an almost prophetic fervour in the advocacy of his remedy.

Unfortunately there is little room for difference of opinion as to Mr. Millin's statement of the Problem. Whatever may be the cause or cure for the decay of village life, of the fact itself there is no doubt. In 1871, out of every 10,000 of the population in the United Kingdom 531 earned agricultural wages; ten years later this number was reduced to 394; ten years later still to 318. The returns for 1901, we believe, are not yet available; but the general impression is that the rate of decline has continued. These figures are full of significance to the economist, the politician, the social reformer. In the villages work is more plentiful than workers; in the towns workers are more plentiful than work. According to the familiar axiom these disproportions ought to work themselves right automatically.

But there is no sign, as yet, of their doing so. The problem is complicated by other than purely economic considerations.

Mr. Millin comes on more debatable ground when he prescribes as a remedy the abolition of private property in land (we presume "with the Ten Commandments," to use Mr. John Morley's phrase) and the establishment of self-contained village communities. He states his case with great force, and presents a glowing picture of the results which would follow the adoption of his plan. We gather that, life-long Liberal as he is, he would not hesitate to put a tax upon wheat, *e.g.*, if it should turn out that it costs more to grow wheat on village lands than it can be bought for in the open market.

The question cannot be discussed here; we only wish to indicate our author's position and to induce readers to go to the book for themselves. Anxious as is the existing state of things we doubt whether the escape from it is to be found by going in the face of all the modern tendencies due to the opening up of the great world and the taking advantage of special aptitudes of individuals, nations and climates. The motive that prompts a man, when possible, to plant his fruit trees against a wall with a southern aspect is universal and far-reaching. At the same time the high *à priori* method is out of place here, and we are therefore entirely in favour of trying well thought out experiments in regard to this perplexing problem. We have often wished that land nationalisers, instead of attempting to *begin* with an old country like England, where every possible difficulty blocks their way, would make a start, say, with Western Canada, where no private interests in land have yet been created. At present the Colonial Govern-

* "The Village Problem." By G. F. Millin. Swan Sonnenschein and Co. 2s. 6d.

ment thinks it necessary, in order to tempt the new settlers whom it desires, to offer them grants of land. In doing so, is it labouring under a delusion? If so, it should be comparatively easy to convince it of the error of its ways. Land nationalisers would vastly strengthen their case if they could point to a flourishing community which was actually founded upon and illustrated their principle.

James Harwood.

THE MENACE OF MISERY.*

I.

Both these little books utter a warning which, in these days of police efficiency and general orderliness, is, perhaps, too lightly regarded. As it was with the Court at Versailles—as well as in the days of Noe—so, perhaps, it is in these days. At any rate, the author of "From the Abyss," commencing his series of vivid descriptions with a reminiscence of Mafeking night, likens the rowdyism of the partially-submerged London districts to a cave bear emerging from its dark den."

Now it is straightening itself and learning to gambol with heavy and grotesque antics in the sunshine. It finds the exercise pleasant; it uproots a small tree, displaces a rock, laughing with pleasant good humour. How long before, in a fit of ill-temper, it suddenly realises its tremendous, unconquerable might?

And Mr. McKenzie concludes a more statistical review of a somewhat different class with the warning:—

We cannot leave the unemployed and hard-driven poor to stew in the juice of their own misery with safety. France tried it over a century ago. The dish, when cooked, was eaten by others beside the poor. The slums of London to-day are a menace to our safety.

We confess we do not rate the appeal to fear very high. If class selfishness will not yield to a reasonable love of kind there seems little probability that it will flow down before the frost of terror. But while this is so, there can be no doubt that a vast number of persons ought to be better acquainted with the facts of London life than they are. It is in this that these books, especially the former, have their mission, and if they are successful in arousing interest in the types of life—or existence—they describe, they will achieve, perhaps, the highest object an author can set before him to-day.

We say the former especially because its author's aim is description pure and simple, and "From the Abyss" will doubtless be read by many on account of its literary merits who would turn aside from bare statistics or proposed remedies. The book suggests no remedy whatever. It is solely concerned with giving us pictures—of rare merit—of life in districts like Bermondsey and Camberwell. While it is evident that the author feels keenly, he has his feelings well under control, and his work is further assisted by a vein of humour, difficult to "place," just sufficient to give the necessary light (and lightness) to the sombre scene.

The visitor, stimulated to heroic enterprise, descends warily, with palpitating pulse, into the forgotten regions of the poor. The result is cruel disillusionment. He had expected a chaotic and sodden wilderness; he finds an immensity of clean streets, trim houses, curtained windows. He was prepared for a ferocious and brutalised multitude, each eagerly seeking to do him to death. He finds a good-humoured, tired, contented populace. No thugs spring up suddenly to choke him. His tall hat but provokes an occasional allusion to Kruger. He returns a disappointed man to proclaim the whole thing another fraud of the charitable.

Evidently "the Abyss" requires interpretation, and this the author, excellently equipped every way for the *rôle* of interpreter, essays. He reveals the 400,000 living, amid these mean streets and block dwellings, the one-roomed tenement life, and as we proceed through the two-roomed and three-roomed tenements (the latter the typical "home") the misery grows rather than diminishes. It seems to culminate in the chapter "Of John Smith," the typical bricklayer. There is nothing vicious, nothing repulsive about "John Smith," any more than there is about Mrs. John Smith, "a harassed, tired-looking woman, who appears to live in a perpetual atmosphere of damp steamy washing." There is nothing vicious or repulsive about the street in which the couple live. The misery of the Abyss consists in its dulness, its hopelessness, its unchanging monotony and impenetrable apathy. Everything that has been tried to arouse John Smith has proved vain. Art and poetry and social economics; lantern lectures and pleasant Sunday afternoons, blatant free-thinking and rights-of-labour—all alike fail to arouse the romance latent in John Smith. Just below his level lies a far drearier class—the shiftless, the homeless, the vagabond, the hooligan; and the work of all social reformers seems—according to our author—to culminate in the conversion of this wastrel class to the soulless level of John Smith. That there is another outcome of social endeavour we cannot but believe; the man or woman quickened into responsibility and pity by Evangelical agencies is a more human product than John Smith, and such there certainly are who have been reclaimed from the nethermost. But our author evidently thinks these exceptions too trifling to mention beside the two vast classes on either side the "poverty-line"—the soulless respectable and the degraded. The misery of the one class is felt to be only a degree lighter than that of the other; and when social endeavour has done its utmost, and the wastrel is raised to the level of John Smith, all that has been done is to render soullessness self-supporting. Such seems to be the melancholy conclusion.

We should like to quote largely from this book, but did space permit, the task of selection would be rendered difficult by the uniform ability and convincingness of the descriptions. Among more that will linger in the reader's imagination will be the vision of the Abyss at nightfall, the Saturday night marketing, the overloaded tram that is always looming through the book discharging its burden, and attracting a like swarm of human bees, and—welcome contrast!—the pictures of the children (some few of them) in their aimless holiday rambles through meadow and wood in "the Land Beyond." "You can see flowers all along the road." "We all went home from the gardens very happy." "Every day I go to get the eggs from the fowls, and I feed the pigs every day." "Sometimes we used to lie down covered all over with ferns, and then go to sleep." Such are extracts from the children's own descriptions of their holidays. Poor little mites! But what is not possible with children capable of such descriptions, and the simple artless love that prompts them, if only they could be rescued in time from the brutalising monotony of bricks and mortar and reared in the pure air and sweet lanes where nature intended they should grow?

T. J. Hardy.

JACOB DELAFIELD.*

The name at the head of this article is that of one of the chief characters in Mrs. Humphry Ward's last novel, "Lady Rose's Daughter," which is just completed in the April *Harper*, and was published last month in book form. In the illustrated magazine pictures were, of course, to be expected, but the book, we confess, would have seemed to us stronger without the six illustrations which have been included. The persons there depicted do not in the least help our conception of the interesting characters in the story, but rather the reverse.

We have put Jacob Delafield's name at the head of this article, because in his character and its influence upon the development of the story centres what we have found to be the most serious interest of the book. "Lady Rose's Daughter" is a story which moves exclusively in a very high aristocratic circle, a study of life "in what passes as the best of English society." The heroine, Julie Le Breton, is the daughter of Lady Rose Delaney, who many years before the beginning of the story had made a scandal by breaking away from an uncongenial and childless marriage for the sake of Marriott Dalrymple, with whom she lived in obscurity near Brussels, till his death. When she also died, some ten years later, she left her only daughter to grow up in very humble circumstances at Bruges, Lord Lackington, the girl's grandfather, furnishing an allowance of £100 on condition that the family should not be further molested, and no claim to the relationship should be made.

When the story opens, Julie Le Breton is companion to Lady Henry Delafield, who is the centre of a very brilliant social circle in London, but is growing old and infirm. Lady Henry's Wednesday evenings have long been famous, and the first scenes of this comedy of high life, with its tragic undercurrent, reveal her furious jealousy of the younger woman (whom she engaged, knowing of her parentage, but with a strict injunction to secrecy), who has developed the most astonishing social gifts, and appears to have become herself the chief glory of her employer's *salon*.

How Julie uses her powers of influence over Cabinet Ministers and generals, to forward the interests of her friends, and how the story proceeds, most dramatically in the breach with Lady Henry, and through other scenes of strong emotion, must be read in the book itself. We

* "From the Abyss: Of its Inhabitants." By One of Them. (London: Brimley Johnson. 1902. 1s. net.)
"Famishing London." A Study of the Unemployed and Unemployable. By F. A. McKenzie. (London; Hodder and Stoughton. 1903. 1s.)

* "Lady Rose's Daughter." By Mrs. Humphry Ward. With illustrations. Smith, Elder and Co. 6s.

take the conversation and manners of these exalted people on trust; but would an elderly and distinguished diplomatist in, perhaps, the seventies of last century, speaking to Lady Henry, really have dropped into such a piece of schoolboy slang as "I seem, indeed, to have jolly well wasted my time"?

Jacob Delafield, a nephew of Lady Henry's, and possible heir to a great dukedom (which in the end he actually inherits), appears on the first page of the story, but we do not discover until nearly half way through the book that he is a really notable person. He and the Duchess of Crowborough, her cousin, have become Julie Le Breton's chief allies, to defend her from Lady Henry's asperities, and Delafield has twice offered marriage in vain.

He and Dr. Meredith are the only persons in the book in whom one sees any real nobleness of character. Julie is a pathetic figure, in spite of her brilliance, by reason of her origin and the circumstances of her bringing up; one pities her even more for the humiliation of her passion for Warkwarth, the ambitious and selfish young soldier whom she has helped by her intrigues to a coveted appointment; but it is only in the end, when he is dead, that the dawning of a nobler life comes for her.

Delafield saved her at the last critical moment from a lawless meeting with Warkwarth:—

"Miss Le Breton! You were going to Paris to meet Major Warkwarth?"

She drew back.

"And if I was!" she said, with a wild defiance.

"I had to prevent it—that was all."

His tone was calm and resolution itself.

"Who—who gave you authority over me?"

"One may save, even by violence. You were too precious—to be allowed to destroy yourself."

His look, so sad and strong—the look of a deep compassion—fastened itself upon her. He felt himself indeed possessed by a force not his own, that same force which in its supreme degree made St. Francis "the great tamer of souls."

And later in the same scene he says:—"I have given you pain. I ask your pardon from the bottom of my heart—and at the same time"—his voice trembled—"I thank God that I had the courage to do it!"

This is the man who is described as on the one side "a robust, healthy Etonian," but on another:—

A man haunted by dreams and spiritual voices, a man for whom as he paced his tired horse homeward after a day's run there would rise on the greys and purples of the winter dusk far-shining "cities of God," and visions of a better life for man. He read much poetry, and the New Testament spoke to him imperatively, though in no orthodox or accustomed way. Ruskin and the earlier works of Tolstoy, then just beginning to take hold of the English mind, had affected his thought and imagination, as the generation before him had been affected by Carlyle, Emerson, and George Sand.

He is a good man of business, and in revolt against his aristocratic surroundings, a lover of simplicity of life. We get just a glimpse of his life in the country, where he has bachelor quarters in an Essex village, as agent of the Duke of Cudleigh's property. The Duke, with one invalid son, is his cousin, and it is the great dread of Delafield's life that the inheritance may be forced upon him. In the end he marries Julie Le Breton, and the story of his growing ascendancy over her is of profound interest. She consented at first in hopelessness, and because she had promised her grandfather on his deathbed, but through experiences which must be read of in the book she is more and more impressed by the nobleness of her husband's character, and at last the true love dawns in her heart.

It was one of those hours which determine the history of a man or woman. And the august Alpine beauty entered in; so that Julie, in this sad and thrilling act of self-probing, felt herself in the presence of powers and dominations divine.

Her face, stained with tears, took gradually some of the calm, the loftiness of the night; yet the close-shut brooding mouth would slip sometimes into a smile—exquisitely soft and gentle; as though the heart remembered something which seemed to the intelligence at once folly—and sweetness!

What was going on within her was, to her own consciousness, a strange thing. It appeared to her as a kind of simplification, a return to childhood; or rather, was it the emergence in the grown mind, tired with the clamour of its own egotistical or passionate life, of some instincts, natural to the child, which she, nevertheless, as a child, had never known; instincts of trust, of self-abandonment, steeped, perhaps, in those tears which are themselves only another happiness? . . .

We should have been glad if the study of Delafield's religion had been more complete. "A man of 'recollection,' living in the eye of the Eternal," Julie felt him to be; "mystically possessed by the passion of a spiritual ideal; in love with charity, purity, simplicity of life." And at the crisis of his life and his love for Julie, Mrs. Ward says of him:

That mysterious *It*, that other divine self of the mystic — God — the enwrapping, sheltering force, had been with him always. It was with him now—it spoke from the mysterious colour and light of the dawn.

It, we confess, does not satisfy our feeling for that Divine Presence in a noble life. But there would seem to have been more in Delafield's religion, for immediately this prayer is added, which comes closer to the reality of a reverent and trustful heart:—

"*Friend of my soul—and of the world—make me Thy tool—Thy instrument! Thou art Love!—speak through me!—draw her heart to mine.*"

ARTICLES IN THE REVIEWS.

The *Contemporary* for this month has secured a welcome translation of Harnack's article in the *Preussische Jahrbücher*, commenting on the German Emperor's confession of faith and his criticism of Professor Delitzsch in connection with the *Babel u. Bibel* controversy. We have already quoted Harnack's declaration regarding the current doctrine of the Deity of Christ that the Pauline saying "God was in Christ" marks the furthest point to which definition ought to go, and that the true ideal for the Christian is to be found in the exhortation, "If ye love Me, keep My commandments." Another article of ecclesiastical, if not religious interest is that by Archdeacon Watkins (of Lucknow, not Durham), on "Should Churchmen make for Disestablishment?" answering the question from the High Churchman's point of view in the affirmative. The real question, it is pointed out, is of disendowment, not of disestablishment. Scholars will also note the reply of Professor Jannaris to Dr. Abbott on the subject of "The Encyclopædia Biblica and the Gospels." Mr. Lloyd George contributes a valuable article on "The New Education Schemes," showing how many County schemes, following the enlightened lead of Surrey rather than the Hertford (or Hatfield) scheme, promise well for future efficiency as against sectarian domination. The joint-article on "The Native Labour Question in South Africa" is also of the first importance, with its strong plea for consideration for the native.

The *Nineteenth Century and After* opens with four "Church" articles, dealing with the "Crisis" from various points of view—that of Lord Halifax, whose ideal Churchman is Archbishop Laud, and who insists that the Church must have autonomy, and does not shrink from contemplating disestablishment as the only way of deliverance for the extreme High Churchman from an intolerable position; that of Lady Wimborne, who laments on behalf of the people, that they are driven from their churches by the Romanising clergy, and sets her hope on the new Archbishop; that of Sir George Arthur, who pleads for "Loyalty to the Prayer-book"; and that of a Broad Church vicar, who appeals to the Dean and Canons of Westminster to go further in the path they have entered in their dealing with the Athanasian Creed, and make the Abbey a rallying-place for an earnest and devout liberal movement in the Church. The Countess of Warwick tells of how well a detachment from the Salvation Army Colony at Hadleigh worked for her, and pleads for more practical support, through using the labour they can supply. The Army, she says, obtains better results than others, in permanently lifting up the wastrel into a useful labourer.

In the *Fortnightly* the Savilian Professor of Astronomy at Oxford, replies to Dr. A. W. Wallace on the subject of "Man's Place in the Universe," arguing that his plea for a bounded universe of stars is untenable. In the *Westminster* Mr. Franklin Thomasson writes on "The Housing Question in 1903." The *National* has an article on the notorious case of the "Good Shepherd" at Nancy.

The *Monthly Review* opens with an appreciation of "John Inglesant," and after this should be read the article by Edith Sichel on "Henry Vaughan: Silurist." The illustrated article is on "The Lace Industry," by Clementina Black.

The *World's Work* is as varied in its interests as ever. There are some capital stories of the King of Italy, "A King who has won success by his work." Among the striking full-page portraits is one of Mr. W. E. Henley, "the first great poet to write in verse on Motoring." That he is a great poet, Mr William Archer affirms, and the poem in question, "A Song of Speed," fills eight pages of this number. Among the many practical matters touched upon, one may read of "Diamond-cutting in Amsterdam," and of "Bookbinding as a Trade for Women."

OBITUARY.

MR. C. W. WILLMER.

Our report last week of the opening of the new church at Birkenhead made reference to the shadow cast over the proceedings by the death on that day of Mr. Charles Watkin Willmer, who, with other members of his family, had long been closely associated with the life of the congregation. The second son of the late Alderman Charles Willmer, he was born in Liverpool, November 1848, and in Liverpool and Birkenhead his life was spent. His father established a printing business in Birkenhead, into which on leaving school he entered, and later was sent over to Liverpool to establish a branch there. For some years he was editor of the *Liverpool Review*, and became well known as an earnest Liberal and a dogged political worker. He was especially identified with the founding of the Junior Reform Club, and served for three successive years as president.

In 1890 he succeeded his brother, the late Frederick Willmer, as editor of the *Birkenhead News*, and from that time threw himself completely into the political and social life of the town. He was a strong organiser and a wise counsellor on the Liberal side, and was prominently identified with the candidatures of Mr. W. H. Lever. Mr. Willmer had suffered for some time from a painful illness, borne with great fortitude, and death came to him as a welcome release.

What he was to his friends may be seen from the striking tributes published in the *Birkenhead News* of March 21, which contains also a full record of his public work. This brief notice we cannot close better than by quoting from one of those tributes. Thus a friend of many years' standing writes of Mr. Willmer :—

His external bearing, perhaps a trifle cold and distant in seeming, was in reality the thinnest of veils that ever covered a warm and generous nature. With an incisive intellect, and an outward semblance of reserve, he suffered, as such men do suffer, from occasional misunderstanding. A stranger's first impressions of him were as likely to be wrong as right. He had a certain doggedness of nature, united to an alert critical temperament, by which the weak spots in others were apt to be quickly detected; and this was not always pleasant for the others. But he had also a wealth of humanity and an overflowing good-will which, I fear, too often went unsuspected by those who knew him only on the surface. Those whose knowledge went deeper paid him greater tribute; while as for those who got close to the real man, and were admitted to his intimacy, I believe I state the simple truth when I say there was not one such who did not prove that so to know him was to love him.

Speaking further of his friend as a delightful holiday companion, and of their long talks about books and men, the same writer adds :—

His judgments were free and spontaneous, strongly coloured by his temperament, and with little regard to orthodox traditions, but always marked by insight, force and point. In literature, as in life, he took a man not for what was said about him by others, but for what seemed to him to be his genuine, intrinsic worth. His outlook on life was optimistic, and his chief quarrel with its representation in books was against those later writers, especially in fiction, whose self-elected mission is to preach a dreary gospel of pessimism. At such times, too, unsuspected depths of his nature would be revealed in the discussion of those mysteries of thought and belief which have formed the "obstinate questionings" of so many ages. The reverence and humility of his mind in these matters was a lesson and an inspiration.

MR. EDWARD GOLDSCHMIDT, J.P.

By the death of Mr. Edward Goldschmidt, which occurred very suddenly at Wiesbaden on March 23, Nottingham loses one of her most prominent citizens and the High Pavement Chapel an old and attached member. The late Mr. Goldschmidt, who was seventy-six years of age, was a native of Cassel, in Hesse, and coming to Nottingham in 1851 entered with characteristic energy on commercial pursuits, and built up an important business in connection with the silk trade. He early devoted his attention to the public work of the city of his adoption and became a member of the Town Council in 1871. In 1877 he was chosen alderman, and in 1881 and 1889 served the office of mayor, in the former of which years he was appointed magistrate. His services to the town in all these capacities were many and important, and his wise counsel was at all times eagerly sought and greatly valued. As chairman of the Free Libraries and Museum Committee he took an active interest in the foundation of Nottingham University College and turned the first sod on the site of the college buildings. When, owing to increasing deafness, he resigned his position on the Council in 1895, that body passed a resolution placing on record their sincere sense of the valuable services he had rendered to the Corporation and inhabitants of the town.

He also took great interest in educational work, and sat on the Nottingham School Board from 1873 to 1878.

As a member of the High Pavement congregation Mr. Goldschmidt brought to its service the same energy that he had shown in business and public life. He was a staunch Unitarian and took a warm interest in the chapel and its affairs, and acted as one of the chapel wardens from 1884 to 1887.

His educational zeal was also manifested by his work in connection with the High Pavement Day-schools, of which he was for many years a manager, and of whose Science-school he was chairman of committee from its establishment until it was taken over by the Nottingham School Board.

Of singularly bright and cheerful temperament and warm-hearted and kindly disposition, Mr. Goldschmidt was greatly beloved, and few will mourn him more sincerely than his fellow-worshippers at the High Pavement.

Mr. Goldschmidt's remains were cremated, and his ashes, in accordance with his desire, were buried in the general cemetery at Nottingham on March 30. Prior to the interment a funeral service was held in the High Pavement Chapel which was attended by the Mayor, the Town Clerk and many members of the Corporation and the magisterial Bench, besides a large number of his personal friends and fellow-worshippers. The service was conducted by the Rev. J. M. Lloyd Thomas.

MRS. PERCY J. WINSER.

The news of Mrs. Winser's death was a great shock to hundreds of people in the neighbourhood of Birkenhead. Until quite recently, when the family removed to Biddulph Moor, Mrs. Winser was a highly valued member of our church. She won all hearts, not only by personal charm of manner, but also by the earnestness and thoroughness with which she threw herself into every kind of good work. At Port Sunlight she laboured unceasingly for the hundreds of girls and young women; she started a coffee tavern in Rock Ferry and helped in the management; she went to the Workhouse and brightened the lives of the most unfortunate inmates. These are but larger examples of the work prompted by a deep enthusiasm of humanity. And it is to be feared that Mrs. Winser overtaxed her strength in her desire to help others, and shortened her life by her labours for her kind. She never sat down calmly and coldly to calculate how much service she could render. She gave with both hands, good measure pressed down, running over. And to the grief of her family and a large circle of friends, she has paid the penalty of over-exertion with her life. It is very sad, and the only compensation for the loss is the warm admiration and affection of those who knew her and the deepest sympathy with those whose grief is keenest. Blessed are the dead who die in the Lord.

THE CHILDREN'S COLUMN.

A Child's Spring-Song.

If I were a blackbird and lived in a wood,
I'd make it the happiest place that I could;
I'd whistle, and carol, and warble all day,
Till all the world's trouble I warbled away.

If I were a swallow far over the sea,
I'd haste to the land that was waiting for me;
And there I would build me the cosiest nest,
And gather my little ones warm to my breast.

If I were an angel and sang up on high,
I'd shine, if I might, like a star in the sky;
And all that is fairest of all that is fair
Should be all the brighter because I was there.

And tho' I am neither an angel nor bird,
I'll sing the best music that ever was heard—
I'll laugh, and I'll love, and I'll try like a man
To make this world happy as long as I can.

W. G. Tarrant.

We are glad to hear that as a result of the public protest and exposure of policy, which we recently recorded, and of the prompt action of the Nottingham School Board, followed by questions in Parliament, the use of the temporary premises in question by the High Pavement Higher Grade School has been sanctioned by the Board of Education while new buildings are being erected, so that the children in this unsectarian school will not, after all, be driven into the All Saints' National School.

The many correspondents of the Rev. J. Page Hopps are asked to note that after Monday next (April 6) his address will be Kirby Fields, Leicester.

The Inquirer.

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LONDON, APRIL 4, 1903.

A FRESH GIFT.

It will come as an unlooked for happiness to many, and the more delightful on that account, to receive a new volume of sermons by Dr. Martineau.* Twelve years ago he published his "Home Prayers," with the two well-known Services for Public Worship added, of which he spoke in the preface as the last volume that he should offer to his contemporaries. After that came only the Memorial Preface to the volume of sermons by his friend John Hamilton Thom, and the little volume of four sermons, "Faith the Beginning, Self-surrender the Fulfilment, of the Spiritual Life," issued in Clarke's series of "Small Books on Great Subjects." Then at the beginning of 1898 he gave to us, for the first number of a new series of The Inquirer, a sermon on "The Constancy of Nature and the Faithfulness of God," which we had thought might be the last that we should receive from his store. Two years later came the peaceful ending of his wonderful life, and the only expectation we then had was that its full record, with a rich store of his letters, remained to be given to us, as it was in the autumn of last year.

But now comes this new and unexpected gift, a volume to place beside the "Endeavours after the Christian Life" and the "Hours of Thought." In the preface to the first volume of the latter, published in 1876, we read with dismay its opening reference to the first duty said to be incumbent on a retired preacher, "to commit to the flames whatever he has prepared for the pulpit, and secure the world against further tedium from his labours." "Surely not *his* sermons!" we cried, and rejoiced that at least he had been persuaded "to rescue a few fragments from the process of destruction." Nearly fifty sermons there were in the two volumes of the "Hours of Thought," five others were subsequently published, and here are twenty-two more. So happily he relented, if indeed the thought of that preacher's duty had ever seriously taken hold of him; and now, as his daughters tell us in a brief prefatory note, Dr. Drummond has been able to choose these sermons, which "seem to be the most valuable and characteristic," from a much larger number of the remaining store.

The book has only just come into our hands, and we linger over the delight of having it, and have not yet by any means read all the sermons. But it is the familiar voice :—

> There are a host of natural affections and generous enthusiasms which do not want conversion like a culprit, and will not be beaten like Luther's lazy ass—manly nobleness, womanly tenderness, child-like trust; the patience of knowledge, the inspiration of beauty, the indignation at wrong; all the impulses which enrich our world with truth, art, and public justice; these are left at large by the Protestant classification, and float uneasily between heaven and earth. Flung off by professional religion, as not spiritual, they go about without a blessing; having no call to play sentinel over body and goods, they shrink from the adoption of Law. They belong not to the soul alone, for they love this earth and taught Pagans how to glorify it. They belong not to the body alone, for they conquer its appetites and make it the organ of heroic life. Their very function and joy are found midway, to put a soul into the substance of the world, that its matter may cease to be material, and its spirit cease to be invisible; to work out divine suggestion into *form*, that something of God may abide with us from morn to night, and we may not be for ever tossed between the frost and fire; to *realise* conscience in visible life and public expression, that all the holiness in the universe may not be hid in the upper heaven and the secret heart, but may vindicate an Empire in the open business of to-day.

And, again, in the same sermon on "The Ground of National Unity" :—

> What is it then in his nature that renders Man *political?* He might have common *fears* inducing him to submit to stronger power; but that would make only a *Camp*. He might have common *interests*, leading him to subordinate his personal to the public Will; but that would make only a *Company*. Not till we say, He has a common *sense of justice*, do we touch the spring from which the State arises. That which gives efficacy to an external authority over him is the existence and consciousness of a righteous authority within him; and the whole force and significance of Law to him depends on this, that it embodies and interprets the voice of Right within his heart.

These twenty-two sermons cover a wide range of interest. The first six are grouped together under the special title "National Duties," and among the others are such subjects as these: "The Sphere and Spirit of Faith," "The Unjust Steward," "Christ's definition of 'Neighbour,'" "The Life without Sabbath," "Christian Self-Reverence," "Historic Elements of Christian Faith." And then after the sermons, which are printed in a form identical with that of the "Hours of Thought," come a number of Special Addresses given by Dr. Martineau on various occasions in the course of his long ministry. In the second volume of the "Hours of Thought" he included a Confirmation Address, given to the young people of his church before a first communion, and two Communion Addresses. In this new volume there are four more Communion Addresses, and others for Marriage, Christening, and Funerals, and what will be welcomed with special eagerness and gratitude by his old students in Manchester College, nine Valedictory Addresses to the students leaving college, given at those memorable services in Little Portland-street Chapel. Most of these are dated, and one can gratefully recall the very occasion and the men to whom they were addressed. From one of these we will quote in conclusion, and so leave the volume, to return to it a fortnight hence for fuller notice.

In the Address of 1879, the veteran looked back upon the delight of student days, and spoke of the eagerness with which, were it possible to live them over again, he would use their priceless opportunity :—

> You cannot deny that it is a time of peerless privilege, when no heavier burden of duty is laid on you than to let your own mind and soul expand and energise, and survey the field on which they are to live, and draw near to the spirits, divine and human, with whom they are to commune; when the joy of growing faculty meets its own check in the humbling infinitude of truth and intensity of beauty; when the eye of wonder is kept for ever open to new visions, and things seem large and affections deep enough for you to learn and love eternally; and through the literature, philosophy and prophetic voices of many ages you are introduced to the august and gracious company of the wise and saintly. It is a season that comes but once; and happy are they to whom its glory of opportunity is revealed while yet it stays!

But then contrasted with that feeling is the eagerness of the student, devoted to the ministry of religion, at the end of his college course to throw himself into practical work. "For, after all, *Thought* is for the sake of *Life;* and cannot, in any healthy mind, be indefinitely fed upon itself, but nurses an irresistible thirst for its proper end." And then he went on to contrast the thought of the scholar in the study of theology with the realities of the religious life, into which the minister must throw himself, in the true prophetic spirit, in which a man may "breathe freely and lift up the voice as witness for God."

> It is a blessed change to have done with philosophy and divines who speculate about heavenly possibilities and find yourself in the train of Christ who lives in their reality; to pass from *evidences* to Him that is evidenced, and from the

* "National Duties and other Sermons and Addresses," by James Martineau. Longmans, Green and Co. 6s. net.

strain of intellectual constriction be handed over to the repose of a personal relation ; to revert, with larger mind and deeper soul, to the child's *immediate* apprehension and simple trust, and "speak that which you do know, and testify that which you have seen." Be it only in the spirit of a divine self-surrender, men will receive the testimony as true.

And finally he points to the difference in the minister's life between self-culture and self-surrender, a truth which of course applies not to ministers alone :—

No self-contemplation, though it be directed on the regulation of mind and character, can ever do more than the negative work of moral police ; warding off the assaults of ill, and keeping the enclosure of the soul swept and garnished, but kindling there no spiritual life, and filling it with no consecration. Refine it as you may, it will only take you, with labouring feet, to the summit of *the Law ;* if you are ever to launch thence into the free air of the Gospel, you must trust yourself upon the wing of self-forgetfulness and self-devotion. You must cease to choose, and let yourself be chosen ; content to be the organ of that Highest Will that speaks in your compassionate enthusiasms and mingles with the tenderness, the purity, the aspiration of your prayers. Thus to be at disposal, as the ready vehicle of divine light and love, is true fidelity to him who lived and died to do not his own will, but the will of the Father in heaven. That you welcome the movement which drops every Stoical hindrance to this higher prophetic life, is no ingratitude to the past, but only the claim of your full discipleship.

THE RELIGION OF THE RABBIS.—II.

THE LAW.

The characteristic feature of the religion of the Rabbis is what is erroneously called the Law, and it is upon "the Law" that the vials of Christian wrath are poured out. From Paul downwards, the exponents of Christian theory have never wearied of denouncing the Law as a curse and a burden, the cause of that spiritual deadness, that mechanical formalism, that soulless hypocrisy which they associate with the term Rabbinism.

It ought not to need any argument to show that this is an entirely false conception of Judaism, even of Rabbinical Judaism. Yet Schechter has to plead his nation's cause once more, and Schürer "passes by on the other side."

In the short space of this article, I cannot give the whole case to which Schechter has devoted many pages (J.Q.R., 1896, 1-16 ; 363-380). But something may be done, even in three or four columns of The Inquirer.

The word usually translated "Law" is "Torah," which means "teaching." It includes the whole of what God has revealed, as apprehended by the Rabbis. It is His declaration to His people of all that concerns their relation to Him. It includes, therefore, His positive commandments to them ; but it includes much beside. His revelation is contained in the Scriptures, and the name Torah, accordingly, was applied to the whole collection of sacred books. Moses was regarded as the chief agent in making known the Divine Revelation ; therefore the name Torah was applied with special meaning to the Pentateuch. But it was never applied to the legal as distinguished from the historical or narrative portions even of the Pentateuch. If the "Torah" had been only "Law," then, as a Rabbi of the third century pointed out, it would only need to begin with Exodus xii. instead of Genesis i. Schürer is quite wrong in saying that "the prophets and the Hagiographa were not first of all to the Jewish conviction didactic and consolatory works, books of edification and history, but were considered chiefly as Law (Gesetz), the substance of God's claims upon his people" (Schürer, G.V.I., II. 253, quoted by Schechter, J.Q.R., 1896, p. 8, n. 2). The Jews regarded them as "Torah," but certainly not as "Law." They, and the Scriptures generally, served to teach the Israelite, in various ways, what was the relation between his nation and his God ; and direct precept was only one of those ways.

No Jew, however, would deny for a moment that "Torah" did include positive commandment, amongst other things. He would not wish to deny it, for he was not conscious of the dreadful results which are said to have followed from the development of the legal principle in his religion. Schechter points out that the number of commandments actually binding upon any one Jew never amounted to the famous 613. Even if that number be taken seriously, the commandments affecting any given individual would barely amount to a hundred. That number may seem large enough to warrant the belief that the Law must be a burden ; yet the Pharisee did not, as a matter of fact, find it so.

The whole purpose of the legal element in the Torah was the fulfilment of the command "Thou shalt love the Lord thy God with all thy heart and soul and strength." Whether the particular ordinance were clearly expressed in Scripture, or deduced by Rabbinical logic, it was only of religious worth as a means of pleasing God, not on its own account. The Rabbis did not care to explain, or even to inquire why God had ordered His people to do certain things, or to refrain from other things. It was enough that such was His will ; the Jew performed the act as a service of God, and not as a drudgery to be gone through. And in place of finding the "Law" a burden, the Jew felt it to be a source of joy. This is certainly the fact, though Christians will not readily believe it. But let anyone read such Psalms as the 119th, and then say if a Pharisee did not really feel joy in the performing of the commandments. The fact that most of the Psalms, if not all, are now supposed to be post-exilic, brings them within the period when the legal element in Judaism became the dominant one, and serves to show that the religion of the Pharisees was by no means crushed out under the weight of the "Law." And if it should be contended that the book of Psalms is no evidence for the spiritual condition of Judaism in the time of Jesus, then let it be remembered that the majority of the Jewish people, from that time down to the present day, have lived under the sway of the "Law," have clung to it in the face of incessant persecution, and have never, until quite recently, relaxed any of their zeal for the due performance of the commandments. If it had ever been the intolerable burden that it is usually supposed to have been, this long and passionate devotion to it of a whole people would be incomprehensible. It might have made hypocrites, it could scarcely have made martyrs.

The way in which the Pharisee regarded the "Law," and the Christian usually misunderstands it, may be illustrated by the case of the Sabbath. Certainly, the Rabbis did hold a theory of the Sabbath widely different from that of Jesus, and were scrupulous about breaking it. But they also had the maxim "the Sabbath is made for man, and not man for the Sabbath." Schechter says (J.Q.R., 1896, p. 372) that they even taught that "the Son of Man is Lord of the Sabbath," but I do not think that he intends this as a literal quotation. The Sabbath, it was taught, must always give way for the sake of saving life. Apart, however, from such grave reason, the Sabbath was to be observed by refraining from various acts permissible on other days ; and this restriction, it is thought, must have been irksome and must have led to evasion. But the people who lived under the Sabbath-law did not find it so. Schechter says (p. 373), "The Sabbath is celebrated, by the very people who observed it, in hundreds of hymns, which would fill volumes, as a day of rest and joy, of pleasure and delight, a day in which man enjoys some presentiment of the pure bliss and happiness which are stored up for the righteous in the world to come ; and such tender names were applied as the 'Queen Sabbath,' the 'Bride Sabbath,' the 'Holy dearly-beloved Sabbath.'" "After all," Schechter adds, "the evidence of those who did bear the Sabbath yoke for thousands of years ought to pass for something. The assertion of some scholars that the Rabbis, the framers of these laws, as students leading a retired life, suffered in no way under them, and therefore were unable to realise their oppressive effect upon the great majority of the people, is hardly worth refuting. The Rabbis belonged to the majority, being mostly recruited . . . from the artisan, trading, and labouring classes." The Puritan Sabbath may have been a dismal day, but the blame for that rests on the Puritans, not on the Rabbis. And in regard to the Sabbath, as in regard to every other thing commanded in the "Law," the feeling in the mind of the Jew was mainly joy.

The question naturally arises, suppose a Jew broke a Commandment or failed to fulfil it, what effect did that have upon his spiritual welfare? Paul made it a charge against the whole system of what he called the Law, that under it no righteousness was possible. No man could keep all the Commandments, and if he did not he was a sinner against God. This theory of Judaism was necessary as a foil to Paul's theory of Christianity ; and there might be something in it, if Paul had not entirely ignored the non-legal part of Judaism. The Jew regarded the Commandments as being what God would have him do, or refrain from doing ; and to disobey the Commandments was a sin for which he needed the forgiveness of God. Paul said that under the law there was no hope for the sinner. The Rabbi said there was, and what is more he knew by experience that there was. The Rabbi did not call God his "Father in Heaven"

without meaning something by it, and what he meant was, amongst other things, that God would, and did, forgive His children when they repented of their wrong-doing. The Rabbi did not need Paul to tell him that the mere precept of the law had no spiritual value or power, could not enable a man to fulfil it, or give him peace if he broke it. The Rabbi looked from the law to the law-giver, or rather, from the expression of his Father's will to the Father himself. He prayed to God for help to do His will, to serve Him in those ways which it had pleased Him to appoint (and in whatever other ways the conscience and zeal of the worshipper might suggest); and if he failed, as "there is no man that sinneth not," he asked God to forgive him and help him to try again. If Paul had dealt fairly with Judaism, he would not have ignored this essential element in it, of whose existence he could not possibly be unaware. And if he had not ignored it he would have found much greater difficulty than he did in showing the superiority of his Christianity. As it is, what he describes or implies in his Epistles is but a travesty of Judaism, and would be worth no attention if it were not that the great authority of Paul has done grievous injustice to the Jews. Surely Paul, as a zealous convert, was the last man from whom a fair and sympathetic account could be expected of the religion he had left. Whether that be so or not, it is quite certain to those who know Judaism, Rabbinical Judaism, that he has not given such an account.

Upon the very point which Paul makes the ground of his condemnation of Judaism—namely, its doctrine of sin and repentance, the Rabbinical literature lays almost greater stress than upon any other element of religious life. It is, doubtless, true that the Rabbis were not the equals of Paul in subtlety of argument; they were, on the whole, very simple-minded men, and took no delight in trying to sound the obscure depths of the spiritual life. But they knew what the love of God meant, and the joy of serving Him, and the peace of being forgiven by Him. If they thanked God "that they were not as other men are," what is that but to say "By the grace of God I am what I am." And to say that they meant only a self-righteous boast is to impute motives without warrant. I do not mean to say that all Jews lived up to the ideal of their religion. That could not be said even of Christians. There have been hypocrites amongst the adherents of both religions. But I do mean to say that the ideal of Rabbinical Judaism was a noble one; and that those who followed it did live a religious life which need fear no comparison with the religious life of the average Christian in any respect whatever. The form of Judaism as embodied in "Torah" is, of course, very different from the form of Christianity. But the Jew who lived under the Torah had a soul and a conscience, a will to serve God and a delight in His service, knew the meaning of prayer and praise; and if he cared little for doctrinal precision, he cared a great deal for practical goodness, for making his every-day life a part of his service of God. The worst thing that can be said of Judaism is that it is, by its limitations of national tradition, not fitted to be a universal religion. On its own lines, and for those who have inherited it, Judaism can offer to them quite as much as they would find in Christianity. And Christians would better act up to the obligations of the name they bear if they learned to honour, though they may not profess, the religion of the Rabbis, and if they were willing to listen to those who speak for the Jewish nation, saying, "Is it nothing to you, all ye that pass by?"

Out of a sense of deep obligation to many Jews, Scribes and Pharisees of old time, who have taught me much, I offer this small contribution towards the cause of justice to them at the hands of their Christian brethren.

R. Travers Herford.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE RESPONSE TO THE ANONYMOUS DONOR.

Sir,—Your advertising columns this week will bear witness to the wonderfully prompt response made by many generous friends of the British and Foreign Unitarian Association to the splendid challenge of the munificent benefactor who promised an annual subscription of £1,000 if others would meet his offer with new and additional subscriptions of £2,000 a year. The whole annual amount has been promised prior to any general and widely-circulated public appeal.* As President of the Association for the current year, I ask leave publicly to express in your columns my own deep gratitude, first, to the initiator of the movement, and, next, to all those who have so generously responded to his call. And I know that my own gratitude will be echoed by the other officers, and by every member of the Executive Committee.

It only remains to add that the fund is by no means closed, and that new or increased subscriptions will be welcomed from all friends of "the principles of Unitarian Christianity." Innumerable opportunities present themselves for educational work by tongue and pen both at home, in the colonies, and abroad. The effective work of the Association in the promotion of theological enlightenment and liberal religion will be limited, I believe, solely by the means at their disposal.

May I add that it is by a pure coincidence that the present movement synchronises with the presentation of the proposals of the National Conference Committee? I believe that the anonymous donor held back his offer till the appeal initiated by the Conference for a Ministers' Superannuation Fund should have been carried to a successful issue, in order that neither movement should interfere with the other. His challenge, however, would probably have been published a few months earlier but for my own unfortunate illness in the autumn. In any case I am quite secure in saying that neither he nor any of those connected with the administration of the funds of the Association have any but the heartiest goodwill to the Conference; and I believe that they all unfeignedly rejoice in any good service which that body may be enabled to render to our churches, whatever view any particular individual may take of any particular proposal. For indeed the permanent, underlying, and dominating fact is that "we are all members one of another." And so in mutual goodwill, confidence, and respect, let us go forward!

Richard A. Armstrong.

Liverpool, April 2.

* This is practically so, but see our first front-page Note. When the list was added up for the President a Donation of £100 had been reckoned by mistake as a Subscription.—Ed. Inq.

THE CONFERENCE SECRETARY.

Sir,—We all gratefully appreciate Dr. Blake Odgers as the gentle humorist of our meetings. How often have we been thankful to him for lighting up a dull hour by touches of genial wit and fancy? But, perhaps, even he never achieved a finer or a more whimsical stroke than in his suggested amendment to the Conference Committee's proposal on the appointment of a secretary. Consider! The National Conference, with its 300 churches, its Doctors of Divinity, its great scholars, its manifold labours as the organ of our churches, with difficult and delicate problems waiting its efforts, is to have for its executive arm and its official representative before men and angels *a third-class clerk at a salary not exceeding £100 a year!* It is exquisitely funny, and the Doctor is to be congratulated on his merry quip. It is true, Mr. Editor, that a slow-witted friend at my elbow suggests as an extremely remote contingency that the proposal may be intended seriously. I decline to entertain the prosaic idea. If I did I should be driven to the painful conclusion that it was intended to turn the Conference into ridicule and reduce it to impotence. But as that cannot possibly be the Doctor's purpose we are left at ease to enjoy the humour of the situation. And if, Sir, you ask me, "Why, then, do you write?" I reply, first to express my gratitude, and, secondly, out of sheer kindness to those dull, although often amiable, people (a numerous company) who never know what there is to be amused at until the joke is explained to them.

Joseph Wood.

Birmingham, March 31.

Sir,—It is earnestly to be hoped that the amendment of which Mr. Blake Odgers has given notice to the motion of the committee relating to the appointment of a paid secretary will receive the decisive condemnation of the members of the Conference; or that, better still, it will be withdrawn in response to a wide expression of dissent. What does the amendment to be moved by our popular K.C. amount to? That the growth of the Conference must be checked, its future development and consolidation must be hampered, and its organisation be kept within such narrow limits that its affairs shall be merely a matter of petty cash! Mr. Odgers, doubtless, knows how to present his case; but I venture to say that that is the plain English of his proposal. To me, I confess, there is something almost indecent in this threatened blow against the development and utility of the Conference in the service of our churches, at the very time when an urgent appeal is being made for large sums to fill the coffers of the sister association, the B. and F.U.A. Why should the one be enriched

and the other damaged? We need the services of both, to put fresh force and life into our religious effort and give unity and coherence to the expression of our ideals. Why, then, should the friends of the one pursue a senseless and harmful vendetta against the natural development of the other? Mr. Blake Odgers is, I see, a vice-president of the Conference; and, I suppose, wishes well to its work and influence But I confess that his threatened action reveals a curious kind of enthusiasm for an extension of its helpfulness and power. It reminds one of the well-known couplet which a brother minister quoted to me the other day in another connection:

> It is all very well to dissemble your love,
> But why did you kick me downstairs?

I hope it is not too late to make an earnest appeal to Mr. Odgers to reconsider the position he has taken up for the sake of the peace and progress of the religious movement that we all have at heart. Personally, I should like to see both the B. and F.U.A. and the Conference strong, rich, and active bodies; well equipped to carry on their work, working in friendly co-operation, and with their eyes fixed upon the poverty, weakness, and discouragement within our churches, and the sin, ignorance, and indifference without, rather than upon the schemes and animosities of rival factions which will, if they are pursued, split our churches from end to end and consummate the ruin of our movement. I am delighted to find that the B. and F.U.A. has got the money it desired. I hope some of the wealthy friends of the Conference will show a healthy spirit of emulation, and by their generous gifts put the Conference on a business footing and help to make it an efficient force for unity and progress in our midst. I wonder whether, if Martineau had been alive, there would have been such a proposal as to put a "£100 a year man" at the helm of our great and inspiring National Conference work? The Conference is to celebrate its coming-of-age next month in the city of its nativity. Cannot we all unite to give it a better start for its manhood's career than a niggardly £100 per annum? If not, what will our brethren in the other Nonconformist Churches think of us, I wonder?

H. S. Perris.

Little Portland-street Chapel, London, March 30.

PASSIVE OBEDIENCE.

Sir,—The special report of the Committee of the Provincial Assembly of Lancashire and Cheshire on the Education Act is an important document, and I rejoice that so representative a body has expressed itself without reserve on a matter of grave and urgent politics. I trust their example of refusing to burk great social issues will be followed by other District Associations and by the National Conference. It is usually, I fear, only moral weakness or mutual intolerance, disguised as a concern for the high interests of spiritual religion, that dictates a policy of silence on these vital questions.

But while I hail with welcoming the fact that the Committee of the Provincial Assembly has liberated its soul, I desire, if only to encourage others, to say that I for my part have no hesitation in accepting the policy of passive resistance—or, as I should prefer to say, of passive obedience. I shall, of course, ultimately be constrained to pay all my rates. But the denominational portion of the Education rate I shall not assist the rate-gatherer to collect. I shall, on the other hand, not offer him any resistance. I shall passively but not actively obey the law, letting it take the rate by the civil process of stripping our home in the presence of my wife and children and domestic helpers. My reasons for taking this course are many, and I should only weary your readers by arguing the matter out at length. I would, however, say that I do not consider it justifiable to resist a law or even to refuse active obedience to it on the bare ground that that law, judged by an ideal standard, is unjust. If citizens were to rebel against every little deviation from ideal justice, government would, at the present stage of social development, be rendered impossible. Every moralised being must, of course, "conscientiously object" to every such deviation, however trivial, and it is his duty to get it rectified by the usual methods of reform. I object then to make voluntary payment of this portion of the rate, not because I have one particular objection which is "conscientious" and somehow sacrosanct (in a sense in which other practical objections are imagined not to be), but because this particular objection arises from a specially intense protest occasioned by a felt injustice of unusual magnitude inflicted by methods that call forth the sternest resentment. In a word, I justify my objection, not on the ground of a unique kind of moral authority, but on the ground of a special degree of moral indignation and intensity of protest.

Students of treatises like Sidgwick's Elements of Politics and Green's Lectures on Political Obligation will not need to be told that they admit with the utmost candour, if also with cautious safeguards, that even in the freest and most democratically governed country there may arise a right and a duty to resist a law constitutionally enacted. To decide when precisely that right and duty do actually arise is a matter of great difficulty. But I am convinced that for me at least—I judge no one else—a duty has arisen that prompts me, if not to resist, not actively to assist the administration of certain provisions of this Act. In taking this attitude I am fortified to find that a similar attitude on the part of my compatriots during the recent Anti-Tithe War in Wales was justified by Mr. Justice Wills in a charge to the grand jury at Beaumaris Assizes.

> Those who objected to the law made their protest by suffering these distraints to be made and submitting like gentlemen and Christians. . . . If, however, the people said they were not willing to pay for things which they did not like, and that they submitted to distraints so as to show their protest against the law, they would be perfectly justified in doing so. As long as they did this nothing could be said against them. This was the kind of protest by which some of our best improvements in the law, which years and years ago were found to be oppressive, were brought about.

Such a protest I am resolved to make. If I look at the *past* of this Education Act, I cannot help seeing that it is a clerical scheme avowedly conceived by the Joint Committee of the Convocations of Canterbury and York and accepted by the Government after distinct and deliberate representations (which I am prepared if challenged to quote) on the part of both Mr. Balfour and Mr. Chamberlain—representations which led the public to believe at the last general election that they could safely vote for their war-policy without compromising their views on any social question. This Act comes to me as the measure of the infamous betrayal of the public confidence, and my proposed action seems to me the best way of bringing home to Government my detestation and abhorrence of their dishonourable conduct.

If I look at the effect of this Act in the *present*, I see that it subjects thousands of persons, who will henceforth be civil servants of the State, to an odious and insufferable system of religious tests. To this I "will not submit" without protest, whatever my co-religionists who drink the toast of "civil and religious liberty" may do.

I look again at the probable effect of this Act on the *future*, and to me it is quite beyond debate that if Clauses 8 and 9 are given time and opportunity to work, we shall have an enormous increase of denominationalism and of that political clericalism which has been justly described as the insidious enervator of national strength. There is one way of preventing this result, and that is the short way of a peaceable but stern revolt.

Now I do not profess or propose here to argue out these points. I do not marshal all the single arguments that might be brought forward. Much less do I seek to present them in their cumulative force—true as it is that though every single argument by itself were unconvincing, yet all together might form an incontestable case. My desire is simply to record convictions which are among the most earnest, the most solemn, and the most passionate that have ever governed any action of my life.

Nottingham. J. M. Lloyd Thomas.

A report of Unitarian work in the Khasi Hills, India, from Mr. Kissor Singh, tells of a successful conference at Nongtalang, in January, lasting for three days. Among the speakers at a Sunday meeting were Mr. Mar Singh, V. Singbor, Rev. David Edwards, and Mr. Kissor Singh. The last two spoke of the "Coming of the Kingdom of God" in the Khasi Hills. The Kingdom of God will come, they said, by the awakening of the spiritual needs of the people. Thirsting after God in private devotion and in public worship, practical sympathy with our fellow men, are the prominent features of the coming of the Kingdom. In the afternoon there was street singing and preaching. In the evening a board meeting was held, in which the account of the Mission fund was read and passed, and other business transacted. The intended removal of Mr. Kissor Singh to Shillong will, it is hoped, call out fresh energies in the members of the Jowai church, who will no longer have him to depend upon. The first part of the new "Khasi Hymn-book," consisting of services, selected passages for reading, and readings with musical responses is reported as in the press. The responses are printed with tunes in the Tonic Solfa notation.

PROVINCIAL LETTER.

SOUTHERN COUNTIES.

It is so long since I ventured to send the editor a Provincial Letter, that it may perhaps be necessary to repeat the proviso that it is but a limited district that is here treated, not by any means the whole of the Saxon Wessex, and there are but few Unitarian places of worship in it; or if any of our friends prefer the phrase, places of worship attended by acknowledged Unitarians. So that there is not much to chronicle year by year, for these said stalwarts, though they be faithful, yet be few.

Still the time has perhaps come when some word from our scattered sprinklings may find a place in this series of records.

Our Twentieth Century Fund has been raised and invested in the names of trustees, and provision has been made that the income shall be applied to the general purposes of the Southern Unitarian Association.

The use made of it so far has been to defray the expenses of missions at Southampton and Poole. These missions are intended to be purely religious, not theological or controversial at all; their object is to deepen the spiritual life among our own people; if by that means we can influence the outside world it will be well, but that is a purely secondary object. Mr. Lambelle was the missioner at Southampton. Careful preparations were made in the way of advertisement and suitable hymns and music. The fogs in their courses fought against our Sisera, there was hardly one clear night during the whole week of the mission, but yet the services were felt to be uplifting and strengthening, and the result was thought to be so satisfactory that it was decided to make a similar experiment at Poole last autumn, with Mr. Daplyn as the missioner.

The experience gained at Southampton suggested slight modifications in the plan of action, and the success of this effort was very marked. The total of attendances during the week came to nearly a thousand, and it was conclusively demonstrated to those who did not know it before, that real religion is as vital an interest to Unitarians as it is to other people, and that our care for men's souls is as great as for their brains. At first sight there may seem some difficulty in adapting our conceptions of religion to the methods of Revivalism, and no doubt there is, but with earnest and devoted men difficulty is only encountered to be overcome, and it was so in these instances. These mission services would very much astonish and enlighten a certain friend of ours who once said that Unitarian sermons were always controversial and directed to proving the folly of Orthodoxy.

They were full of positive affirmative religion, there was not a word of controversy in them from beginning to end, and the testimony of those on the spot is that they were full of benefit, and that they have really confirmed the feeble knees.

Of a different character was the recent visit of the Rev. J. C. Street, of Shrewsbury, to Ringwood, Bournemouth, Poole, Parkstone, Wareham, and Portsmouth. This was distinctly controversial, and we owe it to the generosity and initiative of the B. and F.U.A. The mission opened at Ringwood, where quite a crowd, for our little town, assembled in the old chapel, joined heartily in the service, and listened spellbound to Mr. Street's powerful discourse on "Our Father." Many Wesleyans were present, a gratifying sign of the weakening of old prejudice. Not so many years ago, they would have been afraid to venture within the walls, lest they shall fall on them. This auspicious beginning was followed up by a series of successful services at the places mentioned. We feel deeply indebted to Mr. Street for his kindly interest in us, and for the inspiration of earnestness and vigour he has given us, which we trust will be lasting.

One of the places mentioned is Parkstone, where a new mission station has been founded by the generosity of Mr. William Carter at Emerson Hall, in a district remote from churches and chapel. The services are under the direction of Mr. Bushrod, of Southampton, than whom there could not be found a more suitable man. A clear head, an incisive speech, and a thorough knowledge of the Bible, united to a keen sympathy with humanity, are qualifications which account for the success of this movement which is doing great good in the neighbourhood.

The hand of death has been heavy on our churches. The venerable Field-Marshal Sir Neville Chamberlain has been taken from Southampton, and Poole has hardly recovered from the shock of the sudden death of the Rev. E. S. Anthony, whose simple piety and quiet, steady earnest work have borne fruit in the solidifying of the congregation. The omens are favourable for a happy and useful pastorate for the newly-appointed minister, Mr. Burton, of Liverpool, who may feel confident of a hearty and sympathetic welcome from the churches of the district.

Here in Ringwood we enjoy the great boon of visits during the vacations from the students of Manchester College, Oxford. This may be reckoned among the advantages of the removal of the College to Oxford, at all events to us, who benefit by the fresh breezes of youth and fervour and University culture, while we trust the young men gain something by the country air, and a little foretaste of practical work. In this way we feel we are linked with the great world through our affectionate remembrance of the earlier days of several of our ministers up and down the land.

As each one goes, we think ah! that is our favourite, we shall never see another like him, and lo! we take to the next just as much. The samples we have had of the School of the Prophets fill us with hope for the future. For it is not merely as supplies on Sunday that they come. They stay here during the vacation, and mingle with us and become a part of our lives, and so we come to know them.

J. Cogan Conway.

A circular letter signed by the President of the Wesleyan Conference has been sent out to all the Wesleyan ministers and Sunday-school authorities asking them to devote a Sunday in the early spring, preferably April 19, to special effort on behalf of the better observance of the Sabbath. The letter alleges that powerful forces are at work tending to lower the sanctity of the Lord's Day and to change it into a day of mere amusement.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Belfast: Mount Pottinger.—The Rev. W. J. Davies has just concluded a series of six doctrinal lectures on "Unitarianism." On Friday, March 27 Mr. Davies lectured on "A Tour in Hungary and Transylvania," illustrated by lime-light views, kindly lent for the occasion by the Rev. E. C. Jones, M.A., of Bradford, and Mr. and Mrs. Davies sang four popular Hungarian songs in Hungarian, the choir also rendering some Hungarian music. Both lecture and music were very much appreciated.

Bolton: Bank-street.—The annual spring sermons were preached last Sunday by the Rev. Charles Hargrove, M.A., when large congregations assembled at both services. In order to defray the balance of expense incurred in decorating the chapel and making sundry necessary repairs, a special effort was made, and the collections for the day amounted to the satisfactory total of £121 10s. 6d.

Flowery Field.—A Sale of Work was held in the Sunday-school on Saturday, March 28. The opener was Mr. Thomas Beebey, J.P., a prominent member of the Primitive Methodist body. The chair was taken by the Rev. H. Enfield Dowson, B.A., and amongst those present were Mrs. Ashton and Miss Margaret Ashton; also friends from nearly every religious body in the town. The object of the sale was to clear off a deficit of £68 19s. 6d. in the working expenses of the last three years. The net proceeds were about £55.

Framlingham.—On Wednesday, March 25, a lecture entitled "What will be the Effect of the Education Act on the National Life?" was given in the Old Meeting House by the Rev. Alfred Hall, M.A., of Norwich.

Glasgow: St. Vincent-street.—The anniversary sermon was preached on Sunday morning, March 29, by the Rev. James Forrest, M.A., his subject being "Unitarians and the Coming Conflict of Faith." Immediately after the service the annual business meeting of the congregation was held in the church. Mr. R. Stewart, Chairman of Committee, presided, and there was a full attendance of members. The reports submitted showed that the gratifying and renewed interest manifested within the last year or two in the various departments of congregational life and work not only continued, but was steadily on the increase. This was apparent from the growth in the membership, the greater attendance at the services, the larger amount of the ordinary collections, the prosperity of the Sunday-school and minister's class, as well as in other branches of congregational activity. The treasurer's statement showed that the sums raised and expended for all purposes within the year amounted to a total of over £700. The report was approved and ordered to be printed, together with the thoughtful and stimulating discourse to which the congregation had just listened from their minister. Further business having been completed, the usual vote of thanks terminated a very hopeful and satisfactory meeting.

Heaton Moor.—The last social evening, on March 25, was felt to be the most successful and sociable of the season. A number of friends who have not hitherto attended on similar occasions were present, and the Rev. Priestley Prime expressed the welcome of the congregation to five new members who have joined since the previous social gathering.

Leeds: Hunslet.—On Saturday, March 28, a most enjoyable minstrel entertainment was given by Miss Thornton and her friends in the schoolroom. This is the second year she has done this, and, if possible, it was more highly appreciated than the first. There was a full audience, many strangers being present, and the financial result will be a substantial addition to the funds.

Kilmarnock.—A Sale of Work, for which the Ladies' Sewing Society had been toiling hard for months, was held in the Hall of Clerk's-lane Free Christian Church on March 27 and 28, mainly for the purpose of enabling the church to close its financial year free of debt. This was more than accomplished, as the amount raised (£59) exceeded requirements and expectations.

London: Peckham.—Among the various efforts recently made to increase the funds of the Avondale-road Church and its affiliated institutions, none has proved more popular than an entertainment given by members of the Sunday-school Guild, under the direction of Miss Carter, on Saturday last. The schoolroom was quite filled by a most appreciative audience, and the pecuniary result was highly satisfactory. Of the many admirable features of the evening, an action-song,

entitled "The Japanese Umbrella," given by infants, most prettily and appropriately costumed, elicited enthusiastic applause. The varied entertainment closed with the cantata, "The Court of Queen Summergold," in which again both performance and appointments won admiration.

North Cheshire Unitarian Sunday School Union.—The annual conversazione was held at Oldham on Saturday last. Owing to change of date, the attendance suffered somewhat, but a very pleasant evening was spent. About 120 persons were present at tea, after which the Committee met and discussed, *inter alia*, the question of week-night services for scholars. The President, the Rev. H. S. Tayler, took the chair at the after-proceedings, supported by the Revs. J. A. Pearson, W. Harrison, and A. Cobden Smith, and Mr. A. Slater. Mr. Smith attended as representative of the Manchester District S.S.A., and delivered an interesting address on bazaar and other matters. Among the other ministers present were the Revs. H. B. Smith, W. C. Hall, and A. R. Andreae.

Nottingham.—The High Pavement Historical Society held the closing meeting of the winter session in the schoolrooms on Tuesday evening, March 24, when a very interesting lantern lecture was given by Mr. Harry Gill, entitled "The Stately Homes of England." The President (Mr. J. C. Warren) occupied the chair, and there was a fair attendance.

Sheffield: Upperthorpe.—On Monday evening, in connection with the Literary and Social Union, a lecture was given by Mr. Frederick A. Smith, on "The Life and Work of Gounod," with musical illustrations contributed by several friends. During an interval, occasion was taken to present a gold watch to Mr. W. R. Stevenson, as a mark of appreciation of his twenty-one years' service as voluntary organist. In making the presentation, the Rev. A. H. Dolphin said he did it on behalf of the whole congregation, who most cheerfully subscribed towards the purchase of the watch, and wished that Mr. Stevenson might live long to wear it, and be reminded of their appreciation of his services. Mr. W. Guest, Chairman of Committee, Mr. C. H. Hilder, and Mr. F. A. Smith, members of the choir, also added their testimony to the splendid work Mr. Stevenson had done, and was still doing, for the congregation in his position of organist and choirmaster. Mr. W. Sinclair proposed that the best thanks of the meeting should be given to the lecturer and the friends who had so admirably assisted him. This was cordially passed, and a very pleasant evening was thus brought to a close.

Torquay.—The spring session of week-evening meetings was brought to a most successful close by a concert on Monday last. Lectures have been delivered on the subjects of "Marriage," "The Garden City Scheme," and "Scotland and the Scotch," and the whole series, including the two concerts, has been greatly appreciated. The popularity of the concerts shows that high-class music, adequately rendered, is an irresistible attraction for a large number of people. The Rev. A. E. O'Connor, during part of February and March, gave several sermons at the Sunday morning services on "The Books of Moses and Modern Criticism," and he has just concluded a special series of Sunday evening addresses on "Poets of the Nineteenth Century," the poets selected for review being Shelley, Wordsworth, Tennyson, Lowell, and Whittier. Special means are being taken to make the services better known with encouraging results.

How many wrong thoughts of others, false estimates of things, and self-delusions are the result of prejudices formed hastily, or from some bias of feeling, from drawing conclusions on insufficient knowledge, or too great confidence in our own judgment.—*Maria Hare.*

ABERYSTWYTH

(*"The Biarritz of Wales"*)

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

Arrangements for the Triennial Conference at Liverpool.

MONDAY, April 20th.

5.30 P.M.—Meeting of Guilds Union Committee, followed by Service in Ullet-road Church.

TUESDAY, April 21st.

3 30 P.M.—Reception by the Liverpool Committee.
4 P.M.—Address by the President.
4 30 P.M.—Welcome to, and Addresses by, Foreign Delegates.
8 P.M.—Service at the Philharmonic Hall, conducted by the Rev. J. COLLINS ODGERS, B.A. Preacher, Rev. J. ESTLIN CARPENTER, M A.

WEDNESDAY, April 22nd.

10 A.M.—Communion Service in Hope-street Church, conducted by the Rev. H. ENFIELD DOWSON, B.A., and Rev. H. SHAEN SOLLY, M.A.
11.30 A.M.—Conference: Chairman, Mr. HARRY RAWSON, J.P.
Paper, without Discussion, by the Rev. JOHN HUNTER, D.D. Subject, "A Plea for a Worshipful Church."
2.30 P.M.—Conference: Chairman, Rev. L. de B. KLEIN, D.Sc.
Papers by the Rev. W. H. DRUMMOND, B.A., and Mr. JAMES GRAHAM (Glasgow). Subject, "The Pastoral Ideal."
Discussion to be opened by the Rev. DENDY AGATE, B.A., and Mr. T. FLETCHER ROBINSON.
4 P.M.—Resolution on the Education Act to be moved by Mr. R. D. HOLT. Seconded by Rev. W. COPELAND BOWIE and other speakers.
8 P.M.—Conversazione at the Walker Art Gallery. Mr. CHARLES W. JONES will receive the Guests.

THURSDAY, April 23rd.

10 A.M.—Devotional Service, conducted by the Rev. FRANK K. FREESTON.
10.30 A.M.—Conference: Chairman, Mr. WILLIAM LONG, J.P.
Paper by the Rev. JOSEPH WOOD on "Church Needs and Conference Ideals."
Discussion to be opened by Mr. JOHN DENDY, Mr. W. BYNG KENRICK, and Mr. JOHN HARRISON.
2.30 P.M.—Business Meeting. The President in the Chair.
Financial Statement.
Report of Committee, and Resolutions thereon.
Election of Officers and Committee.
Guilds Union Report.
Report by Ministers' Superannuation Fund Committee.
4.30 P.M.—Postal Mission Meeting.
8 P.M.—Public Meeting. Chairman, Mr. CHARLES W. JONES.
Speakers, Revs. L. P. JACKS, E. W. LUMMIS, P. H. WICKSTEED, and Dr. BARLOW.

FRIDAY, April 24th.

10 A.M.—Devotional Service, conducted by Rev. R. A. ARMSTRONG, B.A.
10.30 A.M.—Conference: Chairman, Sir JOHN BRUNNER, Bart., M.P.
Paper by Rev. C. J. STREET, M.A., LL.B. Subject, "Our Obligations in Social Work."
Discussion to be opened by Rev. W. J. CLARKE and Rev. JOSEPH H. WICKSTEED, M.A.
12 A.M.—Paper, without discussion, by Rev. W. J. JUPP. Subject, "The Doctrine of Forgiveness and the Law of Reconciliation: a Study of Human Experience in the Life of the Spirit."
3 to 5.30 P.M.—Ministers' Meeting at the Ancient Chapel of Toxteth.
Devotional Service, followed by Tea and Conference in the Meeting Room.
8 P.M.—Temperance Demonstration at Domestic Mission, Mill-street.

BURNLEY UNITARIAN CHURCH.

SALE of WORK, GOOD FRIDAY and SATURDAY, April 10th and 11th, to help in Clearing off Debt of £300. To be Opened on Good Friday by Councillor W. HEALEY, J.P., of Heywood, and on Saturday by DAVID HARRISON, Esq., of Padiham.

Gifts of Money or Goods gratefully received by Mr. J. T. BIBBY, 20, West Gate, Bazaar Treasurer; Mr. THEO. S. POLLARD, 10, Argyle-street, Bazaar Secretary, or by

JOHN S. MACKIE, Church Secretary.
33, S. Matthew-street, Burnley.

OUR CALENDAR.

SUNDAY, April 5.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A.
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service, "The Onward March," and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. F. W. STANLEY, and 7 P.M., Rev. G. CARTER.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7, Rev. W. WHITAKER, B.A.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, 11.15 A.M., Rev STOPFORD A. BROOKE, and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. F. W. STANLEY.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B A.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. R. W. KITTLE, LL.B.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M. Mr. J. R. MACDONALD.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B A.

Liverpool, Ullet-road, Sefton Park, 11 a.m. and 6.30 p.m., Rev. Dr. Klein.
Manchester, Strangeways, 10.30 a.m. and 6.30 p.m., Rev. W. R. Shanes.
Newport, Isle of Wight, 11 a.m. and 6.30 p.m., Rev. C. E. Pike.
Oxford, Manchester College, 11.30 a.m., Rev. Dr. Drummond.
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Portsmouth, St. Thomas-street, 6.45 p.m., Mr. Thomas Bond.
Scarborough, Westborough, 10.45 a.m. and 7 p.m., Rev. Ottwell Binns.
Sidmouth, Old Meeting, High-street, 11 a.m. and 6.30 p.m., Rev. W. Agar.
Sevenoaks, Bessell's Green, The Old Meeting House, 11 a.m. and 6.45 p.m., Rev. F. Teasdale Reed.
Southport, Portland street Church, 11 a.m. and 6.30 p.m.
Stratford-on-Avon, Free Christian Church, Tyler-street, 7 p.m., Rev. Arthur Ryland.
Torquay, Unity Hall, Lower Union-street, 11 a.m. and 6.30, Rev. A. E. O'Connor.
Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 a.m. and 6.30 p.m.

IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. G. H. Vance, B.A.
Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon. The attendance of visitors cordially invited.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 p.m., Rev. R. Balmforth.
Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 a.m. and 7 p.m., Rev. G. Walters.

GOOD FRIDAY.

Essex Church, The Mall, Notting-hill-gate. Service at 11 a.m.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—April 5th, at 11.15 a.m., Dr. WASHINGTON SULLIVAN, "Were His countrymen responsible for the Death of Jesus Christ? A Rabbi at the Passion Play."

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The 58TH ANNUAL MEETINGS at STOCKPORT on GOOD FRIDAY, April 10, 1903.

11 A.M.—RELIGIOUS SERVICE in the Unitarian Church. Preacher, Rev. S. A. STEINTHAL. Collection in aid of the Funds of the Association. 12 NOON.—Reception of Representatives from Kindred Associations. 12.15 P.M.—Dinner in the Mechanics' Institute. Tickets, 9d. each.

2 P.M.—BUSINESS MEETING in the Church. Chairman, Mr. J. WIGLEY, President. The following Delegates are expected:—Rev. F. Allen, Mrs. Broadrick, Rev. C. Harvey Cook, Mr. John Harrison, Rev. J. Harwood, B.A., Rev. W. G. Price. 4 P.M.—Tea in the Mechanics' Institute. Tickets, 6d. each. 5 P.M.—ORGAN RECITAL in the STOCKPORT SUNDAY SCHOOL. Organist, Mr. EDWIN T. HEYS.

5.30 P.M.—PUBLIC MEETING in the Stockport Sunday School (by the kind permission of the S.S.S. Committee). Chairman, Rev. B. C. CONSTABLE.

Reader of Paper, Rev. J. L. HAIGH, Liverpool. Subject, "The Use of Literature in Our Sunday Schools." Speaker, Rev. J. RUDDLE, Chorlton. Collection in aid of the Bazaar Fund.

The Book Stall, under the care of Mr. JOHN CHADWICK, will be located in the Mechanics' Institute.

For Illustrated Account of the Stockport Church see Manchester Unitarian Magazine for April.

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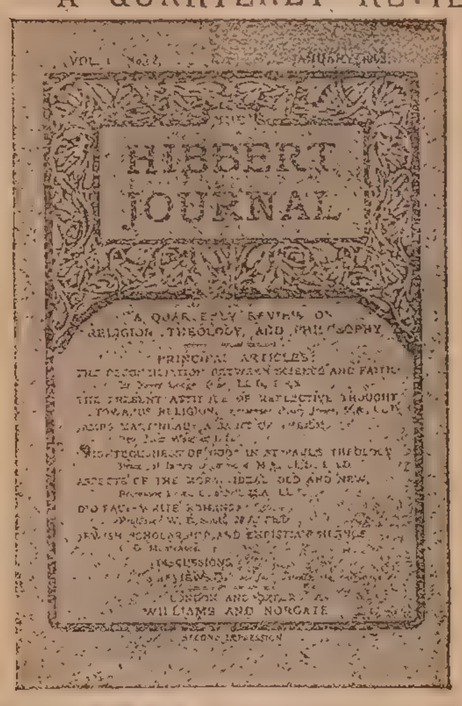
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Nettlefold, Mrs. E. J., Birmingham	...				200	0	0
Nettlefold, Frederick, London	46	0	0	to	100	0	0
Nettlefold, Oswald, London	10	10	0	to	21	0	0
Nield, Jonathan, London	...				1	0	0
Norgrove, Walter, Bristol	...				1	1	0
Odgers, Mrs. W. Blake, London	...				2	2	0
Odgers, Frank W., London	...				1	1	0
Odgers, Walter B., London	...				1	1	0
Odgers, Miss Alice M., London	...				1	1	0
Orr, James, Clonmel	...				0	5	0
Orrett, Arthur, Chester	0	2	6	to	0	5	0
Pattinson, John, Gateshead	2	2	0	to	5	5	0
Peach, Rev. Charles, Manchester	...				0	10	0
Phelps, Rev. G. Leonard, Devonport	...				0	10	6
Pilcher, Jesse, Manchester	2	0	0	to	5	0	0
Preston, Stanton W., London	...				10	0	0
Pritchard, Ion, London	2	2	0	to	5	0	0
Reid, Miss, Eastbourne	2	0	0	to	5	0	0
Reynolds, C., London	...				0	5	0
Robinson, Mrs., Salisbury	2	2	0	to	3	3	0
Robinson, Richard, Swinton	...				c2	2	0
Robinson, Rev. J. B., Bristol	...				0	5	0
Roper, Rev. Charles, B.A., Manchester	0	10	0	to	1	0	0
Rose, Rev. W. H., Walthamstow	...				0	5	0
Shannon, Mrs., London	2	2	0	to	5	5	0
Smith, Rev. A. L., B.A., Hale	0	5	0	to	0	10	0
Smith, Dr. C. Herbert, London	...				4	4	0
Smith, Mrs. C. Herbert, London	...				1	1	0
Smith, Mrs. Todd Vance, Bowdon	4	4	0	to	8	8	0
Straw, T., Ilkeston	...				0	5	0
Street, Rev. C. J., M.A., Bolton	0	15	0	to	1	1	0
Tate, Edwin, London	...				b200	0	0
Thew, A. S., Southport	1	1	0	to	3	3	0
Thomas, Rev. T., Llandyssul	0	10	0	to	1	10	0
Thomasson, J. P., Bolton	50	0	0	to	cc100	0	0
Torrance, John, Shotts	0	5	0	to	0	10	0
Tyssen, Dr. A. D., London	2	2	0	to	4	4	0
Vaughan, Rev. F. Heming, B.A., Hull	...				0	5	0
Ward, G., London	...				0	5	0
Ward, T. F., Middlesbrough	1	1	0	to	2	2	0
Wellings, Miss, Torquay	...				0	10	0
Whitmore, A. H., Ilkeston	...				0	5	0
Williams, L. N., Aberdare	0	10	6	to	1	1	0
Wilson, Sir R. K., Bart.	2	2	0	to	3	3	0
Wilson, Lady	2	2	0	to	3	3	0
Winkworth, Miss A. E., Clifton	...				1	1	0
Winser, Franklin, Nottingham	...				c10	0	0
Winser, P. J., Congleton	...				c10	0	0
Withers, John Cory, Bristol	...				0	10	0
Withers, Mrs. John Cory, Bristol	...				0	10	6
Wood, Mrs. Joseph, Clifton	...				1	0	6
Wood, Miss, Bristol	...				0	10	0
Wood, Miss H., Rochester	1	1	0	to	5	5	0
Wooding, R. A., London	...				0	10	0
Woolley, G. S., Manchester	2	2	0	to	5	0	6
							0

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The Finance Committee, in order to give stability to the Funds of the Association, will reckon Donations as Subscriptions spread over a period of Five Years.

Anonymous, Manchester	...	...	£100	0	0	Harrold, Miss C., Birmingham	...	...	£50	0	0
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Wagemann, H., Manchester	...	...	£0	10	0						
Warren, T. P., London	...	...	10	10	0						
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

THE proceedings of the National Conference, which meets in Liverpool, April 21-24, are to be published in full, in two successive numbers of THE INQUIRER, April 25 and May 2, which will be enlarged and practically given over to this purpose. The President's Address, the Conference Sermon, a report of the welcome to foreign delegates, and the Wednesday papers are to appear in the issue of April 25, and the rest of the proceedings, including a report of the business meeting, in the following number. Orders for extra copies of these two numbers should be sent in without delay.

FURTHER subscriptions to the British and Foreign Unitarian Association, in addition to the list advertised last week, have now completed the £2,000 required, and with the one great subscription from the "President's Friend," the whole income of £3,000 a year is secured for the scheme of new and enlarged work. But the subscription list, as the President stated last week, is by no means closed; there is ample scope for more good work, if further means are forthcoming. And there is another appeal, which ought to be made to the churches. Money they generously give. Let them also subscribe some more good *men* to be devoted to the common cause!

THE course of lectures on "The Bible in the Nineteenth Century," delivered with so much acceptance during the last few years by the Rev. J. Estlin Carpenter in University cities and other important towns of England, Scotland, and Wales, has now been elaborated in book form, and is to be published by Messrs. Longmans, Green and Co., on April 21, as a substantial volume (demy 8vo., pp. 528, 10s. 6d. net). The titles of the eight lectures are as follows:—"The Struggle for Freedom of Inquiry," "The Revised Version," "Changed Views of the Law," "Changed Views of Prophecy," "The Gospels and the Early History of Christianity," "The First Three Gospels: (i) Literary Investigation, (ii) Historical Investigation," "The Fourth Gospel," "The Bible and the Church." The attendance at the lectures in many places showed how eager is the interest in these subjects among earnest and thoughtful people, and the volume now completed is sure of many grateful readers.

THE Government's Education Bill for London, brought in by Sir William Anson on Tuesday, appears to have been received by its supporters practically in silence, and by the Opposition with indignation and derision. "A Metropolitan Board of Schools with just enough flavour of representation in it to prevent its being classed in the category of the Metropolitan Board of Works" was Sir H. Campbell-Bannerman's characterisation of the proposed authority. "The Worst of the Water Boards," says the *Daily News*. "Is the Government riding for a fall?" asked Mr. Ernest Gray, on the Conservative side. "It will have the ridicule of the whole of London poured on its head in this preposterous attempt to amalgamate authorities." And he proved his sincerity by voting against the first reading of the Bill. The new authority to supersede the School Board for London is to consist of 97 members, of whom only 36 are to be members of the County Council, 31 of the City and Borough Councils, 25 representatives of other bodies or expert educationists, and 5 members of the superseded School Board. Criticism of the Bill we will leave until it is in our hands. Authority is evidently to be divided in an extraordinary way, and the Bill would seem to have got in the House the reception it deserved.

DR. HENRY WACE, rector of St. Michael's, Cornhill, who has been appointed Dean of Canterbury, in succession to the late Dean Farrar, was formerly Professor of Ecclesiastical History, and from 1884 to 1897 Principal of King's College, London. He was also for many years Chaplain and Preacher of Lincolns-inn, and was editor with the late Sir William Smith of the "Dictionary of Christian Biography." Born in 1836, he is by five years the junior of the late Dean.

MANCHESTER celebrated the jubilee of its Public Free Libraries on April 2 with public meetings at the Whitworth Hall of Owens College and at the Free Trade Hall, and a luncheon given by the Lord Mayor and Free Libraries Committee at the Town Hall. Besides the local magnates there were many guests of distinction, including Sir Lewis Morris, Dr. Garnett, Sir J. Crichton Browne and Lord Avebury. Still more memorable was the gathering at the opening of the first Manchester Free Library at Campfield in 1852, when John Bright, Dickens, Thackeray, Bulwer Lytton, Monckton Milnes and Lord Shaftesbury were among the speakers.

MANCHESTER was the first town to avail itself of the Public Libraries Act of 1850. Warrington had a Museum and Reference Library from 1843, Leicester had a rate-supported Museum from 1844, Salford had its Peel Park Library and Museum a year or two before the passing of the Ewart Act; but it was Manchester which first gave effect to that Act of establishing a popular Lending and Reference Library. Thomas Greenwood, the veteran advocate of Free Libraries, records with enthusiasm in one of his books the proceedings at the opening on Thursday, Sept. 2, 1852, when Charles Dickens declared that he had long had considerable anxiety to know what the "Manchester school" was which in Parliament and elsewhere was so often the subject of discussion. "Now, ladies and gentlemen," said he, "I have solved this difficulty by finding here to-day that the Manchester School is a great free school, bent on carrying instruction to the poorest hearths."

THE Rev. Dr. S. H. Mellone, of Holywood, co. Down, who is well known to our readers through his helpful contributions to these columns on philosophical and religious subjects, as well as through other published works, has been appointed Examiner in Philosophy in the University of London. Dr. Mellone held a similar post for three years at St. Andrews. Our hearty congratulations on his new appointment!

IN a sermon in this month's *Mill Hill Pulpit* on "Revelation: Past, Present, and to Come," the Rev. Charles Hargrove welcomes the recent excursion of the German Emperor into the realm of theological discussion, and comments on the distinction drawn between two kinds of revelation, "one continuous and to some extent historical, and one purely religious." This distinction, as Harnack showed in the article, a translation of which appears in the current number of the *Contemporary*, does not really hold, and Mr. Hargrove in his sermon makes the same point.

"THE Autobiography of an Agnostic

THEOLOGICAL SCHOOL

on his Journey to Theism" is the subject of the Rev. R. A. Armstrong's sermon in the April number of *Sermons for the Day*. The actual document on which the sermon is based can now be had from the Liverpool Booksellers' Company, 70, Lord-street (2½d. by post), and is entitled "Groping to God," by an ex-Agnostic. Its story of pathetic human experience, leading up into the light of faith, has the genuine interest of personal testimony as to matters of vital moment to religion and life.

The April *Seed-Sower* is a special National Conference number; with interesting notes as to the origin of the Conference, its first meeting in Liverpool in 1882, and the programme of the coming meetings. There are good illustrations of the Hope-street and Ullet-road Churches and of the Ancient Chapel of Toxteth (which lovers of early Puritan history, in Old and New England alike, should not fail to see). There are also portraits of three leading ministers who are to take part in the Conference proceedings, and ghosts of two others. One of the ghosts is labelled "Mr. Jupp"; but do not let anyone suppose that our friend, who writes as he does in this week's Inquirer, and speaks, as he will speak at the Conference, is any such shade from the nether world. One of the "children of light," if ever there was one!

The *Unitarian World* is strong in foreign notes and news, and the April number does not fall short in that respect. There is an article by the Rev. A. E. O'Conner on "Church Government in France," and an article on "Liberal Christianity in the Danish National Church," by Miss Westenholz, translated by Mr. O'Conner from *Lys over Landet*. We are delighted to hear that Miss Westenholz is to be in this country in Whit-week, and will read a paper at the B. and F.U.A. Conference on "The World-Mission of Unitarianism."

We are greatly indebted to Mr. Addis for the interesting account of M. Loisy's writings, which will be found in our present issue. If we had to take sides, we should doubtless find ourselves, with M. Loisy's critical heresies, under the lash of Mr. Addis's disapproval, and also inclined to choose rather "the repulsive austerity of Puritan services" than the "costly vestments," &c., of the Roman ritual, for which Mr. Addis has so much sympathy. But for that very reason we are the more grateful for the interest and value of his contribution to these columns.

Yorkshire Unitarian Union: County Bazaar.—The bazaar committee are much encouraged by the generous response which their appeal is meeting with, especially at Leeds, where over £1,000 has already been subscribed towards the £5,000 aimed at, and the value of about £600 has been promised in goods for the Mill Hill stalls. Definite promises of help have also been received from other churches. Bradford will contribute £150 in goods, Dewsbury £100, Hunslet £100, Holbeck £50, and Pudsey £50. Substantial assistance is also expected from Halifax, Huddersfield, Hull, Idle, Lydgate, Rotherham, Scarborough, Sheffield, Wakefield, and other places, most of which are represented on the general committee.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE VILLAGE PROBLEM.

Sir,—I am greatly indebted to you and Mr. Harwood for your kind comments on my small book, "The Village Problem."

There is just one point in the notice upon which I should like to say a word or two, if I may.

It would, I think, be inferred from one passage in the review that general land nationalisation is involved in my proposals for village regeneration. That is not so. What is proposed in the book is merely that the land necessary for the development of the future village shall be the property of the State, and shall become so either by State purchase—entirely in accordance with the Ten Commandments—or by private gift to the State for the specific purpose. That, of course, would be land nationalisation, but on a scale strictly limited to the requirements of the village to be established. I cannot imagine any reasonable person trying to resuscitate the village on any other basis.

George F. Millin.

THE PRIESTLEY MEMORIAL.

Sir,—The Rev. Joseph Wood desires to celebrate the centenary of the death of his illustrious predecessor, the Rev. Joseph Priestley, by founding a Priestley lectureship. We believe that the majority of the Unitarian laity in the Midlands would prefer that the memorial should take the form of a few more churches. Mr. Matthews suggests that a church is needed at Erdington, and gives his reasons for saying so. We have no doubt he is right.

A congregation has been in existence four years at Moseley (a large growing suburb of Birmingham), strong enough, if they possessed a church building, to be entirely self-supporting.

The sum of money Mr. Wood mentions as necessary would provide a church at each of these places.

We hope Mr. Wood may be induced to reconsider the form of his memorial.

The Committee of Our Father's Church, worshipping at the Moseley and Balsall Heath Institute, Birmingham.

A. H. Shaw, Secretary.

A JOINT RESPONSIBILITY.

Sir,—In reading the Rev. J. Hamilton Drummond's letter in your issue of 28th ult. on "A Remedy for our Religious Ineffectiveness," I notice (as I always notice in letters from our ministers dealing with this and similar subjects) that the responsibility for the non-success of our churches is laid entirely upon the shoulders of the laity. This, of course, is nothing new. If our churches lack spiritual energy—it is the fault of the laity. If as a religious force in public life our churches are ineffective—it is the fault of the laity. If our congregations are dwindling—again it is the fault of the laity, or, to be more precise, the fault of those long-suffering, much-abused institutions, the church committees. No doubt the back of the laity is broad enough to bear the entire load of responsibility; still one would think if there is any blame attaching to our churches for their ineffectiveness, our ministers would, from a sense of justice if not from generosity, be willing to share in it.

Loyalty amongst co-workers is always desirable, but such excessive loyalty as exists amongst our ministers tends to make more pronounced that distinction between ministry and laity (already more pronounced with us than in many orthodox communities) which is so deleterious to the highest interests of our churches.

There is one other matter that closely affects the laity, and to which I should like to allude—namely, the practice of admitting only signed correspondence to your columns. This is practically to muzzle the laity and to give to The Inquirer an exclusively ministerial tone; which result is not, I am sure, in the true interests of The Inquirer or in the broader interests our churches generally.

That the laity should have no outlet for opinion on Church-life and kindred subjects (for it is obvious that only under anonymity could such opinion be given) is not in accordance with those principles of freedom of thought and speech that are, as I understand it, inseparably bound up with Unitarianism.

Percival M. Lee.

Torquay, April 6.

P.S.—With Mr. Drummond's suggestion that the old-fashioned Committee should be superseded by a Church Council I heartily concur.

THE LIVERPOOL CONFERENCE.

Sir,—May I state that the report of the Committee, with programme and other papers, has been posted to all delegates—ministerial and lay—whose names have been sent in from the various congregations?

The reduced travelling fares apply to visitors as well as delegates, but a special form is necessary, which will be furnished to all applicants in return for a stamped addressed envelope.

Chas. Fenton, Acting Hon. Sec.

Cranford, Vineyard Hill, Wimbledon, April 7.

HOSPITALITY.

Sir,—I should be glad if you would announce in the next edition of The Inquirer that particulars of hospitality provided for ministers and delegates will be sent out to them, together with tickets for the various meetings and guide-book, before Tuesday next, the 14th inst., and that should any guest be omitted they are requested to immediately communicate with the secretaries, 19, Sweeting-street, Liverpool. B. P. Burroughs.

The National Conference.—At the unanimous request of the committee of the Sunday School Association, its representative at the National Conference (Rev. James Harwood) will move:—"That the whole question of appointing a paid secretary and a pastor-at-large be referred to a future meeting of the Conference to be called after the churches have had an opportunity of considering the proposals made, and instructing their delegates, if they wish to do so."

LITERATURE.

M. LOISY AS BIBLICAL CRITIC.*

M. Loisy is the most distinguished in the band of French ecclesiastics who are striving so hard to reconcile their Church with the methods and results of historical criticism. The books noted below mark the extreme point which the author has reached in his bold and perilous journey. I do not, indeed, think that M. Loisy has any claim to great or striking originality. He is learned, indeed, and cultivated in a high degree. He is thoroughly acquainted with the work of German and English scholars, and he is master of a lucid and graceful style. If he were a Protestant I should be content to describe him simply as a Frenchman who was quite at home in critical theories, and had the art of putting them before the public much better than the learned men to whom their origin is due. Nothing, for example, can be more admirable than the résumé of Jülicher's treatise on our Lord's parables in M. Loisy's "Études Évangéliques." However, the real interest in M. Loisy's work springs from the fact that he is a Roman priest in the full exercise of his functions, that he is the foremost of French Roman Catholic writers on the Bible, that despite the loss of his professorial chair his influence over the younger clergy is apparently as strong as it ever was. Add to this the adventitious interest which has attached itself to the second of these new books—namely, "L'Évangile et l'Église." It has been condemned by Cardinal Richard, Archbishop of Paris, and withdrawn from circulation. Consequently it is very hard to procure. About a month ago a leading bookseller in London had already refused fourteen applications for a copy. The book is not to be found in the Bodleian, and it is only by the kindness of a friend that I have been at last enabled to read it. Of the two books with which we have to deal, the former—namely, "Les Études Évangéliques," is the less directly controversial. It discusses the nature and scope of the parables, and then expounds some of the central ideas in St. John's Gospel. The later work—namely, "L'Évangile et l'Église," is in form an attack on Harnack's "Wesen des Christenthums" ("Essence of Christianity"). I propose then, with the aid of each book, to explain M. Loisy's view of the New Testament and Church tradition. Next I shall give some account of his differences with Harnack. Lastly, I shall speak of his attempt to reconstruct, his defence, in other words, of Roman doctrine and worship.

Speaking generally, M. Loisy may be said to hold the critical opinions of the more destructive German school. On the whole he accepts the Synoptic tradition, though he is silent about miracles except the crowning miracle of the resurrection, while even of that he speaks in very doubtful tone.

> The empty tomb is only an indirect argument, nor is it decisive, since the disappearance of the body, the only fact proved, admits of other explanations than the resurrection. . . . The historian will reserve his adhesion, because for him the objective reality of the apparitions is not determined with sufficient precision.—("L'Évangile et l'Église," 74 *seq.*)

Again, he maintains that the Synoptics misunderstood the intention of the parables, which was to simplify truth, not to obscure it, and though their report of them is correct in the main, even that report is affected here and there by their mistaken idea that the parables were allegories. But more serious exception is taken against other utterances attributed to our Lord. For instance, the famous words on which Harnack builds with confidence, "No one knoweth the Son save the Father, neither doth anyone know the Father save the Son, and he to whomsoever the Son willeth to reveal him," are, according to M. Loisy, of most doubtful authenticity, and that though they are attested both by St. Matthew and St. Luke. The whole passage, says M. Loisy, has a marked affinity in style with the last chapter of Ecclesiasticus, and this "makes it difficult to admit" that Christ uttered the words in question, so that the text, "at least in its present form," is probably "a product of early Christian tradition" (Év. et l'Égl., p. 46 *seq.*) Similarly Christ's memorable words, "The Son of Man came. . . . to give himself a ransom for many" (Mark x. 45), are attributed to Pauline influence, and M. Loisy also questions whether Christ really spoke of his blood as "the blood of the Covenant." (Mark xiv. 24.) We cannot wonder then that such a text as "Thou art Peter" is never quoted, opportune as it would have been for M. Loisy's attempted reconstruction. As for St. John's gospel it is left without a shred of historical authority, except, of course, when it merely repeats the data of the Synoptics.

> We have not [in St. John], properly speaking, gospel history, for the discourses of Christ [in St. John] would have been unintelligible to Galilaean peasants and Jewish scribes, or even to His [*i.e.*, Christ's] own disciples: so also the description of facts receives a signification which stamps it as wholly ideal.*

The reader will observe that I am giving the opinions of M. Loisy, and am very far from agreement or even sympathy with them.

So much for M. Loisy's critical position. We turn next to the point of difference between Harnack and himself. It is concerned chiefly with the conception of Christ as Son of God. According to Harnack Christ was God's Son, because He alone knew the Father and could impart this knowledge to mankind. Therefore the gospel consists in the knowledge of God as Father. M. Loisy replies that Christ's consciousness of His position as the Son of God is all one with the consciousness that He was the Messiah, and he takes Matt. xi. 27 to mean that Christ knows the Father because He is the Son, not that He is Son because He knows the Father. The words convey the idea of an abiding relation. The Son is not Son because He knows the Father, any more than the Father is constituted Father by the fact that He knows the Son. Here, as it seems to me, M. Loisy's exegesis is perfect, and he rightly insists that since the gospel involves belief in the Kingdom of God it must also involve belief in Christ, through whom that kingdom was to be established. Still, even here the interest of M. Loisy's contention is almost evacuated by his doubt whether the words on which the controversy hinges were ever spoken by Christ at all.

We come last of all to the most astonishing part of M. Loisy's argument. Much is to be said against Harnack's attempt to revivify the simplicity of the early gospel. We cannot, if we would, return to the circumstances of the first disciples — their environment cannot become ours. New problems press upon us; nay, have pressed upon the Church ever since it began to make its way in the Roman Empire, problems which must be answered by every thoughtful man. If we accept Christ as Lord and Saviour (and what Christian can do less?) we must have some explicit reason for doing so. The mind as well as the heart must be subdued to the captivity of faith, and I do not believe that the theology of Harnack and the Ritschlian school, to which he belongs, can furnish any permanent resting-place for the soul of man. Simplicity is not in itself a recommendation; the life of the oyster is much more simple than that of man, but it is not preferable on that account. Christianity, far from being simple, is necessarily complicated in the utmost degree, just because it contains the fulness of truth, and determines the ever-changing relations of men to God and to each other in the continual progress of the race. The Spirit of Christ moves ever forward, and Christianity is the one true and absolute religion, because in a sense it is the most pliant and changeable of all systems of thought. The Church, then, was abundantly justified in formulating creeds, and it is a mark of strength, not of weakness, that it boldly adapted to its own use the metaphysics of Greece, and imitated the ordered government of the Roman Empire. "When he, the Spirit of truth, is come he shall guide you into all the truth." Nor is there any cogent and inevitable objection to an elaborate ritual. Costly vestments, elaborate music and architecture, the multiplication of sacramental rites have often been a help to worship in spirit and truth, whereas under the repulsive austerity of Puritan services the religious emotions have not unfrequently been starved to death. No fault can justly be imputed to the Church, because it did not limit itself to the precise words of the Lord or even to the language of the New Testament. Development is a mark of life, and inseparable from it. I am prepared to go further than this. I admit gladly and thankfully that the Holy Spirit has never abandoned any part of Christ's Church, and in particular that the doctrines and rites of the Roman Church have been, even when times were worst, true means of grace, true channels of Christ's eternal life to countless souls. So far I am in entire agreement with M. Loisy, though it is difficult to repress a smile when M. Loisy makes his reiterated appeal to an article by that "savant anglicain," the present Master of Balliol, which appeared some time ago in the *New World*. It is true, moreover, that our estimate of Christ is to be built up not only on what He did, not only even on what He was during the brief space of His visible presence upon earth, but also upon all that He has done for and through those who

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* "Études Évangéliques." Par Alfred Loisy. (Paris: Picard. 1902.)
"L'Évangile et l'Église." Par Alfred Loisy. (Paris: Picard. 1902.)

* See also "Ét. Évang.," p. 40. M. Loisy contrasts the Synoptic gospel "living in history," with the Johannine gospel "lived in meditation" ("vivant dans l'histoire," "vécu dans la méditation").

have walked in His steps and borne His image.

It is, however, quite another thing to maintain that the development of the Roman Church has always been normal and healthy, that it has never adopted hurtful elements from surrounding heathenism, or made false deductions from true premises. Let us take as an example the Papal power. Few educated men will deny that it did during a considerable time work mightily for good. Dr. Arnold applied to mediæval Popes the great words of the psalm, "I spake of thy testimonies before kings, and was not ashamed." Still, when we are asked to believe that the Papacy is of divine institution in such sense that those who are not in visible communion with the Pope are separated from the body of Christ, we may surely ask for proof of such a momentous claim. M. Loisy gives none, and he can give none, since the old proofs from Scripture and tradition have for him ceased to exist. We may regard these proofs as wholly inadequate—so I think they were—but the method of argument is in any case better than mere assumption. I, for one, could not accept the theology of the three creeds if I adopted, as I do not, the Radical criticism of M. Loisy.

To conclude, the development of Christianity cannot be identified offhand with the development of doctrine in the Roman Church. Why should the great Church of the East be excluded from providential guidance? Why should M. Loisy ignore the marvellous and beneficent energy of the Anglican Communion at the present day? He forgets, too, how little the Roman Church has done to guide souls in the perplexities due to recent advance in our knowledge of the Bible and of tradition. He himself derives his theological learning chiefly from those who are external to his own communion. Till the other day the Church of Rome presented a superficial appearance of unity. That unity, such as it was, was secured by the obstinacy with which the Roman Church closed its eyes against new light. Thanks to M. Loisy and others who are like-minded with him, the darkness and also the apparent unity seem to be passing away. It may be hard to see how the Church can escape from its disastrous claim to infallibility, from the shackles with which it has been bound by its own hand. But a thousand ways are present to God where man sees none, and a great future may even now await the historic Church of France.

William Addis.

HETERODOXY IN THE SIXTIES.*

Mr. H. W. Smith, whose name may be familiar to some of our readers as a compiler of fruitful passages from serious writers (*vide* the two volumes of "Modern Thoughts" issued by the publishers of the book under notice), has now discharged a pious debt to the memory of the religious teacher under whose guidance he became a heretic. The Rev. James Cranbrook, who died in 1869 at the age of fifty-one, was evidently a man well fitted to inspire enduring love, and to leave an indelible mark on the mind of candid youth. His history, as briefly told in an introduction to these lectures, is heroically simple. As a Congregational minister he grew upwards from the old traditions in quiet not easily distinguished from obscurity. During his ministry at Liscard, however, he found occasion to study history in particular as a preparation for lectures delivered at a ladies' college in Liverpool. In a critical hour he accepted an invitation to an Edinburgh pulpit. It was at the period when the cattle plague set the Churches praying and the sanitary authorities cleansing. The struggle between the old views of nature and the new, precipitated by the publication of Darwin's "Descent of Man," was in its first heat. Huxley and Tyndall were names of ill-omen in the churches. An intelligent preacher had to choose between life and evil (the evil of obloquy) on the one hand, and death and good (the good of ease and good repute) on the other.

Cranbrook, a gentle, modest man, neither physically nor mentally made (it would appear) for the part of an iconoclast, made his choice without hesitation. He fearlessly announced his utter disbelief that prayers would avert the rinderpest, and suggested a more rational course of procedure. The average orthodox mind was unprepared then for such cold simplicities; the Scottish orthodox mind was outraged by them. In two years after his coming to Edinburgh Mr. Cranbrook was forced to take up an independent attitude. He founded a new religious fellowship, something after the manner of Theodore Parker, and for a year or two longer continued his outspoken ministry. Then he fell victim to disease, and having published these lectures in 1868 as "a study of the men and circumstances that originated Christianity" he calmly awaited the end, and left his seed-corn to fructify where it might.

The lectures were worth reproduction, and may be perused with profit and interest by two classes of readers. The average orthodox—if we may refer to him again—will find strong meat here, and having read, marked, and inwardly digested what this brave speaker of forty years ago had to say on the origins of Christian literature and legend, he may discuss with himself how much longer he will postpone committing himself to rationalism in religion. The more critical and better-informed reader will, indeed, regret that important facts and considerations which have come forward in the course of a full generation's progress of Gospel study are inevitably missing from these pages. A certain crudeness in argument carries one back to those stern vigorous wars of the giants when the positive side was so very positive and the negative so uncompromisingly negative. As a brief, thoughtful, and—for its extent—masterly statement of the anti-mythological position, as it was held in the author's day, the book deserves to be called admirable. Whither the author's views carried him in religious philosophy, or whither his disciples have proceeded, is not a pertinent matter except in the degree that temperament is allowed to be an important factor in the weighing of evidence. The reverent affection that has prompted this re-issue can be well understood; even a stranger lays the book down with a feeling of tender sympathy and grateful recognition towards the true heart and brain that gave here of their best.

W. G. Tarrant.

* "The Founders of Christianity." By the Rev. James Cranbrook. New edition. (Williams and Norgate. Price 3s. 6d.)

A CRITIC OF RELIGIOUS FAITH.*

This anonymous work contains an onslaught upon theology, in the form of a criticism of Mr. Arthur Balfour's book on "The Foundations of Belief" (a second edition of which has recently been issued); and incidentally of his earlier book, "A Defence of Philosophic Doubt." It is written with vigour and, we presume, with conviction; but the author never for a moment allows himself to occupy the positions which he attacks—he more than once confesses that he cannot understand how any rational being can occupy them. This is not a hopeful position from which to attack a book or a system of belief. "The sickly dreams and mystic visions of theology," "Baseless and grotesque notions," "Exploded theological figments," "Vain and foolish dreams"—such phrases abound in the author's pages and stamp the character of his treatment. His are not the methods of an impartial searcher after truth. On many points we recognise the special pleading of the mere debater, as in the following:—"Is there a civilised man in existence who will dare to say that if the command 'Thou shalt not kill' was not given by God, and if, in fact, there is no God, it is right or permissible for any man, apart from the terrors of the civil law, to commit as many murders as he pleases?" (P. 42.) In a report of a debate in which this were said, we should certainly have to insert "Loud applause" at this point. But a moment's reflection is sufficient to show that it triumphantly evades the real question at issue, which is whether, on the so-called "naturalistic" hypothesis, the words "right" and "wrong" can retain any meaning, and whether (as Dr. Martineau would have said) all distinctions on the moral scale, of "higher" and "lower," are not necessarily destroyed and superseded by distinctions on the prudential scale.

It is true that a certain interest attaches to this volume because of the books which it attacks. It is necessary to glance at the main course of the argument in the "Defence of Philosophic Doubt" and the "Foundations of Belief" before we go further. In both these works there is a preliminary contention which is obviously true—*i.e.*, that the vast majority of our beliefs—religious, ethical, social, and those habits of belief which we call "common sense," do not depend on the consciously reasoned assent of the individuals who entertain them, but are generated in the mind by custom, education, public opinion, and the contagious convictions of countrymen, family, party, or Church, and not least by the Zeitgeist or spirit of the age, producing a certain mental atmosphere or climate favourable to the life of certain beliefs, unfavourable or even fatal to the life of others. Mr. Balfour is concerned to show that there is a system of Causes for belief, and one in which deliberate reasoning plays a very small part. So far, we may all agree. In both works, again, the author's general aim is the same, to show that religious belief and scientific belief are at bottom on the same level as regards intellectual trustworthiness. But there are two lines of thought by which this aim may be attained. The "Defence of Philosophic Doubt" is almost entirely occupied with the one, and

* "Mr. Balfour's Apologetics Critically Examined." Issued for the Rationalist Press Association (Limited). London: Watts and Co. Price 3s. 6d. net.

the "Foundations of Belief" is partly, but not consistently, occupied with the other.

(1) According to the first view, the aforesaid causes are altogether non-rational in character, because deliberate reasoning plays so small a part in them; and since the only "authority" for any established habit of belief is this non-rational force of custom and tradition, we are led at once to the conclusion that all beliefs are at bottom rationally groundless, but most of them are practically inevitable. This is the result which our author insists is the final outcome of Mr. Balfour's reasonings; "if all creeds, whether theological or scientific, are equally irrational, all may be equally accepted." (P. 210.)

(2) According to the other view, the current habits of belief are far from being non-rational, for while there has been little deliberate, conscious reasoning in their formation, they are the product of ages of experience interpreted and partly formed by the laws of our intelligence, as Kant proved; and further, the fundamental beliefs on which science rests are on the same intellectual level as those on which religion rests, because both alike are postulates, though resting on different sides of human nature. This view the present writer has tried to illustrate in "Leaders of Religious Thought," pp. 92-8. It would not commend itself to the author of the volume before us; but there is really little interest in inquiring what particular collection of epithets he would apply to it. Professor A. Seth Pringle-Pattison has shown, in an essay in his book on "Man's Place in the Cosmos," that something like this second view is the final outcome of the argument in "The Foundations of Belief."

If a critic wishes to have any right to claim a hearing he must have some consistent principle or ground on which his criticisms rest. If he fights a guerilla warfare, attacking now from one point of view, now from another and opposite one, he is unworthy of serious notice. To some extent this is what our author does. We give one instance, not the only one, and ask the reader *crimine ab uno discere omnia*. Mr. Balfour had said that it is hard to see why on the "naturalistic" hypothesis morality should be put above appetite, or reason above pleasure; all alike are products of natural selection acting through the struggle for existence. To this the author makes several preliminary replies, some of them very absurd, as it seems to us—*e.g.*, "Gentle William Shakespeare and Palmer, the poisoner, both sprang from the English nation, but no subtle dialectician has yet come forward to maintain that both men are therefore equally deserving of love and veneration." (P. 46.) What Mr. Balfour meant was, of course, what Dr. Martineau meant when he said, speaking of the "evolution" of morality:—"I can understand how society, taking the individual in hand, can create a *must* for him, but not how it can create an *ought*; and as self-interest, by which it works, does not begin to be anything else by length of days, but only becomes a swifter thought and an easier habit of the same type, it is useless to borrow millenniums in order to turn it into duty." If morality is only a social convenience, then there is no ground for calling one action or passion "higher" than another. Our author attempts to come to close quarters with this argument as follows:—

Mr. Balfour tells us that, on the naturalistic hypothesis, courage and self-surrender, duty and heroism, cannot be noble and august, because they grow out of the same soil as selfishness, anger, and lust. We answer that they could not grow from any other soil at all. If there were no struggle for existence, no imperious bodily appetites, no cruel selfishness, there could be no sacrifice and no heroism, and the word "duty" would have no meaning. If earth were transformed into the fabled Christian heaven, and sorrow and tears were banished, and all human beings were freed from bodily wants and the selfishness which springs therefrom, what, in such a world, would be the meaning of the phrase, "the majesty of the moral law"? How, in such a world, where each person had all that he required, and where peace and happiness constantly reigned, could there be any room for the exercise of courage, heroism, and self-sacrifice? (P. 42.)

This reminds us almost verbally of Dr. Martineau's saying, that a world which no evil could invade would be a world which no character could inhabit. And yet (p. 155 ff.) the author argues that the Creator ought to have made man at once in this state—a state where none of the highest human qualities could exist! Every time the author refers to the problem of evil, his argument consists in expanding this idea that man (if the Creator were good) ought to have been created perfect in all respects, even "with a perfect sense-apparatus, so that no aspect of nature should be hidden from his view." (P. 89.) The author's notion of perfection appears to be a state of things like the present, except that everything disagreeable or painful is eliminated, which seems to us to be a mere contradiction in terms.

The author has, however, a fundamental position to which he consistently adheres: "No methods of investigation save those of science are admissible, because (*sic*) the experience of the race has proved beyond a doubt that knowledge can only be gained by observation, corrected and verified by experiment." (P. 34.) This is the meaning of "Rationalism," and on "Rationalism" the future of Civilisation depends. (P. 60.) Mr. Balfour had said, and was severely criticised in the columns of The Inquirer and elsewhere for saying, that the logical outcome of "Rationalism" is materialism; but this book seems to us to afford a complete proof of the soundness of that opinion. If the only avenues of knowledge are the physical senses and logical inferences therefrom, the result is to extinguish not only all the highest faiths of the world, but all the deepest and noblest human ties. The prevalence of this "physical superstition" is of course an important factor in modern life, and must be recognised and reckoned with, as the late R. H. Hutton often pointed out. (See, for instance, "Aspects of Religious and Scientific Thought," p. 163-5.) It is certainly somewhat humorous that desperate efforts should be made in the name of Reason to promote a superstition like this. The only way out of the *impasse* is to understand, first, that Reality cannot be limited merely to what is capable of impressing itself on the bodily senses; and, secondly, that Reason cannot be limited to mere "observation and experiment" on what is given to it from without. The latter distinction is in effect made by Mr. Balfour, and our author, with extraordinary ineptitude, attributes it to him as a contradiction. "He (Balfour) holds that Reason is a comparatively unimportant faculty, and that in most respects it is greatly inferior to instinct; while, secondly, he holds out that any theory which does not recognise Reason as the ground of all existence is degrading and absurd." (P. 212.) The "comparatively unimportant faculty" is merely that of observation and experiment, and it is comparatively unimportant as a source of beliefs or as a possible critic of beliefs. "The suggestion that in some mysterious fashion, Reason is the ground of all existence, seems to us absurd." This is unfortunate for Plato, Aristotle, Spinoza, Leibnitz, Kant, Fichte, Hegel, to say nothing of an army of more recent thinkers; but the future will show whether they will all have to bow before the *ipse dixit* of the nineteenth century materialists or not.

S. H. Mellone.

THE MENACE OF MISERY.*

II.

With Mr. McKenzie's book the scene changes. Here, we are in Canning Town amongst the dock labourers; in the quarters also of the sweated industries and of the alien. The descriptions are of a totally different literary order from those of "The Abyss," and for the simple reason that the purpose of this work is to state facts in plain black and white. Mr. McKenzie was led to his investigations by certain confessions he elicited from members of the recent unemployed processions. Here is a sample:

"I was clerk at ——'s, in Fenchurch-street, for twenty years," said an elderly processionist. "They went bankrupt, and then I could get nothing. Who wants a man of fifty as clerk? So after I spent all I had hunting about, I had to come down to the docks and hang about the gates for a job. I've been at the St. Katherine's Docks three years. But work is very slack now, and even a man at fifty doesn't like being hungry." And his eyes ran with water from weakness as he spoke.

Such, Mr. McKenzie assures us, while allowing for the presence of "vicious" elements, is a fair sample of the composition of these processions. This conviction moved him to make as thorough an investigation of the recent slackness of work as possible, and the results of it, as summed up in this little book, are an eloquent testimony to the pains he has taken, as well as to the sad fact of unmerited distress. His inquiries began at the Board-schools in the dock neighbourhood. Piteous is it to read the evidence so gathered—of boys and girls, breakfastless, bare-foot, without underclothing. Tea and bread formed the staple food of most—when they could get it. One boy in particular, who had been champion short-distance swimmer at one of the baths, could scarcely stand from weakness. That these children should be incapable, in such a condition, of assimilating any of the teaching goes without saying. The more serious reflection is the far-reaching

* "From the Abyss: Of its Inhabitants." By One of Them. (London: Brimley Johnson. 1902. 1s. net.)
"Famishing London." A Study of the Unemployed and Unemployable. By F. A. McKenzie. (London: Hodder and Stoughton. 1903. 1s.)

effect of such a condition on generations to come.

Happily, through the medium of the *Daily Mail*, Mr. McKenzie's investigation resulted in immediate relief to the amount of £2,000. But this, of course, contributes nothing towards the solution of the problem. The winter now passing has not been exceptionally severe, nor has trade been exceptionally bad. Still, the fact remains that work has been exceptionally slack. The most valuable result of the evidence accumulated is that it is scarcity of work and not loafing that accounts for the miserable condition of the parents of these children. At every turn Mr. McKenzie's first impression of the processionist people, above stated, was confirmed.

The dock-gate rush is a terrible sight to anyone with a heart to feel. These men are not loafers. They are waiting and struggling, not for charitable doles, but for the privilege to labour. Their numbers have swollen enormously this winter, a sure sign of general want. Picturesque writers have described them as "ruined lawyers, unfrocked clergymen, &c." Such a description is absurd. There are men who have come down, but they are mainly clerks without work or mechanics who have lost their skill. The great mass, however, are not men who have fallen, but men who have never had the chance to rise.

Not content with interviewing the men individually and collecting evidence at the schools, the author went from house to house and from street to street, and the chapter "An East End Street" contains a detailed account of families occupying seventy houses. We earnestly commend the perusal of that chapter to our readers.

Discussing the causes of this lack of employment, the author points out as one of the chief factors the decline of trade in the Port of London, a state of affairs "definitely caused by legislative stupidity."

> The shipping entering the port to discharge from foreign ports during December, 1901, came to 566,000 tons; in December, 1902, it was only 518,000 tons; in January, 1902, 516,000; in January, 1903, only 466,000 tons. These figures mean much more than shortage at the docks. The imports are largely the barometer of trade. . . . Fewer men are employed in the warehouses, and fewer in a hundred other ways.

He goes so far as to say that "reform of the Port of London lies at the base of the cure of London's poverty."

Apart from the obvious remedies for specific causes, what general remedies are proposed? We have to recognise three classes of unemployed (in London), (1) paupers—whose numbers are steadily increasing. These are the figures:—

In 1900	68,433	*indoor* paupers.
,, 1901	68,485	,,
,, 1902	69,784	,,
,, 1903 (Jan.)	72,090	,,

The serious import of these figures is, not merely growing poverty, but a decline in the old aversion to parish aid. The latter means not only a steady rise in the rates, but—what we feel to be a far worse outlook for the nation—a loss of heart and decline of independence. (2) An increasing permanent semi-dependent class. (3) A large number of honest, moderately-capable and willing-to-work unemployed.

These three classes will have to be dealt with differently. The purely pauper class is outside Mr. McKenzie's present scope, and yet it is obviously the natural outcome of the other two classes, and will increase or diminish directly as they vary. It is the semi-dependent people who, as the author remarks, present the crux of the difficulty. Charity their case demands, yet charity will not solve the problem they present, and in certain forms will only increase their numbers. Yet again, should relief agencies stay their hand, many must, in a few weeks, die from starvation, many others go to the workhouses. The cost to the public would in that case be greater, to say nothing of the terrible inhumanity of the situation.

But if the condition of the semi-dependents is not due, or not due altogether, to their own fault, to what is it largely due? To their upbringing, their casual labour, and their intermittent pay. We require, in order to check these evils, a far more rational system of education—especially among the girls. The science of "home-making" is practically untaught, and this is the very thing the future wives and mothers of the community *ought* to be taught, since they can learn it nowhere but at school. Again, an improvement in the general labour market is at least a partial remedy for casual employment and intermittent pay. We are not so entirely at one with Mr. McKenzie in his advocacy of emigration, even to the colonies. Where we do find ourselves in agreement is in his proposal for the re-creation of the small holder in our own deserted country districts. We say this mindful of the result of Mr. Haggard's rural investigations:—

> Wherever small holdings exist in England there is comparative prosperity, great love of the soil, and a desire to cultivate it, an increasing as compared with a diminishing population . . . and a considerable addition to the demand for labour.

Thus, while little can be done for the present generation of semi-dependents—except in the way of judicious relief, much can be done, and ought to be set about without delay, in the way of education, and making the country attractive for the numbers that are being born into this difficult, but by no means hopeless, class. Cannot some at least of the many influences at present in touch with these semi-dependent and intermittent-labour classes urge on them the advantages of the cleaner, wholesomer, truly-richer life of the country? Are there not more persons of the same spirit as Major Poore and Sir Robert Edgcumbe to create small holdings and place facilities in the way of the people? We trust so; but meanwhile what is needed is a simplification of life all round. It is of no use recommending a simple life to the poor, trying to wean them away from the glare and glitter and chance prospects of the towns which exercise such a woful fascination upon them, while the successful and influential are leading lives which in their artificiality emphasise all that is such a fatal infatuation with the poor. Let those who are "rich in this world's goods" be content, for the sake of the nation, to live more truly and simply; let them modify their present revolting extravagance and live a little nearer to the lilies of the field. Not until they do shall we be able to urge, and hope to find, a more reasonable and human state of things among the masses.

The true menace of misery is not that the state of things these books describe presages revolution, but that it constitutes a cancer spreading slowly but surely through tens of thousands of hopeless, heartless lives. No nation can possibly maintain unimpaired its vitality, its "efficiency" with such a gangrene thriving upon its best and strongest. "We are saved by hope," but hope, in Camberwell, Bermondsey, Canning Town, Shoreditch, Stepney, Hoxton, Pentonville, and any other of those immense dark suburbs that encircle the light and splendour of the Imperial city, there is none.

T. J. Hardy.

THE HIBBERT JOURNAL.*

The new number of the *Hibbert Journal* does not contain any article of exceptional brilliance, such as that by Professor Henry Jones in last quarter's issue, but it maintains a high level of interest in the several subjects dealt with.

Professor Schmiedel contributes his promised article on "Did Paul write Romans?" in criticism of Professor W. B. Smith, and next quarter Dr. Van Manen is to carry on this critical game. Professor B. W. Bacon, of Yale, writes on "Recent Aspects of the Johannine Problem," dealing in this first article with the "External Evidence," and showing how much progress has been made in the discussion since Professors Schürer and Sanday presented their opposing views in the *Contemporary Review* of 1891. The external evidence, Professor Bacon maintains, "both in the matter of silence and utterance, seems at least as capable of interpretation against as for the Johannine authorship." Of kindred interest is the Rev. James Moffatt's full review of Harnack's "Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten."

The article of chief importance in this number is that by Professor A. Seth Pringle-Pattison on "Martineau's Philosophy." It sets in a clear light the historical position of Martineau's work in the progress of English thought, and further elaborates that sympathetic criticism of his philosophy, which Professor Upton has included in his masterly study of the subject in the "Life." Of that study Professor Pringle-Pattison speaks in warm commendation: "Professor Upton not only furnishes all the material for a critical estimate of Martineau's place in English thought, but himself touches with discriminating hand the weak no less than the strong points in his master's system." Professor Pringle-Pattison's own attitude towards Martineau's teaching may be seen from the following passage:—

> The services of Martineau to spiritual philosophy in England during the nineteenth century cannot easily, I think, be overestimated. These services seem to me, however, to be to a large extent independent of the specific form which the fundamental doctrines of such a philosophy assume in his own theory. His peculiar theory of conscience has grave defects, and I question whether anyone maintains it at the present day. But his splendid insistence on the moral life and its implications, as furnishing the key to human existence and man's relation to the divine—the massive resistance which he offered to every attempt to explain ethical experience by other than ethical categories,

* *The Hibbert Journal:* A Quarterly Review of Religion, Theology and Philosophy. No. 3, April, 1903. Williams and Norgate. 2s. 6d. net.

whether baldly physical, or of a metaphysical kind that are but physical in disguise—these are in the spirit of Butler and of Kant, and greatly helped to raise English thought from its inherited hedonism and necessarianism. Even should his doctrine of Freedom itself be found to require modification, it was ethically true as against the necessarianism from which it emancipated Martineau himself, and all who have listened to his searching and persuasive pleading. So, again, his own doctrine of Cause may be open to serious philosophical criticism, but his distinction between ordered sequence and real agency and his demonstration of the impossibility of reducing the latter to the former, enabled him to dissect the sophisms which are apt to gather round the term "law." His exposure of the fundamental absurdity of a mindless universe, his timely reminder of the true scope and meaning of evolution, and his impassioned vindication of moral right as "no local essence," but allegiance "due to one eternal Perfection which penetrates the moral structure of all worlds," made his addresses on "Modern Materialism" more effective than any other utterances in stemming the dangerous tide of turbid materialistic speculation to which the Darwinian doctrine at first gave rise. The clearness and beauty of Martineau's style, the rhetorical force of his pleading, the ethical passion and spiritual dignity of the man, combined to make him an ideal champion of the spiritual view of the world in a time of transition and intellectual insecurity. For myself, I cannot but think that it is on such imperishable services to the common cause of idealism, rather than on the peculiar features which differentiate his own treatment from other systems, that Martineau's place in the history of English thought will ultimately depend. (P. 444.)

The whole of this valuable article will be carefully read and considered by students of Martineau's philosophy; but we trust that we may be forgiven if we make one more quotation from its concluding paragraph:—

The deepest expression of his thought is really to be found in his religious writings, and in those passages of his philosophical books which are written under the same inspiration. He was of the lineage of the prophets and the saints rather than that of the great speculative thinkers. Yet it is easy to undervalue his specifically philosophical work, and I should much regret if the criticisms into which I have been led tended to encourage such a view. As a thinker his defects were to a large extent the defects of his qualities. His insistence on the supreme place of the ethical life was like a trumpet-call to rally men from a naturalistic absorption in the world of things and events that happen. His jealous reservation of the personal sphere in man, even from the influx of the Divine, however it may have obscured his own speculative outlook, was a wholesome corrective of panlogistic and purely pantheistic tendencies within the Hegelian school. In a more general reference his exposure of the futility of "ideals" which are not faiths in "the Everlasting Real," his noble confidence in Reason, and his unclouded assurance of the immortal destiny of the spirit, made him a beacon of hope to multitudes in a troubled century. (P. 464.)

Among the remaining articles is another from Yale, by Professor G. B. Stevens, with an appreciative account of "Auguste Sabatier and the Paris School of Theology." Professor Mahaffy writes on "The Drifting of Dogma" with extremely interesting reminiscences of the religious society of Dublin fifty years ago, pointing out how gradually the prevailing attitude has changed towards the chief evangelical doctrines in the Church. Professor Rhys Davids, from his rich stores of knowledge, gives an account of "Buddhism as a Living Force," and Dr. Josiah Oldfield, who, as a friendly vegetarian, had exceptional opportunities while in India of gaining native confidence, writes frankly on the "Failure of Missions in India." Study of that article should be good for European conceit.

Among the "Discussions" there is a brief but sufficient response from Mr. Armstrong in reply to Mr. Cohen's note on "Catastrophes and Moral Order." At the end of this number, in place of the synopsis of articles in "Recent Theological and Philosophical Periodicals," there is a valuable classified "Bibliography of Recent Books and Articles," the method of which does not too easily explain itself.

THE CHILDREN'S COLUMN.

The Turning of the Cloud.

Pilgrim had travelled far and far through Winterland. It was a grey, silent country. The trees were bare, the grass was dull with frost-bite, the birds were few and voiceless. Only here and there a brave thrush rang out its determined song, and here and there a cheery robin greeted the wayfarer from a lower perch. On the black hills the snow lay like the silvery hair on an old man's head. It was a cold and fearsome land, with little sunshine and long nights.

By-and-by the road followed a winding valley and crept beneath a sheltering copse. A solitary daisy twinkled like a tiny star in a meadow. At length a pale primrose peeped round from beside a mossy hazel stump, a celandine shone by the roadside, a party of blue-tits gambolled in the dry fallen beech leaves and then shot from bough to bough keenly examining the still unopened buds for microscopic morsels. And now the whitethorn in the hedge put on its emeralds; while the blackthorn broke its pearly buds into clusters of least little wide-awake white roses, and by these signs Pilgrim knew that he was leaving Winterland behind. Right gaily the sun came out as he crossed the frontier into Springland.

One day in the early forenoon (for he had risen with the sun) he reached the dwelling of Love and Hope high up among the hills; not the great cold mountains of Winterland, but the Sunny Hills. Love and Hope are sisters. They are skilful and beautiful and strong. Their hands are full of kindness to those who travel by the Long Road. They bade Pilgrim stay and rest and be refreshed while they continued busy at their craft. They seemed to be at work making up or altering a great quantity of web-like material which they said they had gathered on the sides of the hills next to Winterland. Pilgrim noticed that this material was dark and heavy as they brought it in, but after their handling—Love taking it up and fingering it and presently passing it on to Hope—it became bright and shining and so light that it could hardly be kept folded on the ground. Pilgrim stood watching this industry in no little astonishment, and after, a while asked the sisters to explain to him the nature and purpose of their art.

"We are turning clouds," they said. "Can we turn one for you?"

And even so it was, for the soft dark stuff which they had brought down from the crags and the travellers' paths was cloud, and in it many who came from Winterland lost their way and were wont to sit by the roadside weeping and weary. But when Love and Hope had turned the clouds so that they shone with their silver lining and floated lightly away as they were released in the fresh sunny breeze, those who had been benighted and wearied with sad and aimless wanderings looked up joyously and, seeing their way before them, rejoiced exceedingly and sang pleasant songs of wayfaring.

Then Pilgrim heard what at first he thought was the tinkle of a mountain sheep-bell, but soon he understood that it was the bells of a village church which lay at a distance below on the fair plain. "What are the bells ringing for this morning?" he asked. "It is Easter Day," Hope replied. "This is the gladdest of days, for men put away sadness on this day, as we have finished the turning of the Great Cloud."

"What great cloud?" inquired Pilgrim.

"The Cloud of the Fear of Death," they said. "We have had to work very hard at this, but it is done now;" and with that they lifted it up fold after fold. It seemed large enough to cover a vast multitude; but as these two raised it—no longer heavy and gloomy, but buoyant and glistening and pierced with sunbeams—the wind caught it and it sailed away over the hillsides and the meadows, over the farms and over the clustering homes of the village whose merry bells rang on; and all who saw it looked up with great comfort, for it was no longer the dark cloud of the Fear of Death, but the bright cloud of the Hope of Life.

And Pilgrim looked Westward, and lo, it was as though the flowers had come forth from the earth at the sound of the Easter bells, and a thousand daffodils tossed their heads and the violets flung their scent on the wind and the birds flocked back from foreign lands. The swallows came back to their chimneys and eaves, the lambs bleated and the cuckoo called, and the laughter and praise of children and men went up with the larks to heaven, for Easter had come and dark fear had become shining hope. And this is the song they sang:—

An Easter Carol.

Spring bursts to-day,
For Christ is risen and all the Earth's at play.

Flash forth, thou Sun,
The rain is over and gone, its work is done.

Winter is Past,
Sweet Spring is come at last, is come at last.

Bud, Fig and Vine,
Bud, Olive, fat with fruit and oil and wine.

Break forth this morn
In roses, thou but yesterday a Thorn.

Uplift thy head,
O pure white Lily, through the Winter dead.

Beside your dams
Leap and rejoice, you merry-making Lambs.

All Herds and Flocks
Rejoice, all Beasts of thickets and of rocks.

Sing, Creatures, sing,
Angels and Men and Birds and everything.

All notes of Doves
Fill all our world: this is the time of loves.*

H. M. Livens.

* By Christina Rossetti.

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LIFE THAT KNOWS NO DEATH.

IN the midst of the rejoicing of the Easter festival, renewed every year in the fresh glory of the spring-time, we are not forgetful of the sacred lesson of the Cross and of the shadows through which JESUS entered into the fulness of life.

So long as there are those who hunger after righteousness, who feel the power of his spirit, who are strengthened by their personal allegiance to him, so long will the self-sacrifice of JESUS be remembered with undying gratitude and reverence, and the pathetic story of his death will stir in his disciples' hearts the deepest thoughts of the divine meaning of faithful suffering, the revealing of the power and righteousness of GOD in duty, the light of heaven breaking through the darkness, and the joy of the triumphant spirit.

"All things that I have heard of my Father, I have made known unto you." Even in the silence of his death he speaks to us of the unchanging love of GOD. For what does it mean, this life so beautiful and gracious, with such joy in things pure and true and gentle, speaking with such deep inward knowledge of the FATHER in heaven, but then so soon clouded and cut off by a cruel death? What does it mean to those who enter into the secret of his life? What but a testimony of the spirit, a revealing of the truth of GOD, in the passionate assurance that *the life* is not so destroyed, that love and truth and righteousness are not thus overthrown! Out of the very darkness and silence comes to us the calm word of faith: "The Christ is risen, and is triumphant over death."

So the Cross becomes to us a sacred emblem of life. It means truth and unselfishness and love stronger than death. It casts upon our life not the shadow of despair, but the light of undying hope and a victorious confidence. In this season of thanksgiving we remember him who laid down his life for his friends. We are permitted to enter into that inner circle, and to know something of the depth of love and gratitude and loyalty, which filled those first disciples' hearts. They were made new men, and our prayer is, that we may be of the same spirit. In that fellowship there is still bread of life to be had by those who find the way of faithfulness in asking, with faces turned towards the light. The weary and heavy laden, taking his yoke upon them, still find rest to their souls. The lonely and the downcast find the comfort of a hidden sympathy. The strong and joyful find a friend, who teaches them the secret of divine helpfulness and more perfect joy.

In the silence of this commemoration other sacred memories come back to us, of early vows, of the first awakening of faith and love, the first surrender of a grateful discipleship. There come memories of those who have spoken for us words of power and divine revealing, the touch of whose sympathy was a quickening of new life, our closest friends, who still are ours in undying fellowship of love and trust. And we must ask, *Are we true to them?* Have we followed our Master in his lowliness of spirit, in the pure faith, the self-forgetting service of his life? Have we been worthy of what we have received in those others, of this holy communion which is ours, with the faithful of every generation, and above all with those who in the nearest sense are *our own*, in the great Household of GOD?

Easter is the time to be born again into newness of life.

"THIS DO."

No mystic rite, no hand of priest,
  No form antique is here,
Yet loyally I keep the feast—
  A sacrament sincere;
The daily bread with joy I break
  Which thou didst bless for me,
My simple cup I simply take
  In memory of thee.

And here I pledge my heart again,
  A heart oft pledged before,
To follow thee thro' bliss or pain,
  My Leader, evermore;
And wheresoe'er those blessèd feet
  Have marked the path for me,
Of heavenly food my soul shall eat
  In memory of thee.

To fill with love and tender grace
  The labours of the day,
And from the hard world's frowning face
  To lift the cloud away,
To fight the false, to help the true,
  Whate'er may hap to me,—
This will I do, or try to do,
  In memory of thee.

And thus to share my Master's task
  Shall be my bread and wine,
Nor can I hope, nor will I ask
  A banquet more divine;
And all who love thee as their Lord
  Shall keep this feast with me,
And gather round the sacred board
  In memory of thee.

Easter, 1903. W. G. TARRANT.

LIFE RENEWED.

THE season every year brings round its new delight. The stirring of new life touches us with the thrill of hope, even where there are the shadows of grief, and with a great joy in the natural loveliness of the earth.

We remember the dismay of sorrow, and the true poet's cry to Spring, to delay no more:—

Can trouble live with April days,
Or sadness in the summer moons?

Bring orchis, bring the foxglove spire,
  The little speedwell's darling blue,
  Deep tulips dash'd with fiery dew,
Laburnums, dropping-wells of fire.

O thou, new year, delaying long,
  Delayest the sorrow in my blood,
  That longs to burst a frozen bud
And flood a fresher throat with song.

TENNYSON learnt to sound the fuller deeper note of triumphant life, and our English spring is the lovelier for his song. In the faith that Love is for ever "Lord and King," and therefore that "all is well," he can teach us the fuller measure of delight. With the returning season we see his new birth of hope:—

  and in my breast
  Spring wakens too; and my regret
  Becomes an April violet,
And buds and blossoms like the rest.

His face is now turned not backward towards the shadows; he looks up and faces the light of a new day.

Is it, then, regret for buried time
  That keenlier in sweet April wakes,
  And meets the year, and gives and takes
The colours of the crescent prime?

Not all: the songs, the stirring air,
  The life re-orient out of dust,
  Cry thro' the sense to hearten trust
In that which made the world so fair.

Not all regret: the face will shine
  Upon me, while I muse alone;
  And that dear voice, I once have known,
Still speak to me of me and mine.

Yet less of sorrow lives in me
  For days of happy commune dead;
  Less yearning for the friendship fled,
Than some strong bond which is to be.

So he for his friend; and his song has become a message of new hope, which blends with all the deeper melody of this time. For everyone there is the same great prophecy.

Love is and was my King and Lord,
  And will be, tho' as yet I keep
  Within his court on earth, and sleep
Encompass'd by his faithful guard.

And here at times a sentinel
  Who moves about from place to place,
  And whispers to the worlds of space,
In the deep night, that all is well.

It is not towards death, but towards life, richer and more perfect life, that we are being led. And in that fuller life are the stronger bonds of friendship, the surprises of a great revealing, in those "whom we have loved long since, and lost awhile," a love beyond anything of which we now can even dream. Into the great Unknown we carry with us that which it is of the greatest con-

sequence for us to know, knowledge of the "Living Will" that shall endure, and of those others, in whose companionship is the abiding joy of our life.

My love involves the love before;
My love is vaster passion now;
Tho' mix'd with God and Nature thou,
I seem to love thee more and more.

Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee tho' I die.

THE COMING OF SPRING.

Whatever happens, spring returns. Summer, in our climate—against which the charge of monotony or "business-like habits" has never been made—summer may elude us, or grant but fewest days worthy of that great name. Winter may pass almost forgetful of frost and snow. But spring, like autumn, is sure. In March and April the leaf unfolds, the flower opens as surely as in October the leaf will fall and the flower fade, though June afford no days of full midsummer radiance and cloudless skies of blue. Like the Church's Easter, spring may be a somewhat "moveable feast"; but early or late, the feast will be there, and the table spread with a lavish hand.

Whatever happens, spring returns—after the sternest and after the mildest winter; near to the crowded city and away among mountain solitudes and in lonely dells and by far-off shores; alike in time of peace and time of war, or when some baneful pestilence is stealing, dark and silent, about the world; however men are behaving themselves, and whatever political factions are in the ascendant, nature's strong life awakens, and spring comes surely on. The meadows change to green and gold; the trees turn reddish brown or purple and then break into clear bright green. Birds come back to build and sing, and bees are aware of sunshine and sally forth, humming to find sweet things among the petals. Ever the resurrection and renewal, the fresh activity of old laws, the reviving of ancient life, the surprise of new forms—of strange and yet familiar signs and glances on the "world's unwithered countenance."

Poems of the Spring.

Once, on a spring morning, an English poet was asked by a child to write some verses for him in an album. It was when the last great European war was raging, between Germany and France. "How can I write verses," he replied, "at such a time as this?"

"Speak low, speak little: who may sing
While yonder cannon-thunders boom?
Watch, shuddering, what each day may bring,
Nor pipe amid the crack of doom."

Then his thoughts turn to Nature and the joy of her fresh wakening life, and music wakes in his own heart.

"And yet the pines sing overhead,
The robins by the alder pool;
The bees about the garden bed,
The children dancing home from school.

And ever at the loom of birth
The mighty mother weaves and sings;
She weaves—fresh robes for mangled earth;
She sings—fresh hopes for desperate things."

There spake the healthy, hopeful soul—the mind in tune and in touch with those great energies of life that survive all change, that triumph over all decay and gloom and dearth and death.

And it must be well to rejoice and recover oneself thus in the strong exultant life of the great world. Whether the pulse of our own life beat strong or low; whether it is youth or age with us; whether man is wise or wicked, kind or cruel—it is well to be glad with Nature and with God, to rejoice that there there is no death and no disaster and no despair. And there are, in the abundant literature of England, some poems of springtime which should always be read when the crocus blooms, and the celandine glimmers in the hedgerows, and the daffodil breaks in gold from its sheath of green: Blake's "Songs of Innocence"; and Shelley's lines in "Prince Athanase"—"'Twas at the season when the earth upsprings from slumber"; and Browning's "O to be in England now that April's there"; and Tennyson's "Once more the Heavenly Power makes all things new"; and many more.

Wordsworth Above All.

But it is Wordsworth who can sing for us best the season's joy and cheer, by reason of the absolute sincerity and simplicity and spontaneous freshness of his utterance; and when we want to hear the voice of Nature's own child, with his ear close to the great mother's heart, we go to him. It may seem the merest trifling of commonplace to write, prosaically, "whatever happens, spring returns." "Of course it does," one answers; "what need to say it?" But when, reading again that wonderful 12th book of the *Prelude*, we come upon this:—

The morning shines,
Nor heedeth Man's perverseness; Spring returns,—
I saw the Spring return, and could rejoice
In common with the children of her love—

we no longer say, "Of course," or think the words not worth the saying. We feel the stir and stress of inspiration; we are made aware of something in the heart of man beating in conscious fellowship with the great life of things.

"Lines Written in Early Spring."

But there is one short and simple lyric of Wordsworth's which, not to read or murmur to oneself more than once, at this season of the year, would be like missing some part of the spring itself. Its title is, "*Lines Written in Early Spring*"; its *meaning*, that the soul of man and the soul of Nature are one, when both are aglow with the sweet wise joy of healthful life. There are lines in it at which the severe person or the cynic or the philistine, should he chance to waste some moment of his precious time in reading them, would smile, possibly sneer, or even sniff. "This will never do," he might say, recalling a famous criticism of a hundred years ago. "This is not poetry; it is twaddle, and very childish twaddle, too." Yet in truth those six little verses are the spontaneous outflow of a lover's heart, fresh and simple as the willow wren's melody, yet charged with a man's deep feeling—absolutely sincere, unpremeditated, free.

The poem was written when Wordsworth was twenty-eight years old. Here is what he said of the scene and the occasion of its composition, as it revived in his memory some fifty years after:—"Actually composed while I was sitting by the side of the brook that runs down from the comb in which stands the village of Alford, through the grounds of Alfoxden. It was a chosen resort of mine. The brook fell down a sloping rock, so as to make a waterfall considerable for that county. Across the pool below had fallen a tree, from which rose, perpendicularly, boughs in search of the light intercepted by the deep shade above. The boughs bore leaves of green that for want of sunshine had faded into almost lily-white, and from the underside of this natural sylvan bridge depended long and beautiful tresses of ivy, which waved gently in the breeze that might, poetically speaking, be called the breath of the waterfall. The motion varied, of course, in proportion to the power of water in the brook. When, with dear friends, I revisited the spot, after an interval of more than forty years, this interesting feature of the scene was gone."

Well, it was there, on a day in early spring, with the birds singing around, and the flowers silently blooming, and the "breath of the waterfall"—the motion in the air caused by the rush of the little stream—waving the long tresses of ivy that hung down from the tree towards the pool below,—it was there, he says,

I heard a thousand blended notes,
While in a grove I sate reclined,
In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.

To her fair works did Nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of man.

Remember it is early spring. From the old earth, "the ever-unforsaken earth," amid forms of solid rock and fertile, rain-washed soil, young life is springing, fresh and gay; the tender green of leaves just opened, the brightness of the year's first flowers, the quick, glad movement of small birds foraging for food or busy about nests, and the ceaseless flow of clear, sweet water down the channel of the brook—these, in their manifold and varied forms, are there, joyous with the strong new life of nature. The poet is alone in the little valley, his heart all open and responsive to the life and movement of the place. And as he watches, and hears, and feels, song breaks from him, simple and natural as that from the birds whose home is there. How perfect is the melody, how rich and full the haunting sweetness of the line,

"*I heard a thousand blended notes*"!

All the music of that small, secluded valley seems to gather itself into those six words—the voices of birds, the hum of insects, the rustle of small earth-creatures among the dead leaves, the whisper of the breeze in the branches above, and the ever-changing sound of the flowing water.

The Stress of Human Conflict.

But the man who is there, hearing, seeing, rejoicing, is one who has been, of late, among far different scenes. He has known the tumult and the terror of human strife—not long before he was sharing in the struggle for liberty, and the wild confusion and turmoil of revolution. He had been travelling in France,

and for several months was in Paris when the fierce contention of parties was approaching its dread, disastrous climax. He had *seen* "what man could make of man." His heart, which now yielded to the gentle influence of Nature, had felt the storm of human passion, and entered by strong sympathy into the hopes and fears and struggles of a people roused by oppression into stern and strenuous revolt. Since his return to England, that city had passed through its "Reign of Terror," and the dream of happiness and brotherhood seemed to have vanished in bloodshed and wild disorder.

Wordsworth could not forget these things; the scene of peace and joy that was around him, and the "sweet mood" which possessed his mind, could not but mingle "sad" with "pleasant" thoughts therein. "The still, sad music of humanity" made itself heard even in that bright place — "not harsh, nor grating, but with ample power to chasten and subdue." He was at one with Nature, but he was also at one with man; and this makes the deep note of quiet sorrow, which comes into his song, as natural and true as the happier one with which it blends. Imagination, which was Wordsworth's great gift, rendered this inevitable just then.

But Loveliness and Joy are There.

But, as he "watches and receives," the joyous note prevails again. He looks on the varied forms of fresh, sweet life and feels their happiness, and sings of it as if it were his own.

Through primrose-tufts in that green bower
The periwinkle trailed its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.

The birds around me hopped and played;
Their thoughts I cannot measure:
But the least motion which they made,
It seemed a thrill of pleasure.

The budding twigs spread out their fan
To catch the breezy air;
And I must think, do all I can,
That there was pleasure there.

The Poet's Faith.

I know not if Wordsworth was the first to make the bold and startling claim that even a flower is not a stranger to happiness. But he was the first to utter his faith in words which, once heard, it were hardly possible to forget. And as one looks on these bright creatures of the earth, blooming in their own wild freedom, breathing the air and glowing in the sunshine of spring, those two glad lines recur to the memory, and make the heart beat quicker in the fellowship of joy which lowly living things may know,—

'Tis my faith that every flower
Enjoys the air it breathes.

It is a beautiful creed. It is well to hold it if we can. And perhaps it needs only a little more imaginative sympathy, a little more observing love, a closer interest in living things, and a more "wise passiveness" of receptive thought, to make this faith in widespread joy our own. We think, in these spring days, of the resurrection of Nature, of the myriads of creatures coming to life in woodlands, fields and valleys on every side; to think also of their happiness, and to rejoice with them, might be almost like a resurrection to ourselves. Our own sorrows, the sorrows of humanity, would be lightened as we thought of that wave of joy now sweeping over the earth, thrilling the birds into song and the flowers into beauty. The heart would grow larger and the mind more expansive and full through sympathy with God's humbler children, and some glow of Nature's own reviving healthfulness might enter and gain possession of body and of soul alike.

The Love that Conquers.

The human sadness will remain. It does with Wordsworth. He cannot dismiss, even in "that green bower" and amid all the "pleasure" that is there, the wrongs of his own world of humanity. And his poem ends with the recurrence of its plaintive note,—

If this belief from Heaven be sent,
If such be Nature's holy plan,
Have I not reason to lament
What man has made of man.

But the sorrow, like the joy, is that of love. No personal, selfish grief is there. "What man *has made* of man"! Ah! but he had learned, and was yet more to learn, and was to make it the burden of his greater song, that in a return to the simpler pleasures of life, in ceasing from the fierce strivings of worldliness, and by a closer, deeper love of Nature and humanity, we may find the very joys of "Paradise" to be "a simple produce of the common day." Love, which *reads* happiness in the flower's sweet life, shall yet *create* happiness for the restless and impassioned heart of man.

W. J. J.

LIFE'S RESURRECTIONS.

In our normal life here on earth we have experienced a series of genuine resurrections. Our semi-conscious *infancy* passed away, and we arose from the dead as a thinking speaking child. Then our fully conscious *childhood* with dawning intelligence (not merely consciousness) passed away. We rose from the dead as a youth with intelligence and a semi-dormant moral sense. *Youth* passed away and we arose from that dead state to a *manhood* with awakening judgment and clearer moral sense: we observed an absolutely unerring connection between cause and effect in nature; we began to grow convinced that the same held true in moral relations. We noticed a *ripening* of all faculties and a clearer grasp of the *moral* meaning of life. Then dawned a new light, the spiritual insight, and this seems the golden link that in some way is bound to another golden link in what we call "the other world," by which we merely mean that the fitting condition for knowing the next higher state, the better resurrection is as yet below the horizon, it has not dawned. It is most significant how old men seem conscious of the possession of greater mental and spiritual grasp, yet have no instruments, no tools equal to their need: their senses grow feebler, their memory fails, yet all the time they are conscious of spiritual power, greater outlook, deeper insight. Nay, to express the new series of spiritual resurrections men have come to clearly understand the language of him who said "that men may rise on stepping-stones of their *dead* selves to higher things," both mental and spiritual. For surely there is no mature man or woman who does not value his or her *present* development of life, of mind and heart and soul as something much to be preferred to anything experienced at any time in the past. One seems to comprehend things more readily, one seems to have a harvest of perseverance and patience, a larger view, and one sees no limit to this side of our nature progressing, so that when we shuffle off this mortal coil, this muddy vesture of decay, we shall feel like one awaking with a *new-found* sense of *health*, in which life will be more intensely worth living, and there seems no single reason to suppose that the series of resurrections will cease then, but continue infinitely. Think of the vast change, mental and spiritual, between the state of an infant and a normally-developing man. We have passed out of one resurrection into another, and each better than the last. A child could have had no inkling or dream of the mental and spiritual heritage it was coming into. So it will seem to us hereafter. We may surmise that an ever-progressive series of resurrections will take place, but can form no dream of the nature of the heritage that is to be ours. All we ask is that we shall come to life as usual, content to understand what has happened *after* it has happened; that life shall always be itself, guarding its sacred prerogative of being capable of reviving, and that *mind* shall periodically unfold its inner powers and capacities according to the needs and circumstances of our advancing life.

This aspect of resurrection has always had the more acute interest for mankind; they want to be assured that life and consciousness will never be extinct. It is curious, and rather indicates a lower than a higher plane of spiritual life, that people want what they call a scientific or revealed guarantee of immortality, or of resurrection. The clear, *spiritual* indication, or intimation, at the very seat of life does not seem sufficiently strong. People try, for example, to account for the great religious revival amongst Christ's first disciples as owing to a sense of assured immortality by the reappearance of Christ in the risen body, instead of seeing in the stories of the Resurrection a reflection of their own resurrection to a higher plane of spiritual thought and life. How, exactly, this their resurrection took place is not, of course, matter for exact determination, any more than you can determine the exact moment or describe the exact conditions when *intelligence* first dawns in an infant's mind, or *judgment* dawns in a man's mind, or the *spiritual* faculty dawns in the same mind, and which appears to a man startling, like the awaking to a new life. All the dark spiritual clouds that veil the sun about to rise gathered about that sun of righteousness, and then, swift as the clouds disperse at dawn, all these cloudy veils rolled away, and they arose from the darkness into light—became the light of the world, their higher spiritual life had awakened. The spiritual power, truth, and grace of Christ revived them—when it took possession of them—at the very moment they felt his loss most.

At this Easter season it is natural to think of that extraordinary upspringing of faith, love, and reforming activity in the first disciples after a period of faithless depression and spiritual darkness. Some, indeed, seem to think that it cannot be accounted for except on some hypothesis of a bodily risen Christ. They seem to think that that which the divine grace and truth as seen in Jesus failed to

awake in them, the enthusiasm, hope, determination to carry on the work begun by Jesus, that all this was effected by some visible, tangible resurrection of Jesus in the body. They do not seem to realise what a calumny it is against the miraculous power of the simple divinity of grace and truth to awaken in us the like divinity and to lead us whithersoever it will, when they affirm that without a miracle of a very different and lower type men would not have been induced to pay homage to grace and truth for themselves. What a loose hold people have upon the *spiritual*, when they seem to themselves only to be able to believe in it when something of a quite *material* nature is enacted on its behalf!

No, the time had come for the disciples to awake from spiritual sleep and let Christ shine upon them. The conditions were being fitted for the dawn of a new and deeper spiritual insight. It is the eternal newness of life, that such *risen beings* see, and that keeps them fresh and young and daily like new creatures in a new world. If we be risen with Christ we shall know the joy of his "saving health" that comes from the healing in his wings. As we *rise* we are *cured* of earth's disease. Each better resurrection is medicinable. We look back like Moses on the Egyptian darkness, oppression and disease, and hear the Lord calling as of old, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

E. L. H. THOMAS.

THE SPRING-TIME RESURRECTION.

THE more closely we approximate to the order revealed in Nature, the better are we able to maintain health and happiness. Change and variety play wondrously in the life of man: rest and activity, sleep and awakening, death and resurrection are essential elements of a healthful existence.

The conditions of modern life are in flagrant opposition to the life suggested by Nature. But for the thrill in the air and the kindly promise of a limited sky, the inhabitant of one of our smoke-begrimed cities is hardly conscious of the eager gladness of the spring. He labours sluggishly through life, in buildings suggestive only of the money-making pursuit, in streets paralysing in their sordid ugliness. If he be "successful," then upon the altar of Mammon are sacrificed the youthful dreams of the ideal, the joy and beauty of the life with Nature, the quiet satisfaction of a well-ordered development.

He may dwell in the suburbs and enjoy the freshness of a pure atmosphere; but until he has steeped his soul in the beneficent influences of God's world of beauty, he will never know the true joy of his heritage as a child of humanity and an interpreter of the soul of the world.

In the majestic sweep of the seasons and in the periodic fulfilment of periodic promise, there is a lesson of deep import for the human wayfarer. The quiet sleep of winter breaks in the awakening of spring; the tender promise of April deepens into the glory of summer, the beauty of the flowers fades into the fruitage of autumn, and throughout we are conscious of an eternal order indicative of healthy soul-process. Until our lives show similar phenomena of change, until we learn to regard Nature as responsive to our highest and deepest moods and as able to minister of her fulness to our need of communion, we shall but inadequately understand how the whole creation teems with the life of God and how humanity finds much of its essential joy in perfected relations with the external world.

For the strained and anxious worker, wearied with the cares imposed by modern life, there comes the message: Nestle close to the heart of Nature, listen to her life-throbs, assure yourself of her resources, lay your life to hers and draw in the vital energy which makes for fulness of being. The cold winter with its hardship and discontent and seeming barrenness is but the preparation for newness of life; over the threshold of death we pass into the glory of the divine; the dreary sadness of sin breaks, at the touch of hope, into the eternal joy of promise; so must it be with us at the thought of the spring-tide of the soul.

A few short weeks ago, and the brown fields slept in the soft grey light of a cloudy sky, and by their sides the silent hedgerows, clad in sober suit, waited for the seasonal dawn; the trees stretched their bare branches against the subdued light of the sky. But now the fields are streaked with rays of emerald light; the hedges softly glow with virginal green; the trees, in all the gladness of creation, gaily shake their new-blown buds in the noontide sun, the very air tingles with the promise of life; the song of the birds, showered upon our thirsty ears, refreshes and enheartens us. We are conscious of the stirrings of a new life, and feel the mighty workings of creative power. Thank God for the spring-tide Gospel of Resurrection.

W. L. S.

GLIMPSES OF UPPER EGYPT.

WE are indebted to Mrs. Moore, of Richmond, for the following interesting passages from a friend's letters:—

Cataract Hotel, Assouan,
Upper Egypt, Jan. 11, 1903.

"We have had a very pleasant, though cold, voyage up the Nile. We stayed three days at Luxor, and found wonderfully extended excavations at Karnak, another most extensive temple disclosed, and a smaller one, quite perfect and roofed, also a new Pylon (in ruins).

"We reached Assouan last night. It is as enchanting as ever, but much changed. The town is greatly grown: they have built a giant hotel on Elephantine Island, 'the Savoy'; an imposing English church in the Moorish style on an eminence south of the town, overlooking the river; and a beautiful hotel, 'the Cataract,' where we are staying, on a rocky height near the church.

"I have not yet been to Philæ, but I hear the river washes the base of the temples now; they have been greatly strengthened and shored up by competent engineers, so I hope the edifices will not suffer. At Assiout a large dam or barrage stretches right across the Nile; one of the arches swings aside to allow the steamer to pass through."

Cataract Hotel, Feb. 17, 1903.

"We had a perfectly delightful visit to Khartoum and Omdurman. My mother enjoyed every minute of the time, and is all the better for the splendidly invigorating air of the Soudan. The voyage up the Nile to the second cataract was as enchanting as ever, but the face of Nubia is altered. For a hundred miles the Nile is converted into a vast lake, villages and palm groves all submerged; new and prosperous villages and commencing cultivation are already established on the higher land or the new shores. None of the Nubian temples are injured, and the influence of the dam ceases below Korosko.

"Abu Simbal is as beautiful as ever, and not a hair's breadth different from what it was. I feel it a great privilege to have again seen that most wonderful of all temples.

"We saw the sun rise twice and illumine the faces of those grand sitting figures, and watched them, calm, far-seeing, dignified, blush as it were into life.

"On reaching Wady Halfa we went at once on board the desert train especially contrived for the long hot journey of 232 miles across a waterless desert; nothing to be seen but the blazing sun on blazing sand. We were two nights and a day in this train on the way to Halfyeh, where we left the train and proceeded by launch to Khartoum. It is indeed a train-de-luxe—every comfort, and luxurious contrivances to keep out the heat are provided, and the sleeping accommodation is that of the most perfectly appointed hotel; the food, too, is wonderful. We saw splendid mirages: blue lakes reflecting islands, once a ship drifting over a calm sea, a fairy-like palace embowered in trees, not palm trees, and reflected in a still clear lake. They lasted all day. Sometimes it looked as if the train must enter the water. Many people tried to photograph these wonderful illusions, but the view-finder of the camera showed no picture at all, nothing but sand quivering in the heat. We passed Abu-Hamad, Berber, Shendi, and the Atbara river, all places familiar to us by reason of the Soudan war. Khartoum is a most interesting place, planned on a grand scale. At present only the river front is finished, where stands the Sirdar's palace (on the site of Gordon's old one), handsome houses, government buildings, and the Gordon College. It is a fine large building, not beautiful externally, but airy, spacious and well adapted for its purpose. It is still in a very unfinished condition and cannot yet be used, but primary schools, in connection with it, are established already and doing good work at Khartoum, Omdurman, Kassala, Berber and other places. We visited it and all places of interest in Khartoum and Omdurman, where we saw the Khalifa's house, Slatin Pasha's house (the house he now lives in is a beautiful one in Khartoum, as the Inspector-General of the Soudan), the Mahdi's ruined tomb, the Beit-el-Amana, or storehouse where is Gordon's piano, wrecked by the Dervishes after they murdered him. We visited the markets of gum, ivory, ostriches and camels, the bazaars, and the battlefield where the bones of the fallen still whiten the plain. Another day we gave to a voyage up the White Nile, where crocodiles, rhinoceros, hippopotamus and giraffes abound, also many strange and interesting birds. The White Nile is a grand river, immensely wide, far wider than the Nile in Egypt. The climate was quite cool and the air delightfully invigorating.

"What society there is in Khartoum is most interesting. Sir Reginald Wingate is the present Sirdar and Governor-General. He and his staff and the officials connected with Gordon College make a most desirable circle. There are a few ladies, wives of officials. We had met going out to Egypt the new sanitary inspector and bacteriologist of the Soudan, a young Scotchman. He and his wife are charming people. They were fairly established in their home by the time we reached Khartoum, and it was a great pleasure and advantage to us to meet them again there. A hotel at Khartoum has been open three months, and is wonderfully comfortable."

THE NAZARETH QUESTION.

Canon Cheyne in the article "Nazareth" in the "Encyclopædia Biblica" puts forth the startling surmise that there may have been no "city called Nazareth" existing in the time of Jesus, and that at any rate the name Nazareth was originally attached to a large district—in fact, to the whole province of Galilee.

No such town as Nazareth, he tells us, is mentioned in the Old Testament, in Josephus, or in the Talmud; and there are two New Testament passages which may well suggest a doubt whether Nazareth was at that time the name of a town at all.

One of these is Matt. ii. 23: "And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene.'" The term "city" we are to disregard, for the theory goes behind the existing text of the gospels. The question is, to what prophecy is reference here made? It cannot, says Dr. Cheyne, be held with any probability to refer, as a current interpretation would have it do, to the "neser" or "branch" of Is. xi. 1, but is rather to be taken as an allusion to Is. ix. 1. "In the former time he brought into contempt the land of Zebulon and the land of Naphtali, but in the latter times hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations." But if the allusion is to that prophecy, and if that prophecy, as he thinks to be likely, was taken by the early Christians to predict the whole Galilean ministry of Jesus, then "Nazarene" must be taken to mean Galilean, and "Nazareth" to mean Galilee in general.

The other passage upon which our critic relies is John i. 45: "Can there any good thing come out of Nazareth?" There is, it seems, some ground for supposing that the τι ἀγαθόν should be ὁ ἅγιος, and that the true reading is therefore, "Can the Holy One proceed from Nazareth?" Comparing this with John vii. 41, "Doth the Christ come out of Galilee?" it is inferred once more that Nazareth is synonymous with Galilee; an inference which is considered to be supported by comparing it with the following passages:—Matt. xxvi. 69: "Thou also wast with Jesus the Galilean." Matt. xxvii. 71: "This man also was with Jesus the Nazarene"

If, now, we grant that Nazareth is equivalent to Galilee, an obscure phrase which occurs in the Talmud is said to be explained. The phrase in question may be read "Bethlehem noseriyyah," Bethlehem near Nazareth, or, in the district of Nazareth, which our author takes to be identical with "the Galilean Bethlehem," just as the southern Bethlehem was called Bethlehem of Judah.

We now (so he observes) begin to see why Nazareth was called the "fatherland" (πατρίς) of Jesus. It was called so, not because Jesus was born or brought up in a town called Nazareth, but because he was a native of the district Nazareth (*i.e.*, Galilee). His real birthplace was probably Bethlehem of Galilee, which would account for some of the discrepancies in the birth narratives, and for the apparently discordant traditions—on the one side that he was born at Nazareth, and on the other that he was born at Bethlehem.

Now, with respect to the theory that Bethlehem of Galilee was the true birthplace of Jesus, I must acknowledge that it seems on other grounds to have a considerable degree of probability, but the argument upon which the great scholar bases the theory that the name Nazareth stands, not for a town, but for the whole province of Galilee, carries, I must confess, no conviction to my unlearned mind. Perhaps I have too briefly summarised the argument, and have not given sufficient weight to the cumulative effect of various slight indications. Upon that my readers can judge for themselves by reading the full article in the "Encyclopædia." But taking the points which I have set forth above to be the salient points, I cannot feel them to be very penetrating.

As to the *argumentum a silentio*, it is always a dangerous argument, and there is really no reason why Nazareth, especially if it was a small place, should necessarily be mentioned in Hebrew or Jewish literature; while the Scriptural and Talmudic passages, though they may possibly admit (in their conjectured primitive forms) of the equation Nazareth = Galilee, admit equally well, one would say, even in those conjectured forms, of the supposition that Nazareth was a town with a village, Bethlehem, near to it. Bethlehem, as a matter of fact, is only seven miles from the existing town of Nazareth, lying at the foot of the hills upon which Nazareth stands.

As to the assertion that Nazareth is spoken of as the "fatherland" of Jesus, there are but eight verses in the New Testament in which his πατρίς is spoken of, and every one of these eight refers to the self-same event, while none of them necessarily implies that Nazareth (*i.e.*, Galilee) was the πατρίς spoken of. Matthew's statement (and the others are similar) is this: "And coming into his own country (πατρίς) he taught them in their synagogue." But such a statement, so far from going to prove that Galilee is the "country" spoken of, tells rather the other way, otherwise Galilee might be supposed to contain only one synagogue. The passage is much more consistent with the idea that the "country" in question means simply the district, undefined, but not extensive, round about his native town. It is, in fact, just such an expression as might be used if Jesus had been born at Bethlehem of Galilee and had gone to preach at Nazareth—to preach, that is to say, not in his own town, but in a town *in his own district.*

Against the negative surmise there is, moreover, one positive though not perhaps conclusive fact to be set—namely, the existence of ancient rock-cut tombs up the hill toward the west of the modern town. This fact is passed over by the writer of the article with a "notwithstanding," but it is, I cannot but think, significant. These old remains are a sure sign that a town or village of some sort stood here in very early times. What, then, was the name of that town or village? We know from innumerable instances that for thousands of years the names of places in Palestine will cling to the old sites; yet for this site there is no name known but that of en-Nâsira, a name which has belonged to it at any rate from the fourth century, for Eusebius mentions it. And this, taken with the fact that at an earlier date still, when the gospels of Matthew and Luke took their present form, there was believed to have existed in Galilee a πόλις λεγομένη Ναζαρέτ, surely forms rather strong presumptive evidence that this is no other than the Nazareth which is eleven times mentioned in the gospels, and four times called a "city."

Herbert Rix.

PROFESSOR STANLEY HALL ON SUNDAY SCHOOL AND BIBLE TEACHING.

Professor Stanley Hall is the leader of the Child Study movement in the United States, and editor of the *Pedagogical Seminary.* In that magazine (December, 1901) he published a long article entitled "Some Fundamental Principles of Sunday-school and Bible Teaching." This article is written from what may be called the Child Study point of view, and a short summary of some of its leading contentions may be of interest to readers of The Inquirer. Psychology, Professor Hall tells us, presents a new standpoint in looking primarily at the nature, needs, and power of the growing soul of childhood during its successive stages, and in basing methods of teaching upon this knowledge. Accordingly the following principles are advocated:—

(1.) The Old Testament should predominate over the New for boys and girls before the dawn of adolescence. It is a cardinal principle of pedagogy that Interest is the best index of capacity or pedagogical ripeness. It is, like hunger, an expression of need. Now young children lead a life eminently objective; they look outward, and should not be encouraged to look inward. They love exciting events, battles, the flood, and tower. They admire character, for this is an age of intense hero-worship. It is the age, too, of justice (*cf.* games enjoyed at this time). The sense of law looms up in human life before that of the Gospel. The Old Testament has a great variety of stirring events, a large repertory of persons, dramatic and romantic incidents. The Old Testament stimulates profoundly the sentiments of awe and reverence on which religion rests in the human soul, and which precede the dawn of the altruistic impulses.

(2.) The second and somewhat complementary principle is that the New Testament is chiefly for adolescence. Jesus was animated by the great principle of love and self-sacrifice, and these motives cannot be comprehended by the mind or amply felt by the heart until the dawn of that great physical regeneration when love takes up the harp of life. Boys before twelve or fourteen have normally little interest in the character, life or teachings

of Jesus, and it is a bad sign if they do. There is little in their souls that responds to the Gospel. It is easy to work up an artificial interest, but the danger is that precocious interest in Jesus will result in conceptions of his character and work that will dwarf adequate ideas later. . . . Jesus came to and for adolescents in a very special and peculiar, and till lately not understood sense; and just as it is pedagogically wrong to force him upon childhood it is wrong not to teach him to adolescents. Their need is so great as to constitute a mission motive of even more warmth and force than those that now prevail. This I can urge with a full heart and mind upon Turk, Jew, atheist and idolator, and I believe that everyone well trained and instructed in modern psychology and pedagogy could do the same, even though he denied all the supernatural traits and incidents in the life of Jesus, or even thought him a myth. He could still say this grand tradition or ideal is true to the human heart and experience because it finds it and saves it better than anything else at this stage.

(3.) In teaching Jesus his humanity should be first inculcated with wise reticence concerning his deity and all the supernatural elements in the Gospels. With little children we can and should teach at Christmas the nativity, and at the Lenten season the death and resurrection. At the very least, whatever the parents' need, these are current traditions without understanding and feeling which the child is unintelligent and ignorant of much that is best in art and literature. . . . Here all Sunday-school teachers should sit at the feet of our Unitarian friends. A careful study of their copious Sunday-school literature convinces me that whatever may be said of it or of them, nothing so fits the nature and needs of children in the early adolescent studies of Jesus as their methods and ideals.

(4.) Have stories predominate, especially for young children. What may be called the Sunday-school parts of both the Old and New Testament are mainly narrative. Events are chronicled in the temporal order in which they occurred. The relation between ancient story and history is even closer than the two words suggest. I plead for a new profession—that of story-teller in the Sunday-school. (The memorising of texts and proverbs, and the use of pictures are also advocated.)

(5.) I plead also for the use of very select tales and other matters with a moral bearing from non-Bible sources. Scripture, we must not forget, became Bible by inherent interest, merit and worth.

(6.) Nature teaching is referred to as a means of developing the religious sentiments. The aim should be to foster a love of Nature rather than to attempt technical scientific teaching.

(7.) I plead for more purely intellectual instruction, first for the Old Testament in its season, then during the earlier years of adolescence for the New. The deplorable fact now generally admitted is that children go through our entire courses, and emerge with an almost incredible ignorance of the Bible. In this respect we have very much to learn from other religions. The best Jewish Sabbath-schools I have seen teach not only Old Testament history but Jewish history, down to the present time as well. Promotions are made by examination only. The best Catholic schools I know incite the children by competition and prizes, and award diplomas for the completion of the course which is marked, as in so many other religious bodies, by confirmation.

(8.) The miraculous should have a prominent place, and has a great function. I cannot agree with some of my friends of the ultra-Unitarian and free religious camp that the supernatural has no place in the religious education of the young, but hold on the contrary that it has a place almost central and supreme. I insist that we misconceive and misteach it. Here as elsewhere education must begin with the rudiments and repeat the history of the race. Every child is through and through a fetish worshipper at a certain stage.

(9.) A complete and ideal Sunday-school should make provision for matured and cultivated young men and women according to principles not yet recognised. The Pauline writings are to some extent suited for this, but certainly not to earlier periods. This is true also, but to a less extent, for the prophecies, which, however, pedagogically precede. Here, too, there should be some study of patristics and Church history. It would be ideal, also, to have a little comparative study of the great ethnic religions with a taste of the philosophy of religion. The atmosphere should invite growth and expansion. This should be essentially a stage of inquiry. Criticism, higher and lower, and all the general standpoints and moral ideals which are so formative, but so often repressed and neglected, belong here.

This is a very condensed summary, chiefly in Professor Hall's own words, of a very interesting article which contains many ideas and suggestions well worthy of careful consideration by all who are concerned for the welfare of our Sunday-schools. The idea running through the whole paper, that methods of education should be adapted to the nature of the being to be educated, is now very generally accepted so far as ordinary mental education is concerned. There can be no doubt that it is equally applicable to religious teaching, and accordingly, in our Sunday-schools, it becomes necessary not merely to keep in view the supreme purpose of all our teaching, but to take cognisance of the various stages of spiritual growth, and to make use of whatever methods of education are best adapted to the needs of each stage.

The emphasis laid by Professor Hall upon the importance of the adolescent period is most opportune. All recent studies of adolescence, and they are many, agree in recognising this period as one of great interest to the religious teacher. Now, if ever, religion, which to the child is an outward law, must become an inward spirit. Professor Hall would have religious teaching at this epoch focus upon the life of Christ, and in view of the question so often asked among us as to what becomes of our elder scholars, his words seem deserving of serious attention. From a point of view which cannot be described as other than "advanced," he agrees with the most orthodox Christian as to how alone the spiritual hunger and thirst of adolescence can be satisfied.

Professor Hall's views with regard to the use of "miracle" in Sunday-school teaching are also of interest, coming as they do from an advanced thinker, and we regret that he has not elaborated his opinions more fully. It is, perhaps, a good rule that we should not be too rationalistic with children; but at the same time the teacher owes it to himself as well as to his pupils to teach the truth as he sees it, and to teach nothing as truth which he believes to be untrue. Doubtless Professor Hall means nothing contrary to this, but he does not tell us how we can honestly meet the difficulty of teaching certain parts of the Bible to children where history and myth are inextricably mingled. It is not in connection with such stories as the creation legends that the real difficulty has to be faced. Few of us believe that myth is entirely confined to the Old Testament, yet in teaching the New where can the teacher find guidance who realises on the one hand the duty of teaching the truth, and on the other the danger, the very real danger, that a precocious rationalism may obscure the reality of Christian history and weaken the claims of Christian discipleship. But we have no wish to enter upon any discussion of Professor Hall's paper, and with these few words would leave it to the consideration of our readers.

W. B. Drummond.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Atherton (Chowbent).—A Sale of Work, held on Wednesday and Thursday week, by which it was hoped to raise £150, realised upwards of £184. A substantial parcel has also been sent to the Twentieth Century Fund Bazaar, towards which the school has already contributed £9 in cash.

Bootle.—The April Calendar of the Free Church records very satisfactory results of the recent Sale of Work. Sixty pounds was the sum aimed at, and it is expected that the actual amount cleared will not be less than £80.

Chatham (Resignation).—The Rev. G. S. Hitchcock, having determined to enter the communion of the Roman Catholic Church, closed his ministry at the Hamond-hill Church on Sunday, March 29.

Derby.—The Rev. John Birks, F.G.S., whose retirement from the ministry of the Friar-gate Chapel was recently announced, has received and accepted a hearty and unanimous invitation to become the minister of the Old Meeting, Great Yarmouth, which includes also that of Filby, to commence duties at the earliest possible date. Mr. Birks has been minister of the Friar-gate Chapel for twenty years, and during that period the endowment has been increased, and the late Mr. Councillor John Jackson's residence, Brook Villa, given to the congregation; whilst, in addition to the regular seat-rents, anniversary collections, offertories, and subscriptions for other allied purposes, a sum of upwards of £2,221 has been raised for improvements and furtherance of the cause in Derby. Mr. Birks was a member of the Board of Guardians, Chairman of the Borough Asylum Visiting Committee, Charity Organisation Society Committee, and of the Sunday Committee of the Royal Infirmary also Chairman of the Markeaton Ward Liberal Association, Vice-President of the Derby Liberal Association, and of the Derby and District Liberal Club.

Dundee.—At the School Board Election last week, the Rev. H. Williamson stood fourth among the successful candidates. Canon Holder headed the poll with 18,232 votes, Mr. Williamson obtained 12,323, the last of the fifteen successful candidates only 6,624.

Leicester: Great Meeting. — On Friday evening, April 3, a congregational soirée was held in the school to welcome the Rev. E. W. Lummis, who on Sunday entered on his ministry, in succession to the Rev. Henry Gow, now of Hampstead. The Chairman of the Vestry, Mr. A. H. Paget, presided over a very large attendance, which included many representatives of the sister church in Leicester. The Chairman, in an interesting address, said that night marked the opening of a fresh and important chapter in the history of the Great Meeting. Their history did not consist of

many chapters, but some were in length quite exceptional. In about five years they hoped to celebrate the bi-centenary. In the days of Queen Anne a band of Christians, separatists from the Established Church, acquired ground just inside the Old Town Wall, on which they raised the Meeting-house, which stands to-day the oldest in Leicester. And now with their roots in the past they turned a new leaf. Mr. Lummis, at their unanimous request, had accepted their pulpit. Years ago he took his line and cast his lot with those who desired a progressive view of truth, and under his guidance the congregation would seek truth reverently, fearlessly, and hopefully, and with these aspirations and in the name of the congregation he offered the heartiest welcome to Mr. and Mrs. Lummis; might the union be long, happy, and fraught with blessings to all concerned. Mr. E. Clephan, a former chairman of vestry, followed, and, in joining very heartily in the welcome to the new minister and his wife, pointed out that in the last 100 years the church had had only four ministers—Mr. Berry, Mr. Coe, Mr. Hopps, and Mr. Gow. During the whole of his long experience of that church the greatest harmony had prevailed, and he was sure this would continue under Mr. Lummis's pastorate. In conclusion, Mr. Clephan dwelt on the fact that there was a responsibility on the part of the congregation as well as its minister, and they should see to it that they supported and encouraged Mr. Lummis in his work. Mr. E. F. Cooper (also an ex-chairman of the vestry), Mr. Russell Gimson (on behalf of the Sunday-school), and the Rev. W. Whitaker (of the Free Christian Church) also joined in the welcome, and, after an interval for refreshments, the speeches were continued. The Chairman first read a telegram from the Rev. J. M. Lloyd Thomas (Nottingham) expressing regret at inability to attend, and offering congratulations both to Mr. Lummis and the congregation, after which the Rev. J. C. Street (of Shrewsbury) gave an address, commending the church for the wisdom of its choice, and the Rev. E. W. Lummis for his acceptance of the pulpit. There was, he added, need in these times for their free Christian churches, which made for the unification of the discordant elements in the Christian life of to-day. Mr. Lummis then acknowledged the cordiality of the welcome extended to him. He first warned the congregation against the danger of expecting too much to be accomplished speedily, but the principles of the past, for which that congregation had stood so long, he took to himself, and he would set to work in the hope of quietly and unostentatiously doing good in the town. He trusted the congregation might increase in numbers and usefulness, and that the union might result in furthering the great cause to which they were all devoted. He hoped that throughout his ministry they would remain a united congregation, working to destroy any factions or differences which might arise. During the evening the choir rendered several excellent selections, and the proceedings concluded with the Benediction, pronounced by the new pastor.

Liverpool: Ullet-road (Resignation).—The Rev. L. de Beaumont Klein, D.Sc., who became the minister of Renshaw-street Chapel in 1895, moving with his congregation in 1899 to the new Ullet-road Church, has resigned his charge, and the resignation has been accepted with much regret.

London: Islington.—By the kindness of Mr. Harold Wooding, of the Newington Green Church, a most successful entertainment was given on Monday last in the lecture hall of Unity Church. The proceeds were devoted to the funds of the Girls' Club, which were largely augmented. Mr. Wooding brought with him the choir and a number of friends, and with this real wealth of talent, delighted the very large audience present. The programme consisted of songs, glees, recitations, and instrumental music, and concluded with a sketch entitled "Trixie," from the pen of Mr. Wooding. Mr. J. W. S. Appleton acted as accompanist.

Manchester District Association.—The eighth visit of the Governing Body was paid on Saturday last to the church at Swinton. The Rev. Walter Reynolds conducted the service, and the Rev. W. R. Shanks preached. The sermon was from Peter's response to the question, "But who say ye that I am?" The interpretation was unusual, and it led to a fine sermon, which was most attentively followed. The service over, everybody made for the schoolroom, where tea was provided. It is an attractive room, and was seen at its best, for the young men, anxious to make the visitors most heartily welcome, had during the week preceding cleaned and decorated it. Mr. George referred to this with proper pride when extending a welcome to the members of the Governing Body and friends from other churches later on. The attendance at these services and meetings is steadily improving, and it was found that the 137 present at service had been increased to 190 when the meeting had been in progress some time. Mr. Dendy, a vice-president of the Association, took the chair and delivered an impressive address. Feeling his way to the temper of the meeting, and anxious that everything transpiring should be on a high level, he struck the note of earnestness that has been unmistakable in all the preceding meetings. The fellowship of these regular services and meetings in which members from all the churches join, will do much to prevent that "inevitable decay" which Dr. Martineau saw must follow upon isolated church life. The audience, responsive to the chairman, seized the good points Mr. C. B. Byles and Mr. Richard Robinson made in their vigorous addresses. Mr. Robinson seems to be getting much interesting experience out of his connection with Manchester Unitarians, who amaze him with their ability to take a talking-to with applause; and delight him by treating their ministers as themselves—hard workers in the common cause. The Rev. Dendy Agate followed with one of his usual bright and cheering speeches. During the evening the choir and some of its members added variety by their well-chosen musical selections. Really there is nothing to wonder at in the steadily increasing appreciation of these monthly visits, which in a larger way are encouraging the fine old idea of the one-ness of the household of the faith.

Shrewsbury (Reopening Services).—The High-street Church was reopened on Thursday, April 2, after extensive renovation and alterations. The present building, which dates from 1691, took the place of a yet earlier Nonconformist meeting-house. Once in the period of the Hanoverian settlement it was destroyed by rioters and rebuilt by the Government, who at the same time presented to the church a painting of the Royal Arms, which has hung over the pulpit to this day (!). A new floor has now been put in and the old pews are replaced by more comfortable seats. Venetian artists have supplied some mosaic work in front of the pulpit, addition has been made to the electric lighting, the organ has been renovated and brought downstairs to a new recess by the pulpit, and new choir stalls and reading desk have been added. The schoolroom has been enlarged, and chapel and school both rejoice in fresh paint. Of the total cost, £750, a large part has already been raised. The opening service was preceded by a public luncheon at the County Restaurant. The service was conducted by the Rev. J. C. Street, minister of the church, the sermon being preached by the Rev. Joseph Wood, of Birmingham. After tea a public meeting was held in the church, the Rev. J. C. Street presiding. Mr. R Mansell, secretary of the church, made a statement as to the work now completed, and addresses were given by the Revs. E. A. Voysey, A. A. Charlesworth, C. D. Badland, Mr. J. W. Woodall, and the Chairman. On Sunday the opening services were continued, being conducted by the Rev. J. C. Street. The collections in aid of the Alterations Fund amounted to nearly £30.

Yarmouth (Appointment).—The Rev. John Birks, F.G.S., of Derby, has accepted a unanimous invitation to the pulpit of the Old Meeting, and will shortly enter upon his duties, which include the charge also of Filby.

ABERYSTWYTH

("The Biarritz of Wales")

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Our Calendar.

SUNDAY, April 12.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. Wicksteed, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7, Rev. W. Whitaker, B.A.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Gordon Cooper, B.A. Communion at 12.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. Harwood, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington and Thomas J. Hardy, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. Ginever.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. Edwards.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.

Bedford, Library (side room), 6.30 P.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M. Mr. P. Rigby Pratt.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. Lang Buckland.

Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10 45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 A.M., Rev. C. L. Briggs, B.A., and 6.30 P.M., Rev. H. W. Hawkes.

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. Armstrong, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland street Church, 11 A.M. and 6.30 P.M.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. H. VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQUARE, W.—April 12th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—April 12th, at 11.15 A.M., JOSEPH McCABE, "The Legend of a Golden Age."

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SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each.

Arrangements for the Triennial Conference at Liverpool.

MONDAY, April 20th.

5.30 P.M.—Meeting of Guilds Union Committee, followed by Service in Ullet-road Church.

TUESDAY, April 21st.

3 30 P.M.—Reception by the Liverpool Committee.
4 P.M.—Address by the President.
4 30 P.M.—Welcome to, and Addresses by, Foreign Delegates.
8 P.M.—Service at the Philharmonic Hall, conducted by the Rev. J. Collins Odgers, B.A. Preacher, Rev. J. Estlin Carpenter, M.A.

WEDNESDAY, April 22nd.

10 A.M.—Communion Service in Hope-street Church, conducted by the Rev. H. Enfield Dowson, B.A., and Rev. H. Shaen Solly, M.A.
11.30 A M.—Conference: Chairman, Mr. Harry Rawson, J.P.
Paper, without Discussion, by the Rev. John Hunter, D.D. Subject, "A Plea for a Worshipful Church."
2.30 P.M.—Conference: Chairman, Rev. L. de B. Klein, D.Sc.
Papers by the Rev. W. H. Drummond, B.A., and Mr. James Graham (Glasgow). Subject, "The Pastoral Ideal."
Discussion to be opened by the Rev. Dendy Agate, B.A., and Mr. T. Fletcher Robinson.
4 P.M.—Resolution on the Education Act to be moved by Mr. R. D. Holt. Seconded by Rev. W. Copeland Bowie, Rev. Enfield Dowson, B.A., and other speakers.
8 P.M.—Conversazione at the Walker Art Gallery. Mr. Charles W. Jones will receive the Guests.

THURSDAY, April 23rd.

10 A.M.—Devotional Service, conducted by the Rev. Frank K. Freeston.
10.30 A M—Conference: Chairman, Mr. William Long, J.P.
Paper by the Rev. Joseph Wood on "Church Needs and Conference Ideals."
Discussion to be opened by Mr. John Dendy, Mr. W. Byng Kenrick, and Mr. John Harrison.
2.30 P M.—Business Meeting. The President in the Chair.
Financial Statement.
Report of Committee, and Resolutions thereon.
Election of Officers and Committee.
Guilds Union Report.
Report by Ministers' Superannuation Fund Committee.
4.30 P.M.—Postal Mission Meeting.
8 P.M.—Public Meeting. Chairman, Mr. Charles W. Jones.
Speakers, Revs. L. P. Jacks, M.A., E. W. Lummis, M.A, P. H. Wicksteed, M A., and Dr. Barlow.

FRIDAY, April 24th.

10 A M.—Devotional Service, conducted by Rev. R. A. Armstrong, B.A.
10.30 A.M.—Conference: Chairman, Sir John Brunner, Bart., M.P.
Paper by Rev. C. J. Street, M.A., LL.B. Subject, "Our Obligations in Social Work."
Discussion to be opened by Rev. W. J. Clarke and Rev. Joseph H. Wicksteed, M.A.
12 A.M.—Paper, without discussion, by Rev. W. J. Jupp. Subject, "The Doctrine of Forgiveness and the Law of Reconciliation: a Study of Human Experience in the Life of the Spirit."
3 to 5.30 P.M.—Ministers' Meeting at the Ancient Chapel of Toxteth.
Devotional Service, followed by Tea and Conference in the Meeting Room.
8 P.M.—Temperance Demonstration at Domestic Mission, Mill-street.

DOMESTIC MISSION.—Tickets for Unreserved as well as Reserved Seats for Mr. J. H. LEIGH'S Reading of *Much Ado About Nothing* at the STEINWAY HALL on SATURDAY AFTERNOON, April 18th, may be obtained, if necessary, as late as Friday, April 17th, on application to Miss Sowerby, 11, Bryanston-street, W., or the Essex Hall; but no money taken at the doors can be applied to the Funds of the Mission.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3173. NEW SERIES, No. 277.] LONDON, SATURDAY, APRIL 18, 1903. [ONE PENNY.

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The two next numbers of "The Inquirer," April 25 and May 2, will contain a Special Report of the proceedings of the National Conference, with the President's Address, the Conference Sermon, and all the Papers in full. Orders for extra copies should be sent in immediately.

NOTES OF THE WEEK.

IN Liverpool our National Conference was born in 1882, and there it will next week celebrate its majority. No happier place of meeting could be found. Its churches are among the finest in our fellowship, with great traditions of devotion, of generosity, and of honourable citizenship. If the week was not so crowded with engagements, we should have something to say of its glorious river and the neighbouring country. But Conference hospitality, we understand, has been asked only for Tuesday, Wednesday, and Thursday nights, and there is a great deal of business to be done! We trust that it is everywhere clearly understood that not ministers and delegates only, but all friends are free to attend all the services and meetings, though, of course, at the business meeting only ministers and delegates can vote.

MANCHESTER visitors to the Conference who are inquiring about railway warrants, carrying the privilege of reduced fares, are asked to note that the Rev. Charles Peach, of 68, Richmond-grove, is acting as Manchester secretary for the distribution of these warrants, which may be had on application to him.

THE Conference Guide Book has reached us too late for more than the briefest notice. It has a charming cover, and contains the whole order of proceedings, with much other useful matter, and some interesting historical notes. On p. 48 Robert *Lewis* at Benn's Garden should be *Lewin*.

VISITORS to the Liverpool Conference who have not been to Port Sunlight should take the steamer across to New Ferry, or train to Bromborough and see what kind of a village can be provided for their workpeople by enlightened manufacturers. They will not find a system at work which solves the land and housing question, for the property belongs entirely to Messrs. Lever Brothers, the proprietors of the factory, and the beautiful and healthy conditions under which the people live are part of the business enterprise of the firm whereby they attract the best workers and keep them, and train up a healthy and happy race to follow after. But they will see something of the benefits of a well-considered plan in laying out and building dwellings, of the application of artistic skill in the erection of workmen's houses, and of that kind of enlightened self-interest which is akin to philanthropy.

WE are glad to be able to publish in our present issue a full review by the Rev. J. Edwin Odgers of Professor Jean Réville's lectures on Liberal Protestantism, recently published in Paris. Dr. Odgers is now far away, sailing the Ægean Sea, but we are to have the pleasure of welcoming M. Réville at the Conference in Liverpool next week.

IF acts of Parliament were made or rejected anywhere but at Westminster, the new Education Bill might be regarded, as Dr. Macnamara says, as already dead and done for. The faint praise of the Government's supporters should damn it as effectually as the loud contempt of their opponents. Unfortunately Bills are not so easily dismissed, and the Government stands so clearly bound to do something that it cannot readily screen its unwisdom behind the plea of stress of other business, such as the Irish Land Bill, and withdraw its singularly inept proposals. It is not only that the step taken last year with regard to the rest of the country demands (as is said) a measure to bring London's affairs level with others, be the levelling up or down; the cry of the "Voluntary" schools in the metropolis is piteous, and a Government which exists for its friends' sake must not neglect that cry. Added to these considerations, it must be remembered that the Government's dislike of the School Board for London is only less keen than its fear of the London County Council. On the whole, we shall not yet awhile be over sanguine as to the withdrawal of the Bill.

THE fear which we have just mentioned is but too obvious in the measure introduced last week. The County Council is not to have in London a power similar to that of provincial councils. It must supply the money, but even upon the general committee to be charged with the administration of the Act, its members are to be but a little over one-third of the total number. What is still worse, not only from the point of view of the Council, but from the far more serious point of view of the work of the schools, the borough councils are to be the choosers of sites and the appointers of staff. Those who know the inner working of the present system know exactly what that means. It has been enormously difficult to keep out jobbery and favouritism as it is, with a central authority in command which could not easily be swayed by purely personal or local interests. The scheme foreshadowed by Sir William Anson's Bill is bad in many ways, but, so far as educational efficiency is concerned, in none worse than this.

IT is specially noteworthy that the National Union of Teachers, which at its last Easter Conference gave a qualified welcome to the Bill of 1902, has most emphatically denounced this year's Bill as a blow to educational efficiency. We should observe that the Union includes members of different sects and political parties. The unanimous verdict of such a body is not to be set aside lightly as the opinion of persons interested professionally. Sir George Kekewich has rendered this year's Conference memorable by his unsparing denunciation of the tactics by which he was removed from his post at the Education Department, and by his remarkable testimony to the valuable work done by the London School Board. He declared that that Board had done more in a shorter time and for more people than any other existing administrative body. Obviously he was not the man to be retained by a Government which, as Sir William Anson naively said, introduced this year's Bill to destroy the Board; but the intrigue underlying these proceedings is particularly discreditable to those who share in the responsibility of undoing a system of which a year or two ago they were unfeignedly proud.

WE must all rejoice that the Conference

next week will be asked to reaffirm the principles of religious liberty and civic right which are violated by last year's Act, and which this year's Bill proposes to set at nought once more. Mr. Richard D. Holt and the Rev. W. Copeland Bowie will respectively move and second are solution similar in terms to one passed at the Council of the British and Foreign Unitarian Association last year. Such iteration is needed in these days of confusion when the sons of men who fought for liberty, and some of the fathers themselves, find it convenient (it cannot be easy) to ignore ideals which were once cherished by them in accord with our country's most enlightened statesmen. Of course the resolution will be carried, but who will din it effectually into the ears of the men whom once we trusted, but who now stand by nodding approval at this policy of scandalous reaction?

Like ourselves, the Congregational churches are feeling the inadequacy of pure and simple Congregationalism to the altered condition of our social life, and to the religious needs of modern times. Congregationalism stands for "Individualism" in church life, and for the idea that each church is a self contained and self-sufficing whole. The migration of the population from the country to the towns has made the self-sufficing church of rural districts a thing of the past. They are no longer "Independent," but live largely on the help of others. Again, the decay in our great towns of residential districts for well-to-do people has brought the once flourishing Congregational Church into sad decreptitude, demanding a total change of method if the church is not to be abandoned—a change we see in process at Claremont and Whitfield's Tabernacle, where the churches no longer profess Independency, but are entirely supported by the co-operation of the whole body of London Congregationalism. Other causes are also at work calling for less of individualism and more of collective action. A deeper sense of unity, and the more strongly felt need of the power which united action brings, the growth of the idea that the scattered and solitary churches need to federate into a church, a single community of which all are members, the necessity of preventing the waste and confusion of overlapping funds, societies, and colleges—these are some of the influences that have moved Congregationalists to seek a closer fellowship and a more real and vital cohesion. Dr. Parker gave voice to this growing feeling two years ago in his address on "The Congregational Church," and since then the Committee of the Union has been at work on a scheme which shall give these ideas a practical shape. The scheme—an elaborate document—is now published, and is to be presented to the Union at its meetings in May, with a recommendation that it be referred to the Churches for consideration, with a view to a final decision in twelve months' time.

The scheme proposes to set up in connection with the Union a Council of 300, two-thirds to be laymen. This Council will be the executive of the Union, and it will appoint eight committees for the detailed work. One of the committees will deal with Church Aid, Sustentation, and Superannuation, and the hope is expressed that the work in these directions, now carried on by other bodies not directly representative of the churches will be transferred to the Union. There are to be Committees for Church Building, Literature, Finance, Education, &c. A new and most important committee will deal with ministerial settlements and removals, and with the recognition of ministers coming over from other denominations. Another committee will deal with Guilds and the Young People's Union, while the Council, as a whole, is to consider the relation of the colleges to the Union and to each other, with a view to secure, where possible and desirable, their amalgamation. The Council is also to confer with the trustees of various beneficiary funds connected with the denomination in order to promote their co-ordination and the more advantageous distribution of their grants.

These are momentous and far-reaching proposals, bound to provoke considerable differences of opinion, but bound also to lead to some change in present methods. In two or three directions they are suggestively like some of the proposals to be submitted next week to the National Conference, and it is not without significance that the way of progress, both for the Congregationalists and ourselves, should seem by men in both communities to run along very much the same lines.

The notice in last week's Inquirer of the reissue of the Rev. James Cranbrook's "Founders of Christianity" has elicited letters from two correspondents who knew him personally, and there are certainly others who might from similar knowledge add to what these have told us. It is gratifying that in the main our impression gathered from the book corresponds with what they cherish who knew the man. Perhaps the most significant fact communicated to us is that he was for a brief period a Unitarian minister. This was at Newhall-hill Chapel, Birmingham, of which he was the first regular minister—the date being 1848-1850. Before that time he had been a Congregationalist, and he appears to have soon discovered that his former spiritual home was perhaps more liberal, certainly more congenial to him than the somewhat hard and rigorous household of faith, as it then was, into which his heretical turn had led him. He is described as at this period "a slight, handsome, refined-looking man, beaming with intelligence and unaffected goodness." In addition to the work named above he published another, a volume of sermons entitled "Credibilia." In the Midlands, at Liscard, and in Edinburgh, he left behind him memories of a personality singularly creative of goodness in others.

In a notice of the first number of the *Burlington Magazine for Connoisseurs* a fortnight ago, it was said by mistake to be published by the Savoy Publishing Co. It should have been the Savill Publishing Co., 14, New Burlington-street, W.

Hold fast upon God with one hand, and open wide the other to your neighbour; that is religion; that is the law and the prophets, and the true way to all better things that are yet to come.

—*George Macdonald.*

LIVERPOOL DOMESTIC MISSION.

The Annual Meeting of the subscribers and friends was held at the Mission, Mill-street, on Wednesday evening, April 8, the chair being occupied by the retiring president, Mr. Walter Holland.

The report of the Committee and the Treasurer's statement of accounts were read, and adopted on the motion of the Chairman, seconded by the Rev. W. J. Jupp.

The report referred to the fact that ten years had elapsed since the removal to the Mill-street premises, and on account of the increase in the work, pleaded for an accession of workers, especially for the Sunday-school.

The Committee considered that the removal had been fully justified by the results. They commented on the generous gift of the new wing by Mr. Holland, and on the equipment of the whole building with the electric light, this improvement, among others, having been rendered possible by a legacy of £500 from the late Mr. Henry Tate. The report alluded with gratification to the beneficent action of the licensing bench in reducing the number of licenses to a more reasonable proportion, and expressed a hope that the same firm and wise policy would be followed in the future.

The statement of accounts showed that the balance due to the Treasurer had increased by some £200, a further accession of subscribers being therefore urgently called for.

The resolution of sympathy with the missionaries and volunteer workers was moved by Mr. Richard Robinson, a very old worker in the Mission, who had come over from Manchester especially to attend the meeting.

Mr. Charles W. Jones seconded, and, referring to the action of the licensing bench, remarked that the justices would not be influenced in the slightest by the observations which had recently fallen from the Lord Chancellor and Prime Minister.

The resolution was supported by the Rev. H. D. Roberts, and, being carried with acclamation, was responded to by the Rev. T. Lloyd Jones and Mr. Joseph Anderton, who have now been connected with the Mission twenty and twenty-four years respectively.

Mr. Arthur Hall moved the election of the Committee, with Mr. Richard D. Holt as President and Mr. Holland as Treasurer. This was seconded by Mr. A. Cooper and carried.

A vote of thanks to the Chairman concluded the proceedings, being moved by Mr. Richard D. Holt and seconded by Councillor Herbert Rathbone.

The meeting was rather smaller than usual, but was representative of our various local churches.

The Rev. R. A. Armstrong wrote regretting that absence in London would prevent his attending.

Amongst others present, besides those mentioned above, were Councillor Robert D. Holt, Councillor R. R. Meade-King, Rev. H. W. Hawkes, Rev. J. Morley Mills, Mr. and Mrs. F. Robinson, Miss Bonring, Mrs. Mulleneux, Mrs. R. C. Hall, Miss Maughan, Mr. C. S. Jones, Miss Booth, Mrs. Richard D. Holt, Miss Meade-King, Mr. and Mrs. B. P. Burroughs, Mrs. H. Coventry, Mr. Forwood Heyn, Mr. H. Coventry, Hon. Sec.

LITERATURE.

PROFESSOR JEAN RÉVILLE ON LIBERAL PROTESTANTISM.*

M. Jean Réville is known to us in this country not only as a scholar and critic of the first rank, and as editor of the *Revue de l'histoire des Religions*, but as the leader of the liberal wing of the Reformed Church of France, and the champion and defender of its principles and its rights. The little volume before us contains five lectures delivered by him at Geneva in November last, under the auspices of the Swiss Union of Liberal Christianity. The lecturer explains that his purpose was not polemical, that he spoke not as a partisan or as a preacher, but as a professor of religious science, bent upon setting before his hearers the materials of personal conviction. Though many of them entertained no sympathy with the principles of the Union, this "admirable audience—such as can be found only in cities where public spirit has been formed for centuries in the school of free inquiry," listened with rapt attention to M. Réville's exposition of the principles of Liberal Protestantism, and he dedicates his book to those who, like the Genevese, desire to attain precision of thought, and to form reasoned opinion, on the subjects of which he treats.

The first lecture deals with the nature and genesis of Liberal Protestantism. Though it does not imply identity of opinion in all those who espouse its cause, it is to be regarded as an historical religion, not as a chance compound of survivals in sentiment and novelties in speculation. It attaches itself at once to the principles of the Reformation, and to the religion taught by Jesus Christ, claiming the right to regard both, without any infringement of loyalty, under conditions of evolution and development. The principles of the Reformers are seen, in retrospect, to detach themselves from the particular opinions maintained by them. In them, perhaps, the principles of free inquiry, and of the religious supremacy of the individual conscience, hardly ever passed out of a subconscious condition into distinct formulation; but they base their revolt upon the demand for sufficient evidence. The last word of Luther, at the Diet of Worms, is, "Unless I am convinced by the testimony of Scripture, or by clear arguments, I cannot and will not retract anything, for it is dangerous to act against one's own conscience." "What, to the first French Calvinists, stamps the authority of Holy Scripture? The testimony is inward persuasion of the Holy Spirit; that is, the profound recognition of truth on evidence convincing to the individual soul."

M. Réville points out, in a few interesting pages, that the Reformers, in their desire to show that Reformation did not mean heresy, took over, and enthroned side by side with the Bible, a mass of traditional doctrine. They were, in fact, "more ardently attached to orthodox dogma than the Catholic Church of their time." But in a short time the incompatibility of these two sources of authoritative doctrine became manifest, or, at least, was found embarrassing. And so the scope of reason in religion was being confined to technical controversy, or harmonistic effort, within the region of confessional theology: its true function was allotted to it, and the principle of free inquiry, inherent in Protestantism, attained full self-consciousness in the era of philosophical theology inaugurated by Descartes. The necessity for a *rational* view of Scripture made itself felt at once; but generations pass before *rationalising* effort gives place to mature historical and literary criticism. Our author recapitulates the substance of his first lecture in these words:—

> To be Protestant is not to submit one's self to the doctrine of Luther, of Calvin, or of any particular founder of Protestant Churches. It is to be inspired by the principles which were the *raison d' être* of their work, but which are independent of their personalities, and which must produce their natural fruits in proportion to their progressive development, and the ever fuller consciousness which they attain in the minds of their adherents. Supremacy of reason and conscience in matters of religion, as in all other domains of the mind's life—the historical authority of the Bible freely studied, with all the resources of science and apart from dogmatic prepossession—such are the constituent principles of Liberal Protestantism." (P. 31.)

The second lecture expounds the propositions "that Liberal Protestantism is founded on religious experience, and is the modern expression of the Christian Religion." The study of the Bible, in such ways as modern Protestantism is now prepared to recommend, leads to the perception of undeniable differences of religious value among the various parts and writings of the Old Testament; they severally stand nearer to, or farther from, those religious ideas which are to us the kernel of the whole, and the essential contribution of the Hebrew race to the faith of the world. Similarly, when we go to the New Testament for "the indispensable knowledge of the teachings and work of Christ," we encounter the same differences of relation, and have to sift out the testimony to the primitive gospel from the midst of later reflections and speculations. "Jesus cannot have taught, at one and the same time, the ideas of Paul, of John, of the Epistle to the Hebrews, of the Apocalypse." But our faith need not wait for the last word of historical criticism. Attachment to the Spirit of Christ, and the main principles of his teaching, and experience of their value and efficacy, are quite compatible with the conviction that much in the thought and language of Jesus, when we attain to that which is certainly his, is determined or coloured by the belief of his age, which can be no longer held.

> For there is not a man in the present day, be it well understood, who can form to himself the same notions as were held by Jesus and his Apostles, of God, angels and demons, of the physical world and its phenomena, in fact, of nature in its entirety. The truth as it shines out clearly from the history of Christianity, is, that you can have very different, even irreconcilable, doctrines upon the essence of God, on his government of the world, and be equally good and faithful disciples of Christ, from the moment when you entertain for God, as you conceive him, the feelings of submission, trust, love, consecration to his will, which Jesus claims for the Heavenly Father—from the moment when you make the effort to bring your actions and your whole life into conformity with these feelings. (P. 53.)

In a survey of the relation of Christianity to religion in its essence, we find that M. Réville is disposed to identify this essence with the sense of dependence, and to proclaim as a noteworthy meeting-point of faith and science the equivalence of the Augustinian and Calvinistic doctrine of the absolute sovranty of God and the absolute dependence of man, with what modern science calls the sovranty of the Universal Order. The lecture concludes with a glowing appeal to man's experience of the power of the Gospel apprehended in its religious and moral essence.

The third lecture deals with Liberal Protestantism in relation to moral experience. Rejecting the story of the Fall, and the dogma of Original Sin, the lecturer speaks of the great moral experiences of which these are symbolical expressions—the consciousness of sin and its universality; the sense of servitude imposed by evil; the notion of the solidarity of the race, not merely as a present fact, but as extending from generation to generation. This leads him to appeal very powerfully on behalf of the moral, in opposition to what may be called the ecclesiastical side of religion. The Gospel was a call to men "to be saints," to pass from darkness into light, to enter into the Kingdom of God. True, the early Christians, like all the "elect" in periods of religious exaltation, saw no children of light beyond their own circle; and we are aware of lights and shades of which they took no account. But when experience proved that the expectation of the Messiah's reign on earth was doomed to disappointment, the Church identified itself with the Kingdom of God on earth, and banished the Kingdom proper to Heaven. Salvation, regeneration, and all the promise of new life became matters of Church sanction and regulation; and religion has henceforth perpetually confused moral and doctrinal issues.

Maintaining the reality of moral conflict in the soul of Jesus, as inseparable from the recognition of his full humanity, and as essential to the relation in which he stands, as a man, and not merely as a teacher, to the men of our day, M. Réville says a few words on a matter to which attention has been called of late by the diffusion of the Ritschlian doctrine of the communion of the Christian with Christ:—

> In the Gospel, it is the very soul of the Christ which reveals itself to us and speaks to us, in such way that there is certainly more of spiritual relation between one who is a disciple of the Gospel in spirit and in truth, in our own day, than there is between the same disciple and the great majority of his contemporaries. The spiritual personal communion of the Christian with the Christ is therefore perfectly legitimate, and it is often the case that this form of Christian piety . . . responds to religious needs that gain no satisfaction from piety of a harder and more rationalistic type. It is as great a mistake to make to impose this as essential to Christian life . . . as it is to treat it as superstition pure and simple, and to liken it to the materialistic cult of the Sacred Heart, as people are too much inclined to do in the world of free thought, not considering the serious and profound reasons which justify, for the psychologist, this mystical communion of Christ and Christians. Each must follow his own

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* "Le Protestantisme Libéral: ses Origines, sa Nature, sa Mission. Par Jean Réville, Professeur adjoint à la Faculté de théologie protestante de l'Université de Paris. Paris: Librairie Fischbacher, 1903.

inspiration in this matter. It is in the very variety of those personal presentments and emotions that the vitality of a religion shows itself. The only limitation which, according to Liberal Protestants, a loyal study of the Gospels must impose, is that you shall not allow yourselves to be induced by mysticism to direct towards this human Christ the worship and adoration which belong to God alone. Such an attitude is neither Protestant, nor conformable to the teaching of the Christ himself. . . . Christolatry, that product of the invasion of primitive Christianity by Greek paganism, is the very negation of the pure monotheism of the Gospel. (P. 108.)

We have left ourselves too little space for dealing with the contents of the two remaining lectures. The fourth is devoted to the idea and work of a Liberal Church —a liberal *National* Church, without State dictation in matters theological, is the object of our author's aspiration. The continued and even enhanced importance of public worship, the enlargement of its function and the varying of its interest, and above all the religious instruction of the young, are, as he eloquently pleads, matters deserving the most earnest consideration. He draws a picture of the general result, as seen in Catholic countries (and we might add, not infrequently in England also), of detachment from sacerdotalism and dogmatism, when no further step is taken towards a consistent religious position; the husband becomes a freethinker, the wife vacillates till the old way, as the only one she knows, appears to be the only thing for the children. Isolation and indifference can only give the victory to sacerdotalism and dogmatism again. "All the negation of the eighteenth century in Catholic countries resulted in—what? In rendering the sacerdotal Church stronger than ever in the nineteenth." And in the fifth lecture, "The Mission of Liberal Protestantism in Modern Society," M. Réville emphasises the same observation in a striking passage:—

Historic experience enables us to affirm that it has never yet been possible to destroy religious institutions or beliefs that have once taken root in society — however scandalous their representatives, however erroneous their doctrines—without substituting for them other institutions or other principles, of a kind to give satisfaction to the religious needs of the human soul. The irreligious freethinkers who imagine in our day that they have made short work of the Church with its irrational traditions, its superstitious practices, and its insupportable despotism, when they have suppressed religious teaching and run a pen through the name of God in children's lesson books, are victims of a singular illusion! Alas, we have seen this before and we shall see it again. The very men who to-day vote the suppression of God will go back to mass to-morrow—nay, even to-day a good number of them are contriving to entrust the moral education of their children to those same representatives of orthodox tradition whose necessary suppression they do not cease to decree. (P. 160.)

Thus far we have been more than content to follow the cheerful and inspiring thoughts of this eloquent prophet of liberal religion, with hardly a thought of criticising even an expression. But we cannot help noting two passages in the last lecture in which the cheerfulness of faith seem to undergo sudden and unexpected eclipse. In the first, M. Réville speaks of the hope of eternal life as "the necessary crown of our miserable existence here below," and expresses in a note his conviction that "without the future life, existence here below is but a sinister comedy," and that "it can have no moral character if, for us, all is over at death." It appears to us that the life of men need not be miserable, that they may apprehend and serve a moral order, they may know and do the Will of God, nay, even rejoice in the Lord alway, not only without any certainty of a future life, but even without any such expectation of it as consciously influences thought, motive, or purpose. We have much sympathy with old Bishop Davenant, who, like a staunch Calvinist as he was, rebutted the allegation that the Gospel was no good to a man who had no assurance of salvation, by the argument that it was a great thing for him, if he were going to be damned, to know the Gospel, and walk in its light, and comport himself like a Christian and a gentleman in this life. As to the miseries of life, how often has the comforting doctrine that Heaven pays for all been used as a screen for human indifference! How often has the religious world been really surprised to learn how many of man's miseries are remediable by man!

The second passage on which we are disposed to comment seems to present another case of what strikes us as undue attenuation of what we conceive to be natural ethical sentiment. M. Réville, having in the second lecture defined Religion as being in its essence the sentiment of a living relation between the human individual and the powers or power of which the universe is the manifestation, and, as we have seen, indicated this relation as primarily one of conscious dependence, is disposed to plead that the truly religious sentiment is in our day constantly ignored or belittled at the bidding of the sentiment of humanity. Christianity is mutilated when the love of man is divorced from the love of God. So far, we heartily agree; but at this point his argument seems to leave us behind. Lest we should be guilty of unsympathetic abbreviation, we quote the passage in full:—

It is very just to appeal to solidarity; we have sufficiently emphasised its dominating influence in the moral life of man and of society. But when people attempt to base the whole moral life on the consciousness of the debt we owe humanity, they forget that this debt in no way constitutes a moral obligation. We owe everything to the toil of the generations before us, and we are caught in the complicated network of modern social solidarity. True, but the former generations did not toil with any eye to us, and in our day each individual, in discharging his social function, is working to satisfy his own needs, not to serve me. With regard to our contemporaries, solidarity reduces itself to simple division of labour. With regard to the past, we are not bound to any grateful recognition. We benefit by its work only through the fact—fact independent of any will on its part—that in the universal linkage of causes and effects, we are born in this particular portion of space and time. Other men are our equals; we are their debtors as they are ours. Between us and them there is simply exchange of services. On this base alone one cannot found the moral life. This finds its solid foundation only in the sentiment of our absolute dependence in regard to the universal order. To it we owe all. It owes us nothing. There lies the foundation of religion and morality, so indissolubly connected in the depths of the human soul: there is the principle of moral obligation, the source of energy, the power of beneficent resignation and of glad and trustful activity. The noblest and strongest races have been those which have had the most lively sentiment of this inner assurance. It is ours, according to the Gospel, to love God in man and man in God. (P. 173.)

The conclusion is admirable, but we do not quite follow the course by which it is reached.

We are talking of sentiments, of the sources of motive in feelings. We agree that if anybody does really take the view of humanity, past and present, that is here laid before us, there is no feeling about it, and no morality in it. If in regarding the common life of man, the only solidarity of which you are conscious is that of economic interdependence, the result in your mind is no more ethical than political economy is ethical. And, we are disposed to add, if in regarding the Supreme Being the only relation of which you are conscious is that of absolute dependence on the universal order, the result in your soul may not be the Love of God—it may be a cool fortitude; it may be a selfish fatalism; we cannot predicate that by any process, instinctive or logical, it will be such as to transform and exalt your view of man, to touch it with emotion, and inspire it with an energy of self-sacrifice. Religion, and the morals that are to feel its inspiration and share its life, must have a personal element. Do we abstract men and women into Humanity and try to use a cosmical generalisation as a synonym for God? We venture to say, for ourselves, that only as Humanity again takes flesh as man and woman and child, and God draws near to our hearts and interprets our little portion of the world-process in the light of His love, does our relation to man and to God assume the Christian character of cheerful service and patient trust.

J. Edwin Odgers.

A WELCOME AFTERMATH.*

We expressed, a fortnight ago, our delight in receiving a new volume of sermons by Dr. Martineau, which was all the keener because we had not known until quite recently that such a volume was possible. It is natural to look wistfully at the remaining manuscripts of a departed teacher, whose word has been rich in wisdom and inspiration, even when, as in the case of Dr. Martineau, his long life has been brought to such beautiful completeness, and he himself was enabled to bring out a remarkable series of works, including a collected edition of the essays and addresses which, in his judgment, it was well to republish. Surely, one thinks, there must be much more that is precious, even though he himself did not choose it out as the best of all for publication, which yet we should be thankful to possess. That is a very natural feeling, and we are thankful indeed that the Misses Martineau have allowed us to share in these selections from the larger store of sermons which their father left to them. And yet after a careful perusal of this volume we are conscious of a feeling that one ought not to be too eager to possess all, and that in

* "National Duties, and Other Sermons and Addresses." By James Martineau. (Longmans, Green and Co. 6s. net.)

giving free way to such a natural longing one might, perhaps, be doing injury rather than honour to a great mind. There is nothing in this volume that we are not most thankful to have. Every one of the sermons is stamped unmistakably by the writer's genius, and they are rich in memorable passages; yet we turn again to the "Endeavours" and the "Hours of Thought," and the impression is irresistible, "*These are richer and more perfect.* It was by a sure instinct that he himself chose out the most perfect of these 'lyric' utterances of his soul. Shall we not, perhaps, do better to follow this guidance of *his* judgment, and, rather than look for others, let these illuminating and inspiring words speak again and again to *our* souls?"

The new volume is of the greatest interest from the biographical point of view. The twenty-two sermons are all dated, and twice dated, as having been preached both in Liverpool and London. Still more interesting would it be to the biographer to see the actual manuscripts, and so to know what revisions were made in sermons preached at intervals ranging in length from ten to more than thirty years.

The first six of the sermons, grouped together under the general title "National Duties," were first preached in Hope-street Church during the Crimean War, but repeated later at various times in Little Portland-street Chapel. The first two sermons, on "The Ground of National Unity," are dated 1854, and it s interesting to find a good part of the first of these, and a passage from the fourth of the series, used by Dr. Martineau in the first of the Political Essays included in his collection, the essay on "International Duties and the Present Crisis," which first appeared in the *National Review* for July, 1855. In these sermons there is no mistaking the preacher's attitude as to the connection between politics and religion. "The State," he says, "is the corporate expression of a people's mind; there is no reason whatever for permitting its material self-interest to speak in legislation, and leaving its moral convictions and higher sentiments to remain the accidents of individuals, private and unorganised." And again, in the fourth sermon on "The Mutual Duties of Nations":—

> The doctrine that truth, honour, and magnanimity are good only for private life, and have no place in the intercourse of nations; that self-interest is the single aim, and chicanery and violence the allowable means, of action in the State; that history can be summoned before no moral tribunal, but must have a character of its own entitled to brand the noble and justify the guilty; is the creed, however common, of a shameless atheism which believes in force and ends in tyranny. Between State and State, as between person and person, the right and true has eternal obligation, which no human vote created, and no human vote annuls. It is in vain that men in their lax tolerance and affected wisdom pretend to slur a public crime or canonize mendacious promises; God abides the same, and only waits the proper hour to show himself inexorably just; the false race withers from the root, and proves to be no perennial in the field of time. (P. 48.)

Of these six sermons we can well believe that the last especially, on "The Right of War," was received by no means with universal assent by Dr. Martineau's hearers. Its uncompromising vindication of war as an instrument of Divine providence, calling out the noblest qualities in national life, and its somewhat contemptuous reference to commerce as rooted merely in self-interest, would not carry conviction to men of "Peace" principles or those who found in co-operation the true ideal of unselfish service.

The sermons on National Duties are followed by another group, on various aspects of religious faith. The first of these, on "The Sphere and Spirit of Faith," preached in Liverpool in 1845, might be said to contain in germ the main doctrine of the "Seat of Authority in Religion," laying stress on the need of direct inward experience of the great facts of the religious life, and of trust in the reality of such experience. The conclusion of the sermon points to the actual character of the revelation that we find in Christ.

> It has been well and truly said, that any man may readily make himself an atheist, by simple neglect of things divine. Selfish affections, impure imagination, relaxed or abandoned duties, will speedily penetrate the whole nature with the canker of unbelief, and leave it to sink into bottomless depths of a reprobate mind. And so it is impossible to divest religion of its moral character; a devout trust shows a heart that habitually commences with its own highest, and approaches its own God. As to external aids to the attainment of this state of mind, there is but one of deep and almost resistless efficacy; the presence of a soul filled with like absolute trust and living a divine life which glorifies all earthly things. Place me beside a brother man of high capacious spirit, and let me watch his uplifted eye, and overhear his low-breathed prayer, and I cannot but catch the influence of a temper so lofty and holy; and instantly I not only love what he loves, but by an ineffable agency I believe what he believes, and assimilate my poorer nature to his. And if *faith only* can awaken faith, then Christ, who has so perfected it in us, must be its supreme example in himself. His inspiration was not one of knowledge to the intellect (which were paltry in comparison), but of spiritual insight to the soul. He occupied the region unknown to the perceptions of us all, with a moral perfection never conceived of before. He created a higher highest, and so revealed a truer God. There can be no other revelation that deserves to be called Religion. And though otherwise he might give us *information*, thus only could he become the Author and Perfecter of *Faith*. (P. 101.)

There are also sermons of exposition, such as those on "The Unjust Steward," "Christ's Definition of 'Neighbour,'" and "The Religion of Assurance and the Religion of Desire" (on the Pharisee and Publican of the Parable). These are among the earliest of the sermons, and there is one even from 1832, the first year of Dr. Martineau's ministry in Liverpool, that on "The Moral Power of Christianity Evinced in its Corruptions," preached again in London in the year before his final retirement from the pulpit. On these and other of the sermons, as those on "Christian Self-Reverence" and "The Ascension," we should have been glad to dwell, but must forbear, and merely add that in all these sermons there are so many passages which ought not to be forgotten, that we cannot help hoping, even if no more volumes of complete sermons should be published, that the remaining manuscripts may produce a rich harvest of such memorable passages, which would be a treasure of the highest worth.

It was mentioned in our former article that besides the sermons this volume contains a number of addresses at special services. In the nine Valedictory Addresses, Dr. Martineau is brought once more very near to his old students, while the Communion Addresses reveal the very heart of his Christian discipleship. In one of the Christening Addresses there is a passage of special helpfulness, which we quote as a companion to that above given from the sermon on "The Sphere and Spirit of Faith." The Christening Service is dated 1861:—

> To parents touched with Christian humility and love, there is no more natural desire than that their children should be better than themselves. Yet how can dependent minds be lifted upwards but by the attraction of a higher spirit? how pass beyond the level which is their measure day by day? Must we indeed be content if they repeat our poor selves, and renew for the world the image which so disappoints our secret heart? Blessed be God, there is no need thus to flatten the best inspiration of every worthy home. The child is formed, not merely by what the parents *have attained to be*, but also by what they *visibly aspire to be*; not by the scale of their outward life alone, but by the measure of their inward worship—by the tone of their love, the colour of their hope, the uplifted look of their whole being. This it is that reveals, more speakingly than any words, a higher than themselves, on whom they also depend, as the child on them; that opens, though in shadowy visions, the steps of an ascending holiness which nowhere ends, from earth to heaven. (P. 360.)

Last of all comes an "Address to a Congregation on Induction of a New Minister." It is dated 1864, at Bolton, and is therefore the address given at the induction of the Rev. Jeffery Worthington, who succeeded to the Bank-street pulpit on the retirement of the Rev. Franklin Baker after a ministry of forty years. And indeed the address opens with a direct reference to that fact, for Dr. Martineau speaks of his own remembrance of that earlier induction when he himself was a youth of nineteen, still at college at York. Referring to the counsels and the prayers offered on that occasion, he says:—

> Pondering them deeply, under the broken lights of an unripe judgment and a heart on fire, I remember a certain youthful disappointment at their sober colouring—a secret wonder whether the Kingdom of God came so much by observation of what men might expect from themselves and from one another; a longing to believe in some ministry of the spirit which should snatch us from self-distrust and self-reliance, and make us organs of diviner power.

What follows must be read in the book itself, and indeed the whole address is to be earnestly commended to the attention of ministers and congregations alike. If some of the sermons furnish ground for questioning, this and the preceding addresses are among the most quickening things that we possess, and of the volume as a whole our final word must be of unqualified thankfulness.*

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* On the title-page another degree, Litt. D Dubl, should be added to Dr. Martineau's name.

HAWTHORNE AND MARTINEAU.

There is more kinship in the work of Nathaniel Hawthorne and James Martineau than appears on the surface. Martineau wrote positive and critical philosophy: Hawthorne wrote sketches and stories. Both were masters of English prose and excelled in the power of lucid expression, while each used language suitable to his own method.

The deeper kinship of their work is, however, this, that each was engaged in sifting out and preserving the true and permanent wealth of moral and religious meaning from the dogmas, extravagances, and literalism that had embedded them.

Martineau's mind and character were of the Puritan or Stoical type, but he never shut himself within his theories, nor made his own interpretations of righteousness the final test of other people's actions. Thus the harshness and want of sympathy characteristic of that type was not in him. Truth led him; and his own prejudices had to go like chaff before the wind whenever the fresh air blew upon them. He was always open to the sun and the storm, the tempest and the calm. The whole of life's vicissitudes and discoveries being met by him, not in the spirit of distrust and fear, but with the expectation that truth was best and must at any rate be secured wherever possible, the sterling Puritan morality was winnowed of its chaff, and moral principle and religious faith were set upon foundations that were reliable.

Hawthorne by his stories did the same thing. The Puritan prejudice, narrowness, superstition and bibliolatry were quietly deposed and a sweeter and tenderer humanity expressed. The development of New England life was helped, and with it that of the world, from the straitness, strictness, and plainness of the austere godliness of the early settlers to a gentler and more winning humanity and trustfulness without losing hold on essential principles. The danger always is that extravagance of asceticism and strictly defined outward expression of religion and morality should produce hypocrisy and rebellion. As Martineau in the philosophic field, so Hawthorne in that of fiction, seized upon the essential truth underlying old and passing doctrine. From the outward to the inward meaning is his method, and the insistence on correspondence between the expression and the meaning.

"The Scarlet Letter," if not the greatest, is perhaps the most popular of Hawthorne's books. It is a story of conscience, real conscience, not any formal substitute for it, the truth of the Puritan character, not its outward legalism. Conscience is an essential principle with Hawthorne as with Martineau, intuitional, unresolvable into anything else except God. "Transformation" with wonderful delicacy suggests and develops a story of the Fall, a re-reading of Genesis, the suitable text or motto for which was written at a later date by Robert Browning—"We fall to rise," and brings the best elements of Puritanism into agreement with the scientific doctrine of Evolution. The Fall is the awakening of conscience. Here again the two men did the same work, building on good solid earth, or the solidest they could find, when the old building, which did for a while, had become shaky. The world had not lived on a lie, but the truth was not dependent on the props men imagined to be its support.

Martineau and Hawthorne both found bed-rock for moral and religious conviction in conscience, and perceived that men's struggles and sins were a part of the growth from animal un-morality towards divine communion and peacefulness. This is where the two agree in teachings essentially the same.

It is reassuring, and characteristic of their principles and their devotion to them, that the literary work of each is so perfect in form, without signs of haste or the slightest indication of slovenliness. One may truly say it is *conscientious* to a quite unusual extent.

A certain shy reserve was also characteristic of both men, and prevented them from being personally popular, but did not prevent them from being loved, honoured, and revered.

The wealth of Dr. Martineau's affections is hardly indicated in the recently published memoirs. The personal and family life of Hawthorne are delightfully pictured in "Memories of Hawthorne," by Rose Hawthorne Lathrop, which, however, consists largely of Mrs. Hawthorne's diaries and letters.

It is interesting to notice what Sophia Hawthorne wrote about Martineau, whom she met during the time of his residence in Liverpool.*

> Yesterday, who should come to see me but Mr. James Martineau and his wife! I have the greatest admiration for him as a divine, and I do not know what I expected to see in the outward man. But I was well pleased with his aspect as I found it. He is not tall, and he is pale, though not thin, with the most perfectly simple manners and beautiful expression. It seemed as if he had always been *my brother*; as if I could find in him counsellor, friend, saint, and sage; and I have no doubt it is so. so potent is the aroma of character without a word or sign. How worse than folly it is to imagine that character can either be cried up or cried down! No veil can conceal, no blazonry exalt, either the good or the evil. A man has only to come in and sit down, and there he is for better, for worse. I, at least, am always, as it were, hit by a person's sphere; and either the music of the spheres or the contrary supervenes, and sometimes also nothing at all, if there is not much strength of character. Mr. Martineau did not say much; but his voice was very pleasant and sympathetic, and he won regard merely by his manner of being. . . . It was a delightful call; and I feel as if I had friends indeed and in need just from that one interview.

In another passage Mrs. Hawthorne says: "Mr. Martineau has a kind of apostolic dignity about him." Dr. Martineau's remembrance of Nathaniel Hawthorne is expressed in an unpublished letter: "He was a truly delightful companion, with the best charm in him of the new world and the old." Both Hawthorne and Martineau had in them the charm and dignity of the old, while open to the freedom and light of the new; and their life work was to show the continuity of good from the old to the new.

Priestley Prime.

* Hawthorne, who was nine months older than Martineau, and a fellow-student of Longfellow's at Bowdoin, was American Consul in Liverpool from 1853 to 1857, when he moved to Rome. Thus Hawthorne and Martineau left Liverpool in the same year.

AN OCTOGENARIAN'S TRIBUTE TO DR. MARTINEAU.

Here Eld on utmost Eld expends its store,
And eighty homage yields to ninety-four.

So wrote Mr. Thomas Hornblower Gill four years ago, in the last of his birthday greetings to Dr. Martineau, which were gathered up in our Memorial number. Now at eighty-four Mr. Gill retains with unabated force the admirations and loyalties of his fervent youth, and he has been good enough to write down for us the following interesting reminiscences and words of tribute, which we gladly publish this week, mindful of the anniversary of April 21.

To most of our readers Mr. Gill will be best known as the author of some of the noblest of our modern hymns, eleven of which are in Martineau's *Hymns of Praise and Prayer* and others in the *Essex Hall Hymnal*. He is also the biographer of Franklin Howorth, who was a fellow-student of Martineau's at York, and in addition to "The Golden Chain of Praise" and other poetry is the author of an eloquent historical work, "The Papal Drama."

His host in Liverpool, mentioned below, whom Mr. Gill visited every year from 1839 to 1847, was Francis Hornblower, who married Jane, the second daughter of Roscoe, the historian. These are Mr. Gill's reminiscences:—

Memory is a mighty power and often a delightful minister. I found it potent in bringing the realm of History under my dominion and in recalling the gifts and virtues of departed friends. It lingers over my long acquaintance with Dr Martineau, recalls the early rise, and rejoices in the continuous advance of my admiration—an acquaintance exceeding in length that of almost all his living admirers.

In 1839 I perused his lectures at the Liverpool controversy, so full of lofty thought and splendid rhetoric. In 1840 I listened with delight at Liverpool to his sermon on the introduction of his first hymn-book.* In 1842 I enjoyed his company and delighted in his discourses at Liverpool. I sent him a copy of my first published work, "The Fortunes of Faith," a long and elaborate poem, and in 1843 gladly took my place among the invited purchasers of the first volume of the "Endeavours." In 1844 my enjoyment of his converse and sermons was repeated and increased. I recognised and proclaimed his pre-eminence long before it was generally acknowledged and while he remained somewhat unpopular among strict Priestleyan Unitarians, before whom I frequently asserted it. During his stay at the Lakes in 1847 at his request I occupied his pulpit for two Sundays.

My visits to Liverpool ceased on the departure of my host therefrom, and for many years my intercourse with Dr. Martineau was limited to the perusal of his works. But my residence near London since 1866 was gladdened by frequent intercourse, both colloquial and epistolary.

. . . . . .

During the last few years of his life I

* The sermon on "The Communion of Saints," afterwards published in the first volume of the "Endeavours after the Christian Life," and preached in Paradise-street Chapel, Nov. 1, 1840, when the congregation used "Hymns for the Christian Church and Home" for the first time.

greeted his birthday once in Latin and five times in English verse. In one of those greetings I spoke of him as "the matchless master-mind" of our age. The oftener I think of him the more fully I revere in him the greatest intellect and the sublimest soul of the nineteenth century.

Two circumstances connected with Dr. Martineau are especially remarkable, the two-fold Protestantism of his descent and the great length of his life. I hold an unbroken Protestant descent to be a great blessing, rejoice exceedingly in our Puritan forefathers. Our spirit is the offspring of their spirit, their inner life and longings we inherit. The descendant of French Huguenots and English Puritans inherited their richest gifts and loftiest aspirations. Dr. Martineau died in his ninety-fifth year. I cannot call to mind throughout the ages any transcendent thinker or writer who lived so long. Exceeded in age by the Athenian Isocrates and the French Fontenelle, who died in his hundredth year, he surpassed them both in greatness of intellect, in splendour of style and in sublimity of soul. What transcendent genius ever had so lengthened a career here below? What long dweller on earth so vividly contemplated, so earnestly aspired after the life of Heaven as did James Martineau?

Thomas Hornblower Gill.

THE DAWN BIRD.

There is one unseen sweetest bird, whose trill
Greets each spring morn the day but just begun,
When light proclaims the coming of the sun,
Before he rises o'er the eastern hill.
'Tis scarce a song; its full melodious rill
Pours out upon the air so soft and low,
E'en as some great content will overflow
From out a heart by thankfulness made still,
And murmurs of deep joy the silence fill,
Of sacred joy, too rich for loud acclaim.
The night is o'er; the bird I cannot name
Feels in her breast the wakened morning's thrill.
Winter was bare, yet now the flowers are springing;
Mourning may last the night, but with the dawn comes singing.

Cheltenham. Theodora Mills.

SHORT NOTICES.

Mrs. Hamilton's translation of Gregorovius' great work on the City of Rome in the Middle Ages has made English readers more familiar with the name of the German historian. We are glad to call attention to what may in some respects be regarded as a supplemental volume. It is a translation by Miss Dorothea Roberts of some of his travel sketches in Italy (*Latian Summers and an Excursion in Umbria*, pp. x. 364). The essays were written about forty years ago, and some of the conditions which they describe, like the Papal prison and soldiery at Pagliano, have since disappeared. They are marked by all the attractive features of Gregorovius' work, his keen eye for picturesque effects, his love for architecture, and his admirable descriptive power. The volume opens with a delightful account of the Benedictine Monastery at Subiaco, and this is followed by a long narrative of wanderings in the Campagna which should be read by all visitors to Rome. It is, however, for its descriptions of remote and half-forgotten towns, like Todi and Aspra, the former the birth-place of the Franciscan poet Jacopone, that it has a special claim upon our attention. We can recommend it cordially to all who love to wander in Italian by-ways.

Many friends will be grateful for the *Memorials of Robert Spears*, 1825–1899, which, together with an admirable portrait and a biographical sketch by Mr. S. Charlesworth, gather up many pleasant reminiscences of a devoted and strenuous life, and the warm tributes of such friends as Dr. Courtney Kenny and the Rev. Alexander Gordon. The preface is a warm-hearted tribute from Robert Collyer, who writes of their first meeting in 1865 at Stamford-street Chapel:—"I found Robert was sincere as the daylight, wholesome as good brown bread, and, as we say over here, 'a man to tie to and to love.'" And of some later holiday rambles Mr. Collyer writes:—"These memories are delightful—he was such a good fellow and a good comrade when he was out of harness, so full of joy and all pleasantness. Only he would put two days' travel into one." Among all the work he did as an ardent preacher of Unitarian Christianity the most notable and widely beneficent was, perhaps, in the various editions of Channing's collected works which he was enabled to publish. (Belfast: Ulster Unitarian Christian Association. 1s. net.)

Matthew Henry and His Chapel, 1662–1900, by H. D. Roberts, we warmly commended at the time of its first publication as a valuable contribution to the history of early Nonconformist days, and we are very glad that the work is now re-issued at half the original cost. It is the same book, with all its admirable illustrations, only with the edges cut and in a new binding. (Liverpool: Booksellers' Co., 70, Lord-street. 2s. 6d. net.)

The interesting address on *The Story of Salters' Hall*, by the Rev. Alexander Gordon, M.A., delivered last October at the opening meeting of the High Pavement Historical Society, Nottingham, has been printed, and copies (6d.) may be had from the Secretary of the Society, Mr. Walter E. Evans, High Lea, Foxhall-road, Nottingham.

The Parables of Jesus and their Message To-day, by W. Tudor Jones, contains five addresses to young people, four of which appeared in the *Christian Freeman*. They suggest thoughts that will be helpful in the study of the Parables. (Swansea: A. Davies, 30, New Oxford-street. 6d. net.)

The Rev. J. L. Haigh's Service of Song, *The Story of Joseph*, does not come as an untried novelty into our hands. The story is told in blank verse, and the hymns, both words and music, are in keeping with the earnest tone of the whole. The Sunday School Association has now issued the Service in admirable form. (S.S.A., Essex Hall. 4d. net.)

The *International Quarterly*, edited by Mr. F. A. Richardson, is a substantial volume, true to its name. The number for March—June opens with an article on "Christianity and Buddhism," by Professor Rhys Davids, and among other subjects dealt with are "Development of the French Drama," "Lessons from Dutch Colonisation," "B. Björnson," and "Tendencies in Modern German Sculpture." Professor Josiah Royce has an article on "The Problem of Natural Religion." (Fisher Unwin. 5s. net.)

THE CHILDREN'S COLUMN.

MORE FIRESIDE FABLES.

I. The Four Stations.

A pilgrim on his way prayed, first, not to die; then, not to live; then, so to live each day, as one day to die; and, at last, so daily to die, as each day to live.

II. Unawares.

Three children were told that, if they walked three miles, they might perhaps see three angels. When they had passed the last milestone, they met an old man, and to him they complained that they had seen not one on the way.

"What did you see?"

"By the first stone we saw a wounded bird, with its head under its wing."

"That was the angel Sleep. What did you then?"

"We carried it for a mile, and then it breathed no more."

"That was the angel Death. Saw you nothing else?"

"We looked up and, lo, the mother-bird had followed all the while."

"That was the angel Love. You have seen three on the way."

III. The Grass of the Field.

Of three fair lilies, one was held in the hand and studied, and one was set in a vase and admired, and one lay on a grave and withered, and, of the three, not one was "considered."

IV. Abstract and Concrete.

A little Indian boy, grinding corn, called upon Earth and Air and Fire and Water to help him, but they gave him no answer. When the corn was ground, he mixed it with water, and cooked it with fire in an earthen pot, and cooled it with the breath of his mouth, and still thought that his prayer was unanswered.

V. Hope.

A prisoner looked for some sign of hope, and found it in the dawn, and then in an opening bud, but soon he remembered that out of yesterday's dawn had come the night, and out of last year's bud the dry leaf. Hope next appeared in the evening star, but before long flickered, and sank with the sun. There was now only light enough to read how it was said: "Hope that is seen is not hope," and then he discovered that hope also was a prisoner, locked up in his breast, but alive.

E. P. B.

To Correspondents. — Letters, &c., received from the following:—T. A.; G. E. E.; A. W. F.; E. F.; F. E. C.; W. H. D.; G. P. G.; F. H.; J. P. H.; A. A. L.; J. H. P.; T. P.; C R.; T. S.; J. J. D.; A. E. H.; C. H.; M. J.; I. J. O.; J. R.; J. V.; J. W.

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LONDON, APRIL 18, 1903.

THE NATIONAL CONFERENCE.

Twenty-one years ago the National Conference of the Members and Friends of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-subscribing or Kindred Congregations met for the first time in Liverpool, inaugurating a movement which has been of the greatest benefit to the common life of our religious fellowship, and it is a happy circumstance that the Conference should now celebrate its majority in the city of its birth. To speak of its majority is not merely to use a figure of speech. Baptised of the Spirit, it was indeed consecrated from the first to a noble purpose, strengthening the bonds of religious fellowship in a people too little apt to realise their unity in one common life and work, giving impulse in wise counsel and brotherly fellowship to fresh enterprise in devoted efforts. Great things have been already done. The first year saw the creation of the Sustentation Fund, and since the last Triennial meeting the Pensions Fund has also been established. These are the two most signal instances of practical initiative, and thus the Conference has proved its strength, and is ready to enter upon the wider services of a mature manhood. We shall not anticipate here the discussion of momentous questions, which is to take place at the business meeting, but what we earnestly hope is that ministers and delegates will come together under a full sense of the responsibility which rests upon them, to further the effectiveness of the common life of our Churches. The District Associations may do much, if properly supported, to strengthen the religious life of their constituent churches, and to extend the influence of a free spiritual faith throughout the community; and their natural centre of unity, from which the inspiration of the whole body should go forth for the quickening of every member, is the National Conference. But the British and Foreign Unitarian Association is already in the field, and through long experience has acquired great practical capacity in the work of helping the churches, and has won the widespread confidence of our community. If further progress is to be made, the respective functions of these two societies must be clearly defined, so that the energies of our whole people may be concentrated on the wisest efforts, and our work may be done in that strength, which is happiest and most effective where there is unity of spirit and the bond of peace.

What the immediate result of the coming discussions may be we do not venture to predict, but are happy to believe that whatever decision is arrived at the meetings of the Conference will not fail of that best stimulus which arises from such a gathering of friends and brethren devoted to a common cause. The hospitality of Liverpool is proverbial, and generous provision has been made to secure the happiest conditions for these great gatherings. Of foreign delegates, we are delighted to hear that Professor Jean Réville of Paris, and Professor C. H. Toy of Harvard are to be welcomed. The service on Tuesday evening, in the Philharmonic Hall, when the Rev. J. Estlin Carpenter, President of the Conference, is to be the preacher, cannot fail to bring with it the true inspiration. Twenty-one years ago, in that same place, it will be remembered, the late Charles Beard was the preacher. After the Communion Service in Hope-street Church on Wednesday morning, no more fitting paper could have been provided than that by Dr. John Hunter, "A Plea for a Worshipful Church," on which there is to be no discussion. Dr. Hunter, as many of our readers are aware, is minister of the King's Weigh House Congregational Church in London, and we need not bespeak for him the most cordial welcome to our Conference. Of the subjects for discussion "The Pastoral Ideal" and "Our Obligations in Social Work" deal with direct issues of practical faithfulness, while the Rev. Joseph Wood's paper on "Church Needs and Conference Ideals" will doubtless open up for consideration matters which to some extent at least are to be practically dealt with at the business meeting on the afternoon of the same day. The final paper, which like the first, will be read without discussion, is by the Rev. W. J. Jupp, on "The Doctrine of Forgiveness and the Law of Reconciliation: a Study of Human Experience in the Life of the Spirit."

The meetings in Liverpool will recall many memories of twenty-one years ago; not only of Charles Beard, the preacher, but of William Rathbone, who seconded the resolution following on Mr. Rawson's paper, out of which arose the Sustentation Fund, of Dr. Crosskey, one of the first secretaries of the Conference, of Charles Perry, minister of Hope-street Church, who gave devoted service to the Conference as local secretary, and many others who have since passed beyond the veil. Of those who were present with their brethren only in spirit we remember above all Dr. Martineau, bound to Liverpool by ties of the closest affection, whose letter to the Conference (the chief parts of it) we have once more reprinted here. Six years later he was present at the Conference at Leeds, and gave his great address, with proposals for the better organisation of our Churches. His elaborate scheme was not accepted, and yet it has borne good fruit. Something has been done towards closer co-operation, and the sense of obligation in mutual helpfulness has undoubtedly been deepened. Tuesday next, when the Conference again meets in Liverpool, is his birthday, and two years hence on that day will come the celebration of his centenary. May it be in his spirit, the spirit of lowly Christian discipleship, quickened by the inspiration of his memory, loyal to the great principles to which he gave his life, that the representatives of our Free Churches come together next week for Conference!

DR. MARTINEAU'S LETTER TO THE FIRST LIVERPOOL CONFERENCE, 1882.

The main portions of this letter we reprinted three years ago, before the meeting of the Conference at Leicester, but meeting again in Liverpool it is fitting that these weighty words should again be brought to the attention of the members of the Conference.

"At a crisis when many heads are dizzied and many hearts alarmed by the rapid changes in thought and in society, it may not be out of place for a veteran, himself not unaffected by them, to avow his unabated confidence in the Christian Congregation as the most beneficent of human institutions—the best guardian of the sanctities of life and the asylum of its sweetest affections. Among those who are alienated from it there are doubtless some who may sustain themselves in a higher atmosphere, and many who intellectually occupy a level above its average teaching. But, on a wide comparison of the population within the churches and that without, the former, I am persuaded, will be found to contain, in spite of its minority, by far the greater part of the conscience, the humanity, the purity, the nobleness, which are the cement of society and the backbone of national character.

"When I look at any choice example of this institution, and ask myself what have been the real springs of its power, I find them in three conditions:

> "(1) That its members unite purely for Fellowship and Growth in the Christian life and mind.
>
> "(2) That, in its external action, it bears down with Missionary zeal on the Paganism and irreligion and neglected suffering which it sees around.

"(2) That on other Churches it looks as on confederates, moving upon different lines in the same sacred warfare.

So that these three—namely, Sympathies of Godliness within the congregation; Aggression on Sin and misery without; Loyal Affection for comrades under other banners—are the animating principles which make even a small Christian Society a leaven of moral health to a neighbourhood ten times its size.

"The first condition embraces two aims, of Fellowship in the Christian mind, and Growth in it. Among persons various in age and position these two are unequally felt, and for their furtherance should resort, I think, each to his own methods. All the Public Services are the proper medium and aliment of Fellowship; while for Growth provision should be made by Special Classes and Fraternities, which each member may accept or decline. The people as a whole need a kindling voice to interpret and deepen their common trusts and settled affections; the minister, as an individual, needs scope for fresh convictions of duty and lights of thought; and it is not well that either need should be made absolute, to the prejudice of the other. It is indispensable to provide, not only for such training of the young in moral and spiritual truth as may bring them to the Christlike mind, but also for acquainting all willing learners with the present aspects of theological knowledge. But it is one thing to open congregational classes in which the grounds of conflicting opinion may be systematically explained; it is quite another to disappoint an assembly of thirsting souls, that come to drink from the fountain of life, with dry criticisms or philosophical abstractions. And so with respect to current questions of social reform and political obligation—*e.g.*, temperance, war, &c. It is inevitable that every faithful man should make a conscience of his belief upon these things; but he cannot on that account, if he be the head of a society where beliefs and consciences differ, assume more than his individual right of free action and persuasion within the circle that sympathy gathers around him. If in early life I had distinctly conceived the rule here laid down, I should have avoided some mistakes. And I could earnestly wish that my younger brethren might reverence their office, more than I have done, as representing the collective piety of a mixed congregation.

"The second condition assumes, what experience has at last brought home to us, that no Christian Society can subsist upon its own internal relations alone, and, like a monastery, shut out the confusion and the cries of the world around. We acknowledge, with all Christendom, that the Missionary spirit is inseparable from the religious life; and that it is impossible for a people to train themselves in the school of Christ, yet remain quiet neighbours to the victims of passion, ignorance, and wrong. Where there is no sorrow felt for those to whom God is dead, and the heavens are dark, no pity for those whose life is a flight from pursuing Fate into the grim arms of 'the last enemy,' no longing to seek and to save the lost, how can there be either love of God or 'enthusiasm of humanity'? No Christian Society gives any adequate expression of its essential character, unless from its heart goes forth some message of healing and entreaty to its neighbourhood; and it is but a selfish membership that looks coldly on such evangelising work. It ought not to satisfy us that we institute and equip Mission stations in parts of our large towns that need them most. Every visible place of worship needs a character, a significance, a spiritual physiognomy upon the spot. It should be more than brick and stone to the eyes that daily see it. Even from the outside let it look upon the passers-by with a gaze of tender mercy and solemn warning and recovered hope. Our Town Missions would be a doubtful blessing to us, if we made them an excuse for surrendering an essential function of every Christian Church. I remember nothing more cheering in the contemporary history of our churches than the admirable experiments of Mr. Beard in Liverpool, and more recently of Mr. Hopps in Leicester, for extending the circle of religious sympathy to classes that too rarely feel its embrace. From my heart I honour the faith and courage evinced in these efforts, and wonder what we have been about that they have not sooner been born within us, and more widely wakened us to our duty.

"When I speak of the Missionary spirit as a Christian characteristic, I mean the attitude of a religious soul towards an unreligious, of devout faith towards no faith, of clear-visioned conscience towards moral blindness, of a beloved son towards an orphaned outcast; and I do *not* mean the attitude of one school of theology towards another. The difference of the two relations is surely plain. Where the interval between myself and another is moral and spiritual—where he lives by righteous rule and I by chance passion—where he is strong and calm and bright, and I am neither master of myself nor in the hands of a Divine deliverer—there is at the heart of both a secret consciousness of their real position: he yearns to lift me up; I feel that he is above me: I am prostrate in my weakness before him, and easily persuaded to stretch forth the hand of dependence. My conscience invests him with an authority which silences the vain pretence at equality, and places me with docility at his feet. It is otherwise where the interval is one of mere intellectual judgment as between two thought-out theologies. Each has a self-preference which is without response in the other; and neither has, by natural or Divine right, any Master-function relatively to the other. The presumptive equality between them is perfect; and I can never usefully study and compare them, except with the belief that I have as much to learn as to teach; and that what has sustained the life of many wise and saintly souls cannot be without its hidden store of truth and good. Hence (let me confess) I could never take, and could never approve, a Missionary attitude towards any of the differing Churches of Christendom, or helpfeeling repelled by Missionary approaches on their part. It is easy to avoid such reciprocation of arrogance without lapse into doctrinal reticence or indifference. Let questions of theology and morals be investigated, like all other questions, on pure grounds of evidence, and dealt with, not by the Advocate, but by the Judge; or, if this rule be too severe, let the Advocate's part never be taken except in reply, in order to rectify polemical distortions and restore the balance disturbed by party zeal. In all other cases, the third condition should come unreservedly into play: the various faiths of Christians around us should be treated with deference, as allies in foreign dress. Leave to the schools definitions of doctrine: let Churches address themselves, with one heart though in many tones, to the redemption of human life from guilt and sorrow. In the presence of great duties, under the inspiration of high affections, men are always drawing nearer to one another: in the eagerness of argument and the encounter of clashing beliefs, they are usually parting further from each other; and for one error that is struck down by the blow of controversy, a score will silently vanish because unable to breathe the air of a new age. Either every Church is bound to attempt the conversion of every other, or else all must live together in the harmony of mutual respect, and commit whatever is special in their cause to the arbitrament of time and the widening of thought. We all see Divine things 'through a glass darkly': but sure I am that my doctrines cannot be right unless *that* Church is dearest to me which is most deeply rooted in the love of God and of richest fruits in the love of man."

THE UNITARIAN PROBLEM IN NEW ENGLAND.

There are many obvious reasons why a liberal and rational faith, as an organised movement, should make very slow progress in England, and occasionally should appear only to mark time. Overshadowing every effort stands the great institution that identifies itself with the State, the history of which is inextricably interwoven with that of the national life, and which, with its imposing cathedrals and churches, its time-honoured traditions, its attractive ritual and social prestige, makes an appeal to the Englishman which no other religious body can emulate.

Most of us have probably speculated at times as to what would be the result if, instead of beginning the race handicapped, "our little Israel" could start on at least level terms with its competitors. If there were no State Church, if there were no grand legacy of cathedrals and traditions for any sect, if a man might think what he liked and say it absolutely without disfavour—if every Church lived but by its own power of appeal, which it could make without let or hindrance—would everything be different with us? Would liberal religion win an assured ascendancy over the dogmas and creeds of orthodoxy?

An Open Field.

Now, in certain parts of America these conditions are largely fulfilled. America has no State Church. There the Episcopalian institution takes its stand with the rest simply as a sect. In New England, at least, there is no general standard of religious opinion to which it is wise to conform. The fact that he is a Unitarian will not affect any of the relationships of a man's life adversely. He may proclaim himself openly, and no one will be shocked. As regards tradition there is at least as much on his side as against him. The old parish churches in the various towns are more often Unitarian than not—the result of their being founded with an open trust—and it is rarely that his social position would be advanced by becoming a member

of any other Church. This is not the case in all parts of America, but it is the case in New England.

The Facts in New England.

Here then is the soil in which we should expect Unitarianism to flourish and reveal its full power. How stands the matter? The visitor to New England is of course immediately struck by the number and the influence of the churches that bear the Unitarian name. In Boston and its neighbourhood in particular the movement, under many a distinguished leader and exponent, has attained a position in the community which has no parallel elsewhere. Here then the expected has happened. The good soil has brought forth fruit sixty-fold and a hundred-fold. And the visitor is apt hurriedly to conclude that the seed is all right, and that everything manifestly depends on the soil. But a study of the development of recent years sheds a new and somewhat unexpected light on the question. Statistics show that the Unitarian denomination has after all remained practically stationary during the last three decades, whilst many of the orthodox bodies have made rapid strides—and this in the New England States. Comparing the returns of thirty years ago with those of to-day, we find that in 1872 there were in the whole of America 347 Unitarian churches, whilst to-day there are 460. This is an increase of 113, or 32 per cent., which is highly satisfactory. But note the following analysis:—In 1872 the 347 churches were divided thus—231 in New England, and 116 in the rest of America. In 1902 of the 460 churches, 258 are in New England, and 202 outside. The growth thus has been 27 in New England, and 86, or about 75 per cent., in the other States. We ought really to make a deduction from the additional 27 in New England, for 9 of these are only new summer churches—*i.e.*, situated in some holiday resort, without a settled minister or congregation, and only opened during the summer months for the benefit of visitors.

Here then is the result. In New England, although the population has largely increased, although liberal religion has had almost an ideal chance to thrive, it has made but a trifling growth. In the South, West and Middle States, where the conditions have been much harder, and where our churches have had, sometimes, to fight prejudice and bigotry worse than any ever found in England, a rapid advance has taken place. Of course it may be said that there was more need and room for new churches in the rising towns of the vast West and South. That explains why Unitarianism should grow there, but not why it has become stationary in the North-East States. The Unitarians of New England are awake to these facts, and frequent are the discussions.

Why not More Progress?

To us in Old England the interesting point is that the blame cannot be laid to any handicap in external advantages. Where our liberal faith enters the field on level terms with other competitors, to struggle to make its form of religious life prevail in the world, it yet appears to halt. And why? Because it still has opposed to it organisations and machinery of all descriptions. It is faced by contrivances, schemes, and counter-attractions, some of which it cannot even approve, much less adopt. And, above all, it finds tireless energy and an indomitable persistence in those who stand over against it as antagonists. For, apart from all State support or recognition, apart from the seductions of social prestige or tradition, there is a *power of life* in the orthodox sects of Christendom which has never been reckoned with sufficiently. They generate a faith in themselves, an ardour and intense earnestness, and equip themselves for their task like those who have a battle to fight and mean to win it. For this reason the task before the Unitarians is nowhere more formidable than in that free religious atmosphere of New England. Nowhere is there a greater demand on the enthusiasm and devotion of all who espouse the liberal cause.

Hopeful Tendencies.

Various tendencies are discernible in the churches which make for the strengthening of the liberal position. Two in particular strike an Englishman.

1.—*There is the Tendency Towards Centralisation.*

Organisation is still in the experimental stage, both in America and in England, and the subject opens up problems of the greatest delicacy. "United we stand, divided we fall," is true of us. And yet how can our individual congregations be brought to form an effective and solid unit, organised for definite ends?

In America there is a distinct tendency towards centralisation, I do not mean in government, but in missionary activity. The movement is towards strengthening the hands of the central missionary body, the American Unitarian Association, towards equipping it more generously with funds, inspiring more interest in its work, and elevating both the importance of the work and the men who carry it on. Its officers make it their first duty to keep the individual churches in close touch with the Association, and to knit them more firmly to the central body. Dr. Minot J. Savage, at the Unitarian festival last May, voiced what is the growing general sentiment. A Church begins to live its true life only as it is a missionary body. When all the equipments of its own individual existence are perfected it is only at the beginning of its true function. It must aim to reproduce its type in the world around and pour its strength into the agency through which this can be done. This is the growing sentiment, and it reflects itself in growing generosity towards the American Unitarian Association. Last year about three-quarters of the number of churches contributed to its funds, and a sum in simple division shows us that the average amount from each church was $171, or about £35 in English money, apart from personal contributions.

The same sentiment is shown in the rapidly lengthening list of life members of the Association. The last report shows that ninety-nine names were added during the year. Anyone who subscribes £10 is thereby constituted a life member, and a church can nominate an individual for the honour for every £10 it contributes. This latter rule is deliberately adopted to gain as many names as possible. For as the secretary pointed out in his last report, "It is fair to assume that every person accepting life membership in the Association can be relied upon for a permanent interest in the national work and for making generous contributions towards its support." The total roll of life members is now 2,423.

Another significant little fact is the formation of the "Brotherhood for Unitarian Missions" recently among the students of the Meadville Theological School. The object of the society is to study the work of Unitarian Church extension, and to equip the various members for a distinctly missionary service, as agents of the American Unitarian Association.

There is no section of the denomination antagonistic to the name "Unitarian," or at least it is not in evidence, which greatly facilitates all movements towards closer unity in America.

This then, I think, may fairly be described as one of the tendencies in America—more enthusiastic co-operation for forward work by means of the Central Association, which reacts on the churches themselves by giving them greater cohesion and a larger life.

(2) *The Church Sentiment.*

Of deep significance is the growing cultivation of the Church sentiment throughout New England.

In conformity with this is the growing distrust of all looser forms of attachment, and the effort to bind all members more closely to one another, and to the Church itself. Some simple form of "confirmation" service is being widely adopted, based on the view that the joining of the Church, by which an individual identifies himself with its motive, and assumes some of the responsibility of its welfare, is an act of consecration, and should be recognised as such. The minister, by means of "preparatory classes," makes it his aim thoroughly to expound the principles for which the Church stands to the rising generation, and to win sympathy and loyalty. Of course there is no creed. The roll that the new member signs simply states that he unites with the others for the worship of God, and the service of man in the spirit of Jesus.

All this has its effect on the Sunday-school. This, I believe, is being regarded less and less as something apart from the Church. It is the feeder of the Church. Its main function is to bring fresh life into that institution from year to year. It begins the development which the Church is to carry on. It fails just in so far as it fails in this, and it succeeds just in so far as its scholars on reaching maturity feel the impulse to identify themselves with the work and spirit of the Church.

The Unitarian in New England is face to face with the essential problem of liberal religion in a way we are not yet in Old England. Across the Atlantic fair and square is the struggle for existence, and the law of the survival and dominion of the fittest will work without let or hindrance.

Is our message one adapted to the needs of men and women in their present state of spiritual development? Can it generate sufficient energy and devotion to win its way to the fore in spite of energy and devotion antagonistic to it? Can it become organised sufficiently to offset all counter-organisations? Can it adopt a form of presentation as attractive as any? These

problems would remain though we in England could sweep away every handicap under which we labour. Our very existence as a force in the world would still depend on the answer to these questions. America is concerned simply with them. And every Unitarian in England would do well to watch closely the developments there, for they will shed a piercing light on what are really the fundamental problems of the perpetuation of our Faith.

J. Worsley Austin.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE NATIONAL CONFERENCE SECRETARY.

Sir,—When the National Conference was started it was deemed advisable to appoint three or four honorary secretaries. They could act, it was thought, as a small sub-committee, and dispose of minor administrative details between the meetings of the Executive Committee. At that time the Conference was strictly a conference; its members met and interchanged opinions and cheered each other on; the committee appointed at one Conference had practically nothing to do except to make arrangements for the next Conference. But, in the first year of my presidency, the Conference took to itself power to act as well as to deliberate, and this at once threw more work on the Executive Committee. Various special committees were also appointed, and the clerical work is especially heavy as the date of a Triennial Conference approaches. Thus the business gradually became more than we can fairly ask our honorary secretaries to undertake. The Committee therefore came to the conclusion that a paid secretary must be appointed. It was thought by some of us, at all events, that an honorarium of, say, 50 guineas and his expenses would be an adequate remuneration, as, of course, there was no necessity for the secretary to give up any other employment. The Committee meets, as a rule, only three times a year.

But on this humble little administrative reform has since been grafted a wholly alien scheme. The paid secretary of the Conference, it is now said, must not only be the secretary of the Conference; he must also be a pastor-at-large. He is not merely to attend to the business of the Conference; he is to take command of the whole denomination. One of our leading ministers is to give up his pulpit and to wander round the country visiting congregations to whom he is personally unknown!

It is from this part of the project of the majority of the Committee that I respectfully but strongly dissent. I do not think we can spare any of our leading ministers from their pulpits. Experience has shown that the work which it is suggested the pastor-at-large should undertake is far better done by district missionaries working under a local committee who know the district and the people in it. Nor do I know where we could find the man who is both willing and able to undertake the office of an itinerant bishop, and to discharge the delicate duties of that office with firmness and with tact. Moreover, I doubt if our congregations would stand it!

Hence, while I approve of the appointment of a paid secretary, I protest against the idea of turning him into a pastor-at-large. I therefore gave notice of an amendment, the terms of which have already appeared in your columns. But as my suggestion of £100 a year as a *maximum* salary for our secretary has been misunderstood, and as it would, perhaps, be better to leave the Committee a free hand as to such financial details, I have modified the last sentence, and the amendment, which I hope to move on Thursday week, will run as follows:—

That the Committee be authorised to appoint a paid secretary of the Conference who shall not be a pastor-at-large, and who shall not be required to give his whole time to the work.

W. Blake Odgers.

Sidmouth, April 14.

LONDON SUNDAY SCHOOL SOCIETY.

COUNTRY HOLIDAY MOVEMENT.

Sir,—Will you allow me to again make appeal through your columns for subscriptions to the Children's Holiday Fund? It is known to most of our subscribers that on account of the small-pox epidemic the work was suspended during last summer. This year the arrangements have already been put in hand, and with some added regulations it is hoped that the work will be carried on with increased helpfulness.

The value of these holidays cannot be doubted. The minds and bodies of the children in our towns need to be stimulated by closer contact with nature.

Our Committee starts this year with a small balance in hand; but if as many children are to be sent away as in 1901 our subscription list will have to be enlarged.

I acknowledge with many thanks £3 3s. already sent by Mr. Hugh Martineau, and I shall be happy to receive further subscriptions. Parcels of clothing should be sent addressed to the secretary, Miss Morphy, 63, Elsham-road, Holland-road, London, W. A. J. Lawrence.

23, Campden House-chambers,
Campden-hill, London, W.
April 14.

The National Conference.—We have received from Mr. C. Fenton, the acting hon. secretary, the following addition to his letter of last week. Arising out of the report of the Committee the following resolutions will be submitted:—

1. That this Conference approves of the recommendation of the Committee that the congregations constituting the Conference be invited to provide funds for a ministerial secretary, who shall also act as pastor-at-large.

2. That this Conference sanctions the publication of a Conference Hymn and Tune Book compiled under the direction of the Committee, provided that the Conference is involved in no pecuniary responsibility.

3. That the report of the Ministers' Superannuation Fund be received and adopted.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The annual meetings of the above Association were held on Good Friday at Stockport. The morning service was held in the Unitarian Church, St. Petersgate, at which the Rev. S. A. Steinthal preached to a very large congregation from the text: "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." The preacher said it was being gradually recognised that, under the rule of a holy God, there could be no such thing as a necessary evil. If mankind would learn each one to bring himself "a living sacrifice to God," trades which were productive of sin, but were defended as necessary, would be dealt with as the slave trade was dealt with in years past. The aim of Sunday-schools at the present day was not so much the inculcation of knowledge and the training of intelligence as it was some fifty years ago, when elementary education was less cared for than it is now. It is more and more directed to the training of character and the quickening of the religious life; and though, of course, where a well-trained intellect is combined with an earnest, devout, religious spirit we naturally look for better results, yet the true object was attained by the latter qualifications rather than by the former.

Between 700 and 800 sat down to luncheon. In the afternoon the business meeting was presided over by the president, Mr. J. Wigley, and there was a good attendance.

The Annual Report was, as usual, of a very interesting character. The committee presented it with feelings of continued and growing satisfaction. The variety and amount of the work done was increasing year by year. It was hoped that Sunday-school teachers would not see in the passing of the recent Education Bill any reason for abating their efforts or for withdrawing from their beneficent work. The statistics showed a decrease in the proportion of teachers to scholars, and, although it was very small, it was to be deplored. In the publishing department the hymns and choral songs, and the hymn-book, were selling well. The schools were also helped with Lesson Notes, and Bible Picture Rolls, &c., as aids to teaching. There has been a gradual falling off of interest in the examination scheme, until last year only 128 candidates presented themselves for examination from eight schools; while at the next examination, to be held at the end of this month, only four schools are entering, with, however, 201 candidates. The official visiting of the schools has been carried on systematically, and has been much valued by the teachers. The Temperance Branch is still efficiently carrying on its work of finding lecturers and providing lantern slides; and the winter lectures on religious, literary, and scientific subjects, have been appreciated by a number of the schools. This work is being extended by the purchase of additional sets of slides. At the Seaside Convalescent Home there were 68 children admitted during 47 weeks of the past year. The Holiday Home at Great Hucklow has caused some anxiety owing to unsatisfactory management; but the working has been put upon a different basis, and it is hoped that this year it will prove a complete success. Thus far, it has been largely experimental, but it is profiting by experience. Last year 546 under 16 years, and 493 over 16 years, total, 1,039 persons, stayed a full week, and 93 persons part week only. There was no serious case of illness during the season.

"The occasion of a week's residence of teachers with scholars gives increased opportunities of exercising a wise control over the young people, teaching them the joys of a quiet holiday, amidst country sights and sounds, and in a district full of interest; teaching them also proper behaviour at table, and insisting that no waste of food will be allowed. The duty of respect for other people's property should also be instilled into the scholars, and every opportunity be taken 'to soften manners,' and to increase the joy, pleasure and comfort of all concerned." The Financial Statement of the General Account shows an adverse balance of £69 11s. 10d., and there is also an adverse balance of £27 3s. 7d. on the Seaside Home Account. By the generosity of "A Friend" the deficit on the Holiday Home has been cleared off, and it will be the endeavour of the Homes Committee to make the institution self-supporting in the future. Over 40 new members have been added to the list of subscribers to the Association funds. It has been decided not to recommend the establishment of Boys' Brigades in connection with the affiliated schools. It is gratifying to note that the statistics of 72 schools that have sent in returns for both 1901 and 1902 show an increase of over 700 scholars, and a proportionately higher average attendance. A Bazaar in aid of the Holiday Home, Convalescent Home, and the general work of the Association, is to be held in the Lower Mosley-street school on April 15th, 16th, 17th and 18th. The Right Hon. the Lord Mayor of Manchester has consented to officiate at the opening ceremony, when Alderman Harry Rawson will occupy the chair. The schools in various parts of the district have organised to provide goods for this effort, and it is hoped that the £1,000 required will be fully secured before the week is out.

The Chairman, in moving the adoption of the report, asked, What should be the aim of Sunday-schools to-day? The need was as great as ever. They might, with great advantage to the children, devote themselves more to religious and moral instruction, to the building up of character, to the giving of the right impulse in life to young people, and to their training in methods of self-help and thrift. For the first time we had had set up, by Act of Parliament, a system of education that claimed to be national, in the sense that no town or district in rural England would be without its school. It aimed at co-ordinating elementary and technical instruction. He referred to it in order to enforce one point. It would be a grave mistake to suppose that it meant there was now less need for the Sunday-school. On the contrary, if the country was to be saved from drunkenness, class hatreds, social inertia, a false and unchristian kind of patriotism, and from sordid and degrading selfishness, it would be by the intervention and the voluntary services of men and women who loved God and loved their fellow-men.

The Rev. A. Cobden Smith seconded.

Mr. J. Wigley was re-elected president; also all the secretaries were again elected; and their office is no mere nominal one, for the work of the Association in its various departments is very considerable.

A hearty welcome was accorded to the representatives of kindred associations, and was responded to by the Rev. J. Harwood, of the S.S.A.; the Rev. F. Allen, of the S.E.S.S. Union; Mrs. Wright, of the Midland S.S.A.; the Rev. C. H. Cook, of the Yorkshire S.S.U.; and the Rev. W. G. Price, of the North Midland S.S.A.

Mr. C. C. Grundy was thanked for his generosity in presenting long-service medals to a number of workers in the Sunday-schools.

The Rev. T. Lloyd Jones, on behalf of the Liverpool S.S. Society, offered an invitation to the Association to hold its next annual meeting in that city, and it was unanimously accepted.

After tea, the evening meeting was held in the large room of the Stockport Sunday-school, and was presided over by the Rev. B. C. Constable.

The Rev. J. L. Haigh, of Liverpool, read a Paper on "The Use of Literature in our Sunday-schools." The Rev. J. Ruddle was the appointed speaker. Mr. Haigh put himself in the place of a man of forty who wanted to interest a class of boys in lessons drawn from the best examples of our English literature, and a very able case he made out. The speech of Mr. Ruddle's was no less interesting, and a hope was expressed that both paper and speech might be printed for circulation in our schools.

Our Stockport friends are to be heartily congratulated on the very marked success of the meetings; the catering was admirable, and, moreover, the day was fine. We cannot conclude this report without saying how everyone rejoiced to find the veteran preacher of the morning in such good health and spirits. His clear, strong voice filled the church so perfectly as to make many a far younger man almost envious.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

BAZAAR.

A very large and representative gathering assembled in the Lower Mosley School, Manchester, on Wednesday afternoon, on the occasion of the opening of a Bazaar for the purpose of raising £1,000, which is urgently required for the extension of various branches of work in connection with our Manchester District Sunday Schools. The large room in which the Bazaar was held was quite crowded.

Mr. Alderman Rawson occupied the chair, and the Lord Mayor of Manchester declared the Bazaar open. The Lady Mayoress was also on the platform. The proceedings opened with a hymn, which was announced by the Rev. S. A. Steinthal, who also offered up prayer. Alderman Rawson in his remarks referred to the fact that there were about 77,000 scholars and teachers in the eighty or so schools of the Association. Those institutions were to stimulate the young to virtue and piety. He was glad to see that prominence was given to the Temperance work, as drunkenness seemed to be on the increase. He also was in sympathy with the work of the Holiday and Convalescent Homes.

The Lord Mayor said he thought all Christian Churches, if true to their faith, were bound to engage in such work as that Association was doing. He was not a Unitarian, but he was not narrow-minded, and thought all men should be free to worship God in their own way. Let the vying of the Churches be with regard to good works. He complimented those present upon the large attendance. During his term of office he had been to a great number of bazaars, and theirs was one of the largest gatherings he had seen. He wished to emphasise what had been said about their Temperance work by assuring them that the experience of the City Watch Committee was that drink was the greatest evil that reformers had to deal with to-day.

A vote of thanks to Alderman Rawson, the Lord Mayor and Lady Mayoress, was moved by the Rev. Charles Peach, and seconded by Mr. D. A. Little.

The style of the Bazaar was Japanese. The stalls looked extremely well filled with goods, and during the afternoon business was brisk. The attendance of friends from distant schools was encouraging, and judging by the opening day it will not be surprising to find at the end of the week that more than the £1,000 asked for has been received.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

Chesterfield was the meeting-place of the Association this year for the usual Easter Monday celebrations. A fair number of ministers and delegates attended, but naturally it was the northern part of the very wide and scattered district that was best represented. The meetings were characterised by a spirit of earnest perseverance and quiet confidence rather than any remarkable enthusiasm. The number of scholars on the books of the schools shows a slight decrease upon last year, but an increase upon the three years preceding the last. The report of the Committee showed that special attention had been given during the year to the system of Sunday-school visiting by competent and sympathetic officers of the Association, and in this connection the Secretary (Rev. W. Whitaker) has been permitted to make use of the forms drawn up by the Manchester Association.

The service in the chapel was conducted by the Rev. A. H. Dolphin. The Rev. J. H. Wicksteed preached a sermon in which the contrasted ideals of *giving* and *getting* were set forth, and applied as a test to the spirit of Sunday-school work and the subject-matter of the teaching. It was an earnest and eloquent plea for increased insight into the real needs of religious teaching.

The annual business meeting was presided over by Miss M. C. Gittins, who, along with the other officers and the Committee, received the thanks of the meeting for their year's work. The new President is the Rev. W. Lindsay; Vice-President, Mr. J. Larratt; Treasurer, Mr. W. Godfrey; Secretary, Rev. W. Whitaker; Visitors, Miss Gittins, Miss Weeks, Mr. E. Briggs, Mr. Whitfield, and Mr. W. G. Timmans.

At the evening Conference the new President delivered an impressive address upon the most needed notes in Sunday-school work. This was followed by a paper by the Rev. J. L. Haigh, which formed a striking and most memorable feature of the day's programme. The subject was "The Use of Literature in Sunday-schools." It is impossible to reproduce in a digest the ideas, much less the spirit and charm, of the paper, for there was over it all an inspiration and original power of thought that lifted us quite beyond the ordinary landmarks of routine discussion on Sunday-school subjects. All that we knew before was driven home further than we had imagined to be possible, and, in addition, new lights and leadings were struck out.

So an enjoyable and profitable day came to an end.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Belfast: York-street.—On Wednesday evening, April 8, the members of the Young People's Society held their annual social meeting in the lecture hall. After tea the Rev. A. Ashworth took the chair and delivered a short address, which was followed by a programme of music and readings.

Bridgend and Wick (Resignation and Appointment).—The Rev. David Rees has resigned the pastorate of the Rhondda Valley churches, and has accepted an invitation to take up the work at Bridgend, with the charge of the Wick congregation.

Burnley.—On Good Friday the "Spring Flowers" Fancy Fair and Sale of Work, organised by the Trafalgar-road congregation to reduce their debt of £300, was opened by Councillor William Healey, J.P., of Heywood, Alderman Bibby, of Burnley, presiding. In the course of an interesting speech, Mr. Healey emphasised the need there was amongst Unitarians to be Unitarians, not only at home, but wherever they were. If they believed in the cause, let them support it both at home and abroad. He also urged Unitarians not to allow the claims of public work to interfere with their duty to their churches. Hearty thanks were accorded to Mr. Healey and Mr. Bibby on the motion of Mr. Matthew Jobling, seconded by Mr. John Farrer. On Saturday Mr. David Harrison, of Padiham, reopened the Sale, and spoke of the need of disseminating our literature more widely, and deplored the want of interest, and even the ignorance he had discovered with regard to our weekly periodical literature. He urged his hearers to do all they could to secure larger circulations for The Inquirer and the *Christian Life*, feeling sure that if more widely read those journals would greatly aid in the propagation of our noble and simple faith. Mr. Harrison was warmly thanked for his services on the motion of Mr. J. S. Mackie, seconded by Mr. P. J. Hargreaves. A similar compliment to the Chairman, Mr. James Halstead, of Burnley, proposed by Mr. Peter Bibby and seconded by Mr. James Hargreaves, concluded the opening ceremony. The total proceeds of the two days' sale amounted to over £140, which is very gratifying, considering that the nearness of the great Manchester Bazaar prevented any general appeal to friends outside the town congregation. The claims of the Manchester Bazaar have not, however, been forgotten, and a parcel of goods, to the value of over £5, has been sent on to the larger Bazaar, besides contributions in money and in other ways.

Byker.—The anniversary soirée in connection with the Byker Unitarian Church took place on Good Friday. There was a large attendance. After tea a public meeting was held. Mr. J. Glendining occupied the chair, and a cheering account of the past year's work was given by Mr. Tron (the secretary). Excellent addresses were delivered by Messrs. T. Paxton, A. G. Peaston, and others, and vocal and instrumental music added to the enjoyment of the evening. The anniversary sermons were preached by the Rev. W. H. Lambelle, of Middlesbrough. There were large congregations on each occasion, and the anniversary proceedings altogether were most successful.

Central Postal Mission.—At the April Postal Mission Conference held at College Chapel, Stepney Green, the subject of Tolstoy's "Resurrection" was introduced by the Rev. H. S. Perris in a very able and suggestive address. After giving a graphic sketch of the story, and commenting on the stage representation, Mr. Perris pointed out the great moral lessons to be learnt from Tolstoy's book, and that the leading thought in it was, that human beings, even the lowest and most sinful, might experience a moral resurrection by genuine repentance and rising out of their sins. The audience listened with deep attention, and the discussion which followed showed how much interest had been awakened. Mr. C. A. Ginever, Miss Florence Hill, and Mr. Seely took part in the discussion. The Rev. H. S. Perris, in replying, read a fine quotation from Tolstoy on moral regeneration.

Kidderminster.—Twelve months ago the New Meeting Guild of the Good Shepherd celebrated its "coming of age," having been formed on March 2, 1881. It was then agreed to place some memorial in the church as an expression of the members' thankfulness for the spiritual benefits they had received, and as an inspiration for future generations. The members decided to raise funds solely among themselves to place a stained glass window in the church; and at the rededication service on the eve of Good Friday (which was largely attended), the window was dedicated by the Warden, the Rev. E. D. Priestley Evans, who preached a very impressive sermon on the occasion. The window is of two lights, in each of which is a figure of Christ. In the first light he is represented as the Good Shepherd, with a little lamb in his arms. His robe is of a splendid ruby colour bordered with gold and jewels. In the other light Christ stoops down towards two little children who are running to him with outstretched arms to receive from him the bread that he is always ready to give. His robe in this case is of gold colour over a tunic of deep red. Both figures are upon a blue ground, and are in a framework of white foliage which sets off well the rich colours. At the base of each figure is a scroll, with the words "The Good Shepherd" and "I was hungry and ye fed me" respectively. Over each is a representation of the Guild badge (a cross with "In Hoc Vinces" round it). At the base is inscribed: "This window is erected by the past and present members of the Guild of the Good Shepherd in connection with this church, in grateful commemoration of twenty-one years of work and worship, and as an inspiration for the future. Easter, 1903." The work has been done by Messrs. John Hardman and Co., Birmingham, and is an excellent specimen of high-class workmanship.

London: Stepney.—On Sunday evening, April 5, Mr. C. A. Ginever conducted a very impressive service for the new members who, during the past month, had enrolled as members of College Chapel, and at the close a welcome was given to each, as they came up to receive a card of membership, from Mr. C. A. Ginever and Mr. John Evars (secretary and treasurer of the chapel). There were twenty-three in all, a large proportion of these being connected with the Sunday-school. The bright and earnest faces of the young people as they went down the aisle showed that a deep chord had been struck, and an impression made which seems full of promise for the future.

Newcastle upon-Tyne.—Large congregations gathered in the Church of the Divine Unity on Sunday, April 5, when the anniversary sermons were preached by the Rev. Philip H Wicksteed. On the following day the anniversary soirée was held in the schoolrooms, followed by a public meeting in the church, the Rev. Frank Walters presiding, supported by the Revs. Charles Hargrove, W. H. Lambelle, Francis Wood, Henry Cross, and other friends. The Chairman briefly reviewed the position held by the congregation for 240 years, and concluded that down to the present day the influence of the church had been far-reaching, and that the need for its work was as great now as ever it had been. A very fine address was then given by Mr. Hargrove. Mr. Cross replied to a welcome given to the ministers and visitors from neighbouring churches, and members of the choir rendered vocal music at intervals during the evening. The meeting was most enthusiastic.

Portsmouth: St. Thomas's-street.—The annual tea-meeting and sacred concert took place in the chapel on Good Friday. About ninety friends were present at the tea, and a large number were present at the concert, a good programme being creditably rendered by the choir and friends. Mr. T. Bond presided. The Revised Essex Hall Hymn Book is now used by the congregation, and is a step in the right direction in assisting to make the services brighter and more popular.

Saffron Walden.—On Good Friday the sixty-sixth annual tea and public meeting were held in the General Baptist Chapel. About ninety persons were gathered around the tea-tables, and the public meeting which followed was crowded to the doors, when a full and varied programme was rendered in great part by the Excelsior Band of the town, and very much appreciated. The other items consisted of choruses, glees, recitations; and addresses were given by the Revs. J. A. Brinkworth and W. J. Pond, and Mr. Harold J. Smith. On Sunday morning Mr. Brinkworth preached a thoughtful sermon on "Man's Resurrection Body," from 1 Cor. xv. 35. In the evening Mr. Pond conducted the service and delivered an impressive discourse from John xii. 24, "We die to live." Special hymns were sung and good congregations assembled.

South-East Wales Unitarian Society.—The annual meetings were held at the Unitarian Church, Swansea, on Monday, April 6. The Executive Committee met at 11 30 for the transaction of preliminary business, and the meeting of delegates was held at 12.30. The chair was taken by the ex-president, Mr. H. W. Thompson, and the congregations of Aberdare, Cardiff, Carmarthen, Merthyr Tydfil, Nottage, Pontypridd, Swansea, Pentre and Clydach Vale were represented by ministers and delegates. The reports of the churches were encouraging, showing that much self-sacrificing work has been accomplished during the past year by the various ministers, often under adverse circumstances. The report of Executive Committee was largely taken up by the movement to establish a regular ministry at Bridgend. The committee were able to report that the settlement at Bridgend has at last been accomplished. A generous grant from the B. and F.U.A., aided by a grant from this Society, together with local resources, have enabled the trustees to appoint the Rev. David Rees as minister, who will also have the charge of the Wick congregation. The committee believe that the way is now open for good work to be done at Bridgend, and that Mr. Rees will be able to do it. The sympathy and support of the Society will go with him to his new charge. The Committee, in their annual report, regretted that the ministerial quarterly exchanges which, in the past, have been found so beneficial to the life of the churches, have not been carried out with anything like regularity during the past year or so. In the afternoon the annual sermon was preached by the Rev. Dr. Warschauer, of Clifton, the Rev. H. Fisher Short, of Aberdare, conducting the devotional service. At the annual meeting subsequently held, a hearty vote of thanks was extended to both ministers for their services, which were much appreciated. The annual report and financial statement were adopted, and the officers elected for the ensuing year: President, Lieut.-Colonel Thomas Phillips, of Aberdare; treasurer, Mr. L. N. Williams; secretaries, Rev. D. J. Williams and Mr. John Lewis. The Executive Committee were also re-elected, and three members to serve on the Advisory Committee. After tea a public meeting was held, Mr. H. Woolcott Thompson in the chair, when the general subject of the speeches was "The Message of Unitarian Christianity to the Present Age." Professor J. H. Weatherall gave a powerful address, pointing out the great need of the age—namely, intellectual sincerity. He gave a lucid exposition of Unitarian Christianity, showing the great work done by Unitarians in disentangling Christianity from the errors which have gathered around it during the centuries. The Revs. W. J. Phillips and R. J. Jones, Mr. G. C. Thompson, and Dr. Warschauer also delivered interesting addresses, and a helpful meeting was brought to a close. The hospitality of the Swansea congregation at luncheon and tea was much appreciated.

Swansea.—On Sunday, April 5, the 214th anniversary of the church was held, when the Rev. Dr. Warschauer preached two eloquent sermons to very large congregations. The sermons were a vindication of Unitarian Christianity, as well as a plea for enthusiasm in its promulgation.

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MARRIAGES.

Robertson—Stannus—On the 8th April, at the Unitarian Church, Wandsworth, by the Rev. William G. Tarrant, B.A., Robert Robertson, D.Sc., F.I.C., of Waltham Abbey, son of Dr. Robertson, of Cupar, Fife, N.B., to Kathleen Stannus, daughter of Hugh and Ann Stannus, of Clapham and Hindhead.

Thomas—James—On Tuesday, the 14th inst, at the Graig Chapel, Llandyssul, by the Revs. E. D. Priestley Evans, Thomas Thomas, J.P., John Davies, Alltyplaca, and E. O. Jenkins, as authorised person, the Rev. T. Arthur Thomas, Minister of Pantdefaid and Llandyssul Chapels, and joint-Editor of *Yr Ymofynydd*, to Bessie, the elder daughter of the Rev. W. James, B.A., J.P., and Mrs. James, Brynhyvryd, Llandyssul.

DEATHS.

Gass—On Sunday, the 12th inst., at 418, Manchester-road, Bolton, George Pool Gass, aged 84 years.

Kittle—On the 11th April, at Colyton, Richard Kittle, in his 95th year.

Our Calendar.

SUNDAY, April 19.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. Wicksteed, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. E. Savell Hicks, M.A.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7, Rev. Alexander Farquharson.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. Edward Capleton.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M., Rev. Stopford A. Brooke, and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington and Thomas J. Hardy, B A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. Ginever.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. A. Pharoah, and 6.30 P.M.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.

Bedford, Library (side room), 6.30 P.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M, Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M. Mr. J. W. Brown.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M.

Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10 45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Hope-street Church, 11 A.M., Rev. J. E. Carpenter, M.A., and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. Klein.

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. Shanks.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. C. B. Upton, B.A., B Sc.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Portsmouth, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.

Sidmouth, Old Meeting, High street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. Teasdale Reed.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. Thomas Robinson.

Stratford-on-Avon, Free Christian Church, Tyler-street, 7 P.M., Rev. Arthur Ryland.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. Ambrose Bennett, M.A.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon. The attendance of visitors cordially invited.

WALES.

Aberystwith, New Market Hall, 11 A.M. and 6.30 P.M., Miss G. von Petzold, M.A.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—April 19th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—April 19th, at 11.15 A.M., Dr. JOHN OAKESMITH, "The Antigone of Sophocles: A Study in Scepticism."

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Arrangements for the Triennial Conference at Liverpool.

MONDAY, April 20th.

5.30 P.M.—Meeting of Guilds Union Committee, followed by Service in Ullet-road Church.

TUESDAY, April 21st.

3 30 P.M.—Reception by the Liverpool Committee.
4 P.M.—Address by the President.
4 30 P.M.—Welcome to, and Addresses by, Foreign Delegates.
8 P.M.—Service at the Philharmonic Hall, conducted by the Rev. J. Collins Odgers, B.A. Preacher, Rev. J. Estlin Carpenter, M.A.

WEDNESDAY, April 22nd.

10 A.M.—Communion Service in Hope-street Church, conducted by the Rev. H. Enfield Dowson, B.A., and Rev. H. Shaen Solly, M.A.
11.30 A.M.—Conference: Chairman, Mr. Harry Rawson, J.P.
Paper, without Discussion, by the Rev. John Hunter, D.D. Subject, "A Plea for a Worshipful Church."
2 30 P.M.—Conference: Chairman, Rev. L. de B. Klein, D.Sc.
Papers by the Rev. W. H. Drummond, B.A., and Mr. James Graham (Glasgow). Subject, "The Pastoral Ideal."
Discussion to be opened by the Rev. Dendy Agate, B.A., and Mr. T. Fletcher Robinson.
4 P.M.—Resolution on the Education Act to be moved by Mr. R. D. Holt. Seconded by Rev. W. Copeland Bowie, Rev. Enfield Dowson, B.A., and other speakers.
8 P.M.—Conversazione at the Walker Art Gallery. Mr. Charles W. Jones will receive the Guests.

THURSDAY, April 23rd.

10 A.M.—Devotional Service, conducted by the Rev. Frank K. Freeston.
10.30 A.M.—Conference: Chairman, Mr. William Long, J.P.
Paper by the Rev. Joseph Wood on "Church Needs and Conference Ideals."
Discussion to be opened by Mr. John Dendy, Mr. W. Byng Kenrick, and Mr. John Harrison.
2.30 P.M.—Business Meeting. The President in the Chair.
Financial Statement.
Report of Committee, and Resolutions thereon.
Election of Officers and Committee.
Guilds Union Report.
Report by Ministers' Superannuation Fund Committee.
4.30 P.M.—Postal Mission Meeting.
8 P.M.—Public Meeting. Chairman, Mr. Charles W. Jones.
Speakers, Revs. L. P. Jacks, M.A., E. W. Lummis, M.A., P. H. Wicksteed, M.A., and Dr. Barlow.

FRIDAY, April 24th.

10 A.M.—Devotional Service, conducted by Rev. R. A. Armstrong, B.A.
10.30 A.M.—Conference: Chairman, Sir John Brunner, Bart., M.P.
Paper by Rev. C. J. Street, M.A., LL.B. Subject, "Our Obligations in Social Work."
Discussion to be opened by Rev. W. J. Clarke and Rev. Joseph H. Wicksteed, M.A.
12 A.M.—Paper, without discussion, by Rev. W. J. Jupp. Subject, "The Doctrine of Forgiveness and the Law of Reconciliation: a Study of Human Experience in the Life of the Spirit."
3 to 5.30 P.M.—Ministers' Meeting at the Ancient Chapel of Toxteth.
Devotional Service, followed by Tea and Conference in the Meeting Room.
8 P.M.—Temperance Demonstration at Domestic Mission, Mill-street.

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NATIONAL UNITARIAN TEMPERANCE ASSOCIATION and the
LIVERPOOL UNITARIAN TEMPERANCE SOCIETY, at the
LIVERPOOL DOMESTIC MISSION, Mill Street, on Friday, April 24th, 1903.

Speakers, Rev. J. C. Street, of Shrewsbury, and others.

Programme of Music provided by Mr. Fred. Robinson and the Mission Choir.

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THE NATIONAL CONFERENCE

OF

UNITARIAN, LIBERAL CHRISTIAN, FREE CHRISTIAN, PRESBYTERIAN, and other NON-SUBSCRIBING or KINDRED CONGREGATIONS.

EIGHTH TRIENNIAL MEETING AT LIVERPOOL.

APRIL 21—24, 1903.

THE National Conference was established in 1882, when the first meeting was held in Liverpool, and there, on Tuesday, April 21, the ministers and delegates and other members of our churches again assembled in great numbers for the Eighth Triennial Meeting of the Conference, thus celebrating the attainment of its majority in the city of its birth.

On the previous evening the annual meeting of the National Conference Guilds' Union had been held in Ullet-road Church, a reception of members and friends by the President of the Union (the Rev. Joseph Wood) being followed by a service in the beautiful church, conducted by the Rev. E. D. Priestley Evans, at which the Rev. J. J. Wright gave a very earnest address from the words of Matthew x. 8—"Freely ye have received, freely give."

A large congregation joined in the service, and at the subsequent business meeting the Lecture Hall was well filled. The report showed encouraging progress in the Guild movement, and the dominant note of the addresses given by Mr. Richard Robinson and the Revs. E. W. Lummis and F. K. Freeston, was the need for giving in unselfish service of others, as the surest quickener of personal religious life. The President was in the chair. The Secretary, the Rev. John Ellis, the Treasurer, Mr. H. P. Greg, and the Rev. C. Hargrove also took part in the proceedings. This meeting for young people, and many others also "young in spirit," was a happy prelude to the meetings of the Conference itself.

TUESDAY'S PROCEEDINGS.

St. George's Hall was the central meeting-place for the Conference, and there, on Tuesday afternoon, the members and friends, to the number, it was estimated, of about 800, gathered for the initial reception and to hear the President's Address.

The chair was taken in the small Concert Room shortly before four o'clock by Mr. Charles W. Jones, J.P. (local President), supported by the Rev. J. Estlin Carpenter, President of the Conference; Professor Jean Réville, of Paris; Professor C. H. Toy, of Harvard; the Revs. R. A. Armstrong, L. de Beaumont Klein, Charles Hargrove, Joseph Wood, L. P. Jacks, H. Gow, W. H. Drummond, Mr. W. B. Bowring, Mr. Henry Jevons, and others.

The CHAIRMAN, in opening the proceedings, offered a very hearty welcome to the members and other friends present, and recalled the memories of twenty-one years ago, when the Conference was established. It was, he said, the one Unitarian effort which had succeeded from the very first, and without any drawback had admirably fulfilled its purpose in gathering the members of their churches together in conference. He then called upon the President of the Conference to deliver his address.

Before proceeding with his address Mr. Carpenter announced the arrangement made by the Committee with the Directors of THE INQUIRER for the issue of two enlarged numbers (April 25 and May 2) containing a complete record of the Conference, and stated that they had further decided to issue this special report in book form, which would be sold at 3d. a copy.

In the course of his address, here printed in full, Mr. Carpenter interpolated the remark that the suggestions it contained were not to be taken as made at the request of the Committee, but entirely on his own responsibility, dealing as they did with a matter on which he felt very deeply.

THE PRESIDENT'S ADDRESS.

BY THE REV. J. ESTLIN CARPENTER, M.A.

BRETHREN AND SISTERS OF OUR NATIONAL CONFERENCE, a twofold duty falls on me this day, to address you as your President on occasion of the eighth Triennial meeting, and to exhort you as preacher at this evening's service. I will not apologise for the goodwill of friends which has honoured me with this double task; but I will ask your indulgence if, in the weighty matters that I shall venture to lay before you, I trespass at undue length on your attention.

The Conference was born here, as everyone knows, one-and-twenty years ago. My first words must express to our generous hosts in Liverpool and the neighbourhood the gratification with which we again assemble in their stately city, and enjoy the fellowship of their activity. My next must congratulate the Conference itself on having attained its majority, with rich promise of future usefulness and strength. The retrospect since our nativity is not indeed without its shadows of loss as well as gain. Two names, though half a century has passed since this place knew them in fraternal partnership of faith and work, will rise at once in every memory with reverence and affection—James Martineau, whose birthday we commemorate this day, and John Hamilton Thom, who has become more widely known and more dearly loved through the ministry of the printed word, since his venerable presence passed from our midst. With them we naturally associate another distinguished servant of the Lord who filled two ministries in this city, Charles Wicksteed. Nor can we forget the brilliant and versatile powers of our first preacher, Charles

Beard; the strenuous educational labours of Henry W. Crosskey; the rich devotional tenderness of Thomas Sadler, or the bright promise of Charles Perry. United with them as symbols of common purpose and trust are many honoured names, of our first treasurer, Thomas Chatfeild Clarke, of generous givers, wise counsellors, and earnest fellow-labourers, such as Sir Henry Tate, Thomas Ashton, William Hollins, Joseph Lupton, Frank Taylor, I. M. Wade, or pure and elevated spirits like Anna Swanwick and Lady Bowring, veterans all in the service of our churches, and the principles of religious liberty for which they stand. They leave us a great inheritance—their own example. They commit to us a weighty trust, not to be less faithful than themselves.

Significant Changes in Recent Years.

The period over which we cast our glance has been memorable for many things in our national life. Even since we last met, a Sovereign revered and beloved has laid down the burden of the throne, borne with unwearied sense of duty through unusual length of years; and we have received from her successor the assurance that the liberties of the Free Churches should suffer no detriment at his hands. We have seen the dominions of the Crown expand with breathless speed—would that I could say, without war. We have watched cities grow, and wealth accumulate; and if, on the one hand, there are grave dangers in the struggle for riches, if there is increased love of luxury, and heightened passion for display, there is also a rising sense of public duty, an ever-widening range for personal service, a constant inventiveness of philanthropy, and, as I at least believe, amid much uncertainty a real deepening of religious faith. The controversy with science which was vehement one-and-twenty years ago is now practically silent; and the great philosophical movement of the last generation is beginning to produce its true effect. On the side of human nature it has broken down the extravagant condemnations which declared the conscience totally corrupt, and the mind hopelessly impotent to know the truth; and has discovered the foundations of religion in the moral and spiritual faculties of man. On the side of the Bible it has enforced the historical method, at least in the Old Testament; and the wide acceptance of such a familiar book as Dr. Driver's "Introduction to the Literature of the Old Testament" is a practical admission that the recognised principles of scholarship must be employed by all Churches in the study of the records of their religion. And on the side of theology it has abandoned doctrines of predestination, vicarious atonement, and everlasting punishment, which could not be harmonised with broader conceptions of the divine goodness. The changes recorded in the Catechism published on behalf of the Evangelical Free Churches in 1899 will not (many of us imagine) stop there. They are the result of the enforcement of ethical principles, for which we have long contended, in theology; they issue direct from methods of thought which we have defended in former days through opposition and obloquy. Their immediate consequence has been to bring the various Evangelical Churches into much closer alliance than was possible before, and enable them to offer a more united resistance to the increasing claims of Anglican sacerdotalism. Their remoter issue it is impossible to foresee; but at least it may be noted with satisfaction that the growing use of numbers of Unitarian hymns in the best modern hymnals, the recognition recently accorded to the life of Dr. Martineau, and the remarkable representation of various theological schools in the pages of the *Hibbert Journal*, are among the signs that the religion of the coming years of this Conference will be less exclusive, and barriers of suspicion and mistrust will little by little disappear.

The Progress of our Churches.

If we pass to the condition of our own churches, it is by no means easy to tabulate any definite results. Whatever we may be numerically, the question of first importance concerns the inner quality of our spirit, rather than outer circumstances of increase or decline. And on this subject I offer no opinion; our field is too small, and my own experience far too limited, to justify me in any definite conclusion. But some external facts are easier to estimate. It is frequently said, for instance, that we are dying out. This observation is so often repeated that there must, I suppose, be some truth in it. We all know cases where families of long standing in our churches have slowly disappeared, have left no descendants (even a peerage may sometimes become extinct), or, by removal from the locality or entry into some other communion, have lapsed from our fellowship of faith. But positive figures are very difficult to ascertain. What has been our history during the period of the existence of this Conference? Fifty-seven new congregations have been formed, and there has been a large amount of activity in the building of new churches and the expansion of old ones. But a figure such as this is of no value till it is placed beside others. Taking three periods of twenty-one years each for comparison, I believe that in 1840-1860 thirty-two new congregations acquired permanent stability. Between 1861-1881 the corresponding number was thirty-eight; and in the third and last, 1882-1902, it rose to fifty-seven. This is, perhaps, a small indication of quickening influence in which the Conference has had its share. On the other hand we have not kept pace in the provision of places of worship with the rapid increase of the population of the United Kingdom. Once more it is difficult to state the exact facts, for ancient chapels from which population has slowly moved away, such as those at Bewdley, Calne, and Topsham, have been closed, and no records exist to tell their tale. Occasional movements have been begun, and then abandoned; and private efforts sometimes failed to secure continuous support. But of the churches on our roll at the present day, there were, according to the best estimate that I can form, one for 112,225 persons in 1840; one in 106,815 in 1861, a slight advance; one in 113,296 in 1882; and finally, at the opening of 1903 one in 113,169. At the end of our third period of twenty-one years we have very slightly fallen behind the provision of 1840, and this would be more manifest if we excluded Ireland from the reckoning, where the population has actually diminished. Some of our urban congregations show grievous decline in strength; and Mr. Charles Booth, writing of "Life and Labour in London," says of the Unitarians that "their numbers are still dwindling."* On the other hand, congregations on the outskirts of our cities have multiplied; small churches have grown large and influential; and in the manufacturing districts of Lancashire and Yorkshire an anniversary service sometimes reveals imposing potentialities of sympathy and support.

In the Matter of Finances.

If from numbers we pass to a test, which, though crude, is still a test, our power to raise money, we may legitimately believe that this Conference has largely stimulated our common life. Two important funds, the Sustentation Fund and the Ministers' Pensions and Insurance Fund, each standing at over £20,000, are its direct creation. During the last three months I have endeavoured to collect returns from our churches, schools, and associations, to supply the basis of an estimate for this purpose. To the many treasurers and secretaries who have taken great pains to supply me with information, my sincerest thanks are due. The returns are unfortunately less complete than I had hoped. But they are sufficiently full to serve as the foundation of a serious reckoning. The "Essex Hall Year Book" enumerates 352 congregations (from its total 364 I deduct the chapel of Manchester College, Oxford, and 11 Domestic Missions) and 322 Sunday-schools. There are also about 70 associations, funds, and organisations of various kinds, for religious work. Of this latter group the returns are very nearly complete. They include associations like the British and Foreign Unitarian Association, our constituent District Associations, our theological Colleges, our Domestic Mission Societies, the Ministers' Stipend Augmentation Fund, the Sustentation Fund, the Ministers' Benevolent Society, the Pensions and Insurance Fund, and many more. The total raised for these purposes by voluntary gift during the twenty-one years 1882-1902 reaches the sum of £714,000. Out of 352 congregations only 193 have sent in figures. Here and there a treasurer was too busy to abstract the items from twenty-one balance-sheets. In some cases the office had passed from hand to hand, books had disappeared, and no one knew the history of so long a period. In a few instances no accounts at all could be produced. The general inquiry has, I confess, impressed me strongly with the feeling that considerable amendment in the business organisation of many of our congregations is desirable, if we are to be even ordinarily efficient. The fact remains that 193 churches out of 352, roughly speaking 5 out of every 9, have furnished returns: 23 of these expressly included their Sunday-schools, while 104 schools sent separate figures. The total of 193 churches and 127 schools (out of a joint total of 674) have received voluntary gifts to the amount of £1,044,000. The two sums I have named may be placed roughly at one million and three-quarters. There remain 159 congregations in London, Birmingham, Manchester, Liverpool, Glasgow, and all over the

* "Summary" (Vol. VII.), p. 145.

country, large and small, in each part of the United Kingdom, which have made no return, and 195 schools, though some of these may have been included without mention in congregational figures. In the proportion of 4 to 5 already indicated, these might be set down at £800,000. But in order to be well within the mark let us place their total within the modest limits of a quarter to half a million. The general result then is that our churches have raised for the various purposes of our religious work a sum between two and two and a quarter millions in the last twenty-one years. I am confident that we have never done anything like that before. To that extent we may take comfort, and assure our critics that we are still alive, or at least are making a pretty vigorous decease. I should have been glad, had it been possible, to make these figures more exact, and to have analysed them more closely. But we are only feeling our way to common action, and I ought, perhaps, to be thankful that five out of every nine church officers were willing to give time and thought to my inquiry. In particular it would have been desirable to distinguish between sums raised for ordinary income and sums for special purposes; for new buildings in church and school; for repairs, enlargements, and decorations; for organs and other aids to devotional service. According to the best estimate I can form, and in this Mr. Bowie, I believe, after inspecting my figures, concurs, we may place the annual sum raised by our congregations for the current expenses of their churches and schools, by voluntary gift, exclusive of endowment, and of all aids derived from associations and funds of every kind, at about £50,000.

Some of the items of these figures have suggestive interest. When Manchester College was planted at Oxford, £55,000 was raised in four years from about 700 donors. The recent Ministers' Pensions and Insurance Fund was gathered in less than twelve months, over a much wider area, and included more than 1,000 separate contributions; but there were many churches which sent little or nothing. If all our congregations were to unite in a common effort, we might do with ease what otherwise were done only with difficulty, or not done at all.

Free Churches and a Doctrinal Association.

The condition of our churches will form the subject of a paper at this Conference, and I am not desirous now to anticipate in any way the judgments or the plans which may be submitted to you. But we all know that our forces are to some extent divided by differences of opinion (of long standing among us) as to the proper basis of our organisation. Some here may remember the protest that was raised nearly forty years ago against the retention of the principle of Congregational representation in the constitution of the British and Foreign Unitarian Association. It was felt that the union of individuals for the purpose of promoting particular doctrinal views, which was itself perfectly legitimate, was not suitable for congregations whose whole history pledged them to the principle of open trusts. In the discussions of that time our most venerated leaders, John James Tayler, James Martineau, John Hamilton Thom, took a leading part, with the result that in 1867 the Congregational representation was dropped, and the Association became what it has been ever since, a body of particular persons who desire to promote the spread of certain conceptions of religious truth which appear to them of high importance. We know what has happened. The Association has been administered with remarkable zeal and efficiency. It has gathered into itself much of the best interest of our people. It has been able to raise large amounts, reaching £86,000 in the last twenty-one years. It has done a noble and far-reaching work; and only within the last two months emphatic testimony has been afforded to the confidence with which it is justly viewed, by the generous response to the challenge of a munificent donor, which has placed at its disposal an additional yearly income of £3,000.

Now, among the functions which the Association has been led by force of circumstances to assume, is that of making grants in aid of our churches. It has done so for three reasons. Firstly, because such aid was needed; secondly, because it had the means; and thirdly, because there was no other organisation to do it. But the feeling undoubtedly exists in some quarters, I do not know how widespread it may be—it is at least powerful enough to lead some valued workers to stand aloof—that it would be better if this duty were not thrown upon the Association. It is regarded (to put it in its extremer form) as a violation of principle for churches of open trust to receive help from a doctrinal organisation. Dr. Martineau, after taking part in the formation of the Provincial Assembly for London and the Southern counties, actually felt himself obliged to withdraw from it in a year or two, because (in accordance with similar usage otherwhere) its Committee was the medium of transmitting grants from the British and Foreign Unitarian Association to the local congregations on its roll. That was a signal expression of his conviction that at all costs the principle of our open trusts must be preserved unsullied by the smallest taint of compromise.

What Ought to be Done.

What, then, are we to do? It is generally admitted that if we were beginning over again, we should not assign this work to a doctrinal association; but no one has yet had audacity enough to propose a way out of the difficulty. The stumbling-block lies of course in this. The Association spent in round numbers last year the sum of £2,000 on this department of its work. The amount naturally varies slightly. In some years it may increase, in others decline, according to the number of new enterprises needing help. No one would for a moment suggest that the Association should divest itself of this amount of revenue, and hand it over to any other body for the purpose of enabling it to do at first, probably, with less efficiency, what the Association has learned by long experience to do with tact, promptitude, and success. If there is any other body which might, in the general opinion of the churches, be constitutionally better fitted to perform the work, that body must first show that it possesses the requisite resources.

The Conference should Undertake the Care of the Churches.

Now three years ago this Conference acquired a definite constitution. The various local Associations ranged themselves along with it; and are represented on its administrative board. It is the belief, at any rate, of some—I know not how many—both ministers and laymen, that this Conference is the proper body to be the organ for raising and administering the funds that are needed for congregational aid. Then, I say boldly, if this thing is seriously desired, if we hold the principle strongly enough to make sacrifices for it, the Conference must raise the money. Assuming that the yearly sum gathered by the churches is £50,000, can we not in five years collect six years' income? If those who provide £50 a year will find £60; if subscribers of £10 will give £12; if contributors of 5s. a quarter, or a year, will pay 6s., the money might be raised with ease. After all, this is less than the Salvation Army gathers by a single week of self-denial. It would take twelve months to get such a scheme fairly started. The constituent associations must be consulted. Meetings must be held, details discussed, and ministers and people must confer together. But with the needful energy, if all will co-operate in a common effort, such a plan might be carried to a successful issue without imposing too great a financial strain on anyone. Doubtless some congregations would decline even this modest amount of self-taxation, and it would be needful to invite individual gifts as well. But we may hope that they would not be wanting. I have no millionaire's donation in my sleeve. But I know a theological lecturer who may be good for five or six years' more service, who would gladly give £100 a year for five years to assist such a scheme, to engage us in united action, to draw our forces together, to heal breaches of want of sympathy or mistrust, and send forward our common cause with new energy and life. It would need a year, perhaps, to place such a plan fully before our people. By that time local enterprises now on foot would be accomplished, and perhaps the era of bazaars would for a time be suspended. Were such an effort deliberately carried out, in six years from now the Conference would find itself in possession of £50,000, to be employed for the common good of the churches. That would produce an annual income of £1,500; we should need £2,000. I will point to a source for the remaining £500 directly. If the Conference then approached the Association, and offered to relieve it of the duty of making grants in aid, it may be anticipated that the Association would willingly respond. It would regard the creation of such a fund as a serious expression of desire on the part of the churches that they should take in hand the management of their own affairs, and it would relinquish an onerous duty with complete goodwill. The Association would, in fact, have a large surplus income set free for the expansion of its work in other directions, and though this surplus might possibly suffer some temporary decline, I have such faith in the generosity of our people, and in the power of the Association to show continually enlarging fields of labour, that we need not expect such abatement to be grave. And with this trust I further believe that the Conference might not unsuitably ask the Association to recommend the congregations to transfer to their own representative body

the collections—last year amounting to £575—which now go to Essex Hall. This would yield at least £500 more, and the necessary sum would thus be secured.

An Eirenikon.

Is this a paper plan? I offer it with all modesty, but with all earnestness. A survey of the incidents of the last twenty-one years will convince anyone that if we wish to do this thing we can. There may be better ways for reaching the same end than that which has now been suggested. If we do not care that the churches should learn to do their own work of self-maintenance and aid, if we do not really wish to bring before the strong the needs of the struggling and the weak, if we do not desire to generate a common sympathy and promote a common aim, why, then, I suppose, we must go on as we are, and it will be the duty of each one of us to put as much energy as he can into the agencies which he finds at hand. But I venture to propound this suggestion in the interests of both our organisations. On behalf of the Conference it may be urged that the representative body of the churches is the natural form of union through which the needs of the churches should be expressed and supplied. I know, indeed, that this cannot be done without labour. Such an administration would have to feel its way, and could not at first be as efficient as that which at Essex Hall has acquired so large an experience, and formed so useful a tradition. Yet the risk would not last long; many of the same men might be engaged in the new work; the experience of the officers of the Association would not be withheld; and there would be a similar spirit of impartial devotion to the welfare of all. And on behalf of the Association it may be pleaded that the relief a few years hence from a serious and constant strain upon its funds will fit it the better to cope with the increase of missionary duty of many kinds alike at home and abroad which is sure to devolve upon it. Among the most signal features of interest in these latter days has been the formation of the International Council of Unitarian and other Liberal Religious Thinkers and Workers under the initiative of our American friends, which held its first general meeting in London two years ago. No one who was present at that great gathering, which owed so much of its success to the skill and energy of Mr. Bowie, can fail to have received from it a deep impression of the growing force of the new thought and life that are rising in various forms all round the globe. In stimulating that growth the Association, which so many of us love, must take a constantly increasing share. It will be the missionary organ of our people, and will more and more bring home to us the conviction that we, too, have a Gospel to preach, worthy of effort, sacrifice, and devotion. There should be no rivalry among us, save in good works. The field is wide, the call is urgent. God give us grace to see our opportunities, and strength to achieve the work they open to us!

At the conclusion of the President's address the Chairman offered a cordial welcome to the two foreign delegates present. Professor Jean Réville, of Paris, he welcomed as an old friend, and could not speak of him more fittingly, he said, than in the words of the Rev. Edwin Odgers, at the beginning of a review in last week's Inquirer:—

> M. Jean Réville is known to us in this country not only as a scholar and critic of the first rank, and as editor of the *Revue de l'histoire des Religions*, but as the leader of the liberal wing of the Reformed Church of France, and the champion and defender of its principles and its rights.

He then made a happy reference to France as the land of sunshine and cheerfulness, and added:—We shall ever feel grateful to France for having sent us at Ullet-road a preacher who Sunday after Sunday for eight years has charmed us with his eloquence, instructed us with his learning, and encouraged us with his enthusiasm for the faith which is so dear to all our hearts.

Professor Réville, in responding to the very hearty welcome he received, said that he should be abashed if he did not remember that it was not to him personally but to the representative of the liberal French Huguenots and the brotherhood it represented that it was offered. He had the pleasure of bringing to them a letter of greeting from the Baron F. de Schickler, President of the Délégation Libéral, in the name of the liberal Reformed Churches of France. M. Réville then read the following letter, after which he delivered a valuable address on the work of the Liberal Churches in France. This address in its complete form, with passages referring also to Switzerland and Holland, which M. Réville, for lack of time, did not read, is printed at the conclusion of this report.

ADDRESS FROM THE LIBERAL PROTESTANTS OF FRANCE.

A Monsieur le Président de la National Conference of Unitarian, Liberal Christian, Free Christian, and other Non-Subscribing or Kindred Congregations, Liverpool:—

Monsieur et très honoré Président,

La Délégation Libérale des Eglises Réformées de France est heureuse de confier á Monsieur le Professor Jean Réville la mission de la représenter à votre Conférence et de vous apporter, dans cette occasion solennelle, ses plus cordiales et fraternelles salutations.

Il vous dira l'intérêt que nous inspirent vos travaux, la sympathie avec laquelle nous suivons vos progrès et les vœux que nous formons pour que vous voyiez de plus en plus s'affirmer et se développer en Angleterre les principes qui nous sont chers: la foi personnelle et vivante, l'affranchissement des consciences chrétiennes et l'union de tous ceux qui, selon la parole d'un de nos devanciers, Samuel Vincent, déclarent que "le fond du Protestantisme c'est *l'Evangile* et que sa forme est le *libre examen*.

Nous demandons à Dieu de bénir vos délibérations et vous prions d'agréer, Monsieur le Président, et de transmettre à vos honorés collègues, l'expression de nos sentiments les plus fraternels et les plus dévoués en Notre Seigneur.

Baron F. de Schickler,
Président de la Délégation Libérale des Eglises Réformées de France.

Paris, le 17 Avril, 1903.

The Chairman, in welcoming Professor Toy, said that he must qualify the word "foreign" delegate, and welcomed him rather as a brother from across the Atlantic. He also introduced the British Unitarian Church to Professor Toy, as it appears to some of its friends, and made amusing reference to the old fable about "dying out."

Professor Toy, acknowledging the welcome, said he was delighted to be allowed to come not as a foreigner, but as a brother of the same blood and of the same faith. He regretted that he did not come precisely as an authorised delegate, as it was not known by his people that he could be there, but he was sure he could bring their most earnest and cordial sympathy with the work of that Conference. He regretted also that he could not offer any statistics of the progress of liberal religion in America, for he had been absent for nearly a year, and very likely they knew more than he did. But one general remark he might make with regard to their churches in America. Dr. Edward Everett Hale used to say that in Boston the really established religion was the Unitarian, though perfect liberty was allowed to other Churches; but, at present, in Boston and Cambridge, and the country generally, there was no Established Church, but recognition was given to all alike. He would, he believed, be expressing the general feeling of the members of the Liberal churches in America if he said that they did not look primarily as evidence of the advance of their principles to increase of membership. The churches looked rather for their strength to the advance of principles, and a ground and impulse for the advance of such principles to the general progress of the world. Without undue boasting or egotism, they might say that it was the general advance of the thought of the world that had given greater prominence to the principles of religion they professed. He noted the advance in science, and more particularly in two sciences comparatively recent, that of the comparative study of religions of which M. Réville, editor of the *Revue de l'histoire des Religions*, was so distinguished a representative, and that of Biblical criticism and exegesis, a science which had been recently so ably expounded by Professor Carpenter in his lectures. There were many signs of progress and encouragement in these matters. He rejoiced in the signs of progress set forth in the President's address, and concluded by heartily wishing them God-speed.

A GLIMPSE AT THE LIBERAL CHURCHES IN FRANCE, SWITZERLAND, AND HOLLAND.

BY PROFESSOR JEAN RÉVILLE, OF PARIS.

According to the desire of the Committee of this Conference, I propose to give a short review of the kindred work of the Liberal Churches in France, Switzerland, and Holland. I want your greatest indulgence for my bad English, and my still worse pronunciation. If I dare to speak under such circumstances, it is because I am sure of the sympathy of an audience which contains only spiritual brethren.

For the better understanding of the following description, I may remind you that in France, as well as in Switzerland and in Holland, the Protestant Reformed Church is a national one, with more or less complete Presbyterian organisation. The ministers of the Church are paid by the Government—very scantily indeed—and the Church constitution was established by the State. No constitutional modification can be introduced in the National Church without being sanctioned by the State's authority. In all three countries most of the Protestants care a great deal about this national character of the Church, and therefore they do not readily enrol themselves in free or separate Churches.

Another common feature of those National Churches is now their democratic organisation. They all three enjoy universal suffrage, in France only for the election of the parish councils, elsewhere also for the election of the clergymen. But these democratic institutions result very differently for liberalism in proportion to the enlightenment and religious training of the people.

France.

Let us see first how the situation stands in France. There Protestantism is only the religion of a small minority.

The official statistics have not for a long time noted the religious denomination of French citizens, so we cannot know exactly how many Protestants there are in France; but we may reckon from six to seven hundred thousand among more than 37,000,000 of Roman Catholics. Happily, a great part of these are only Catholic in name. I think many hundreds of thousands of them are nearer to Protestant principles than to the Roman faith; yet they are not at all inclined to become members of Protestant churches.

Those of the people who are avowedly Protestants are divided into 104 Consistoires, each of which includes several parishes. From those 104 Consistoires, of very unequal size and importance, nearly one-third belong to the liberal party. Amongst them there are very various dogmatic opinions; some are more conservative than others, but they all maintain that the membership of the French National Protestant Church must not be bound to any dogmatic confession of faith.

Nearly all these liberal Consistoires are in the South of France, in the mountains of the Cévennes, where the Huguenots found a refuge in the time of the persecution. Lyon, Nîmes, Montauban, Montpellier, are the most important of those churches. According to their liberal principles, the parish councils in these cities always leave one or two appointments of preachers to the orthodox party. Nevertheless, the orthodox have established there free churches in rivalry with the National Church, because they think it impious to admit in the same pulpit liberal and well-believing ministers.

In the North of France there is but one liberal Consistoire, that of Le Hâvre. The Reformed Church of Paris has a strong orthodox majority, which denies even one liberal clergyman to the important liberal minority. In the central parish only, of the Oratoire, where the liberals have a majority, the Consistoire has authorised a liberal vicar to exercise the ministry, the Rev. J. E. Roberty, a most talented preacher, who draws the most numerous audiences of all Protestant clergymen in Paris.

In other parts of the great city the liberals have been obliged to organise their own services and their own religious instruction for the young. So we had, until this year, regular Sunday services conducted by the Rev. E. Fontanès, who now has unhappily retired; and we still have the ministry of a most distinguished man, the Rev. M. Wagner, whose sermons unite in one religious communion auditors of very various ecclesiastical origin, and whose books are translated into nearly all Protestant languages. But the attachment to the National Church is so strong that the liberals of Paris could never take upon themselves to create a complete Free Church organisation. Neither in the parish of Fontanès nor in that of Wagner is Holy Communion given, nor are children baptised or marriages celebrated. For all these solemn religious acts we go to the National churches. There we are not allowed to preach, but we are authorised to baptise, to marry and to celebrate burial services as they are usual in France, and so we speak often to a much larger audience than we should have in an ordinary Sunday service, for in France the attendance at Sunday service is by no means so general as in England.

Acute Division since 1872.

The division between liberals and orthodox became most acute after the Synod of 1872, when an intolerant majority tried to expel out of the Church the electors and the clergymen who would not subscribe a new confession, which seemed the minimum that right-believing people could require. The State, however, did not ratify these synodal decisions. So the liberals remained, protected against the passionate intolerance of their orthodox brethren by the tolerant spirit of a free thinking Government. Since that time there is officially only one Reformed Church of France, but really there are two: one which is called synodal, the other which is called liberal. The first has a complete Presbyterian organisation with twenty-one local synods. Every three years they have their general synod which chooses a board of eleven members, called la Commission Permanente, to watch over common matters. The liberals, at the other side, have also their own organisation. They have no local synods, but every three years the liberal Consistoires send delegates to a general Conference, which chooses also a board of fifteen members, called la Délégation Libérale.

During nearly twenty-five years there was a hard struggle between the two parties. The liberals were obliged to organise for themselves many ecclesiastical or philanthropic societies, because they could no longer take their part in the existing ones. Such were the Réunion Protestante de Charité, founded by Athanase Coquerel in Paris; the Mission Intérieure du Gard in Nîmes, for promoting religious life in the country; the École Samuel Vincent in Nîmes, for preparing future liberal clergymen; the Association Fraternelle des Pasteurs Libéraux, with many local sections and general meetings for maintaining a living spirit of union between the often too distant liberal preachers. They have also their own periodicals —*Le Protestant, Le Libéral Evangélique, Le Foyer Protestant.* In the meantime some active liberal clergymen began, on their own account, a very successful interior mission amongst Catholic country people, for instance, M. Robert in the South-west (Charentes), and M. Comte in the neighbourhood of St. Etienne.

Approaches Towards Reunion.

This struggle of a quarter of a century gave a sufficient proof that neither party was powerful enough to overcome the other, but that on both sides many forces were lost in internal contests, which could have been used much better against common enemies. The liberals were the first to invite their Protestant brethren to unite in common action. Their appeal was heard by many young orthodox preachers, who recognised that in a country like France, where the Protestants are such a small minority, it was more necessary than elsewhere to avoid such division. So in 1896 a general conference of delegates of all the Consistoires was called together at Lyon by a private committee. In 1899 a second conference was held, and so powerful was the spirit of union in those meetings, that the orthodox leaders did not dare to act against it. A Commission Fraternelle was established to deal with matters common to the whole Reformed French Church. Unhappily, to avoid disagreeable contests, it was decided that this Commission Fraternelle should be simply the reunion of the orthodox Commission Permanente and the Délégation Libérale. Such a constitution is somewhat paralysing. Nevertheless the pacific tendency is so predominant that even the Commission Fraternelle was obliged to ask the Government at the end of last year to authorise the restoration of the complete Presbyterian system, that is to say of a general Synod, where delegates of all the National Reformed Churches would sit together.

Naturally the liberals have taken this course only because they are convinced that in a new general Synod no further attempt would be made to expel them from the Church. Indeed, the situation is now quite different from that of 1872. The orthodox have learned that the State would never lend a hand to the expulsion of the liberals. Under the influence of the Paris Theological School, especially of the late Professor Sabatier, a large number of the young preachers have freed their faith from dogmatic bias, and, above all, the chief concern of an ever-increasing proportion of them is social reform rather than theological questions proper. They think that the most important task for the Protestant Church in France is to be devoted to moral and social reform and that Christ came not to teach theology, but to heal the sick and regenerate humanity; and for that purpose liberals and orthodox can work together. For that purpose a Commission d'Action Morale et Sociale was created at the last meeting at Lyon, and I feel sure from our experience of the theological students in Paris that all their sympathy is with this tendency.

United against a Common Foe.

So we may say that the liberal principle has not only main-

tained itself in France, but that it is extending itself to a new part of the Church, amongst those who call themselves the party of the Right Centre. Our country is at this moment in a very important religious crisis. The anti-clerical movement has become so strong that Catholicism itself seems to be shaken. But for a very large mass of the people anti-clericalism is synonymous with anti-religious. The socialistic democracy is in great part opposed to any kind of religion, so that large numbers of the people, not only Catholics, but Protestants also, turn away ever more from the Church.

A great duty is thus incumbent on Liberal Protestantism: it has to convince the best part of the democratic and socialistic reformers, amongst whom there is really a noble spirit of idealism, that a free Christian, undogmatic, really evangelical faith in the Fatherhood of God and the Brotherhood of men is perfectly reconcilable with modern science and modern philosophy—nay, that such a free religion is the best support of the amelioration of society; and it has to convince all classes of traditional Christians that, if they do not disengage the moral and spiritual treasure of the Gospel from the obsolete dogmatic form in which it is set, the Christian religion itself will be thrown away with the tradition of the Church.

The question is, will there be men of sufficient spiritual power in our little community of French Protestants to carry out such a great work—really a new reformation in France—in the Church no less than among the people outside? Liberal Protestants, whom the Churches found too radical—Pécaut, Buisson, Steeg, and many others—were the most active agents of the great reform which introduced in France compulsory and undogmatic schooling. But will there be men powerful enough to emphasise the necessity of a religious basis for moral training, social as well as individual, and to persuade that democracy, which is perpetually tossed from superstition to unbelief?

Switzerland.

In Switzerland there is the same urgent need. But here the conditions are perhaps better, at least where the majority is Protestant. In Switzerland there is no ecclesiastical unity. The situation is different in each canton. Liberal Protestantism is powerful, specially in some German cantons, as St. Gall, Glarus, Zürich, Berne. It has its centre in the Schweizerisches Verein für freies Christenthum, which was founded in 1871, and which has sections in most of the German cantons and in Geneva. The focus of Liberal Protestantism has been there the University of Zürich, with Schweizer, Biederman, Hirzel, Lang, and many others. The Swiss liberals organise lectures; they have their own periodicals: *Religiöses Volksblatt, Schweizerisches Protestantenblatt, Schweizerische Reformblätter;* the *Progrès Religieux,* of Geneva, has unhappily been obliged to cease its publication; they have a committee for encouraging theological study, they diffuse pamphlets and religious works, remarkable religious hymn and prayer-books for the development of liberal opinions. Let us not forget their excellent Schwesternanstalt zum roten Kreuz in Zürich, where liberal nurses are educated.

In the cantons where the preachers are elected by universal suffrage, the liberals generally have some able representatives.

The opposition, especially from the higher classes, seems to become milder. In such cities as Basel or Geneva, the liberal Church organisation is acknowledged even by the conservative Protestants. But there are still cantons, as that of Vaud and Neuchatel, where liberalism has no place at all in the Church.

In Switzerland it often seems that the democracy is becoming much more indifferent to religious matters than it was in the period of 1870 to 1890, when the liberal ecclesiastical reforms were introduced in the Church constitution. Here also the influence of Socialism, German or French, is not favourable to religion. When I read the reports of the *Verein,* I feel that amongst the young generation they care much more for social and moral reforms than for free theology or reform in Church institutions. They clearly think that the only way to retain a part of the populace is to devote themselves to a social Christianity. This is specially the case in Berne.

Holland.

In Holland, on the contrary, the popular crowds in the large cities are till now generally faithful to orthodoxy. Since the introduction of universal suffrage no liberal preachers are any more appointed in cities such as Amsterdam or Rotterdam. Liberalism has its adherents among the bourgeoisie in certain country places, and in the middle classes of small towns.

Happily the intolerance of the most Calvinistic orthodox did not allow them to wait till they had gained a majority in the National Synod. They could not endure the idea of living in the same Church with what they call unbelievers. Under the inspiration of Dr. Kuyper they tried to elude the authority of the Synod and to force their own severe Calvinistic doctrines not only upon the liberals, but even upon the conservatives, whom they call the ethical party, and who remained obedient to the Synod. So they were obliged in 1886 to leave the National Church themselves, not being able to drive out their opponents.

Thus the National Church remained open to liberals or, as they call them in Holland, *modernen.* But they are a minority. Their chief association is the Nederlandsche Protestantenbond, founded in July, 1870. Last year it included 158 sections with a total membership of 18,750 persons. This association leaves the greatest independence to its sections. There is no centralisation at all. The only common principle is the condemnation of every obligatory confession of faith.

There is a great difference of activity between the different sections. Generally they organise their own Sunday-schools, religious teaching for the young, and also divine service where there is no liberal clergyman; they promote lectures and diffuse books; they have a postal mission, a periodical, the *Hervorming*; they have published hymn-books, and for these last twenty years have devoted part of their activity to philanthropic and social works. We must note here especially that an ever-increasing place is made in all those duties for women.

But in their reports they complain of insufficient financial subscriptions. It seems that many among the wealthier citizens who belong to the liberal tendency prefer to seek a refuge out of the National Reformed Church, in the Remonstrant, in the Mennonite, even in the Walloon denominations, or in Amsterdam in the Vrije Gemeente of our friend Hugenholtz, rather than to pay for the Protestantenbond in cities where the National Church is totally orthodox.

Conclusion.

These general informations will be sufficient, I hope, to prove that liberal Protestantism has done a good deal of work in the countries of which I have spoken, not, indeed, as much as was needed, but enough to maintain our principles and to prepare for a more complete victory. The next struggle, I think, will be fought more on social than upon special theological ground. But here also we feel sure that our principles of liberty and free religious and scientific faith will secure the best results.

At the conclusion of the Welcome the company adjourned for tea in the Crown Court and Library, and in the evening the religious service was held and the Conference sermon preached in the Philharmonic Hall.

THE EVENING SERVICE.

A great congregation gathered in the Philharmonic Hall for the Evening Service. The singing of the hymns, led by the organ and the united choir in the orchestra, was in itself an inspiration. The service was conducted by the Rev. J. Collins Odgers, B.A., of Bury, who read for the lesson the opening passage of Matt. xxv. and part of Romans viii. The sermon was preached by the Rev. J. Estlin Carpenter, President of the Conference. Before the service Mr. H. Grimshaw gave a selection of music on the organ. The choir was under the direction of Mr. Lee Lloyd. Both hymns and tunes were chosen with a true instinct for a great occasion, opening with Samuel Longfellow's "O Life that makest all things new," and closing with Alford's "Forward! be our watchword."

THE CONFERENCE SERMON.

"THE CHURCH OF THE LIVING GOD."

BY THE REV. J. ESTLIN CARPENTER, M.A.

"*I am come that men may have life, and may have it abundantly.*"—John x. 10.

"*The Church of the living God.*"—1 Tim. iii. 15.

Each great contribution to man's religious advance has its characteristic note of thought and feeling, and sums up its outlook on the world in some significant word. Go back to ancient India, and you will find all the worth of religion, in law and morals, in ritual and philosophy, in song of praise or vision of mystic insight, gathered under one head; it is *Veda,* or sacred knowledge. Pass to the West, and enter the schools of Greece, no voices of revelation will impart to you assurance of divine things, but Pythagoras describes himself as a lover of wisdom, and *philosophy* becomes the name of the ever

lasting search for truth. Traverse the deserts of Arabia, where nature is all-powerful, and man cannot bend her to his will, and the prophet's call demands the absolute subjection of self in unquestioning trust: religion, therefore, takes the form of *Islâm*, submission, or the surrender of mind, heart, soul, and strength, beneath the eternal sovereignty of God.

Is there any one word which may in the same way express the inner meaning of Christianity? The Gospel, it may be said. But two of the biographers of Jesus, Luke and John, tell the story of his word and deed, and never name it. In modern times it has become identified with some form of theology. But, after all, Christianity is more than a system of belief, however dear the great theological ideas of Trinity and Incarnation, of Atonement and Sanctification, may have become to the disciple. The phases of thought have changed from land to land; they have been reshaped by successive generations, and Christianity has remained something more than doctrine, something deeper than a creed. Or shall we say the Church, with its manifold institutions, its hallowed rites, its solemn mysteries of worship, its treasury of sacraments, its army of the faithful—prophets and apostles, martyrs and saints, priest and layfolk—the immense multitude of believers in warfare in this world, in victory in the next? No one can look with indifferent eyes on a conception which has drawn to itself such passionate homage, has been the inspirer of poetry and art, and still knits together souls of all races in one vast communion. Yet the Gospels, as we read them to-day, prove beyond question that Jesus could never have contemplated shutting up the kingdom of God in one dogmatic association, nor have foreseen the courses of history which at the end of eighteen centuries show no signs of coming to a close. The Christianity of Christ is something behind the Church, which, as we know it, is the creation not only of the original impulse of Jesus, but of a thousand influences rooted in social life, in moral discipline, and political administration; for it was reared upon the Roman Empire as well as on faith, hope, and love. And if it be sought to baptise this interior energy by a name, we have but to ask the first teachers, when their Master was no more, to find that they testify to one great fact. Around them are mysterious forces greater than they know. The power and the wisdom of God have been revealed in Jesus. In him is something more than a sum of truths, or a code of rules. He is not only a greater Moses proclaiming a new commandment; he is the channel of fresh moral and spiritual might. The Christianity of the early Church was not, like Judaism, a discipline founded upon a law; nor was it, like Hellenism, a philosophy of religion; it was the vivid expression of an inner quickening. To share that quickening was like rising from the grave. It was to put off the old man and put on the new. It was to be born from above, to pass out of death into another world of light and love; and Christianity, not as an abstract teaching, or a great historic generalisation, but as a personal experience, is gathered into one word—*Life*.

The New World of Modern Thought.

The spiritual life of the present day is far more complex than was possible for the first disciples. That noble emotion by which we have access to what we call the infinite, that energy, on the one hand of endeavour, and on the other of trust, which brings us into fellowship with the holy Spirit, is fed from many sources, and cannot be concentrated under any single name. It is enriched by innumerable influences from those who have learned of Jesus the way into the sanctuary of peace, and have in their measure also overcome the world. But it has expanded in presence of a scene incalculably vaster and more intricate than that which offered itself to the apostolic thought. The world of modern knowledge to which the historian or the astronomer introduces us, fills time and space in a manner of which the early Church had no idea. The kingdom of science has been established in our midst, and in this realm likewise the access to the higher mysteries is possible only to the spirit of the little child. No less is this true of the world of poetry and art, where the symbols of imagination dwell beyond sight and touch, and are intelligible on their religious side only to the earnest heart and pure. It is the same with other products of our human activity. The forces of sympathy which the last century has evoked, the passion for social justice, the immense conceptions of order and progress applied to the welfare and harmony of nations all around the globe, the sense of purpose on a scale beyond our most colossal dreams implied in the idea of evolution—through all these men find a ministry of life. They are carried out of themselves on mighty tides of thought, feeling, action, and they learn to live. Such life has its tremendous temptations, its appalling dangers, its tragic incidents of wreck and ruin. Its excitements, its intensity, its degradation, may prove, as the literature and politics of the last few years have shown us (need I name Nietzsche or Cecil Rhodes?), too great a strain for our frail mortal powers. But to none of these things can religion be indifferent. It was the ideal of the Middle Ages to bring all the functions and powers of man into her service. The creations of law and government, the investigations of knowledge, the reasonings of philosophy, the visions of seers, the harmonies of song, were all alike summoned to consecrate themselves to faith. Each opened on one side to the infinite, and each was bidden along that avenue to bring men to God. The great mediæval thinkers sought to co-ordinate all human powers beneath the sublime control of God's sovereignty and love. To that high aim we are returning now.

The New Spirit of Religion.

We have witnessed in the last century a mighty movement setting religion free. Traditional doctrines of authority have been shaken. Far-reaching changes have taken place. The world, if I may say so, has been restored to God, God to the world. Nature is no longer dead, it thrills with his energy, it embodies his ideas. The long vistas of history are not dark or silent, as if through Israel only ran a line of light, and all outside lay swathed in gloom; through the round earth the preparations of wisdom have been ceaselessly going on, and in intelligence, in conscience, and affection, the divine education of the race is the perpetual witness of the living God. Beneath this trust life is arising into new dignity. It is no longer petty or provincial. Even now in the actual present it is knit with the eternal. The scene of our existence is itself divine, and to respond to its perpetual challenge, "Come, know me, study me, understand me, work with me," is to approach one shrine in the great temple of immensity. The "Church of the living God," therefore, as we conceive it now, must have a place for every higher aspect of man's spirit. It must keep its doors hospitably open to all the influences through which the Unseen Father trains our thought, and guides our endeavours, and invites our faith. It calls us still to be fellow-workers with him; and it declares to us anew, in the dear language of his chosen of old, that we are the heirs of his purpose, the sons of his love.

New Life in the Churches.

This mighty quickening has passed through our land. All Churches have in some form or other felt its touch. There may, indeed, be echoes of theologic strife and traces of vulgar competition among the records of the last half century; they are not wholly unknown even to-day. But who that reads the history of the Victorian Age will doubt that on the whole the religious life of England now is richer and deeper, stronger and broader far than it was fifty, or even thirty years ago. What a new note is sounded in *Lux Mundi* compared with that of *Essays and Reviews!*

Are we True to this High Calling?

And what, in all this varied movement, what of our homes of faith and prayer? Much quiet labour, much simple piety, much strenuous goodness, lie enshrined within them, the memory of which can never fade from our hearts. Great teachers have been with us who have shed knowledge and insight over difficult problems. By their guidance we have shaped anew the whole fabric of our trust, and planted its foundations deep within the soul. Yet must we not ask ourselves if we have risen to the height of our great calling. We have been summoned along the upward way. Has the heavenly voice really moved us, and how far have we advanced? Around us are many signs of active life. The stir and quickening of common endeavour call for our courage, and bid us be of good cheer. But if languor oppresses us, and divisions weaken, and we bewail our spiritual ineffectiveness among ourselves, while friendly observers prophesy a slow decline, and perhaps at last a painless extinction, were it not well frankly to confess our failure, patiently to seek out its cause, and humbly ask fresh strength in our infirmity, as we rouse ourselves for worthier service? Bear with me, fathers and brethren of this Conference, if I offer some thoughts on these matters.

Our churches exist to nurture and maintain our spiritual life. Is it not the case that we sometimes forget this high function? Do we not often choose some easier task, give prominence to some lesser element, or erect an indispensable condition into the very aim and object of our being? We proclaim our liberty, and even boast that we are not as those that are bound. Yet we do not unite in order to be free.

There is no reason why we should come together that we may then have equal opportunity to separate. Freedom is, indeed, the cherished guardian of our teaching and our worship; its absence may check life; its presence has always stimulated it—until it is in its turn converted into a stifling tradition, or perhaps into an excuse for doing nothing. But the sources of life are not within its keeping. These lie in mysteries of trust and prayer, and are only open to the lowly and loving heart. Nor does our true union lie in community of doctrine or identity of belief. Once more we are in danger of mistaking the adjunct for the essence; once more it is easy to lay the emphasis on the wrong place. Spiritual sympathy there must be among those who would join together in common worship; and spiritual sympathy will again and again express itself in doctrinal agreement. But community of belief, though it may be a constant element in our association, is once more not its cause, still less its end. The members of a family are not united because they bear a common name; nor is fellowship in a Church to be determined by a theological label.

The Secret of True Life in the Church.

The only basis for our religious union is a share in the same spirit. The household of God must needs include every type of mind and heart; and those who are quickened by the same sympathies, who cherish the same outlook on life, who kneel with the same reverence and are uplifted with the same joy, will seek each other out, will clasp each other's hands for mutual strength, and go forwards along the same path of duty and faith. But we do not always realise that we are thus pledged to serious things. To join even the lowliest congregation that aspires to belong to the Church of the living God, involves high aims and grave obligations. The life of religion is no easy promenade or fair-weather exercise. In such association each must bear his part. The worship of the Church must be a common act, where the spiritual resources of all are brought to the help of each. I know, indeed, what difficulty often besets our utterance. I know with what reserve we guard the secrets of our hearts. I know the dread lest we should seem to spy upon each other's mysteries, and intrude on the solemnity of souls that converse with God. Yet is it not a part of our weakness that our practice of worship (whatever our theory may be) almost always throws its whole burden and strain upon one man? We do not utilise our own resources. We do not dare even to ask each other to read the Scriptures, in which we find a common source of edification. What voice save the minister's is ever raised in prayer? He cannot nurture who himself is not fed; nor can the minister sustain others even with the help of a printed page, if those for whom he labours are not there to bear him up with at least the silent uplifting of a united devotion. Too long has the weight of convention like a numbing frost laid its dull burden on us. Too long have we failed to strive towards our ideal. We have declared that the divine Spirit is in no man's keeping, and we have claimed it in all its perfection from the preacher at £200 a year. We have maintained the open access of all souls everywhere and always to the Father's grace, and we have ceased to cherish the dear intimacies of worship in our homes. We are proud of having added to the music of the Church Universal some strains of sacred song which the next generations will not willingly let die; but too often our own voices are silent, and the rapture that enkindles others leaves our own hearts unmoved. And yet day by day and hour by hour we are in this mansion of the Father's house. The seasons of the year fail not. The bounty of the world, its beauty, its wonder, make to us their perpetual appeal; or its hardness rouses us to courage, and we are called to find our way through difficulty to peace. The vicissitudes of happiness and grief await us. Temptation has us in its deadly grip. What shall harmonise these manifold aspects of our life, what shall give us love for the unlovely, joy in the very heart of pain, calm in the strenuous wrestle with evil, save that "mind of the Spirit" which *is* eternal life? O let us put off our sloth, awake from our hesitations, rise above our mistrusts, and take our share in the light, the support, the creative gladness, of the infinite and everlasting God.

Forms of Faithfulness in the Church.

But life needs forms through which to express itself. Without them it remains vague and ineffective. It is in danger of dispersion and decay; it must be organised, or its vital energies will lack sustenance and run to waste. And it is the duty of the Church to see that such forms shall be adequate and noble. They will have their intellectual side as we try to bring our statements of religious truth into harmony with the best fruits of knowledge. With the difficulties which this involves we are most of us familiar. There are some which necessarily pertain to the subject itself; there are others which rise from opposite causes, the indifference which proclaims doctrine to be insignificant compared with conduct and character, and the partisanship which converts it into a flag of warfare and the battle cry of a sect. For my part I am convinced that there are aspects of Christian truth which it is our duty continually to enforce. To bear testimony to what is, in the august relations of the soul to God, must always be a high and solemn task. To throw into the clearest forms we can our conceptions of life, its meaning and its destiny—to vindicate our faith in God's mighty purpose for the world—to unfold the spiritual significance of our interpretation of historic Christianity—to press great thoughts and worthy ideas upon the young for their guidance and encouragement—to offer them to the doubter and the estranged as the solution of difficulty and the way of return to peace—these must always be the functions of the teacher, and the Church that neglects them will be in grave peril of sterility and decline. The provision of adequate intellectual forms of religious truth must never be ignored; for it is on truth in the last resort that our whole conception of religion depends. If we cannot make it good in fact, if we cannot invest it with reality, we shall appeal in vain to emotion which has ceased to be able to justify itself, and the inner forces of faith will fade and die.

But I know also that this is not our hardest task. The travelling lecturer who is welcomed from town to town receives gifts of sympathy and assurance of appreciation often denied to the lonely minister in solitary outposts of duty, who must face exclusion without public applause, and keep a heart of courage when zeal languishes and novelty attracts his people otherwhere. For we need also worthy forms for our moral energy. The record of our churches is not without its share of faithful labour and fine achievement. The men of the last century have been well known for lofty principle and for generous public spirit. They have been conspicuous for service at the council board, in the hospital, the college, and the school. In this city a splendid tradition, illuminated by many a distinguished name, such as those of a Roscoe, a Holt, a Rathbone, preserves their memory and animates their successors.*

To Seek and to Save Them that are Lost.

Yet there are whole branches of Christian effort in which we have taken little or no part. We have done something to educate; have we tried to redeem? We have taken youth, we have sought to develop intelligence, to mould the forces of character; we have striven to inspire principles and instil right aims. How far have we succeeded in rescuing the lost? Nay, rather, how far have we tried? Even in our Domestic Missions,† their very success in uplifting whole families out of an environment of vice or misery has sometimes diverted them from the work of deliverance into that of sustaining the delivered, and we have forgotten that as soon as we have saved a man we should make him, in his turn, a saviour. We have not fathomed the deeps of degradation and sin. We have had but scant sympathy with the tempted, the weak, the dissolute; we have shrunk from grappling with the waif and the criminal. Let others follow the drum and trumpet of the Salvation Army; only one here and there among us has the spiritual passion to win souls from hell. A few years ago a little home maintained in London for the recovery of the wandering sisters of the street was closed, not indeed for want of means—money for a good cause, thank God, is never lacking—but for the far graver need of a woman of sympathy, insight, and power, to give her life to restore the fallen. But these and such tasks are the Churches' work. If they do not take their share in the warfare with sin, they may present the attractions of literature, or invite to the pastimes of society, but the spirit that has been touched by Jesus will seek austerer

* In his last volume on "Life and Labour of the People in London" (Third Series, "Religious Influences, VII., Summary, p. 145) Mr. Charles Booth remarks:—"Unitarians, though impaired as religious critics by a certain narrowness of spiritual sympathy, are quite invaluable as leaders in social work." It must be added that he finds it necessary to continue:—"By the orthodox their teaching is regarded, somewhat arbitrarily, as a negation, and we hear it said that 'you cannot win on a negation'; but, however regarded, it does seem as though the Unitarian view of the spiritual world in its relation to man awoke little response in the human soul; comparing in this respect unfavourably with even the most extravagant assertions of any African medicine man."

† In which Mr. Booth justly remarks the Unitarians were "pioneers."

toil; and the young, in whom lies the hope of the future, will turn to nobler ideals elsewhere.

New Problems of the Kingdom.

And, once more, in the background are large questions looming obscure and vast, concerning the future of our social order, and the transformations which new ideas of justice may gradually demand. How shall we prepare to meet them? With what spirit shall we listen to them? Is the Church to welcome or oppose them? Can it stand aloof indifferent? It cannot undertake the functions of scientific inquiry, or of philosophic thought; and without these aids no progress will (in my judgment at least) be possible. But it can make ready the hearts of men for the needful sacrifice. It can lift them above prejudice, it can moderate passion and inspire goodwill. Above all, it can quicken the enthusiasm needful for tasks of administrative drudgery, of laborious inquiry and detailed observation; it can save men from the desolating suspicion in which effort dies—namely, that the work is too great for them; it can convince us that what the Father calls on us to do—to make the world of modern industry and politics a fitting scene for the life of the sons of God—he has not set it out of our power to do. The kingdom of heaven must always, it is true, lie beyond our sight; and yet we need not wait for one to say "Lo there!"; to the disciple of Jesus it is always in our midst.

What shall we say to these Things?

And we, brethren, few and scattered, buffeted and weak, as we confront these things, what answer can we make? Who is sufficient for them? Can we make the daring answer "Our sufficiency is of God"? What is our sufficiency? Again and again we have been driven into exclusion and solitude. Yearning for the fellowship of the Church Universal, we have been converted, no matter how loud our protest, into a sect. Against the restraints, the limitations, the prejudices, which sectarianism inevitably involves, voices of living prophecy, as of the holy dead, utter impassioned warning. Yet it is conceded that "organisation by scheme of men" may be lawful "in the necessary way of combining the efforts and means of men for particular efficiency." It is to promote the efficiency of our churches, and of all who will join us in common service of God and man, that we meet this day. There are strong and there are weak among us, and we seek to bring the help of the strong to the aid of the weak. I know the dire might of temptation, the desire to be powerful, the longing to be reckoned among the forces of the land, the pride of contributing to the new order something to which men in coming time may point and say, "This was their work." I know the contrast between dream and reality, the peril of nursing vain ambitions, and waiting for others to translate them into fact. To be foremost in service, and yet to be full of meekness; to be strenuous against wrong, and yet cherish the lowly heart; to face the world in protest, and yet maintain the self-forgetting spirit—to these paradoxes of the religious life are we bidden.

With New Faith and Hope, Renewed Consecration.

Since we last met we have left a century behind, and we have passed out of one of the most exciting periods in all history. What do we carry over into the new age? Alarms, divisions, fears, jealousies, disputes? Nay, rather, let us say, what wider outlook on the world, what ancient trust enlarged by fresh experience, what faiths long-tried expanded and confirmed, what hopes implanted in us with undying strength, what love—ah! brethren, dare we say it?—of God and man hallowed anew by the resurrection of the Christian spirit in our midst! The influences which will feed the religion of the future are not ours to guide or to control. They lie deeper than the wells we dig. They will arise out of the new conviction which is slowly being born within us of the mystic and pervading unity in which we live; out of the cohesive might of great ethical principles through which the thought and purpose of God are manifested to us; out of the nobler ideals of human relations in which democracy is gradually learning to express itself; out of the sympathies begotten through liberty and brotherhood which the conceptions of Jesus, revivified in modern forms, awake within us. This movement will be slow to take definite shape, but I am convinced that it has started, it is gathering its forces, it is on the way, it will find prophetic heralds and arrive. We cannot foresee what changes it will bring in the great organised Churches now bound to specific interpretations of the Christian tradition. Nor can we discern our own position towards them. But mighty changes there must be, and of one thing I am deeply persuaded. The Kingdom of God, as it will be apprehended by the Christianity of the coming century will be more social, and the call will sound the loudest in the ears of those who are now privileged and leisured. Can we prepare ourselves by openness of mind, by fervour of spirit, by patience of service and reality of love, for the sacrifices which it will inevitably demand?

Ah, brethren, the time is great. It is big with unknown purpose, it is full of hope and joy. The forces of the spring are all around us. The whole land thrills with the glorious awakening of the year. The woods unbind their tresses, and the boughs so lately bare are green; the groves are vocal with the song of birds; the waiting earth prepares with faithfulness to complete her perfect work; the blade already promises the ear, the blossoms prophesy the ripened fruit. Shall we alone remain inert and dull? Let us arise from the winter of our discontent. We are summoned to go forward into the Church of the living God. *There* is a fellowship for ever open; and though we fail, yet by his grace we may still lay our offering on the altar with the lowly trust that he will not ask of us, "Have you succeeded?" but only, "Have you given me of your best?"

WEDNESDAY'S PROCEEDINGS.

On Wednesday morning, at ten o'clock, Communion Service was held in Hope-street Church, conducted by the Revs. H. Enfield Dowson and H. Shaen Solly, the opening hymn, instinct with the spirit of that service, being Dean Stanley's, "When the Paschal evening fell."

Mr. Dowson gave the address, and spoke of the ministry of Jesus, recalling especially the last pathetic scenes and the victory of his death. The ministers who helped in the distribution were the Revs. H. Gow, L. P. Jacks, E. I. Fripp, and Joseph Anderton.

At the morning session in St. George's Hall, an address was given by the Rev. John Hunter, D.D., of the King's Weigh House Congregational Church, London, on "A Worshipful Church," which we must reserve for publication next week.

A vote of thanks to Dr. Hunter, which was carried with the utmost cordiality, was moved by Alderman W. B. Bowring, of Liverpool, in the absence of the Rev. Dr. Drummond, Principal of Manchester College, Oxford, who was unable to be present. In a letter of regret for his absence Dr. Drummond expressed the hope that the meetings of the Conference would result in a deepening of the spiritual life of the Churches, and a strengthening of the fraternal bond which unites their members together.

Mr. Harry Rawson, J.P., was in the chair.

After luncheon the chair was taken by the Rev. L. de Beaumont Klein, D.Sc., when papers on "The Pastoral Ideal" were read by the Rev. W. H. Drummond, B.A., of Belfast, and Mr. James Graham, of Glasgow.

THE PASTORAL IDEAL.

BY THE REV. WILLIAM HAMILTON DRUMMOND, B.A.

The subject of this paper is the Pastoral Ideal of the Christian Ministry. It is a subject which has little to do with speculative thought, or the new theology or the high politics of organisation. It is also a subject upon which it is very difficult to say anything striking or original. And yet no apology can be needed for an attempt to reconsider it in the light of the needs and difficulties of our own time. In the drift of doctrine and religious habit, which is making our work so difficult, we are exposed to a two-fold danger. We may on the one hand cling too long and too obstinately to traditional methods of activity, which have become quite ineffective for any practical end; or we may be too ready to relinquish our inherited ideals of the scope and purpose of Christian work, because they are attacked by criticism or need some readjustment, in particulars rather than in essentials, to meet the changed conditions of modern life.

"Your ministry," says Jeremy Taylor, in one of his Visitation Charges, "must be so conducted that . . . all sorts of gainsayers may see that you intend God's glory and the good of souls." Is this idea of the ministry as a cure of souls, and of the dominating passion of the minister's life as a desire for the good of souls, suffering a decline? The very language in which the question is asked has a flavour of antiquity. The great treatises on the pastoral care, like Baxter's "Gildas Salvianus," or Taylor's "Ductor Dubitantium" are not of our day, and even the rare charm of George Herbert's "Country Parson" pleases us chiefly for its forgotten simplicity. But still the idea lingers, at least as a tradition of what should be expected of the minister who does his duty; and the charge

that we do not visit is always ready at hand to rebuke our indolence, or to account for our failures. I do not resent this in any way. There is, unfortunately, no profession where the temptations to some forms of idleness and self-indulgence are greater and scamped work is passed over so lightly. But do the people who make this charge desire, as a rule, to see a real recovery of the pastoral ideal? Are they prepared to give the minister opportunities for true spiritual work in their own homes, or do they limit their ideas to ordinary social intercourse for themselves, while the poor may have occasional prayers for the sick and some plain speech about their sins? Do not think that I speak in mockery. This growing difference of attitude in our relation to the rich and the poor has often caused me searching of heart. In a mixed congregation of people with marked grades of wealth and education it produces a sense of cleavage in our religious work. I have had many exceptions in my own experience, but the fact remains that it is easier to be a pastor to people who live in small houses, to plead with the conscience, to rebuke open sin, to appeal to the deepest motives, and to have frank human speech upon the things of God and the soul; and I do not think that it is right that it should be so.

Visiting and Pastoral Work.

To a large extent visiting and pastoral work are regarded as convertible terms. Constant and regular visitation is simply a means to an end, and the question of its value depends entirely upon the man who does it and the motive which inspires him. The idea is, I think, very prevalent that visiting is a fairly effective method of getting people to come to church, and the good pastor is the man who is zealous and punctual in looking up the Sunday absentees. If, however, the preacher is clever and the service attractive the church may be strong enough to do without it, and there is a great saving of energy and time. In this way pastoral work comes to be regarded as the prop of the weak or second-rate man, while pulpit oratory which does not depend upon it for success is the hall-mark of ministerial ability.

Ministers themselves are largely responsible for this popular depreciation of an essential and most sacred part of their office. We allow ourselves to despise visiting. We tell our people, quite unabashed, that they must not expect it from us. We even take credit to ourselves upon occasion because we have no taste for it, or are too much engrossed in more important affairs to find time to attend to it. Our aim is to be preachers, and all our strength must go to that; or we have gifts for the platform and the Press and we are soon immersed in these public activities. And so between these two ambitions the desire to be faithful pastors of Christ's flock is crushed out as between the upper and the nether millstone.

The Pastor's Duty.

Is it not time for some revision of judgment upon this matter? Should we not be wise to refuse to let the pastoral side of the ministry go by default amid the rush of city life and the competitive claims of rival religious organisations and their committees, without some serious effort at least to understand what it is we may be losing? May not many of our occupations, when we look at life *sub specie æternitatis*—in the light of the Eternal, be intrinsically quite unimportant compared with this patient and faithful dealing with individual souls?

For this is what the work of the pastor is in its essence. Visitation is simply a means, it provides the opportunity for this end. Even if we look upon it as a practical method of getting people to church, the object is something different from the low one of self-congratulation when we see a crowd or obtain a good place in the religious census. It is spiritual, that the soul may be helped. But public worship is only one of the ways in which the minister should be a helper of human souls. There he is dealing with them in crowds. It is common prayer, and the word of life is spoken, not to this man or woman, but to the general heart of humanity. Christ did this work, and those who speak in his name must always continue to do it with kindled imagination, and, if the grace be given, with prophetic fire. But he dealt also with the individual soul in its private sorrow and special temptation, in its moods both of penitence and rejoicing, and if it is our aim to work along his special line of influence, we must try to follow him in this with at least as much zeal as we give to the preaching of sermons.

As Man to Man.

Here, then, is our answer to every sceptical inquiry about the use of visiting; it may be nothing in itself, but it provides the opportunity for the faithful exercise of our pastoral care. I know that we cannot go as formal religious teachers. We shall probably spoil all the good we have at heart if we do. There is much less outward respect for our office than there used to be, and in consequence we require increased tact and delicacy of feeling in all private and personal relations with our people. In some houses our visits seem never to go beyond outward sociability, but it is often through these apparently trivial relationships that the way is opened for the word of comfort and strength in some crisis of the soul's life. It is, however, very easy on both sides to be satisfied with friendly chat and agreeable manners, and gossip not always quite harmless about other members of the congregation. We may, in fact, know a great deal about our people without really knowing them; and we may be quite friendly without coming at all near to being the spiritual friend we ought to be.

With Thoughtful Care and Serious Devotion.

It is clear that work which is at once so delicate as this of the pastoral care, and at the same time so essential to any true ideal of the Christian ministry, should not be left to the happy accidents of varying tastes and moods. It is not work which will take care of itself. It is not so much talked about as preaching, and it does not lend itself to methods of advertisement. But it requires thought, system, diligence and gifts of heart and brain as great as those of the preacher. Many of us are the victims of conventional ideas of the minister's life and the arrangement of his time. We are inclined to think of the hours in the study over the latest book on philosophy or New Testament criticism as more sacred than the hours in the homes of the people. It is so easy, and so false, to measure our work as ministers of the living grace of God by the amount of our reading. Then there are the claims of business and public work and meetings of societies; and it is only the remaining scraps of time, often with a tired brain, which we can give to pastoral work. Is it any wonder, when we treat it in this way, that our faith in it dwindles? If it is to be effective we must enthrone it in our hearts as among the most sacred trusts of our calling, and dedicate to it our freshest thought and our choicest hours; and furthermore, we must adapt our own habits to the needs and opportunities and the special circumstances by which we are surrounded. The men of the Church are not to be shut out from our friendship because they are at business all day, and we ministers prefer to spend our evenings at home.

The Clergy as Teachers.

Perhaps you will allow me to refer, just in a parenthesis, to one other department of pastoral duty. There is no time to enlarge upon it, but I cannot pass it on in silence, especially as for some years it has seemed to me one of great practical importance. The clergy are a body of teachers. They ought to give a great deal of their thought and time to teaching. And yet I doubt whether any teaching at the present time is so wanting in method and thoroughness as that which is given by the clergy of all denominations. It ought to be the teaching of trained men, and it has all the ineffectiveness of the amateur. For all departments of secular knowledge and in every class of school the art of teaching has become a subject for prolonged study and severe discipline. Is it safe or altogether creditable that every year the ranks of the professed teachers of religion are recruited by men who have never been taught even the elements of their art? I should like to see every man who is appointed to a pastorate put through the same kind of training as is in force for the teachers in secondary schools. I know the difficulty of adding more to the multifarious studies of the Divinity school; but the time may not be far distant when it will become necessary, if we are to keep abreast of the real needs and interests of men, to treat some subjects as belonging to what Lord Rosebery has called "the learning of the dead." I will not provoke unnecessary controversy by trying to specify what might be included under this title; but I am inclined to think that if I had to take my choice I should be willing to sacrifice the religion of the South Sea Islanders or even some of the heresies of the fourth century for real training in the best methods of teaching the New Testament and the elements of religious knowledge to children. Ladies and gentlemen, my plea is for a wide recognition of teaching as part of the pastoral ideal; and if the teaching is to be effective under modern educational conditions, it must have the method and the happy art which, except for the richly gifted, are the fruit of special knowledge and training.

The Layman's Part.

I hope that the paper which is to follow, and which will present this subject to you from the layman's point of view, will deal with the responsibilities of the laity in encouraging a high standard of ministerial loyalty to the pastoral ideal. The ministry is to a large extent what you make it. If you want it to be one of real religious power a little earnest sympathy will do more than volumes of criticism. Let your own minister feel that you take a personal interest in the spiritual aspects of his work. Make him realise that you care deeply for the quiet unnoticed labours of the week, and that the fellowship of the church goes with him in his visits of comfort and his struggles with sin. Above all give him opportunities in your own home, with your young people. Let him share from time to time the more sacred aspects, it may be the the burdens and sorrows of your family life.

If I may venture upon one other word in this privileged field of lay duty, it shall be this. Refuse to become a victim to the modern idolatry of the popular preacher. Remember that two or three sermons are but a poor test of a minister's gift. Look into his record, and try to judge him at least as much by his capacity for the whole duty of his calling as by his power of pleasing you upon two consecutive Sunday mornings. It is not always the preacher who pleases first who wears best. You may discover when it is too late that he has no gift for high and helpful friendship with his people. You wanted a minister and you have only got a Sunday speaker.

Pastor and Preacher.

It must be obvious from what I have said already, that I have no sympathy with the fashionable opposition between the preacher and the pastor. In my own experience it does not exist; and I believe that for other average men it is equally false. There are in the Nonconformist churches a few exceptional preachers who may be set apart, like the canons at St. Paul's or Westminster Abbey, to speak to the great congregation with whom they have no personal tie. There are also men of large humanity but slow of speech, who are born to be pastors. But the rule should be for one man to fill the double office. There are some large churches where it must be very difficult for the minister to exercise personal oversight and friendship. Possibly in these cases the congregation loses more than can ever be gained by the enthusiasm of numbers alone. But in none of our churches is the minister embarrassed by numbers. We cannot plead that we are too busy to overtake our work. We have time enough and to spare to read and to think, to preach and to visit, and to give ourselves without stint to the long hours of patient dealing with individual sorrows and temptations, in which the minister finds the deepest happiness of his life.

With closer faithfulness to the pastoral ideal I believe that most of us would gain much in pulpit power. Our preaching would be enriched by just those qualities in which some of our kindliest critics tell us we are most lacking. It might be less literary, but it would strike closer home, because it would be more searching, human and personal.

It would be an act of presumption for one who is at the meridian to speak a word of exhortation to an assembly where so many of the fathers of the faith are gathered, rich in the wisdom of years, richer still in the garnered wealth of their ministry. Let me turn for a moment to my contemporaries, and to those who are younger in experience than myself. To them I would say, in the words of that Prince of Pastors Richard Baxter, "Brethren, if saving souls be your end, you will certainly intend it as well out of the pulpit as in it."

THE PASTORAL IDEAL.

BY MR. JAMES GRAHAM.

At first glance it may be supposed that this subject of the Pastoral Ideal is not of any special importance, having reference merely to the duties of the clergy; but a very little consideration will, we think, convince everyone that it really involves issues of the greatest consequence. For, of course, the question instantly arises, what are the duties of the Pastor?—and that leads, at once, to the further inquiry, what is the purpose of the Church? And in the endeavour to furnish a proper reply to these questions we are confronted with some of the profoundest problems of human life. It is our intention, however, to avoid all uncertainty, or obscurity; and we therefore begin by assuming as little as possible. Whatever has been the history of the world in the past, or the conditions out of which the vision of this real present has arisen, one point seems clear—we are all of us struggling from the lower to the higher—from the imperfect towards the more and more perfect. A great spirit of progress is calling us into higher reaches of beauty and power; and he is doing good work who carries himself or others but one step forward in that upward path. That is the foundation on which we build. This great movement towards an ideal universally acknowledged demands leaders. We require leaders in business, in manufactures, in Science and in Art. But there is even a higher level than all this. All material possessions, and even the intellect itself, with the wide range of knowledge which it reveals, is only a means, and that which determines the end for which all these means ought to be used has its source in what we call the will; and in that profound realm of our being—whence issue all the thoughts and intents of the heart—into which the will ushers us. This central power—this spring of life—also requires education; and to assist human souls in this work is the need which the Pastor exists to supply. For it is clearly of the first importance that the consciousness of man be trained in sensitiveness until it responds to motives of the highest excellence, and developed in power until it becomes intense enough to overcome all lower tendencies. Without this, all other education is worse than ignorance, for it is knowledge misused. To help the world then to rise to the highest form of consciousness that is possible to it is the function of the Church and the work to which the Pastor must devote himself. Thus we base the Pastoral Ideal not on the desire for a culture or polish that can be dispensed with, but on what is undoubtedly the very end and prime necessity of human progress—the possession of a noble and vigorous spirit—a spirit that shall give meaning to all the facts, and purpose to all the forces, of existence.

The Pastor as Poet.

As to the qualifications for the Pastoral office, we may find not a few—and these well able to judge—who declare that every spiritual teacher should be a poet. If by a poet is meant, not a mere writer of verses, but one who, like Wordsworth, "sees into the life of things," then undoubtedly the statement is correct.

> The world is full of glorious likenesses;
> The Poet's power is to sort these out,
> And to make music from the common strings
> With which the world is strung; to make the dumb
> Earth utter heavenly harmony, and draw
> Life clear, and sweet, and harmless as spring water,
> Welling its way through flowers.

If that be a truthful description, then the Pastor must indeed be a poet. While others may live upon the surface, and amidst the discords of life, he will penetrate into the interior meanings; and as a consequence, his thought will be living and musical. But his main qualification must, we think, be something even more general and indispensable than the poetic gift.

Life must quicken Life—Working in Love.

Starting from the principle that we have laid down—that the work of the Pastor is by direct dealing with the human spirit to draw from it all its latent wealth—it becomes clear that the first requisite for such a work must be the possession in himself, in some considerable measure, of that higher form of consciousness which he aspires to kindle in others. And what is this higher form of consciousness? Briefly, it is the perception that no individual is complete in himself; "no man liveth to himself": only through other souls can each be realised. We are like those little squares that children play with; when taken alone each is but a section; but when pieced together, the whole forms a consistent picture. So, we individuals in isolation are but fragments; bring us together in a fellowship, each supplying the need of the other, and a divine idea takes possession of us. Our lives are enriched. In a word this higher consciousness is love; and love of souls is the first qualification for Pastoral work. Whatever he may be, or not be, the Pastor must be one who can say, with Abu-Ben-Adem, "Write me as one who loves his fellowmen." The possession of this power, even in a slight degree, implies a great deal. It gives what the Apostle calls, "eyes of the heart." In other words, it involves the sense of what we have just called the divine idea; and the consequent perception of the real value of man. Professor Royce has lately been telling us in the *Hibbert Journal* that it is of the very nature of the Infinite to be self-representative. This being the case, every human soul may be regarded as an embodiment of that Infinite, breathing forth something of its mystery and perfection. Love makes this thought conscious knowledge; it becomes so when we, by sympathy, put ourselves in the place of others, and see them not as they are in their present attainment, but as the

Eternal would have them be. In this region Jesus must have lived. Hence his call to the weary and heavy laden, and hence, too, those wonderful words of his—"The kingdom of heaven is within you—the kingdom of heaven is like unto a grain of mustard seed."

Marvellous thought! Every soul a seed of heaven, having within it all the promise and potency of a divine creation! It was this Spirit, surely, that made him a Healer and a Liberator, and led him to adopt as his own the words of the ancient Prophetic Manifesto—"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are oppressed. To proclaim the acceptable year of the Lord." Whoever, in these days, is conscious of the same call to do good has entered on the life of the Spirit, and may, if other conditions are favourable, make his vocation the Ministry of the Spirit.

The Pastor's Two-fold Message.

The message, or Gospel, which the Pastor has to deliver to his people naturally divides itself into two parts: first, the practical or living experience of the spiritual life; and second, the thoughts and reflections concerning that life as pictured in self-consciousness. The living experience to be communicated we have already tried to exhibit. It is the immediate sense of that Divine revelation which is being expressed in Nature and Man. It is justice.

> Oh! sometimes gleams upon our sight,
> Through present wrong the Eternal right.

It is beauty, all beauty, from the grace of the bending lily to the beauty of holiness. It is sacrifice, for the highest life consists in self-surrender; and it is joy, for self-surrender means love, and joy is just the sense of the loveliness in which love clothes itself.

Teaching through Life.

The Pastor is an Artist in human life; and his work is to endeavour to *communicate* these graces, in the first place, and not simply to philosophise about them. How shall he do it? First by giving his own life the fullest self-expression. He must glory in his own experience, and he must exhibit his own ideals, showing how they attract him, how they uplift and satisfy all human aspirations. Then he will deal largely in illustrations, and he will find his illustrations in common life; the captain who remains at his post faithful to the last; the miner who rejects the opportunity to escape from danger, saying to his mate—"You go up now; I will run back and warn the others." Or he will find ideal cases in literature, such as Tennyson's poem of "Enoch Arden," where is pictured a self-sacrifice to which all hearts must respond in admiration and love. And again, he will refer to all the great saints and heroes of the past, not to criticise mainly, but to let them speak out the life that is in them. Jesus, the Christ, with his wonderful parables, and splendid insight, and marvellous self-forgetting love. The Pastor will hold him up to the world that all the virtue of his gracious personality may go forth from him "to heal the wounds that sin hath made"; and to kindle the same healing power in others. And Gautama, the Buddha, with his law of renunciation and gospel of self-mastery.

> I, Buddh, who wept with all my brothers' tears,
> Whose heart was broken by a whole world's woe,
> Laugh and am glad, for there is Liberty!
> Ho! ye who suffer, know
> Ye suffer from yourselves!

And coming down to ordinary affairs, he will deal with common human life; he will find his material in the familiar experience of the home; he will speak of temptation, of struggle and victory, of pain and sickness, bereavement and death, of loneliness and disappointment, of sacred friendships, and of the dull monotony of the daily task; and out of it all he will draw—"Life clear, and sweet, and harmless as spring-water, welling its way through flowers"; for he will show that it all results, or ought to result, in a deepening sense of that life in the Spirit which sets us in "the eternal ecstasy of God's great jubilee."

Teaching of the Past—Present Inspiration.

In carrying out his purpose the Pastor ought to take full advantage of the records of the past. All living experience is kindling, and the experience of the past is not dead; at least it can be "resurrected" and made to live again in us. The Bibles of olden times are a perfect storehouse of such experience. They might even be called the spiritual coalfields of the world. Apply to these records something of the same fire that is latent in them, and they give an inspiration that is almost inexhaustible. It is grand to find that great souls thousands of years ago shared in the same life as we do to-day. Of course there is in these records a temporary element, but that is a genuine advantage for our purpose. A material which was all combustible would not yield a useful fire, but might result in an explosion; and so also a record that was infallibly true would supply no opportunity for the exercise of that individual discrimination which is the very means whereby we can apply the spiritual energy which any record may contain. It is wise, we think, frequently to de-magnetise the old words by paraphrasing or by explanation. Sometimes a slight change of this kind will give wonderful significance to what is obscure. In any case we feel certain that the highest value of all spiritual records comes to those who recognise the inspiration of the writer and the reader to be of the same character.

The True Worship.

Any reference to the Pastoral Ideal which failed to take account of the subject of worship would be radically imperfect. All that we have said implies that the human spirit is in touch with a life that mingles with, and yet transcends, its own: a life so beautiful, so holy, and carrying with it such a sense of sacred obligation, that before the vision of its sanctity men will give up their most cherished desires, and find joy in the surrender. To feel thus is to worship. Unfortunately, in popular opinion only that is worship which is formal and official. Popular opinion is entirely wrong. Pure worship is in the Spirit: when anyone reveres the moral law, and gives up the slightest personal desire in order that justice be done, he has entered the real sanctuary. This sense of spiritual communion the Pastor will cultivate in himself and in his people. In the Spirit all men live and move and have their being, and yet most people know it not, for they are in the position of those whom Wordsworth describes as "moving about in worlds not realised." How shall these worlds be made real to us? That is the secret of personal communion with the Highest. It is first by standing still amidst the hurry and turmoil of life and considering—by trying to realise for a time what we are and where we are. Here is a flower—what is it? If we think simply and persistently we will conclude that it is a gift from the Spirit, sent down to us through the ages.

> The tiniest eye-bud, peeping from the sod,
> Touched with the living thought—the spirit wand,
> It opens unto God.

And this is not an exceptional case. It is an illustration of what is true through all being.

Constant Spirit of Devotion.

Every fact opens unto God, when we bring the living thought to bear upon it. When this is realised by us in some little measure, communion is found to be, not so much a department of life as life itself. Into this great deep the Pastor himself will retire, and he will advise his people to follow his example. It will wash away all the stains and heat of worry and competition; it will bring great visions of a mighty Divine purpose rolling through the ages; it will unseal the fountains of joy, and give health to the whole being. On this personal communion with the Spirit all Public Worship is founded. Its object is to give collective expression to these individual experiences; and so, by sharing, quicken and enrich the life of all. There is no fixed rule, that I am aware of, for the formal ordering of Public Worship, and that will be best which best meets the needs of the special congregation. One general principle only we suggest. Public Worship is a language, and like all language exists to convey ideas. Let each case be measured by this standard—does it express in an adequate manner the awful grandeur and beauty of the Spirit? and does the message reach the worshipper? Adapt everything to that end, remembering that the purpose of all worship is to uplift, refresh, and inspire. One part, I think, the Pastor will pay special attention to—the music. It ought not to be treated lightly, as an amusement, or means of filling up a gap. It is the natural language of the Spirit, and may carry to the worshipper a message of hope, or trust, or aspiration; of penitence, or joy, or solemnity, in a manner for which the articulate words of the sermon may be quite unsuited. If some poet-musician could be found amongst us who would write a collection of Church Services celebrating the real mystery—the mystery of common life—with its wonder and joy and endless pathos, he would earn our sincere gratitude.

The Pastor's Manifold Opportunities.

There are many other departments of Pastoral work which time forbids to do more than mention. The exhibition of lofty ideals ought to produce dissatisfaction with the actual, and in some cases an evil past may be an intolerable burden. It will be the Pastor's duty to show that nothing really belongs to a person except what he loves; or, to explain, as is done in Mr. Wicksteed's little book—"A Religion for Time and Eternity," that the past is part of a work not yet finished, so that its essential character may be altered by it being transmuted into nobler life and action. In any case he will bid the oppressed go free. Then he will be a friend among his people, meeting them individually, and sharing in their troubles. Probably many sacred confidences will be reposed in him; he will come into close touch with those in distress through sickness, or in the near prospect of death; and the necessity of giving counsel, or imparting the serenity of submission to the divine will, may task his energies to the utmost. It will, however, be his grandest opportunity, and the knowledge of having done good, or having won the gratitude of those who most require his help, will be his best reward: for it will give him fresh inspiration for his work.

All through the whole course of his ministry, though there may be diversities of operations, one great purpose will animate him—to be a medium for the Spirit—a channel through which the Divine Will may be done, and the world blessed. And in that part of his work of which we are now treating—which is primary—he will not seek to accomplish his end by mere debate, but by the exhibition of grand ideals, illustrated in natural objects, in living men and women, and in himself. For in this universe of souls there is a great law of spiritual induction. As a common piece of steel becomes a magnet by being brought within the magnetic field of another magnet, so one human being may infect another with "the unmeasured thirst for good." To see the beauty of the Divine Life is to become transformed to it. And this divine loveliness is everywhere, using all being that will consent to it, as its medium; and making everything through which it passes beautiful like itself. How many souls have been made attractive through the vision of a beauty in others that seemed to make itself over to them! The well-known words—"We shall be like him, for we shall see him as he is," express a great spiritual principle, not confined in its action to one person in the history of the world, but operating in every one of us to-day; and to work in accordance with this law, and through it help to lift the world into the higher levels of its true life, is the special work of the Pastor.

The Pastor expounding the Doctrine of Life.

Up to this point we have spoken of the work of the Pastor in its practical aspect, having for its object the formation of the highest type of human character. Let us assume now that he has partially succeeded. His congregation have seen at least a glimpse of the heavenly vision, and desire to realise it in the actual world. Along with this impulse to make the ideal real, there will arise another desire, just as proper and natural—the longing to *know* something of what this life of the Spirit is, and to express such thoughts in an intelligible form. Without the experience we have been speaking of, such thinking, in any real sense, is impossible; with that experience it becomes unavoidable. What is this life—this spirit—that commands us?—they ask. In what relation does it stand to our individual selves, and to the objects around us? How did it first gain entrance to the human consciousness? What is its connection with human history?—especially with the person and life of Jesus of Nazareth? What bearing has this Spirit of Life on our own individual future? These, and a thousand other questions of a like nature, constitute what is known as Theology; and through a living experience they become of vital consequence, and will not be turned aside. Now the Pastor, we assume, has been trained in the study of these questions, and has a message of his own to deliver. He will speak of the great themes of Duty and God, and Immortality; and he will set forth his convictions with all the charity, but also with all the clearness and energy that is possible to him. At this point, however, a most important distinction has to be made. When the Pastor speaks as the representative of the Spirit—of righteousness and holiness and love—he speaks with authority, and he who rejects his message passes judgment on himself. When he gives utterance to his own views or opinions he simply speaks for himself—as an individual to individuals—and anyone is entitled to qualify, criticise, or differ from him. It is this great principle of intellectual freedom which differentiates the group of churches which we represent from some of the older religious organisations. Many, if not most, of these older Churches make no distinction between the possession and the understanding of the Spirit; and so, with them, doctrinal divergence from a certain standard is a sin, and concurrence a necessary condition to the Divine favour. With us it is quite otherwise. We recognise the right, if not the duty, of every person to form his own convictions, and therefore regard honest variety of thought not as a crime, but as a virtue—a sign of life, and not of death.

Encourage Independence of Thought.

Amongst us, therefore, the Pastor has a special duty here. He will encourage independent thought. He will, if possible, form classes for the study of Theology, and do all in his power to draw out his people into expression of their genuine convictions. What! it may be said, men of business occupied with the market, clerks and tradesmen, are they fit for such studies? Yes; whoever is a fit subject for religious experience—which means, whoever has duty to do, or trials to encounter—is also the right person to interpret that experience. Not only so, but it is, we think, just those people who are harassed with cares, or whose lives are dull and prosaic, that most need the illumination of "thoughts that wander through eternity." And there can be no doubt whatever that such principles when consistently carried out must lead to a wide diversity of belief. But the wise Pastor will not be dismayed thereby; he will even rejoice, being probably of the same mind as the famous American who declared—"I would as soon preach to a basket of eggs as to a congregation where all think alike." It is life he wants, and life means variety; and nothing, it seems to us, can be more attractive, nothing more hopeful and exhilarating than a company of men and women animated by a living interest in Divine things, who, while differing from each other, in their very differences stimulate and assist each other, because all actuated by one lofty purpose. The result to the Pastor will be that he will live in an atmosphere of intellectual activity that is simply glorious. He will be interested in Biblical Criticism, and in the study of Comparative Religion, in Science and Literature, and all that makes for truth and human progress; and he will speak out when occasion requires in clear, unmistakable terms, even though his words bring down anathemas upon his devoted head. Nor let it be supposed that there will be no intellectual agreement under such a pastorate. There will not be uniformity, but there may be a marvellous unity, each coming to his own conclusion in his own way; and yet all agreeing together in the only way that makes agreement worth having—a natural and living concurrence. Neither let anyone be afraid of the result: for out of all this ferment of thought there will come in due time—there is coming even now—a splendid Theology and Philosophy of life: the natural expression of our spiritual condition, and fully adequate to satisfy all the best aspirations of mankind. And this dawning revelation will not be the monopoly of one individual, or of one system alone. For truth is a Divine word into which the thought of *every* man is designed to read, each single person deciphering with special clearness that aspect of it which his genius best enables him to perceive. And as with individuals, so with systems. The Pastor may come to see in other great world creeds not falsehoods, but rather partial truths, held, it may be, in a narrow spirit, and which he, from his central standpoint, may better understand than their special champions; and this larger view will give to him both joy and power. The sacredness of the individual, that is the abiding truth underlying the principle of intellectual freedom. *Each* is necessary to the whole, and *each* must be a unique and original revelation of the same Divine Spirit. It is an inspiring thought.

Sir Oliver Lodge tells us that spirit unites while body isolates; and it is but a variation of the same thought to say that love combines while thought individualises. Both are indispensable. The culture of the spirit fills the intellect with living power. The culture of the intellect gives to the spirit that form which is necessary for its perfect expression. For the universe is a universe of individuals, distinguished from each other, as well as united together; and in order to be truly representative of the Infinite, we must be not only unconscious channels of spiritual influence, but also self-conscious centres in which the spirit is reflected. And the work of the Pastor can only be imperfectly accomplished until he assists in the development of *all* the powers of the human soul.

Inward Education: Outward Reformation.

In the introduction to this paper we stated our belief that the

work of the Pastor is that of a teacher, whose duty it is to draw forth the best that is in man. And now, let us ask, what does this educative process—this cleansing of the springs of action—tend towards as a final result? It is, we know, an *inward* education which the Pastor aims to impart, but, as we are also aware, all *outward* excellence comes from within; and consequently, he who is leading his fellows into responsiveness to higher motives is really creating a new world politically and socially. But his work has also a more immediate and personal aspect. He is dealing with man as a moral and spiritual being; and in the mere statement that man is such a being, capable of indefinite progress, there are involved stupendous possibilities. For, looked at attentively, what is this inward strengthening and purification of motive but the evolution of higher faculty? And an unfoldment of faculty implies not only an alteration in our subjective state, but also an increased means of access to the objective reality by which we are surrounded. We all know how attractive Nature may appear to us in special moods, when possibly, the inward sight has been purged by some cleansing experience.

"Out of our sadness have we made the world so beautiful."

That glorious description of a sunrise at the opening of Browning's poem "Pippa Passes," is a *true* picture; but also a picture that can only be seen by simple-hearted goodness. And is not the well-known beatitude, "Blessed are the pure in heart, for they shall see God," but a comprehensive statement of the same great law?

Renewed in Nobler Life.

In the light of this truth we can see in what a grand work he is engaged who seeks to purify the springs of action in human souls. He is bringing heaven to earth. When self-seeking is rooted out of the heart, then man becomes responsive to the divinest truths, and for the first time real joy becomes possible to him. In such a life a force is set to work in the world that may transfigure it. Contact with such a personality caused one great soul to rejoice "with joy unspeakable and full of glory"; and another to record his experience in these words—"as having nothing, and yet possessing all things." At such a stage as this men hardly care to stop to argue about the problem of evil. Its purpose is too evident. Pain is seen to be love's possibility. Struggle, difficulty, separation, and death itself, are regarded as parts of an educational process, whereby is wrought into us the necessary power of apperception that makes it possible to rise into communion with the Divine Perfection. Such a dawning spiritual consciousness has been grandly pictured by Tennyson in the "Ancient Sage."

> "My son, the world is dark with griefs and graves,
> So dark that men cry out against the heavens.
> Who knows but that the darkness is in man?
> For wert thou born or blind or deaf, and then
> Suddenly healed, how wouldst thou glory in all
> The splendours and the voices of the world!
> And we, the poor earth's dying race, and yet
> No phantoms watching from a phantom shore,
> Await the last and largest sense to make
> The phantom walls of this illusion fade,
> And show us that the world is wholly fair."

And so, at last, men may come to live in the knowledge that revelation is everywhere—in the common and the near, as well as in the distant and unfamiliar. They may discover that everything is co-operating for the evolution of the individual, and for the grouping of these individuals into such sacred fellowships that they together form a kind of soul-music through which the Divine Artist communicates Himself.

It is a lofty ideal; but only lofty ideals can inspire great efforts. Every Pastor needs such a vision to give him courage, and constancy, and joy in the work he has undertaken. Having caught a glimpse of the Divine Purpose, he must, like Browning's great musician, be "patient and proud"; proud in the consciousness of the heavenly vision, and patient in the application of it to the sins and sorrows of human life.

The Rev. Dendy Agate, B.A., was the first speaker in the discussion on the papers. He pointed to the different apprehension of the subject in the two papers, yet both had laid emphasis on the true minister's love of souls, the care of a man for the soul and heart of his brother man or of the little child growing up under the Church's nurture or within its fellowship. It was not given to them to speak of souls and soul-experience quite as readily as to members of some of the other Churches, but as they grew in years and experience such speaking of the things of the soul could not be confined to the pulpit. Out of the first simple superficial acts of intercourse in pastoral visiting might grow as time passed that deep trust and affection on one side and the other, which enabled the people to look to their minister as a true friend in the hour of need and darkness, and made the minister feel that he could to some extent meet the wants of struggling and afflicted souls. Opportunities of that sort, though they could not be forced, might always be found by the earnest worker. Mr. Drummond had quoted Richard Baxter. He would add a quotation of a different kind from the "Saints' Everlasting Rest," a great book, in parts repulsive to them, but in others most beautiful and helpful. Baxter, there addressing an idle and neglectful minister, asks, "What wilt thou say when thou seest thy whole parish come bellowing after thee into hell?" That did not exactly appeal to them; they could not quite take that view of the minister's responsibility. But whoever took his work seriously must feel called according to his ability to be the true helper of his people. If not responsible for their souls in the way Baxter considered, he must surely try by every means in his power to strengthen in the hearts of young and old alike, of rich and poor, of saint and sinner, of the crabbed and the kindly, the true springs of life, and help them to rise to the higher possibilities of their being. Though they might state their duty somewhat differently, the duty was there and every true man would respond to it, and desire to put his whole strength of service into it. For that purpose they entered the ministry. Having the Divine vision they desired to help others to realise it. In conclusion, he quoted some helpful words of the late T. W. Freckelton in a charge to a young minister:—

> When your heart is sad and weary and you are discouraged and doubtful, turn to the little children, the lambs of the flock, and for God, the Great Shepherd, be you their under-shepherd and lead and feed them and carry them in your bosom. They are the to-morrow of the world, the prophecy of humanity. You shall always read hope in their eyes and find the innocent Kingdom of God in their young souls; and to touch them will be to take to yourself fresh courage and strength and cheer.

Mr. T. Fletcher Robinson, of Manchester, also spoke, and said that the minister who was most perfect in his own character, who manifested the greatest personal sympathy in all relations with his congregation was the one who would ultimately solve the difficulty of the success of any Christian Church. Their great ideal of pastoral work must be that of Christ himself, pictured in the words of Jesus as the Good Shepherd: "When the shepherd hath put forth of his own, he goeth before them and the sheep follow him, for they know his voice. . . . The Good Shepherd layeth down his life for the sheep." That "laying down of life" could be manifested throughout the whole of the pastor's life and work. In conclusion, he quoted the following passage from Dr. Martineau's letter to the Conference of 1882, reprinted in last week's Inquirer:—

> No Christian Society can subsist upon its own internal relations alone, and, like a monastery, shut out the confusion and the cries of the world around. We acknowledge, with all Christendom, that the Missionary spirit is inseparable from the religious life; and that it is impossible for a people to train themselves in the school of Christ, yet remain quiet neighbours to the victims of passion, ignorance, and wrong. Where there is no sorrow felt for those to whom God is dead, and the heavens are dark, no pity for those whose life is a flight from pursuing Fate into the grim arms of "the last enemy," no longing to seek and to save the lost, how can there be either love of God or "enthusiasm of humanity"? No Christian Society gives any adequate expression of its essential character, unless from its heart goes forth some message of healing and entreaty to its neighbourhood; and it is but a selfish membership that looks coldly on such evangelising work.

Time not allowing of further discussion, the Chairman, in conclusion, remarked on the difficulties arising from the lack of a clear understanding of what was meant by a "pastor." And he added: "I should like my last word to you to be a solemn warning that until you have faced that problem, faced it forgetting the power of mere material things where the needs of the human soul are concerned, there is no chance of establishing among you a spiritual power that will give meaning to those words, often eloquent, but short of actual realisation, those words in which we make the brotherhood of man to be the supreme expression of that which should guide us in our efforts to establish not only the pastoral ideal but the spiritual ideal in our midst."

THE EDUCATION QUESTION.

Mr. Richard D. Holt then moved the following resolution on the Education Question :—

This Conference records its profound regret that the Education Act of 1902, while providing for the complete maintenance of all public elementary schools out of public funds, perpetuates the old vicious and discredited system of religious tests for employment by the State, by confining the head-teacherships in 17,000 departments to persons professing a particular theological creed ; and the Conference urges all its members to labour earnestly that the just principles of freedom from religious tests which has worked so admirably in the higher seats of learning should be applied in all publicly-aided schools and colleges.

This Conference further protests against the provisions of the Act by which local authorities are compelled to vote large sums of money out of the rates to schools over which they have not full and entire control.

He did not know, he said, whether any apology was needed for introducing to a meeting essentially of a religious character a resolution of a political character, but no body of religious men could be indifferent to the subject dealt with in that resolution, or to politics which was essentially the concerted action of the citizens. It was not possible for a meeting of that body, churches which had always boasted of their attachment to the cause of civil and religious liberty, to pass over the Education Act of last year without an emphatic resolution of protest. He should refer to the two chief objections stated. The first was that the Act imposed a religious test on the teachers. They objected to religious tests of every kind and had carried that objection in regard to all civil servants, with the two exceptions of the Lord Chancellor and the Lord-Lieutenant of Ireland, but now they were to be imposed on half the elementary teachers of the country. The test on the teachers was a gross injustice to the pupils, because it prevented them from getting the best possible teachers, and it was a great injustice to the teachers, because it prevented deserving persons from getting positions to which they were entitled on their merits. That was a great discouragement to good men to take up the profession. The religious test did not really succeed in confining the posts to those who held the opinions in question, but to those who would profess them. The worst people could get them by making the necessary profession. He might remind them that in the time of the great rebellion the cause of the army with Cromwell only prevailed when he began to choose his officers on account of their military skill and not on account of their religious opinions. The second main objection was against payment without control. It was a fixed corner-stone of the liberties of the people that the man who finds the money should control the expenditure of it. They looked forward to the time when there would be universal School Boards, and it was lamentable to see how ruthlessly the great Boards had been destroyed, and that element had been blotted out of the educational system of the country. Under this Act voluntary bodies still made some small contribution for the use of their buildings. They ought to refuse all subscriptions from private persons and take away every pretext, however shadowy, for keeping out public management and control. The resolution called upon them to labour earnestly to remove these two blots on the educational system of the country.

The Rev. W. Copeland Bowie seconded the resolution as one deeply interested in education, who hoped that the time would soon come when the whole question would be taken out of the miserable narrowness which now characterised its treatment, and it would be dealt with by the whole people of England, as citizens interested in the highest welfare of their country. Unitarians had steadfastly refused to allow the question to be brought within the range of sectarianism. The reason why they had that miserably inadequate Act was that the Government, instead of thinking of the needs of the children and the national welfare, had listened to the sectarian and special class interests. But he was in favour of using the Act to the uttermost, till they could get something better. One of the most hopeful signs was that already they saw that the Borough and County Councils were not going to allow ecclesiasticism to have its way. The clerical party in the House and outside had missed their mark, and the thin end of the wedge of popular control had made its entrance. That wedge would be driven in further and further until the whole control of the education of the country was in the hands of the citizens. There had been a temporary victory apparently, but it would be short-lived—short-lived, at any rate, if those who cared for those things would follow the advice of the resolution and labour earnestly for them. As to the tests for teachers, what he felt most of all was the injustice done to the children of the nation. It was a manifest and gross injustice that they should be robbed of the opportunity to have for their teachers the wisest and best that England could give them. That was why the present system was calculated to do such mischief. The training colleges for teachers were for the most part in the hands of the denominationalists, and only a few were open without tests. Every year at the scholarship examinations a large proportion of those who pass high up in the first division are barred from the privilege of being trained as teachers in the colleges because they cannot make the necessary profession of faith. They must make persistent war against those theological seminaries for the training of teachers, and make an end of the gross injustice. They looked for a time when justice and freedom should prevail throughout the Empire ; but civil and religious liberty in the broadest sense would only prevail if they looked after the boys and girls and trained them in the highest and best. Then as the years passed they would reach nearer and nearer to the realisation of those dreams of a higher and better world for the men and women of England.

The Rev. H. Enfield Dowson, as an old member of the National Education League, made a vigorous fighting speech in support of the resolution. He honoured those who were about to refuse to pay the rate, but he did not agree with them. They should try rather to work the Act against the animus of its authors. They did not live under a tyranny but in a constitutional country. The laity of England had no sympathy with ecclesiastical control.

Mr. Arnold Lupton objected to all compulsion in education, in the matter of the three R's no less than of denominational teaching.

Mr. W. Wallace Bruce, as a member of the London County Council, declared the London Bill hopelessly impracticable, and the resolution was then passed with only three or four dissentients in the large meeting.

THE CONVERSAZIONE.

In the evening a very successful conversazione was held in the Walker Art Gallery, the guests being received by Mr. Charles W. Jones, J.P. (local president), and the Rev. J. Estlin Carpenter, M.A. (President of the National Conference). The crowd of friends from all parts of the country passing through the suite of rooms, which contains the splendid permanent collection of pictures belonging to the City of Liverpool, had a rare opportunity for delightful meetings. Among the guests were Professor Jean Réville and Madame Réville, Professor Toy, and the Rev. John Watson, D.D. (Ian Maclaren), and Dr. John Hunter.

NATIONAL CONFERENCE COMMITTEE'S REPORT.

For the first time in the history of the Conference, it devolves on the Committee to present a report of its proceedings since the last Triennial Meeting. The past three years have been marked by much faithful unassuming labour. Tried friends, long joined with us in common fellowship of work and prayer, have obeyed the call to enter the higher life. These incidents do not enter into our record, though they are not unremembered in our hearts. But two topics may be briefly noticed before we proceed to report the details of the fulfilment of the charge laid upon us by the Assembly of 1900.

The Ministers' Pensions Fund has been created in accordance with the scheme then adopted, and is now in successful operation. Contributions to it were received from all parts of the United Kingdom, and your Committee believe not only that it will prove in the future a valuable financial aid to our ministers in making provision for their advancing years, but that this common effort has already drawn ministers and people more closely together by evincing the sincere respect and affectionate goodwill of the worshippers in our churches towards the men who are charged with the high duty of maintaining the efficiency of their public services.

At Whitsuntide in 1901 a remarkable gathering took place in Essex Hall, London, at which a large number of our ministers and laity were present, convened under the auspices of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. Fifteen nationalities and eighteen different religious communities were represented ; and a tone of joyous sympathy and earnest hope filled the proceedings day by day. Such meetings must needs be rare ; but their helpful quickening cannot be too highly estimated.

Turning now to details, it will be in the recollection of the members of the Conference that, in pursuance of a recommendation of the Committee at Leicester on April 5, 1900, a set of rules (which had been prepared with great care) was adopted by the Conference ; and that twelve members of Committee, together with the President and other officers, were elected

accordingly. Additional members were subsequently nominated under Rule 7 by the District Associations, and the number of the Committee was finally completed by the co-optation, according to Rule 6 (c) of three additional members,—namely, Rev. J. E. Odgers and Messrs. David Martineau and A. H. Worthington. On Oct. 3, 1901, the Rev. Brooke Herford, D.D., wrote to resign his membership of the Committee, to which he had been elected by the Conference at Leicester. The resignation was accepted on Oct. 15, 1901, and the President wrote a sympathetic reply. The Committee did not feel it needful to fill up the vacancy; but it is confident that the Conference will share in the deep regret which all feel at the serious and prolonged illness of Dr. Herford.

The Committee has held twelve ordinary quarterly meetings since the last Conference, assembling in London, Oxford, Manchester, or Birmingham, according to convenience. It also held a special meeting on Feb. 13 1901, when a loyal and dutiful address to King Edward VII. was prepared, expressing heart-felt sympathy on the death of Queen Victoria, and the loyal assurance of its earnest prayer for his own prosperous reign. An answer from the Home Office to this address was read at the Committee meeting on April 17, 1901.

Very interesting letters from Mr. Basil Martineau and from his sister, acknowledging the resolutions passed at the Leicester Conference on the death of Dr. Martineau, were received, read to the Committee on May 3, 1900, and ordered to be entered on the minutes.

The death of Mr. Frank Taylor, a member of the Committee of the Ministers' Superannuation Fund, is also recorded with regret upon the minutes of the Committee.

Very early in its proceedings the Committee found it necessary to take into consideration the important subjects of finance and the organisation of its own work. During the first years of its existence the Conference was involved in little more expenditure than the printing and other charges for the preparation of its triennial meetings. These costs were met in a private manner by the generosity of a few friends to whom the treasurer applied as occasion arose. Nor was the work so heavy but that it could be adequately discharged by the honorary officers. But by a very natural process the operations of the Conference have during twenty-one years grown in importance and extent, so that the work is much more onerous than at first, and the Committee feel that the time has arrived when the Conference must consider the appointment of a paid secretary. The Standing Committee now meets quarterly, and is further compelled to appoint sub-committees to deal with the various subjects referred to it by the triennial meeting. Consequently a considerable correspondence is involved, and a large and regular expenditure entailed for the travelling expenses of the Committee, as well as for printing, &c. Further, it is felt extremely desirable that the Conference should occasionally visit the less wealthy districts of the country, and in such cases it must be prepared to guarantee a portion of the expenses incurred. The whole position was considered with great care, especially the case for the appointment of a paid secretary, and the President and Mr. Wood were requested to draw up a report upon the functions of the proposed office. That report pointed out that whatever the expenses of the Conference, they should be borne more generally by the churches than is now the case. As to the work of the Committee and its adequate discharge, together with the need for a permanent official and the duties of his office, the following extracts from a circular subsequently drawn up by the Committee, the issue of which was deferred, will perhaps assist the Conference in coming to a decision:—

"The work delegated to the Committee by the Conference at its successive triennial meetings becomes more and more varied, extensive, and responsible, calling for more time and attention than it is reasonable to suppose honorary secretaries can give. At the last Conference meeting three most important questions were referred to the Committee, or to special committees then appointed, —namely (*a*) the Superannuation Fund, (b) the Promotion and Federation of Guilds, and (c) the Supply of Students for the Ministry. These subjects have necessitated numerous and prolonged meetings, many journeys, and a vast amount of correspondence involving many weeks of merely clerical labour on the part of the President and others.*

"It will, therefore, be seen that very practical reasons have urged the Committee to the conclusion that if the whole business of the Conference as it now stands is to be efficiently discharged there must be an official whose duty it shall be to take up, prepare, and co-ordinate the work of the various committees, arrange the business details of the Conference, and undertake the clerical work required. Indeed, the Committee feels that unless a secretary is appointed who can give himself to the work of the Conference, the usefulness of the Conference will be unfortunately limited, and the consideration of many pressing questions will have to be abandoned.

"But further, looking forward to the matters that must engage the attention of the Conference during the next few years—such urgent and important questions as ministerial stipends, the strengthening of our weaker churches, how to secure the co-operation of all for the good of each, and above all the quickening of new life and the promotion of a closer unity in our churches —the Committee feels that the services of a trusted and capable ministerial secretary, who shall give his whole time to the duties of the office, will be absolutely essential.

"An important part of the duties of such an office would lie in his function as pastor-at-large. There is an ample field for a minister of tact, experience, and energy who shall bring encouragement to the struggling churches and be himself a personal link between the several groups united in the National Conference.

"There are many signs that the principles of thought and life for which our churches stand are spreading; but their organised expression makes no corresponding advance. In the meantime, changes in the population, the vicissitudes of families once holding honoured places in our congregations, and other circumstances, are seriously affecting many of our scattered homes of faith and worship. It would undoubtedly be a help and encouragement to them to receive the services of a pastor-at-large who should represent the National Conference, and thus convey to them the support of membership in a common body, and quicken their devotion to a common cause."

After long and careful deliberation, the Committee passed the following resolution:—"That the Committee approves of the general policy of the report with respect to finance and the appointment of a paid secretary, and recommends it to the Conference."

It may be added that if a minister of sufficient experience and standing could be appointed to the office, his counsels would be widely sought in the crises of Church life. Not only the smaller but also the larger churches would welcome his visits, and he could do much to bring the strength of the strong to the help of the weak.

The Committee therefore trusts that the Conference will itself make an appeal to the churches for an adequate and permanent income, and that, if the necessary funds can be raised, it will sanction the appointment of a ministerial secretary, who shall also act as pastor-at-large.

The first duty of the Committee, after its appointment, was to take steps with regard to two matters referred to by the Conference for its consideration and action, viz., as to the suggestions made by the Rev. John Ellis in his paper entitled "How best to organise the Religious Life of our Young People," and as to the resolution "that the Committee of the Conference be instructed to take into consideration the formation of a Board for assisting in providing for the future ministry."

At the first meeting of the Committee a small sub-committee —the President, Rev. J. C. Street, Rev. J. Ellis, and Mr. H. P. Greg—was appointed to prepare a circular calling the attention of our churches and schools to Mr. Ellis's paper, urging their earnest consideration of it with a view to the religious education of our young people, adding that the matter is receiving the attention of the Conference Committee, and inviting suggestions and information. This circular, together with a copy of Mr. Ellis's paper, was issued to all ministers and Sunday-school superintendents in June, 1900. In the following October Mr. Ellis reported encouraging results, and the Revs. J. Ellis, C. Hargrove, J. Wood, W. H. Drummond, H. Gow, W. G. Tarrant, Messrs. H. P. Greg, Ion Pritchard, and Miss Florence Hill, with power to add to their number, were appointed to carry out his suggestions, viz.: (1) To draft a scheme of union of existing societies, classes, and similar bodies; (2) to advocate the formation of new ones; and (3) to compile a manual which will tend to uniformity of operations. For these purposes a sum of £20 was placed at its disposal. Mr. Wood was chosen as chairman. A constitution was drawn up and approved by the Committee, and the Guilds' Union thus established was formally inaugurated at a successful meeting held at Little Portland-street Chapel, London, on May 30, 1901. It was joined by twenty-three guilds, having a membership of 1,297; twelve unaffiliated guilds had an additional membership of 560, and a number of new guilds have since been formed and have joined the Union. The first annual meeting was held at Birmingham on Easter Tuesday, 1902, the proceedings of which were duly reported at the time in The Inquirer and *Christian Life*. A special report will be presented by the Guilds' Union.

Another sub-committee, consisting of the President, the Rev. J. E. Odgers, Rev. S. A. Steinthal, Rev. W. H. Drummond, Rev. Joseph Wood, Rev. Dendy Agate, Rev. F. K. Freeston, Mr. Grosvenor Talbot, Mr. James R. Beard, Mr. John Dendy, with Mr. A. H. Worthington as secretary, was appointed to consider the paper read at Leicester by Mr. Worthington on "The Future Supply of Ministers." This Committee made recommendations in favour of the constitution of a Board and as to its membership and objects. These recommendations were printed and circulated among the members of the General Committee. They were approved in outline, and referred back to the sub-committee on certain points, but hitherto nothing further has been done.

A resolution having been carried at Leicester expressing the desire of the Conference to establish a memorial to Dr. Martineau if a suitable scheme could be devised, a sub-committee was appointed to consider the question. Manchester College was already in possession of its beautiful statue, to which contributions had been sent from all parts of the country; and no further commemoration seemed needed in the place where Dr. Martineau's chief work had been done. The sub-committee, after making inquiries concerning various plans, decided to take no further steps.

* Several other important subjects have been dealt with by the Committee in addition to those delegated to it by the Conference.

The desire for greater unity in the devotional services of our churches has often found expression, and suggestions have from time to time been made in favour of some common order of worship, or at least some generally recognised collection of hymns. Accordingly, at the meeting of the Committee in January, 1901, the Rev. Joseph Wood proposed that to meet this want, and to bring up the standard of our devotional literature to the high level of poetic utterance reached at the close of the last century, a Conference hymn-book should be published as a help to the spiritual life of our churches in the new century. The matter was considered by the Committee at its following meeting, when a sub-committee, consisting of the Revs. W. H. Drummond, F. K. Freeston, H. Gow, W. G. Tarrant, Joseph Wood, and Messrs. George Leigh and Sydney Jones, with the addition of Revs. A. Bennett, J. M. Connell, Valentine Davis, and E. I. Fripp, was appointed to inquire and report as to the advisability and cost of producing a Conference hymn-book in two editions—one with music and one without—the cost to include copyrights and music, and, as far as possible, all expenses; and also to consider and report on the principles of selection and arrangement proposed for adoption. This sub-committee presented an elaborate printed report at a subsequent meeting of the Committee on Oct. 15, 1901, but no recommendation was made. The subject was felt to be very important, and was discussed with great interest and thoroughness; and the chairman of the sub-committee gave notice that he would submit a resolution approving of the preparation and adoption of a Conference hymn-book at the next triennial meeting of the Conference.

At the Sheffield Conference in 1897 a Committee was appointed in consequence of a paper read by Mr. Cogan Conway on the question of the superannuation of ministers. It presented a report to the Leicester Conference in 1900, which was duly approved, and a Committee was appointed "to carry out the scheme now adopted for a Ministers' Superannuation Fund with such modifications as may be found advisable, and to take steps to raise the necessary funds." That Committee, having received its appointment immediately from the Conference, will, no doubt, make its report direct to the Conference itself; but it has, from time to time, courteously communicated to your Committee the steps it has taken in carrying out its instructions.

The following resolution was passed at a meeting of the Conference Committee on March 11, 1902:—"That in the opinion of this Committee the constitution for carrying out the superannuation scheme of the National Conference should be submitted by the special Committee entrusted with the carrying out of that scheme to the National Conference for approval or otherwise."

Various other matters have come under the consideration of the Committee during its three years of office, viz.:—

The Protestantenbond having announced to the Committee that its annual meeting would be held at Utrecht on Oct. 29 and 30, 1901, the Rev. R. A. Armstrong, who had been already appointed as representative of the British and Foreign Unitarian Association, undertook the additional duty of representing the Conference. The same Bond repeated its invitation to their meeting on Oct. 28, 1902, and the President was requested to acknowledge the invitation with gratitude.

On May 20, 1902, a very full and emphatic protest against the Government Education Bill was unanimously adopted by the Committee, and copies of it were sent to the Marquis of Salisbury, Mr. Balfour, and various newspapers. Its concluding paragraph was as follows:—"That the Bill, instead of freeing secular education from sectarian interests, perpetuates and embitters religious strife (*a*) by offering a premium to the creation of small Denominational schools to be set up in rivalry to the people's schools, (*b*) by importing the religious question into municipal elections, (*c*) by refusing to free the training colleges for teachers from religious tests, (*d*) by practically excluding free access to the teaching profession in schools under denominational control, (*e*) by narrowing the scope of the Cowper-Temple clause, (*f*) by relieving the subscribers to Denominational schools of the cost of denominational teaching."

The latest, though not the least important duty of the Committee was to arrange for the Conference of 1903. There is always a little anxiety felt by the Committee as to the place of meeting of each Conference, and it was with considerable satisfaction that the Committee accepted an invitation from Liverpool to celebrate the twenty-first anniversary of the establishment of the Conference in the city which gave it birth in the year 1882. Careful and anxious consideration has been given to the preparation of the programme, which it trusts will be found to bring forward many interesting and useful topics for consideration. Finally, it was its duty, according to Rule 12, to suggest persons whom it deemed qualified, and whom it has ascertained to be willing to serve as officers. This it has accordingly done, and the names will be submitted in due course for the consideration of the Conference.

In now resigning its trust to their successors, the Committee congratulates the Conference on attaining its majority in the city of its birth. Much has been done, but more remains to do. Vast masses of our people are still untouched by the great ideas of religion. We believe that in the truths and principles which it is the aim of our churches to cherish as the foundations of faith and life, lie the strength and the hope of the future. May we realise the greatness of our opportunity, and go forth with fresh confidence to bring new souls into the service of the Living God.

THE NATIONAL CONFERENCE GUILDS' UNION.

On the eve of the meeting of the National Conference in Liverpool (Monday, April 20), the Guilds' Union held its annual meeting at Ullet-road Church. The Council met at five o'clock, after which a reception was held in the Church Hall, and members and friends were entertained to tea by the President, the Rev. Joseph Wood.

A large congregation assembled in the beautiful church at a quarter-past seven for a religious service, which was conducted by the Rev. E. D. Priestley Evans, of Kidderminster. The surpliced choir of the church took part in the service, which included the anthem, "Seek ye the Lord." The Rev. J. J. Wright, of Chowbent, gave a very earnest address, from the words of Matt. x. 8, "Freely ye have received, freely give." Those, he said, were Christ's words, speaking to his Apostles. To give freely was the beautiful and beneficent law of all good life. They could not even begin the better life without in some way obeying that law. "To give is to live, to deny is to die." They also were Christ's apostles, not only disciples, with much to learn, but apostles with something to do and to be, for which *they were sent*, and which if they neglected, Christ's work, God's kingdom on earth would suffer.

He then asked them to consider what their churches had done for the young and what the young people could do for their churches. He urged them to be proud of the inheritance of their churches, with their great principles of freedom and sincerity in religion, and remember that they could give loyal service and the idealism and energies of their young life. Everyone who belonged to a church was in office and had much to give.

At the conclusion of the service the annual meeting was held in the Church Hall, which was well filled, and the meeting was of the heartiest character and full of encouragement for the work of the Guilds. The President took the chair, and the report of the council was read by the secretary, the Rev. John Ellis:—

The report stated that the Council had held four meetings during the year, and urged the formation of local unions of Guilds, such as that recently formed in London. The prize essay scheme proposed last year by the President had been carried out with some success. Sixteen essays had been sent in on "Richard Baxter," fourteen on "The Story of St. Paul," and two on "Hymns and Hymn Makers of the Nineteenth Century." Members of ten Guilds took part in the competition. Substantial progress had been made during the year, and there are now thirty-four Guilds in the Union, with 1,934 members, while twenty kindred societies with 538 members also sent in returns. By nearly half of the Guilds the "Manual of Services and Prayers for use at Guild Meetings" has been adopted. The report also noted various kinds of helpful service undertaken by members of the Guilds, and concluded:—"It is this call to the culture of the better life, and again to spend their gathered treasures for the good of others, that will ultimately win our young people to loyal attachment to the Church, and through the Church to faithful service for the welfare of their fellow-men. In this belief the Council again commends the Guild movement to the Churches, and asks each Guild member to be true to his motto and stand for 'God and the Good Life.'"

Mr. H. P. Greg having made his statement as treasurer, the Chairman moved the adoption of the report and accounts, at the same time announcing the award of the prizes for essays which had been invited from Guild members on Richard Baxter, the Life of St. Paul, and Hymns and Hymn Makers of the Nineteenth Century.

Mr. Richard Robinson seconded the resolution, and strongly urged that the chief aim of guild members should be to render practical services to the people of their neighbourhood, and so let the influence of the better life, nurtured in the church, permeate the life of those around.

The Rev. E. W. Lummis proposed the election of officers, the Rev. Joseph Wood, at the strong urgency of his fellow-members, consenting to be re-elected President. Mr. Lummis quoted the plea of the late Rev. John Byles, at the Leicester discussion on Guilds, that the young people should be organised not for religious introspection, but for service, and showed how the strength of their chief guilds was actually in the varied services they undertook.

The motion was seconded by the Rev. F. K. Freeston, and, being passed, a vote of thanks to the Chairman and the Ullet-road congregation, moved by the Rev. C. Hargrove, and seconded by the Rev. H. Fisher Short, brought the meeting to a close.

THE DRIFTING WORLD.

Born in this country and in America, grave and perplexed discussions continue on the now burning question:—*Why is the world drifting away from the Church?* The question is not usually put in that way, but that is how it presents itself to me.

For my own part, I think that, as a rule, institutions and persons get about what they deserve, or what the age deserves through them, whether it be a deserted church or a crucified Christ; and the deserting and the crucifixion do not necessarily mean the sufferer's defect and fault. There are times of transition, times of sullen revolt, times of puzzled onlooking or rising scorn, and all these bring their results of crumbling or their consuming fires.

These are days of special energy, audacity, invention, and eagerness for pleasure and amusement. How then can we expect the surging crowds to sit and stand, to believe and bow, to deny themselves and to be harnessed in the old way? The other day, at the recognition of a young minister, I took for my subject, "Can organised Christianity and the Church survive the bicycle?" That question might be put in a dozen ways, with some other word or phrase for "bicycle," but it would come to the same thing.

Now, this drifting away of the world from the Church does not mean vice; it does not even necessarily mean a lowered religious vitality—taking the word "religion" in a wide sense; but it does mean narrowing and dwarfing, and it may easily come to mean materialism and mere self-regarding, self-worship, and love of pleasure; and to that extent it is an evil sign of the times.

What can be done? I am afraid it is impossible to tell the plain truth and yet be on pleasant terms with churches and their tenants. The poor patient is worse even than he seems to be. If we deduct the crowds that go to church only as for a social function or for a pretty musical service, or that go to chapel for sensation and company, what have we left? We hardly dare think it out.

Speaking broadly, I would say that we think too much of churches and chapels, as though they were the only test, and as though they were our only chance, and I am positive that we spend money very foolishly, and even injuriously, on churches. Our costly spires and pillars and arches and ecclesiastical imitations and patches are all wrong. They are not only unnecessary; they are positively barriers. We want to get at the drifting world, and to do that we must go out to it, not shut ourselves away from it. In some respects we must be as like it, not as unlike it, as possible. We must follow it up. We must interest it, challenge it, claim it, be stronger than it, lead it. Don't misunderstand me. Churches are good, all good; the very poorest of them, centres of light and sources of comfort; but one of our greatest defects has been our zeal for cages. I remember, years ago, in Leicester, when, season after season, we had our happy and loving gatherings of two or three thousand people, some said, "What will come of it?" meaning—They will not come to chapel when you close the Hall, and they will be heard of no more if you go. The first half of that was quite true, but the second half was not: and here let it be put on record that if the Hall had not been taken from us those gatherings and I would have been in Leicester now. But, even to this day, one can never go near the place without being surrounded with proofs that many things did come of it. In Leicester to-day, many thousands of men are banded together in a very tender and helpful Brotherhood—nothing more beautiful and human in England; and I am assured that the spirit of this is the spirit we knew so well ten years ago; and Leicester is all the saner and happier for this to-day. *That is the main thing;* and that really counts.

Well then, let us aim at that. We want more churches, and better attended churches; yes, but far before that, we want a saner and happier world. Let us try for it. I should like to see every public hall, every theatre, and every music-hall in England, tenanted on Sunday by bright, simple Humanitarians, not to preach bare doctrine but life, and to give the people the animation and joy of the sense of companionship in looking up together. Let us have all the joyous music we can get, but that need not be put first. Men and women like to hear about kindness, justice, children, the possible honourableness of work, comradeship, and the spirit of helpfulness, the good time coming, the happiness to be found in simple things, and the dear God who breathes and loves and waits for us within and beyond all our sorrows.

Again and again we have proved, that apart from the church and on common ground they will come to such teaching and be thankful. Let us give them the chance. The difficulty is to get at them, to make them really understand what it is they are being invited to; but this can be got over with a little patient and loving work. Nothing sensational is required, no nonsensical "going down to the masses" and "making things popular." The world that is drifting wants and must have our very best, for it is the world's strength that is drifting, not its weakness. It may not be much that we can do, but we ought to do all we can; and anyone who gives his money or his heart and brain and work in this great enterprise is doing God's service indeed.

J. Page Hopps.

Mr. Percy Alden dealt with the problem of the unemployed in a paper which was read on his behalf at a conference of representatives of labour at York on April 9. He advocated the employment of men on productive work, the reclamation of foreshores, reafforestation, cultivation of waste lands, and the establishment of farm or labour colonies by the Government. He suggested the purchase by the State of all the land that had gone out of cultivation or was likely to go out of cultivation. Of land thus obtained plots should be granted with fixity of tenure to working peasants, who would thus become State tenants. These would have to be carefully selected, and would, in the first instance, be agricultural labourers who would otherwise drift to the towns, and a certain number of town dwellers would be found able and willing to return to agricultural work. Such enterprises must be undertaken by the central government with the assistance of local authorities. His proposals were well received.

To the current number of the Palestine Exploration Fund *Quarterly Statement* (office of the Fund, 38, Conduit Street, W. Price, 2s. 6d.), Mr. Herbert Rix contributes some "Notes taken on a Tour in Palestine in the Spring of 1901." Readers of Mr. Rix's article on "The Nazareth Question" in last week's Inquirer will be specially interested in the first note on "Bethlehem of Galilée," which describes a visit to Beit Lahm, seven miles north-west of Nazareth, the Bethlehem of Joshua xix. 15. The present village, Mr. Rix says, is a wretched collection of hovels, with only two or three built of stone, the rest of mud.

The view from the place is charming. The land slopes gently to the south. On the W.S.W. is Carmel, with the "Place of Sacrifice" standing up prominently. From south-west to south-east, beyond the Plain of Esdraelon, extend the blue hills of Samaria. Between the village and the great plain is a strip of slightly-undulating ground, clothed with extensive woods. From E.S.E. to E.N.E. are the hills of Galilee, but Nazareth is not in sight.

Robinson, who discovered Beit Lahm, speaks of it as being "without a trace of antiquity except the name." This, however, is a mistake. Guérin (*Galilée*, T. I., p. 393) mentions the remains of two ancient buildings. One, "almost entirely destroyed," he believed to be a synagogue, the other a Christian church. The scanty remains of what I suppose to be the former lie on the east of the present village, and consist merely of the bases of five round pillars set in a row, the section of each column measuring 2 feet, and the pillars being 7 feet apart.

There is also an interesting note on "Bethabara," the scene of the Baptism.

The Bi-Centenary of Wesley's birth is to be celebrated by a great festival on June 17th, at Epworth, where Wesley was born in 1703. It is announced that no financial scheme will be promoted; the people will sing and pray and give thanks to God. A stained glass memorial window will be placed in the Epworth Methodist Church.

The *Free Methodist* (an official organ of the Methodist New Connexion, Methodist Free Church, and Bible Christian Methodist bodies) speaks as follows of Methodist Union.

It is evident from the frequent references to Methodist Union in our columns and elsewhere that the question is exciting a considerable amount of attention. There is a growing anticipation that something practicable is within measurable distance. Many of those who have long looked to the Wesleyan Conference to take the lead in this matter are now coming to the conclusion, somewhat regretfully, that the mother Church of Methodism is not at present prepared to entertain the idea of reunion with her offshoots. . . . The Wesleyans are strong and self-contained. They show no desire for Methodist Union, and the minor Methodist Churches will now do well to leave them out of the reckoning.

In regard to the union of some of the minor Methodist bodies it adds, "The prospect is growing brighter, and we trust no cloud will arise."

At a crowded meeting in the Royal Victoria Hall, Waterloo Bridge-road, held under the auspices of the National Unitarian Temperance Association on Friday, April 17, Rev. F. Allen, of Stamford-street, in the chair, the following resolu-

tion was unanimously carried:—"That this meeting emphatically protests against the proposals in Sir Hart Dyke's Bill (to be introduced on May 1) to restrain the justices from rejecting or renewing licenses, a duty favourable to the public good, and called for by public opinion." It was moved by Mr. Fred Maddison, of Wandsworth, and seconded by Mr. Chancellor, of Highgate, in forcible speeches. The orchestra provided music. Miss Bredall and Mrs. Marshall sang appropriate songs, Mrs. R. W. Cox being the accompanist. Mr. W. R. Marshall gave a recitation.

From a recent issue of the *Birmingham Gazette* we take the following pleasant picture of "a bright spot in the slums":—

Among the many suggestions put forward to combat the drink evil and the congregating of working men in public-houses is that of providing counter-attractions. An instance of this theory put into practice exists in the Domestic Mission carried on under the auspices of the Church of the Messiah in a hall in Lower Fazeley-street, a typical slum district. The interior of the hall is bright and roomy, and social meetings, clubs for men, boys, and girls, and other attractions to appeal to every section of the poorer classes are regularly held here. Paying a promiscuous visit last night, one of the usual people's drawing-rooms was found to be in progress. There was a free-and-easy air about the proceedings and a lack of ceremony which specially appeals to working men and women, of whom there were about 50 present, all decently attired and on their best behaviour. There was nothing goody-goody about the proceedings, for here and there were cosy little groups enjoying a game of chess, dominoes, draughts, or cards, while others, newspapers in hand, discussed the topics of the hour. To vary the amusement the church organist acted as accompanist on the piano to a number of songs, while a friend dropped in with a phonograph and reeled off a dozen or so popular musical selections. During the evening refreshments were served, and from start to finish there was not a dull moment. The Rev. T. Pipe and his wife, who have charge of the mission, acted admirably as host and hostess, and in addition Mr. Arthur Chamberlain, Alderman Martineau, and other visitors fraternised freely with those present. With an extension of this movement many a publican would find his occupation gone.

The late Mr. George Pool Gass, of Bolton, whose death occurred on Sunday, April 12, at the age of eighty-four, had many interesting memories from the early years of his long life. As a boy he was present in the Old Kirk of Annan, Dumfriesshire, of which town he was a native, at the trial and expulsion for heresy of Edward Irving from the Scottish Church, and heard the subsequent field preachings directly after this, and before Irving founded the church that bears his name. He also frequently visited the farm house of the mother of Thomas Carlyle, whom he remembered with much pleasure as a very kind-hearted old lady. Mr. Gass had first joined in Unitarian worship under the ministry of the Rev. George Harris at Moor-lane Chapel, Bolton. Since then he had been a member of the Bank-street Congregation, and was one of the founders and a trustee of Commission-street, now Unity Chapel. At the funeral at Tonge Cemetery, the service was conducted by the Rev. C. J. Street, of Bank street Chapel.

SHORT NOTICES.

In her *Lombard Studies* the Countess Martinengo Cesaresco has given us a delightful book, which will be specially attractive to spring visitors to the Italian lakes. The longest and in many ways the most attractive essay is on the Lake of Garda, which is full of fine sympathy, not only for natural beauty, but also for the life of the people and their legendary lore. Here and there the strong patriotic feeling of the writer for the country of her adoption is allowed to gleam through, as, for instance, when she tells us that she is inclined "to weep for the new generation because it knows nothing of the unselfish enthusiasms of the first three-quarters of the nineteenth century." Arthur Young's North Italian Journey has furnished an unfamiliar subject, and we are grateful for this fresh introduction to the inveterate traveller and observer. Among the other essays we should like to call attention to the one on "The Popular Stage" with its interesting links with the town life of the Middle Ages. The illustrations of the volume, which are numerous and well chosen, have given us special pleasure. It is, in conclusion, very good news to hear upon such excellent authority that *soldi* is the last thing the Italian peasant thinks of unless he has been spoilt by strangers. Happy the country which has no tourists! (T. Fisher Unwin, crown 8vo, pp. vii. 392. 16s.)

Apostolic Order and Unity, by Robert Bruce, M.A., D.D. This is an examination of the sub-apostolic writings carried out to discover what light they throw on the subject of the present divisions in the Christian Church. The author has no difficulty in showing that, within the period with which he deals, there is no good support for the doctrine of the monarchic Episcopate, or for the claim that apostolic succession is of the essence of the Church. The book can be unreservedly commended as a competent and judicious statement of the evidence, with inferences in favour of the Low Church practice. (Edinburgh: T. and T. Clark, 1903. 2s. 6d. net.)

The Gospel of Divine Humanity. A Reconsideration of Christian Doctrine in the Light of a Central Principle, by J. W. Farquhar. The "central principle" is the idea of humanity in its totality as the Body of God. The volume is a third edition, brought out at a low price by a few friends who are interested in the circulation of the work. Some reminiscences by the Rev. G. W. Allen show that Mr. Farquhar was refused admission into the Scotch Presbyterian Church on suspicion of heresy. He went through Swedenborgian, Spiritualist and Atheist phases of thought, but ultimately settled down in a kind of tranquil Universalism, believing that there was something good in every positive opinion. For a number of years he lived in a single room at Hoxton on some small savings, ready to go to the workhouse when they were exhausted, but devoting himself in the meantime to reading and high thinking. (London: Elliot Stock, 1902.)

The Noble Eightfold Path. The James Long Lectures on Buddhism for 1900-1902, by the Rev. W. St. Clair-Tisdall, M.A., C.M.S. This is an account of the Buddha and his teachings, based on a first-hand acquaintance with Buddhist literature. The author has tried to write tolerantly but his conceptions of religion are so limited by his own type of Christianity that he does less than justice to Buddhism. (London: Elliot Stock, 1903. 5s.)

It is with genuine pleasure that we welcome the translation of the *Legend of St. Francis by the three Companions* from the pen of Miss Salter, which has been published recently in the Temple Classics. (London: J. M. Dent and Co., p. 136. 1s. 6d.) It is strange that no translation has been available before. The Legend is a mere fragment of biography, but its value is great. With the same simple charm of manner which delights us in the *Fioretti* it has an historical importance which the latter cannot claim. The translation has an archaic flavour which strikes us a; quite suitable because it is never overdones and the ample acknowledgment which is made of the help of Dr. Sebastian Evans in no way detracts from the credit which is due to Miss Salter herself for an excellent piece of work carried out with real literary skill. There are many historical and literary problems connected with the fragment of the work of the Three Companions which have come down to us. Miss Salter has touched upon them slightly in her epilogue. Occasionally some of her statements might be modified with advantage. It is a little rash to assign the *Mirror of Perfection* so absolutely to the year 1227 as she does on page 118. It strikes us also as a little strange to speak of the *Mirror of Perfection*, the *Little Flowers* and the *Legend of the Three Companions* as the three principal authorities on the life of St. Francis. The value of the *Little Flowers* from the point of view of history is difficult to determine, fact and fancy are so closely interwoven in its beautiful texture. It cannot certainly be placed in the same category with the *First Life* by Thomas of Celano, which Miss Salter has forgotten by a strange oversight to place among the primary authorities.

We have received from Messrs. Burns and Oates a translation of the *Mirror of Perfection* by Constance Countess de la Warr, with an introduction by Father Cuthbert (8vo, pp. XVI. 184. 5s.). We confess that it seems to us a little superfluous, when the work has been done already by Dr. Sebastian Evans with a skill which leaves nothing to be desired. Presumably the present venture is meant for Roman Catholic readers, to whom the publishers' name will be as good as a *nihil obstat*. Father Cuthbert's introduction is slight in quality, and is inspired too evidently by the desire to confute Sabatier and place the *Mirror* early in the fourteenth century. The contrast which he draws between it and the *Legend of the Three Companions* leaves the reader without any clue to the possibility of a close literary relationship. Certainly the eager insistence upon poverty need not be taken as evidence of the influence of later tendencies, unless Father Cuthbert is prepared to deny the primitive character of the *Sacrum Commercium*, which is now generally accepted. Sabatier assigns this allegorical eulogy of poverty to the year 1227; it contains many passages as vehement in their tendency as anything which can be quoted from the *Mirror*.

It is written above in glory
Whatever thou wrought'st for me.

—*Howe Benning.*

THE CHILDREN'S COLUMN.

MORE FIRESIDE FABLES.

VI. The Mirror.

A little princess received from her fairy godmother a golden mirror, but she was warned that, to use it rightly, she must look herself fairly in the face; if this were not done, the mirror would lose its power. It seemed to be an easy thing to do, and the mirror was at once the child's delight, and she ran to it always with a smile, but before long the clearness of its rays grew less and less, and at last it was dim, and showed her image no more. Complaining of this, she was told that the mirror had been only half used. Then the princess reflected that, though she had often been naughty, she had never seen herself frown.

VII. Burdens.

A bee and an ant, heavily laden, watched a grasshopper leaping from leaf to leaf. Asked why he did this, the grasshopper explained that he could not bear the thought of having nothing to do. That which you cannot bear must indeed be a load, thought the lookers-on.

VIII. The Kindergarten.

In a corner of a large forest, the young of many animals came together for play. The cubs of lions and bears rolled over one another; toddling elephants gave leopards and panthers rides on their backs; baby serpents twined themselves round the legs of hyenas and wolves; polecats and weasels and stoats played leapfrog; whilst eaglets and owlets got up climbing matches in the trees. Here in the corner they showed each other their good points, but afterwards in the forest all their bad points—the points—of claws and beaks, and talons and teeth and yet wondered why they were no longer friends.

IX. Getting Out of It.

The snake was charged with carrying secret messages across the water to King Log, and was brought before King Stork. The accused made signs which were understood to mean that he wanted to know how he could walk without feet, or fly without wings, or swim without fins, or speak with a tongue that was silent, or hear with ears that were deaf. "I believe," said the king, seizing him, "you would shuffle out of your skin." And he did.

X. A Homely Wit.

The birds in a city aviary were talking of the fine country houses from which they had come.

"My home," said a pie, "was a stately beech."

"And mine," said a daw, "was an ancient oak."

"And mine," said a crow, "was an immemorial elm."

"And mine," said a tit, "was a moss-grown wall."

"And mine," said an owl, "was an ivy-grown keep."

"And mine," said a hawk, "was a towering cliff."

"And mine," said an eagle, "was a cloud-capped peak."

"And mine," said a starling, "was under the thatch, and was none the less home for that."

E. P. B.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Glasgow: St. Vincent-street.—On Sunday, April 19, the Sunday-school anniversary was held, when Miss Marian Pritchard, of London (Aunt Amy), conducted the services. In the morning she spoke on "Our Duty and our Privilege," addressing in turn the scholars, the teachers, and the congregation generally. The beauty and simplicity of her language and manner, combined with the deep earnestness of her tone and teaching, awoke in many who were present feelings well calculated to result in the strengthening of character and permanent uplifting of soul. In the evening Miss Pritchard was again the preacher, her subject being, 'For What Principles do we Stand?" Both services were numerously attended, and in the evening especially a large number of strangers were present, to whom was clearly set forth our repudiation of dogma "as a bond of Union," our rejection of External Authority, and our complete faith in spiritual freedom and religious progress under the guidance of the Eternal, revealed in the Reason and Conscience of Man. Miss Pritchard's services were very warmly appreciated.

London: Mansford-street.—On Tuesday, April 28, the Rev. J. Page Hopps will hold a short service and deliver a lecture on "What is Civilisation, and have we got it?"

London: Stepney.—On Saturday evening, the 18th inst., the last free concert of the season was held. An excellent programme of music was given by friends from Leytonstone Congregational Church. On Sunday, the 19th, at the P.S.A., Mr. George Ward gave an interesting account of "Edna Lyall and her Books." At 7.30 a special musical service was held, when the Finchley Glee Union rendered Mendelssohn's "Hear My Prayer," and selections from Stainer's "Crucifixion." There was a large audience, which thoroughly enjoyed the impressive music.

Norwich.—The Octagon Chapel Guild of Service, which has now a membership of 100, held its first public service in the chapel on Easter Sunday in the afternoon. It was resolved that it should be of a charitable nature, and the members were requested to bring contributions of eggs. Four hundred and twenty, including sixty Easter eggs, were collected and placed on the Communion Table. Afterwards they were sent to the inmates and children of the Workhouse. Addresses were delivered by the Warden, the Rev. Alfred Hall, and the Chairman of the Chapel Committee, Mr. G. A. King. The service, though novel, was of a very impressive character. On Easter Tuesday and Wednesday some of the members acted *The Lady of Lyons*. The play was managed by Mr. J. W. Prime, one of the sub-wardens, and those who took part made their own costumes, paying careful regard to the dress of the period. The effort was greatly appreciated, and resulted in a net profit of £9, which was handed over to the School Building Fund.

Richmond.—The first sessional meeting of the newly-formed Boys' Guild of the Richmond Free Church was held in the "Workshop" on Thursday evening for the purpose of presentation of prizes to the successful competitors of the literary section by Lady Wilson. There was a good attendance of members and friends of the movement; great interest was shown in the object and aims of the young society. Specimens of the work of the craft section were ranged at the side of the room on the benches (all of which have been made by the members). Useful advice and hints were given by Sir Rowland and Lady Wilson and others. The society seems to shape well for the future, and shows every sign of being a most useful branch of the church work. The motto of the new guild is "Simplicity, Sincerity, and Service."

South Shields.—On Easter Tuesday the anniversary tea and meeting of the above church took place, there being a very fair attendance, including friends from Newcastle, Sunderland, and Gateshead. Alderman J. Baxter Ellis, J.P. (President of the Northumberland and Durham Christian Association), presided at the evening meeting, and addresses were delivered by the Revs. Frank Walters and Francis Wood, Councillor R. Affleck, J.P., and others. The anniversary services were conducted on Sunday last by the Rev. H. Cross, of Stockton, the morning subject being "Blighting and Redeeming Ideal," and in the evening "Vision and Work." The attendances were above the average, and Mr. Cross's discourses were much appreciated.

Stockton-on-Tees.—On Sunday, April 5, the Rev. H. Rawlings, of York, preached on the occasion of the Sunday-school anniversary.

Our Calendar.

SUNDAY, April 26.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. Wicksteed, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. Alexander Farquharson.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Mr. George Ward.

Essex Church, The Mall, Notting-hill-gate, Sunday School Anniversary, 11 A.M., Rev. H. Gow, B.A., 3.15 P.M., Rev. J. H. Wicksteed, M.A., and 7 P.M., Rev. Frank K. Freeston (Choral Service, "The Daughter of Jairus").

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. J. B. Barnhill.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. F. Freeston, and 7 P.M., Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington and Thomas J. Hardy, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. Ginever.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. G. Skelt, and 6.30 P.M., Mr. E. Wilkes Smith.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Mr. Edward Capleton.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. J. McDowell.

Bedford, Library (side room), 6.30 P.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. E. J. Wilkins.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. R. Macdonald.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M.

Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. Isaac Wrigley, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. NEANDER ANDERTON, B.A.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A M, Mr. JOHN EVANS, and 6.30 P.M.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

BIRTHS.

TESCHEMACHER—On the 15th inst., at Lye Green, Chesham, Bucks, the wife of Edward Frederick Teschemacher, of a son.

MARRIAGES.

BRAMLEY—SIMPSON—On the 21st April, at the Cathedral, Ripon, by the Rev. Samuel Reed, Precentor, assisted by the Rev. E. H. Swann, the Rev. G. E. Alvis, and the Rev. D. F. Bradley, Edward Bramley, Solicitor, eldest son of the late Herbert Bramley, of Sheffield, to Constance Mary, eldest daughter of George Simpson, of South Lodge, Ripon, and of Manchester.

KENNEDY—ROBINSON—On Thursday, March 12th, at the British Consulate-General, and afterwards at Union Church, Tientsin, N. China, Frederick Arthur Kennedy, of Tientsin, to Florence Edith, second daughter of the Rev. J. Robinson, English Methodist Mission, Tientsin.

MAYO—PESEL—On the 18th inst., at the Unitarian Chapel, Bradford, by the Rev. J. Estlin Carpenter, M.A., assisted by the Rev. Charles Hargrove, M.A., Frank Herbert Mayo, of Headingley, Leeds, to Gertrude, second daughter of Frederick Robert Pesel, J.P., of Oak House, Bradford.

DEATHS.

CLENNELL—On the 20th April, 1903, at New Brighton, Cheshire, Walter Lindsey, dearly-beloved younger son of Edith and Walter J. Clennell (His Majesty's Consul, Kiukiang, China), aged 1 year and 10 months.

LERSHALL—On the 30th March, at "Elsmere," Dean-road, Pokesdown, Bournemouth, Herbert John Lershall, late of Plymouth.

PARTON—At Maidstone, on the 19th April, Jane Parton, youngest daughter of the late Mr. Peter Parton, of Watermill's Farm, Tenterden, Kent, aged 77 years.

RANDELL—On the 19th April, at 67, Lowth-road, Camberwell, S.E., Catherine, widow of the late Joseph Mills Randell, in her 82nd year.

THOMPSON—At Chapel House, on the 10th inst., Elizabeth, aged 65 years, the beloved wife of the Rev. Samuel Thompson, Rivington.

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Dunsford, Grant, Bristol	2	2	0 to	3	3	0	
Durnan, Mrs., Glasgow	0	5	0 to	0	10	0	
Ellis, Charles H., Bradford	...		...	0	10	6	
Evans, Titus, Llanwnen	...		...	0	5	0	
Every, J. H., Lewes	1	1	0 to	2	2	0	
Fisher, Mrs., Middlesbrough...	...		...	0	1	0	
Fox, Rev. George, Cheadle Hulme	0	5	0 to	0	10	0	
Graham, James, Glasgow	0	10	0 to	1	0	0	
Greenfield, Mrs. James, Torquay	1	11	0 to	2	2	0	
Hall, Walter, London	...		... *c*	2	2	0	
Harris, Miss E. A., Swinton	...		...	0	5	0	
Harris, W. H., Gateacre	...		...	1	0	0	
Harwood, Mrs. John, Bolton...	1	1	0 to	2	2	0	
Harwood, John, Manchester	0	2	6 to	0	10	0	
Harwood, Mrs. John, Manchester	...		...	0	2	6	
Hawkes, Rev. H. W., Liverpool	1	1	0 to	2	2	0	
Haynes, Miss E., London	...		...	0	2	6	
Jack, W. F., London	1	1	0 to	2	2	0	
Jackson, Miss Emma, Hinckley	...		...	0	2	6	
Jackson, Miss Beatrice, Hinckley	...		...	0	2	0	
Jacob, General, Tavistock	...		...	1	1	0	
Johnson, J. G., Stockport	1	1	0 to	2	2	0	
Johnson, T. Fielding, Leicester	2	2	0 to	5	5	0	
Jones, Mrs. E. E., Port St. Mary, I.M.	0	5	0 to	0	10	0	
Jones, Rev. R. C., Lampeter...	0	5	0 to	0	10	0	
Keates, John, Rushall Chapel	...		...	0	5	0	
Kemp, Henry, London	...		...	1	0	0	
Kenny, A. A., Middlesbrough	...		...	0	5	0	
King, R. S., Bristol	...		...	£1	1	0	
Lake, Miss Ethel C., Sutton	...		...	1	1	0	
Lilley, W., Middlesbrough	0	2	6 to	0	5	0	
Lupton, Arnold, Leeds	1	1	0 to	2	2	0	
McGregor, Edmund, Bristol	...		...	0	10	0	
Macnay, T. W., Middlesbrough	...		...	0	10	6	
Mallett, Mrs. W., Bath	...		...	0	10	0	
Martineau, Miss M. C., London	2	2	0 to	5	5	0	
Moore, Mrs., Hull	...		...	2	2	0	
Murrell, W. G., Ashford	0	3	0 to	0	5	0	
Nelson, Mrs., Northampton	...		...	0	5	0	
Oliver, Mrs., Middlesbrough	...		...	0	5	0	
Paget, Miss E. S., Leicester	1	0	0 to	2	0	0	
Paget, Miss C. J., Leicester	0	10	0 to	2	0	0	
Paget, Miss L., Leicester	0	10	0 to	2	0	0	
Payne, Mrs. J., Northampton	...		...	0	2	6	
Payton, Henry, Birmingham...	1	1	0 to	2	2	0	
Pennington, W. H., Leigh	...		...	0	10	6	
Perkins, F. H., Llandovery	...		...	0	10	0	
Phillips, Mrs., Porthcawl	...		...	0	5	0	
Piper, Frederick, Evesham	...		...	1	0	0	
Preston, Miss Edith, London	...		...	1	1	0	
Redfern, Mrs., Heaton Mersey	...		...	1	1	0	
Rees, Rev. David, Pentre	...		...	0	5	0	
Richards, Mrs., London	0	10	6 to	1	1	0	
Ridge, Miss, Englefield Green	2	2	0 to	5	5	0	
Robinson, T. Fletcher, Manchester	...		...	0	5	0	
Russell, Dr. J. W., Birmingham	...		...	1	0	0	
Sale, Mrs. F., Northampton	...		...	0	2	6	
Sendell, James, Torquay	0	5	0 to	0	10	0	
Sharland, A. H., Handsworth	...		...	0	10	0	
Shillito, R. H., Harrogate	...		...	1	0	0	
Sibree, Professor E., M.A., Bristol	...		...	0	5	0	
Smith, Mrs. Sarah F., Kidderminster	...		...	0	10	6	
Talbot, W. H., Manchester	2	2	0 to	5	5	0	
Talbot, Mrs. A., Kidderminster	...		...	0	5	0	
Tattersfield, Mrs., Whitby	...		...	0	5	0	
Tayler, Rev. Hugon S., M.A., Dukinfield	0	10	0 to	1	1	0	
Tayler, Miss, London	0	10	0 to	1	1	0	
Tayler, W. S., London	0	5	0 to	1	1	0	
Tayler, A. S., London	0	5	0 to	1	1	0	
Tayler, Miss H. M., London	0	5	0 to	1	1	0	
Taylor, William, Bolton	...		...	0	5	0	
Thomas, Rev. E. L. H., B.A., Manchester	...		...	0	5	0	
Thompson, H. Woolcott, Cardiff	2	2	0 to	7	7	0	
Walker, Mrs., Sheffield	...		...	0	5	0	
Warren, Mrs., Northampton	...		...	0	5	0	
Weiss, Charles, Oakamoor	1	1	0 to	3	3	0	
Weiss, Miss May, Oakamoor	...		...	1	1	0	
Wicksteed, Thomas S., Croydon	...		...	0	10	0	
Willans, Mrs. J. W., Kerry	...		...	1	1	0	
Wood, G., Middlesbrough	...		...	0	2	0	
Woolley, Thomas, Gee Cross	...		...	0	5	0	
Worsley, Miss, London	1	0	0 to	2	0	0	
Wrighton, Miss A., Northampton	...		...	0	2	0	

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The Finance Committee, in order to give stability to the Funds of the Association, will reckon Donations as Subscriptions spread over a period of Five Years.

	£	s.	d.		£	s.	d.
Best, Mrs. Charles, Birmingham	5	0	0	Johnson, Walter, Hinckley	1	1	0
Booth, A. N., Scarborough	5	0	0	Warren, Miss, London	10	10	0

NOTES.—(*a*) For 5 years. (*b*) For 4 years. (*c*) For 3 years. In the case of the others, the subscriptions are annual during the pleasure of the subscribers.

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CROYDON. — The PULPIT at the Free Christian Church is now VACANT.—S. L. GREEN, Hon. Sec., "Kirkella," Sanderstead-hill, Croydon.

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THE NATIONAL CONFERENCE

OF

UNITARIAN, LIBERAL CHRISTIAN, FREE CHRISTIAN, PRESBYTERIAN, and other NON-SUBSCRIBING or KINDRED CONGREGATIONS.

EIGHTH TRIENNIAL MEETING AT LIVERPOOL.

APRIL 21—24, 1903.

A PLEA FOR A WORSHIPFUL CHURCH.

BY THE REV. JOHN HUNTER, D.D.

It was a distinguished scholar of the American section of the denomination of Christians to which many of you belong who once said, referring to his early connection with King's Chapel, Boston, "I thank God that I was brought up in a worshipful church—a church whose atmosphere was that of reverence, piety and prayer."

It is almost impossible to over-value the worshipful function of the organised religious community—the element and atmosphere of worship in our churches. There are other tests of the worth and service of a church to human needs, but there is not a truer and loftier one than its worshipful quality and influence. It is good to hear a church praised for its humanitarian zeal and activity, or for its wise and helpful teaching and preaching, but the best thing that can be said of it is that those who tread its courts are drawn thither mostly by love of its prayers and praises, of its devotional observances and associations—which quicken and nourish holy aspiration and purpose, and are the channel of influences which inspire and hallow the life.

In his famous and epoch-making address to a class of divinity students well-nigh seventy years ago Emerson said, that the hold public worship had on men was gone or is going! It was not the first nor the last time that a passing mood has been mistaken for an inevitable and permanent tendency. There are at least a few things which do not change in seventy or in seven hundred years—things which are as old and as new as the spring flowers we see breaking from the earth this April day. The instincts and impulses which in the days of our fathers and in the old time before them moved men not only to offer prayer in retirement, but to seek God in company, are not accidental and transitory, but constant elements of human life and growth. They require and ever find truer and better expression and satisfaction, but we do not lose them, save as we lose our capacity for deep feeling and grow insensible to great human needs and experiences. A quickened and deepened spiritual life and a finer wisdom will ever bring us back to the temple and altar of God.

In one of George Eliot's letters may be found this sentence: "One wants a temple beside the out-door temple—a place where human beings do not ramble apart, but meet with a common impulse." Our churches exist to meet and satisfy this yearning of the religious soul and of every soul in its most religious moments; and when they are what they ought to be they will in all their associations conduce to reverent and exalted feeling and thought, be friendly to quietness of spirit and communion with the unseen, be sanctuaries on whose threshold we may always meet the best suggestions and persuasions, and within whose walls we can nourish without hindrance those affections and sentiments which idealise our common life, and which it is the supreme anxiety of serious men everywhere to preserve unsoiled and unhurt amid earthly contact and strife.

Worship is the Chief End of the Church.

The subject we are considering has received of late years a large share of attention, yet it seems to me still necessary to lay stress on worship as the one special thing for which church doors stand open—worship to which architecture, music, hymn, canticle, sermon, sacrament, speech and silence ought all to contribute, and to contribute directly. Many of us require to remember that the churches are not responsible for all the interests of mankind. They must not, it is true, be partial and fanatical, but in these days of scattered and manifold ecclesiastical activity, they may with profit ask themselves whether their universality need take the form of meddling with so many things in their separate and secular aspects, and of seeking to cover a wide variety of interests at the cost of neglecting, more or less, their own distinctive work. It is good to amuse and entertain people, to care for the physical conditions of their existence, and to contribute to the solution of pressing social and political problems, and the influence of a truly worshipful and Christian church will be to stimulate and strengthen men to do that kind of work in the world, and to lend a hand wherever their brethren are at a disadvantage in the struggle for existence and in the attainment of good. People, however, can do political and educational work through political and educational institutions and agencies, and the means of recreation and amusement can be found in abundance almost everywhere. There is little need for our churches as churches to turn from their proper work to supply these things, or to give them any very large place in their limited opportunity. In this age of specialisation they must seek to find their strength more and more in the concentration of their powers in channels definitely religious and in keeping to the lines of the most complete conservation of spiritual influence. They will best meet and adjust themselves to modern conditions and needs by being made to stand for more, not less, as religious institutions. It is not their chief end to gather crowds and to fill buildings with people who only want a penny-show of music or eloquence. To make the attraction of the church love of pleasure, music, anecdote, oratory, will foster an ideal of the church which must in time destroy its whole spiritual power and influence. A church worthy to be called a church ministers to no frivolous feeling or worldly expectancy, it meets those who gather in its sanctuary, not as people who want to be pleased or entertained that they may come again or keep

together, but as spiritual and immortal beings, seeking the inspirations of faith and hope, the sense of Divine and eternal relationships, the love of God, the grace of Christ and the communion of the Holy Spirit. The churches need have no fear of the results of persistent and intense devotion to the one work to which they are called and which they can do best. Much of the indifference to religious observances which is complained of is, I am persuaded, indifference to what has been tried and found wanting, to worship that is not worshipful, to preaching that has no touch of inspiration in it, and to membership in religious communities that quickens no sense of fellowship with the whole family of God on earth and in heaven. Instead of speaking, as Emerson did in his earlier years, of the hold which public worship has on men as gone or going, I rather feel compelled to say that churches where the idea of worship is magnified and made honourable were never so attractive to serious minds, and were never so much required as they are now amid the rush and noise of our modern life. It is not as a part of the world we need the church, but as a refuge from the world—as a fortress against those mighty forces that make for the vulgarisation of life, as the home and school of those thoughts and affections which keep us to our best, and redeem and hallow all common things and common days.

Channels of Religious Inspiration.

How to make our churches truly worshipful churches is a problem of supreme and pressing importance. The questions between different schools of Biblical criticism and theology are in comparison little more than academic disputations. We cannot live by the word of knowledge alone, and still less by dry and doubtful discussions. And for religious instruction, as distinct from religious impression and inspiration, men are no longer dependent on their churches and ministers. The prophet and the priest have as commanding a place as ever in the church, but not the mere Sunday lecturer or teacher. Much of our preaching is a survival from the time when there were no printing press, no libraries, and no books for the multitude. Necessity is no longer laid upon the pulpit to convey a kind of information concerning Biblical and theological matters which is now accessible to all classes in cheap primers and commentaries. On the other hand, no amount of the best religious literature can supersede the necessity of common worship, diminish the significance of the services of the church as channels of religious inspiration, or even limit that wonderful element of personality by which the spiritual direction and elevation of life seem so often, humanly speaking, to depend upon those who speak with that power of prophetic vision and experience which distinguishes the sermon from the lecture or oration, making it one with the sanctities of prayer and a veritable message of God to man.

In the Protestant, especially in the non-Episcopal Churches, the least developed function hitherto has been the function of worship. In an old dictionary of "Universal Information" you may have seen two woodcuts representing Pagan and Christian worship. The ignorant Pagan is represented as kneeling on the ground before an ugly idol, while the enlightened Christian is seated comfortably in a pew listening to a sermon. That is not altogether caricature. It represents the penalty which has been paid for the life and energy which have gone into great and necessary protests. Protests, however noble and earnest, are never the expression of the whole truth on any subject. Extreme begets extreme. Luther and Catherine his wife seemed to themselves to pray less after they had broken with the old church than before; and from that day to our day it has been the besetting temptation of the Protestant Churches to fail to use even as means and helps what in their ignorance and superstition men had formerly regarded as ends. The reaction against form and symbolism went too far—a reaction which has robbed public worship for generations of many helpful and beautiful usages, and by the exaggerated importance attached to creed and sermon and the intellectual aspects of religion generally, has done much to drive devotion and poetry out of the churches, to convert the temple into a lecture hall, praise and prayer into preliminaries, and what ought to be an assembly of worshippers into an audience more or less critical, or into a mere mob of spectators and hearers.

The Freest Church may be most Worshipful.

I am, of course, as far as anyone from joining in the cry for less preaching. Let us improve the quality of our preaching if we can, but let us not resort to the foolish and feeble alternative of underrating its functions and possibilities. Preaching spread Christianity at the beginning, and every epoch of revival and reformation has been an epoch of preaching. It is of the falsehood of extremes we need to beware. It has often been said that Roman Catholicism brings men to their knees, and that Protestantism brings them back again to their feet. But both attitudes are everlastingly true, and necessary for our humanity. The mediæval saints were ignorant of much that we know; but are we not in danger of losing much that they felt? It is possible, I know, to welcome and love all the new light of this new day of Christ and yet to keep the old regard for devout and reverent observances and ways. I fail to see any reason in the nature of things why the freest Churches should not also be the most worshipful Churches. The new heavens and the new earth of modern knowledge give us more, and not less, reasons for worship. To unite mind and heart, soul and strength, in the love and worship of God is the work and the characteristic of the reconciling and catholic Church which our religious times urgently require.

The Need of Imagination.

The poet Coleridge, it is said, left the Unitarian body—of which he was for a short time minister, or preacher—because it was deficient in imagination, which he judged, and rightly judged, to be a most important element in organised religious life and culture. He would have left all the Puritan Churches for the same reason, for they were all alike suffering from the same poverty and prosaic stupor of the imagination both in their teaching and ritual. It was the old watchword of Protestantism, "Religion is spirit," "Worship is spirit," and it was necessary truth in its time. We now need to say, that if the body without the spirit is dead, so the spirit without the body is impotent. It is time the Free Churches of England had outgrown their fear of everything Roman or Anglican. The darkness is not all in one place, nor is the light. No great development of religion can be entirely erroneous or mistaken. Christendom had not been proceeding on altogether wrong and false lines till the Reformers and Puritans appeared. The whole truth concerning the worship of the Church is not with one age or party any more than is the whole truth concerning the faith or government of the Church. In our zeal against excessive or superstitious ritual we have been betrayed into an anti-ritualism which is just as evil. Even in his own day Luther had to check the intemperate zeal of Protestant despisers of forms and ordinances as firmly as he had opposed Roman Catholic abuses. "Do not listen to the devil," he said, "when he opens his big mouth calling out, 'Spirit! Spirit!' and then breaks down all the bridges by which the spirit can enter." "There is a superstition," Lord Bacon says, "in avoiding superstition." Let us seek to see things in their true perspective. Must we always oscillate between extremes? Let the multitude of years teach wisdom. Let us not cast out as evil that which only requires correction and guidance, or to be filled with a truer and larger thought and spirit. Let us not confound an intelligent and chastened use of ritual with sacerdotalism, or raise the stupid cry of "No Popery" when nothing more is intended than a return to practices which the Universal Church has sanctioned, and even Knox and Luther and Calvin approved. Let us not give over to error and superstition the monopoly of beautiful and helpful symbolism. Simplicity is not baldness and coarseness; and modes of worship bare and inartistic, calculated to starve rather than nourish the sentiments, are not necessarily pure and spiritual. Æstheticism is not the ideal any more than asceticism, but it is right that our worship and all its accessories should participate in sincere and dignified ways in our general culture. Our offices of worship must be framed to meet the wants and sympathies and aspirations of more than one type of mind, character and experience. The city of God has twelve gates, and the ways of the spirit are many. We must no longer send to other communions those who crave for more reverent and orderly modes of worship. For it is not always social fashion, or love of music or a languid liking for ecclesiastical performances which draw many from our Free Churches to the Episcopal communion, with all its mediævalism, dogmatism and exclusive assumptions, but the need of more helpful and satisfying worship than can be found in the churches of their childhood and youth. The Free Churches of England ought to have the best ritual of worship. It is part of our Christian liberty to be able to rise superior to tradition and custom, even to our own traditions and customs. We have the freedom of Christendom; but we might as well be bound hand and foot, if we are not making full use of our freedom to realise the idea of a Church more simply and comprehensively Christian, and more worshipful in all its observances and ways.

More Living Forms of Worship.

In all branches of the Christian Church things seem to be working toward a great reconstruction; and the non-Episcopal Churches are taking up gratefully and reverently devotional aids which the fathers flung away. But much (O how much!) remains to be done, and what has been done here and there is little more than suggestive and tentative. Now and always we must lay the supreme emphasis upon the truth and spirit of worship; there must be nothing insincere, nothing sensuous, nothing merely mechanical and showy if the best results are to be obtained; but between truth and ritual, spirit and form, there need be no strife, but the most perfect harmony. The question of the purity or spirituality of worship is not determined by the forms used, be they simple or elaborate, plain or beautiful, but by the spirit of the people using them. We can be formal in the rejection of forms, and be as superstitiously attached to a few dull and bare forms as to a more dignified ritual. Without spiritual life uncircumcision avails just as little as circumcision. Wisely as we may speak against dependence upon forms, it is well to remember that there is equal danger in independence of forms. What is more common and sad, for example, than the slow and utter decay of the prayerful spirit where all formal prayer is neglected or renounced. To care for form for form's sake is foolish, but to care for form for the sake of the spirit it expresses, preserves and nourishes, is heavenly wisdom. Let us believe both in spirit and in form, and seek to give to each its proper place and value. It is the perfection of art, we have been told, to have a perfect command of forms, and it is also the perfection of worship. The wisest Church is the Church that pays the finest justice and the most impartial and perfect respect to these two eternal factors in life and religion — spirit and form; and it is the Church which will hold the best place, do the best work and exert the best influence for the longest period of time.

To develop the worship-side of Church life, to correct what requires to be corrected, to enrich what is poor and fulfil what is partial, we must chiefly depend on the inculcation of first and great truths. Give to men truer and nobler thoughts of the worship of the Church, the right conception and the right spirit of it, the right attitude of mind and heart toward it, and much that now prevents the worthy realisation of the ideal of a worshipful Church will pass away; the outward forms and features of worship will come more and more into accord with its meaning and dignity, and men will feel in simple ways the importance of everything which is connected with the offices of prayer and praise, and which in any manner or degree hinders or assists them. Indeed, nothing short of a clear and general recognition of the idea that public worship is the symbolic expression of something which all men owe to God will give it power over men and restore to the Church the rightful and natural authority which in many places it has lost. Worship is a duty which is involved in all our relations to God, and binding upon men everywhere who know God to be their Creator and Preserver, their moral Lord and Judge, their Father and Saviour, and the Holy Spirit of their hidden life. It is because people fail to look upon the worship of the Church in the light of a sacred obligation, and think of it as something which rests almost entirely upon private taste, private inclination, private want, that the Church is so widely regarded as an institution to be patronised if its attractions, social, intellectual, oratorical, musical, are sufficient, or a bye-interest or bye-play whose claims may be lightly set aside as soon as they come into conflict with more absorbing interests and pleasures.

Worship not Self-seeking, but Self-surrender.

It is a prevalent idea even among serious persons that the supreme object or end of worship is to receive benefits and favours for themselves, to be pleased and helped by hymn and music, prayer and sermon, or at the most to offer petitions for "those things which are requisite and necessary as well for the body as the soul." But an audience met to look and listen, or even a company of devout people met for supplication, seeking their God only for what they can get, cannot be truthfully described as a congregation of worshippers. Attendance on the services of the church ought not, of course, to be insisted on apart from those natural conditions upon which edification depends. A Church that does not furnish helpful worship and helpful teaching has no claims on anyone's allegiance. And while petition has a rightful and large place in the prayers of the sanctuary, it is not all. The supreme and final purpose of the worship of the Church is not our pleasure or profit, but the glory of God. Let the first things therefore be first in our regard—adoration, gratitude, praise, submission, consecration; the rising above ourselves in the worship of the eternal goodness—our human response to the Divine perfection—the going out of ourselves in humble thanksgiving to God for his great and undeserved mercies; the giving of ourselves in solemn acts of dedication to do and to bear God's holy and blessed will. In its central idea our worship is an offering and a sacrifice. Our prayer and praise, our adoration and thanksgiving, our reverence for the Divine majesty, our trust in the Divine goodness and grace, our penitence and aspiration, one submissive spirit, our filial affection, our fraternal sympathy, our consecration to a life of Divine obedience and human service take the place of the bleeding and smoking victims of Pagan and Jewish altars. And unless we offer this reasonable and spiritual sacrifice and yield ourselves to God, there is nothing in the public acts of religion in which we may take more or less a formal part that at all answers to the worship of God in spirit and in truth, and nothing to make us recipients of that Divine benediction which belongs to the worship of the Church as something distinct from private worship, for here as everywhere, to receive we must have, to get we must give, and what costs us nothing is worth to us just what it costs.

But our worship is not merely a duty which we owe to God, but something in which He himself finds joy. You remember the old mediæval story which Browning has retold in our time as "a romance of deep truth," of the young monk Theocritus and his boyish hymn, "his little human praise," which God missed amid the hallelujahs of saints and angels. It is only a legend, but it brings us nearer, I am persuaded, to the Divine reality of things than representations of Deity which we may think grander and more philosophical. Let us not misjudge God. He may be more than "personal," but He is not less; more than man, but not less; and without feeling, and the love which craves for answering love, He would surely be less than man. The God whom Jesus Christ reveals is not beyond caring for our reverence and trust, our gratitude and love. A universe of passionless worlds cannot compensate for the loss of His children's worship. Because He is Eternal Goodness and Fatherhood, He misses our little human praise, our confidence, our affection, our obedience. And when we worship in spirit and in truth we not only draw nigh to Him, but He draws nigh to us, and we grow wise with His wisdom, strong with His strength, peaceful with His peace, blessed with His blessedness. Many ways He has, known and unknown, of drawing near to His children, but if we listen to the voice of the spiritual experience of mankind, then are we led to believe and expect that we shall become conscious of a deeper and more intimate communion with God when we seek Him in the company of our brethren than when we seek Him alone, that though His grace is not confined to ecclesiastical channels, yet blessings are given in the Church which are not given outside, that He whose paths are in the deep waters, and whose footsteps are not known, has still His way in the sanctuary.

True Union in Common Prayer.

We have much to gain, I am persuaded, by getting the members of our congregations to consider more thoughtfully and earnestly than the vast mass of them have ever yet done, what is meant by this act and experience we call public worship; that it is not only a great stimulus to personal devoutness and renders possible an active and exalted condition of the religious affections rarely reached in solitude, that it is not only the crown and perfection of all worship, private and domestic, but that it has a special significance and blessing of its own. It is in its essence, not the act of an individual or a collection of individuals, but the act of a body or brotherhood. It rests upon that real and actual fellowship of men, revealed to the world by Jesus Christ, in one common filial relationship to Almighty God, our Heavenly Father. It is something therefore which we cannot offer at all singly, or privately. When we meet in the public sanctuaries of our religion, with a congregation of two or three, or two or three hundred, or two or three thousand, it is not as separate beings we meet, with separate thoughts and feelings and wants, but as sons and daughters of the household of God, not to pray private prayers and express private convictions, but to join in a worship that has a representative character, to join in the adorations, the thanksgivings, the confessions, the aspirations, the supplications, the intercessions of the Universal Church.

It is necessary, therefore, that the forms of our worship should as much as possible represent this fellowship, that they should not be individualistic or sectarian, peculiarly modern or mediæval, or primitive, but catholic in the best sense; that they should have as little in them as is possible of what divides;

that there should be no definitions and explanations where there ought only to be invocation, adoration, supplication—the expression in simple and undogmatic language of the trusts and hopes, the aspirations and needs, the affections and fidelities of the religious and Christian soul. In all the highest acts thought must go along with feeling, head with heart; the spirit of truth and the spirit of prayer must not be two but one; yet it is communion of spiritual desire, affection and experience, and not identity of opinion, that is the real and supreme bond of worship. When worshipping together in the church it is not necessary to declare in prayer or hymn or formal creed what we think or believe on a variety of more or less inscrutable subjects. It is in God, not in theories about God, in Christ, not in theories about Christ, we meet and are one. To have to attach private meanings to petitions in prayers, to lines in hymns and psalms and to clauses in recited creeds while we are engaged in solemn acts of worship is to put an unnecessary strain on the mind and conscience, and when done regularly must have a demoralising effect. "Liturgies and public forms of service," said John Hales of Eton in 1642, "ought to be so framed as they admitted not of particular and private fancies, but contained only such things as in which all Christians do agree. Then men of different opinion would be able to hold communion *in sacris*, and go to one church."

The Universal Element in Public Prayer.

But, on the other hand, it is not necessary in public as in private worship to individualise the language of prayer and praise, or to refuse to use words of thanksgiving and confession because they express a feeling and faith higher, deeper, and larger than what we each singly may possess. In the church we ought to be able to rise above the petty self-consciousness which is the bane of our life everywhere, and to feel that we are part of the great solidarity of religious and Christian souls, members of the universal Church of Christ and of the one family of God on earth and in heaven. Common worship, surely, ought not to be an impossible or even a very difficult ideal to those who have everything in common, save a few superficial and transitory things; a common humanity, a common divinity, a common origin and home in God's Fatherhood, a common need of heavenly care and discipline and guidance, of redeeming mercy, and of holy quickening and inspiration. It may be well also to bear in mind, when so many are inclined to make much more of practical philanthropy than of worship in the life of the Church, that nothing enables men to realise their common brotherhood like common worship, the serious recognition and confession of the same Divine relationships, obligations and needs. In finding God we find ourselves, and also our brethren.

Give of the Best for Worship.

If the conception of the meaning and function of the worship of the Church be such as I have said, then it follows that we are bound by every right consideration to give careful and constant attention to all those conditions, methods, and details of methods upon which depend the practical efficiency of such a great and lofty human interest, and which are necessary to give to our worship its becoming dignity and grace, and its best impressiveness and influence. A worshipful Church, like all best things, is an ideal, but an ideal we must always have in view, and be seeking persistently in every way open to us to realise. We must not grudge pains and patience, and the giving of thought and time to many things which, considered by themselves, may seem insignificant and trifling. In the Hebrew Tabernacle not only the seven-branched candlesticks, but the tongs and the snuffers were made of "gold, and that pure gold." In like manner everything in and about our churches ought to be as good and perfect as we can make it—it ought to be our best. We must not dismiss from serious regard what is secondary and subordinate because here and there it is made unduly prominent and important. Let us be wise with the wisdom of Christ who had nothing to say against the tithing of mint and anise and cumin, if the weightier matters of the law were not neglected, and who exhorted his disciples to be faithful in the least as in the greatest things. To secure reverent worship we must not regard anything as trifling. To trifle here is to do what would belittle the majesty of man's communion with God. The small and the great things, the outward and the inward things, are all part of the one thing. Spiritual worship has its external as well as its internal side, and may suffer as much from too little as from excessive attention to details.

The Church Building.

In the construction, design and decoration of the church building, the controlling idea ought to be the idea of worship. Without and within it should be symbolic of its great religious purpose, and be planned throughout with a view to religious impression. After consulting security and certain utilities, the question to be asked of every proportion, form, colour, light, shadow, pillar, symbol, is—will it assist the worship? Every one of its interior arrangements ought to make it plain that it is not a hall for the ordinary and varied purposes of collective secular life, for public meetings, lectures and concerts, but a sanctuary, and nothing else.

It is the witness of experience—of a long and wide experience—that art may be of service in religion, that buildings may help the worship, that the mind may be spoken to through the eye as well as through the ear, that the suggestions of the church edifice may appeal to and stimulate the spiritual imagination and be the allies of reverence and aspiration. It is not of art we need be afraid, only of its one-sided and selfish culture. A beautiful church may be the least of all aids to worship, but it is an aid, and an aid which ought to be seriously sought and gratefully accepted. Good sermons may be more impressive than symbols and pictures, but there is no reason why we should not, in our Church life as in our domestic and civic life, avail ourselves of all the best offices of art and add to the exhortations of the living preacher the silent eloquence of suggestive mural decorations and pictures, and of windows aflame with parable and allegory. It was an ancient custom to adorn the walls of the sanctuary with pictorial illustrations of the great events of Biblical and Church history; and our fathers, though they would have none of the ecclesiastical painting and sculpture, had their own undivine decorations, and were not slow in erecting marble slabs to the honour and glory of departed pastors and elders. Why are we so suspicious and afraid of the symbol of the Cross in our Free Churches? To all truly Christian souls it is the great symbol of Christianity—recalling the passion and sacrifice of our Lord and the deepest idea of the Christian life. Is the abuse of a symbol sufficient reason for its abandonment? If it is, where are we to stop? Bible and Sacrament have been even more abused. A superstitious Church in a superstitious age may have abused all these outward modes of religious impression, but it does not follow that an enlightened Church in an enlightened age should not avail itself of the power of picture and symbol to help devout feeling and thought. Without a parable or picture Jesus spake not to his disciples, and without a universe of symbols or pictures Deity is still the unknown and unknowable. God speaks to man not only through his head, but through his heart and imagination; and the Church of God must touch our higher nature at every point and not treat anything which God hath cleansed and sanctified as common and unclean. Emerson somewhere says that great statues and paintings in private houses and galleries have got into the wrong place, and should be removed to where they can teach the people their lessons of truth and beauty. The church is the natural house of art, of sacred painting and of sacred music, and noble religious pictures are just as much out of place in galleries crowded with Venuses and the like, as sacred music is in our secular concert-halls, where one may hear, if he can endure it, the grandest and most thrilling passages of the Bible sung for purposes of entertainment, and greeted with applause.

Interior Arrangements.

In the furniture and interior arrangement and decoration of the church everything ought to be avoided that does not harmonise with its worshipful purpose and associations. Whether formally consecrated or not, everything ought to feel consecrated and be favourable to reverence. Even the faintest suggestions of the lyceum, the music-hall, or theatre ought to be avoided. The choir gallery behind the pulpit may not be, as someone has said, "an invention of the devil," but it is the height of vulgarity. The choir-seat requires to be a little elevated, but not so elevated as to give the impression that the singers are not fellow-worshippers with the congregation, but are up there on exhibition. The pulpit ought to be reserved exclusively for preaching. There ought to be the low-placed desk and lectern for prayer and the reading of the Scriptures. In these acts the minister ought not to be too prominent. When leading in prayer he ought to be near the people and almost on their level—as becometh a fellow-worshipper. It is only a symbol, but a very appropriate and beautiful symbol, which places the pulpit a little to one side, and gives to the Table of Communion the central place—a place which it ought

to have, at least in the thought and feeling of all Churches which gather around Jesus Christ and own in Him

The Light, the Truth, the Way.

You may think that all this savours of Ritualism, but it is surely no more Ritualism than the common Nonconformist fashion of making pulpit or organ so central that they look as if they were the be-all and end-all of the church. I am pleading for the simple ritual of the church in opposition to the ritual of the lecture or concert-hall. The usages I have ventured to indicate are not only beautiful and dignified, but intrinsically true and good, spiritually suggestive and impressive, and capable of adaptation to the simplicity of Free Church worship. The environment, we are told, everywhere reacts upon the life. We are all taught, more or less, by object-lessons, and by many the outward and visible signs are absolutely needed.

The Associations of Worship.

Further, I plead not only that all the arrangements of the church building should be suggestive of worship, but that all its associations should be worshipful. The educational value of surroundings is being emphasised just now in so many directions that I feel we must not lose sight of it in connection with our churches. We are creatures of association, and the associations of noisy public meetings, and of the entertainments that pass for religious activities in these days, will not help, but hinder, the best service which the church building can be made to render to men. Let us not demean our churches by putting them to all sorts of uses. Let us have a few places where the world in the vulgar sense is not even suggested—places in the crowded and noisy haunts of men kept open exclusively for purposes of devout worship and devout silence, places that have always in them the atmosphere of prayer and meditation, that recall thoughts of God and Christ and the deeper realities of life, that give a finer turn and tone to our feelings, and have the power to make us forget, if only for a single moment, earthly care and passion and strife. There is not a shadow of superstition in what I am urging as to the consecration and sanctity of buildings, only a recognition of the power of association, which is one of the most powerful and subtle of our mental conditions. Our freer and larger thought of things is being wrongly used when it makes us do an injustice to the sentiments and feelings that made the dust of Zion dear to the Jews, and made the Son of God weep over Jerusalem. Let us not think that we have outgrown these feelings and sentiments. It is just possible that we have not grown into them. The average Englishman has too little sentiment, and the little he has is generally connected with the anniversary of his own birth and wedding, and finds expression only in extraordinary eating and drinking. The power of association may become tyrannical, but in regard to sacred buildings English Nonconformists are not in the least danger at present of yielding themselves too much to its influence.

Church Manners.

To be able to realise in any worthy way the ideal of a worshipful Church much attention requires to be given by the worshippers to their Church manners—to what is proper and becoming before, and during, and after such a solemn engagement as the worship of God. The behaviour of many people in the House of God is not only undevotional, but vulgar and ill-bred. It is as if they did not know and had not been taught the first and simplest lessons about the Church and its worship. Entering into church late, and with, perhaps, a careless or bustling air; taking and leaving their places without any apparent reverence; nodding and smiling, whispering and chattering just before and after service; clearing the throat or nose during prayer and sermon, and sometimes in a way that would cause more than a mild surprise even in a friend's drawing-room; the sitting bolt-upright with open and staring eyes when confessions, thanksgivings and intercessions are being presented in their name to God; lounging instead of kneeling at prayer; standing during praise with one or two hands deep in trouser-pockets; the restless looking about and fumbling and fingering of books; much occupation with the dress and demeanour of fellow-worshippers; the twisting and turning of necks and heads, and general distraction if a door creeks, or a book falls, or a child cries, or a person walks down the aisle going out; the listening to the discourse almost watch in hand; the putting on of gloves and coats and other articles of dress during the closing hymn and benediction; slipping and skulking out of church for no sufficient reason before the dismissal; the rush to the door as if ninety minutes were too prodigal an expenditure of time on the things of eternity; these are but a few of the glaring faults which every one, young and old, ought to avoid. The other summer at Dresden I observed again and again how even careless and noisy sightseers uncovered their heads and were subdued and silent when they entered the little room of the picture gallery where stands alone in its sweet and solemn beauty Raffaele's "Sistine Madonna." There ought to be at least the same hushed feeling in the house of prayer, and there would be if people only realised the meaning of it all. Many even do not give the worship a chance. I have often to conduct worship in places where the first part of the service is well-nigh over before all the people are gathered and settled in their pews, and everything is favourable to calm and serious feeling and reflection. Occasional late attendance may be unavoidable, but as a regular thing, except in the case of a very few, it is wholly unjustifiable. To have the mind composed to thought and prayer and ready to rise on the wings of devotion, it is necessary for one to be in his place a few minutes before the service begins. People who arrive late, not only disturb others and break a stillness that should be unbroken and solemn during the whole service, but by losing the opening acts of worship they wrong themselves and fail in the manifestation of that reverence which is the instinct of the devout heart. The old words, "I will not give unto the Lord my God of that which costs me nothing," are words which set forth in sublime simplicity a principle of unchanging value which applies to Christian as well as to the ancient Hebrew worship and to our personal preparation for that worship. It seems easy, fatally easy, to take part in a public religious service, easy to join in hymn and psalm and prayer, to listen to words of exhortation, and to receive the Holy Supper of the Lord; yet it is not easy to enter into the meaning and spirit of these different acts of worship. The worshipful affections and sentiments—reverence, gratitude, penitence, aspiration, trust, self-surrender, love to God, love to Christ, love to man, the sense of our relationship to God and to the whole family of God on earth and in heaven—are not feelings that can be summoned into existence or exercised at will, but like all our finest affections and sentiments they cannot be had or kept without constant care and culture. The customs of our godly forefathers of observing Saturday evening as a time of preparation for the Sunday—a time for the recollection and meditation which fit one for sacred engagements, is not a custom that is ever likely to be restored—but we need its reminder—that the worthy worship of God in His Church is something that requires every faculty of mind, and soul and body in its best estate.

We need to impress upon the members of our congregation the duty of presenting not only their spirits but their bodies as part of their living sacrifice. To the intelligent person who understands the relations of the inner and outer life, movements and attitudes in the house of prayer will not appear to be trifles. Outward reverence is the protection of the worshipful spirit as outward decency is the safe-guard of personal purity. Outward and visible signs react upon feeling and character, and so closely are they connected that for the most part they live and die together. Even if the ideal of Christian worship be, as some maintain, the domestic ideal, yet respect and reverence are essential elements even of that ideal, and in the finer intercourse between parents and children much depends on the observance of form. Neglect of the symbols of affection and respect comes, not from the abundance, but from the lack of the filial spirit.

Reverence of Demeanour.

Becoming and reverent behaviour in church is vital to the best development and influence of Church worship. Ministers, elders, deacons, wardens, sidesmen and sextons, as well as the people in general, have much to learn and much to unlearn. It ought to go without saying that the minister ought to be reverent in his whole demeanour and behaviour, and by looks, tones, gestures and movements, as well, as by words, "minister" reverence to the worshippers. Reverence which is the primary and essential sentiment of religion, and the finest grace of character, is the most indispensable quality of a religious guide; and it ought to be so much a part of himself that the manifestation of it is unconscious and spontaneous. A loud, arrogant manner, a brisk, business manner, a cold, perfunctory manner, an easy, lounging, sprawling manner, a restless, embarrassed, confused manner—are all unbecoming and intolerable manners in ministers. The remedy for much clerical indecorum in the conduct of public worship is more culture, refinement and gentlemanliness, and above all the reverent and devout

spirit. The movement and acts of our wardens, elders, deacons' sidesmen, and the arrangements they make and carry out, are often far from being dignified and reverent, and make for fuss and noise and distraction. It is not good to discuss and settle matters of Church business and routine at the doors or in the aisles when the congregation is gathering or the service proceeding. On special occasions I often preach in churches where the offertory, instead of being quietly and reverently placed on the Communion Table, is taken into one of the vestries by the collectors and counted before the close of the worship. These practices may appear unobjectionable or of no importance to some, but they often rob the worship of not a little of its impressiveness. What we want in the house of prayer is calm, and therefore the avoidance of disturbances, interruptions, incongruities of every kind which tend to divert the worshipper's mind from its devout intention; and the making of such arrangements about things small and great as shall secure quiet and reverent worship, and favour every feeling and thought that properly belongs to the House of God. Much can be done for quietness and reverence by door-keepers and caretakers. Concerning the tortures which ministers and congregations have to endure from unrefined, undevout, undisciplined choirs, I forbear to speak! Ideal organists, choir-masters, and singers are about as difficult to find as ideal ministers. That all things be done decently and in order is surely not too exacting a demand. In this matter of becoming Church manners, I feel we must begin with the children. It would not make church-going a penance to children were their parents and Sunday-school teachers to give them some instruction about the meaning of it all; tell them that it is becoming to say a little prayer on entering and leaving the church, that they ought to be quiet in their demeanour during worship, kneel or bow the head when prayers are being said, and that hurry and noise and talk when the Benediction is over are unseemly. More attention to quiet and devout behaviour would make the hours spent in church for young and old the most pleasant and profitable hours of the whole week.

Music in the Church.

In a worshipful church music must have an important place and be of the best possible quality—simple, as all best things are—simple, serious, devotional—an offering to God and not a performance to please or attract men. The hymns of the church should be the best of hymns—good and not bad poetry, good and not bad sentiment. Hymns unreal, exaggerated sensuous, morbid in their sentiment or language, ought to be avoided—also those written to express scholastic and sectarian interpretations of the Christian facts and truths. The hymns most suitable for common worship are those which give expression to the fundamental experiences and persuasions of the religious soul and to the largest and simplest aspects of Christian faith and life. The hymns will outlast the creeds. We can sing what we cannot say. "Is any doubtful let him sing psalms," and as the heart utters itself in aspiration and thanksgiving, doubt will give place to trust and fear to hope. The hymns go with us through life and call up hallowed memories. "How did I weep in Thy hymns and canticles, touched to the quick by the voices of Thy sweet attunéd Church"—wrote St. Augustine 1,400 years ago.

There is, of course, no necessary antagonism between choir and congregational singing, but in these days when many churches have gone music mad and congregations are more in danger of being choir-ridden than priest-ridden, everything has to be jealously guarded that has a tendency to foster the fatal notion of substitution in worship, or the notion that the people are spectators and hearers of worship—not the worshippers. We may worship by quietly and reverently listening to music as well as by singing ourselves; but too much must not be made of anthem and solo—which ought always to be selected in accordance with the powers of the singers and to help the worship and as part of the worship, and never for purposes of display. It has been my experience that the more ignorant and unskilled a choir is the more elaborate and difficult the anthems they select. Now, far better a well-sung hymn than an ill-sung anthem. Anything more unworshipful in its effect than an anthem not well and seriously sung, I do not know. It is an imposition and exaction on the part of "the performers." What are called in Scotland "services of praise" or services of sacred music are, so far as I have seen or heard anything of them, objectionable, and tend to vulgarise religion and the Church. They are for the most part simply a decorous form of Sunday amusement, differing only in degree from the week-day concert. The church is not a music-hall and must not be treated as one. It is not a place where instrumental or vocal skill or power may be exhibited to draw wandering and wondering ears. Music in the church is part of the worship of God, and the musicians as well as the ministers of the Church must remember that they are the priests of worship and ought to be men and women, therefore, of serious and devout temper and habit.

The Reading of the Scriptures.

The stated and systematic reading of the Scriptures is an important part of the public worship of the Church—though our Puritan fathers in their plain meeting houses refused for a time to tolerate it lest a spiritual order of worship should degenerate into a formal service, and a public exercise take the place of more personal methods of apprehending the will of God. There ought, I think, to be a more extended use of the Scriptures than is common in many of our churches. The Old Testament, outside the Psalms and a few chapters from Job and the prophets, is largely, I am afraid, a neglected book. At the same time let it be remembered that the Church is the place for the devotional use of Scripture, and only those passages ought to be read which will quicken and nourish worshipful feeling or give instruction in the principles of right living.

The Sermon: a Part of Worship.

Public worship in its truest sense includes the sermon, and the sermon must be made more and more a part of the worship. When it is what it ought to be it is felt to be a real and vital part of the worship—full of the spirit of the whole—prayer, praise, music, poetry, thought, all in one, burning with holy passion and touched with heavenly fire: a true sacrament, "the sacrament of the Word," as our fathers called it, a true means of grace, lifting the sensitive and sympathetic mind and heart into the presence of God. It is not always, or even often, possible to be loyal to this ideal of the sermon, partly because one man has to preach too frequently to the same congregation, and partly because we are too often compelled, for reasons I need not mention, to use the Sunday hours of worship for saying things that would be best said in the lecture hall or Bible class. It is the fate, not the fault, of the modern pulpit that it has to do so much explanatory and controversial work in order to make and keep free and clear the pure and central objects of the heart's trust and love, and that it is often forced to bid people listen to arguments, puzzle over texts, weigh perplexing evidence when, perhaps, they only want to catch a strain of the Divine harmony that pervades the universe, touch the healing hand of Christ and find rest in God.

But more fatal to the purpose of worship than the discussion of critical and theological questions is the vulgarity of sensational preaching. In the days of my boyhood in the North of Scotland I used to hear much of the pulpit dying of its dignity—but better die of dignity than of stooping to pander to vulgar tastes and cravings. Better small congregations than sacred buildings crowded with people simply seeking entertainment and the gratification of curiosity! "It is a strange mistake," said Tholuck, "to think that even common people prefer to hear from the pulpit the thought and language and style of their common hours." I hope that is true, but I often doubt it.

But in thus speaking I would not seem even to limit the range of subjects that may be treated by the pulpit. In my church in Glasgow Dr. George Macdonald visited us for several years every autumn, and lectured on week evenings on such subjects as Hamlet, King Lear, Macbeth, Dante, the poems of Wordsworth, Burns, and Tennyson, and in a way and spirit so profoundly impressive that they might have been given as sermons at the Sunday service. They brought out religious lessons such as one may easily fail to receive from half of the sermons that are preached every Sunday. We cannot judge very well the suitability of a discourse from its title or subject. The supreme and real use of the Bible in church is, I have said, the religious use, the use of its stories, biographies, poems, parables, gospels, epistles, to make men feel and think religiously, and whatever, therefore, helps men to feel and think religiously, whatever makes so audible and persuasive some message of the living God that it moves and raises men, is doing the work of the Bible. But everything depends on the man, his spirit, his wisdom, his sensitiveness to the spiritual aspects of life, his faith. This is the power of the Keys—the power of faith to quicken and increase faith in others. Say what we like about apostolical succession and sacerdotal grace, it is a wise and sound instinct which separates the Christian minister from a lecturer on theological and ethical questions, or

from a talented speaker on philosophical or social or literary problems, or from an organiser and leader of oratorical and other semi-religious entertainments. The common Nonconformist protest against the priestly conception of the ministry is at heart, I believe, a Christian protest, though it is little careful to distinguish between the true and the false priesthood. There is a priesthood of spirit and character. It is true that all the Lord's people ought to be priests and prophets; but every man who seeks to lead the worship and help the faith of a Christian congregation ought to have in a larger, finer, more disciplined, more commanding measure both prophetic and priestly power—the power to speak to men for God and the power to speak to God for men, and to offer in their name the spiritual sacrifices of prayer and thanksgiving. Both kinds of power are the gifts of God; but they are not conferred in any outward way, and they cannot be preserved and increased without constant and severe personal discipline and culture. There are, doubtless, other gifts that seem for a time to attract and satisfy, such as the power of saying smart or striking things; but to serious people at least the tongues of men and of angels soon become as sounding brass if they are not the instruments of a genuine and disciplined faith; and when we go beneath the surface, we find that the truer and deeper demand of men is for churches that minister to the great spiritual necessities which know neither to-day nor yesterday, but are always the same—for worshipful churches, and for ministers whose ministry of prayer and preaching has that note of spiritual authority which is given and can only be given by experimental and practical mastery of the secrets of the life lived with Christ in God.

"My house shall be called a house of prayer," said the prophet, speaking in the name of His God; and to-day, as long ago, we go to church to pray together, to ask the Father of us all for good things for ourselves and for our brethren.

Silent Prayer.

The place of silent prayer in public worship requires, I think, in these exciting and noisy days to be more recognised and provided for. Why are we so afraid of silence? Both the translators and revisers of the Old Testament seem to have been, for where we read, "Praise waiteth for Thee, O God in Zion," the Hebrew poet exclaimed, "Unto Thee silence is worship." In the silent meeting of the Friends before God there is much to learn. How much can be said for it? Silence—a living silence—ought to be a part of our worship. It may be more helpful to be silent together than to sing together, and silence may be more prayerful than much of what is called vocal prayer. In silent, quiet waiting and communion the holiest and deepest aspirations of the soul may find expression; and the meditations of the heart as well as the words of the mouth be acceptable before God our strength and our Redeemer.

Worship—Liturgical and Free.

The experience of many years in the ministry of the Christian Church has only deepened the conviction of the need and advantage of liturgical and responsive worship. The two ways of worship—liturgical and free, have each proved their right to exist, and they may exist side by side. Opportunity ought to be given in every service for the introduction of free-prayer when the minister is moved thereto; but it is good that the larger part of the prayers should be before the eyes and in the hands of the people, that they may be able directly to participate in the worship, and that their worship may be saved from the unregulated and unchastened individualism of one man. I have sometimes heard extemporaneous prayer described by its extreme advocates in a grand philosophical way as the characteristic expression of "the genius" of the Puritan churches; but it is often, I fear, the characteristic expression of our want of genius; it is our weakness as well as our strength, aye, more our weakness than our strength. The men who are qualified to lead in this freer order of worship are very few, and even they are not always at their best. And, however, impressive and edifying, it is not often that these free outpourings of devotion meet the needs and circumstances of the people, and are an adequate medium and expression for common prayer. It is often only too manifest from the attitudes of the congregation that extemporaneous prayer is not common prayer. In hymn and psalm the people worship together, but in prayer their behaviour is more that of an audience than of a worshipping assembly. They are not praying themselves, but simply hearing prayers. It is the clear perception of this by the more thoughtful and devout which lies at the root of the widespread movement in Puritan and Presbyterian churches in favour of responsive worship. Responses which enable people to take part actively and audibly in the prayers of the church both engage the attention and assist in the cultivation of reverent habits. Many years ago the late Dr. Robert Lee, of Edinburgh, wrote that "a church which uses a liturgy will always gain among educated people upon a church which employs only extemporaneous prayer," and that the want of a liturgy would prove the overthrow of the Church of Scotland at no distant period. The counsel of the late Matthew Arnold not to develop unduly dominant characteristics is a word of wisdom not only for nations but churches. There is something vastly better than either the Puritan or Episcopalian order of worship, and that is an order which blends the truth and good of both orders. The ideal of public worship is the union in one service of free and liturgical prayer. Far distant be the day when free prayer—the voluntary and personal prayer of the minister—shall have no place in public worship; but we have had long enough experience of it now to have learned that the custom of the Jewish Church, and of the Christian Church for fifteen centuries, has also its truth and value, and whatever brings the whole congregation to worship together is in the true line of the evolution of the congregational principle.

The charge of sameness is often urged against liturgical worship, but to many thoughtful and devout people—familiarity with the words is a help and not a hindrance to fresh feeling—delivering them from that eagerly expectant as well as critical attitude in prayer which makes reverence and devout participation so difficult. The words of prayer, if they are true, simple, beautiful and expressive words, like the words of the Lord's Prayer, become with repetition more full of meaning, while memories and associations gather around them that give them an increasing charm and make their recurrence truly sacramental.

Baptism and Confirmation.

In the pubic worship of our Free Churches we need, I think, to make more of the two sacraments of our religion—Baptism and the Lord's Supper, which give expression to those thoughts and feelings by which a Christian Church is differentiated from every other kind of association. One has heard and read pleas for the sacraments which can only be characterised as subtle apologies for magic and incantation; but the belief that the grace and spirit of God may enter the heart and life through unconscious as well as conscious channels is not without its reasonable basis. We are indeed poor believers, if we do not believe more than we can see, more than we can define, and more than we can defend with the weapons of our logic. Regeneration may not take place in baptism, but baptism is a witness to the fact that every child born into the world is a child of God and is capable of regeneration, and is baptised in order to be nurtured and trained for it. It is the recognition in every child of a Divine nature, begotten, not made—waiting for the new birth that is to be. It says to the parent, Your child comes into the world not as a mere animal comes, but with something of God in it which you must watch over and cherish and train.

The baptismal service is the consecration and dedication of childhood, and it is one of the most meaningful and beautiful services which can be held in the church. It may, like the Communion, when necessity calls for it, be observed in private, but it is essentially a church ordinance and loses in significance and impressiveness when not observed in the church. It becomes still more expressive when it is followed up by its needful complement in a service of dedication in later years, corresponding to the rite of confirmation in the Lutheran and Episcopal churches. We need some such established way of drawing into direct and open church relations the baptised children of the Church. In the days of opening manhood and womanhood such a public stand for all that was implied in their baptism, such a recognition of their Divine and eternal relations, is of the greatest benefit to the young. No superstition need be connected with it. In its essence it is only a promise made, a blessing invoked and a welcome given.

The Lord's Supper.

In the Christian Church, the Supper of the Lord has always been regarded as a solemn and central act of Christian worship. It speaks of facts and truths which lie outside the field of controversy to all disciples of Christ; and we wrong it when we identify it with this or that set of theological opinions. It is a poetic symbol—not a creed.

Much of the poverty and coldness of the spiritual life in our churches may be traced, I think, to the way in which we treat the Communion of the Lord's Supper, and the meditations and prayers which lead up to it. We need to make more not

less of this sacrament—eloquent to the eye and heart as no other service can be. Is it not a part of that organisation by which the faith and spirit of the Son of God are to be kept alive in the world and transmitted from generation to generation? Approached in a serious and humble spirit, it will be to us what it has been to a multitude of devout souls which no man can number; the Holy Commemoration, a quickening and inspiring remembrance of the Saviour's Holy Living and Dying; the Holy Eucharist, a service of thanksgiving for all the blessings which have come to us and our race through Jesus Christ our Lord; the Holy Communion, the sign of our communion with God our Father and Jesus Christ His Son, and a help to its realisation, the sign of our communion with all disciples of Christ, with the Church of all ages and lands, and with the Church triumphant, especially with our own dear and holy dead in a Love from which neither life nor death, things present nor things to come, can separate us.

Times and Seasons.

The seasons and times of worship demand special attention and not a brief and passing notice at the close of an already too long address. The Sunday as the day of religious meditation and worship was always needed, but it is needed now more than in any past days. It seems set over against the characteristic temptations of our times. More than our fathers do we need it; need it as a means of escape from the dominant materialism and secularism of our generation, and that we may find and preserve the ideal unity of the two lives and the two worlds.

Not long before his death Mr. Gladstone published an article on this question, in which he avowed his entire want of sympathy with those who think the demand of duty is satisfied by the resort to a single service on the Sunday. He argued, and rightly argued, that the people who argue for a maximum of indulgence and a maximum of concession in this matter have a mode of regarding Sunday, and the Church and its worship, which is alien to the truly religious spirit. Hardly anyone now wants to make the Sunday a day of gloom to young or old; but we must do all we can to preserve it, and to make it more than ever, the day of religion, the day of meditation and worship—that its wise observance may help us to consecrate to truth and goodness—to God—all the other days of the week.

But I never like to take it for granted that Sunday is the only day when church doors are open for the worship of God. I have advocated for many years the opening of at least one church in every neighbourhood for daily worship, and for two or three years made the experiment—which was only given up for want of sufficient assistance. Private prayer and family prayer ought not to be neglected, but they cannot be a substitute for the worship of the Church and its witness to the invisible and eternal realities of life. In the midst of the care and strife of our days we need quiet resting-places and quiet moments of thought and prayer. Instead of letting these costly and spacious ecclesiastical structures stand in stately idleness from Sunday to Sunday, let us open their doors daily, if not for prayer and preaching, at least as a refuge from the noise and hurry of the streets where tired souls may find rest and peace.

The Christian Year.

In our order of Free Church life and worship, let us turn to best account the sympathy for times and seasons which appeal to imagination and memory with such sweet and solemn power. It is not our duty as liberal Christians to abolish observances and forms, but to fill them and keep them full with reality. Let us accept the Christian Year, and breathe into it, if possible, a truer and larger thought and a finer spirit. Our weakness needs such a help, and our strength cannot dispense with it. It was necessary, no doubt, in past days to protest against ecclesiastical tyranny and the superstition which had gathered around many ancient and beautiful customs, but now that we are delivered from all dominion over our faith, and are more in danger from worldliness than from error or superstition, why should we not freely and from our own sense of need resume all that we honestly can of this sacred order? We can take away from it and add to it, but why should we entirely neglect it? The Christian Year belongs to the whole of Christendom, and we have the freedom of Christendom. It has not only its picturesque and sentimental use and value, but it gives us a practical teaching that circles around the radiating centre of our religion, around Jesus Christ and all that he has been and is, and is to be to man's faith and hope and love, to man's sin and sorrow and fear, to man's mind and imagination and whole life. It makes of him a great Companion and brings him near to us in real and helpful ways in many incidents and passages of our daily life and experience. It also emphasises what many among us are often tempted to forget, the need there is for the systematic discipline and culture of the devout life, to win and keep what our Benediction calls "the communion of the Holy Spirit," and that we may walk among men as those who walk with God.

The practical value to men and to communities of men of a Church truly worshipful in all its ways is, I believe, simply incalculable. It is more necessary to them than food and shelter, science and machinery, music and literature; more to be "fellow citizens with the saints and of the household of God" than to be citizens of England. May the congregations of Christ's flock, which are represented in this Conference to-day, help to fulfil the old prophecy, "And they that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach and the restorer of paths to dwell in."

THURSDAY'S PROCEEDINGS.

On Thursday the morning's devotional service was conducted by the Rev. F. K. Freeston, after which the chair was taken by Mr. WILLIAM LONG, J.P.; and the Rev. Joseph Wood read a paper on "Church Needs and Conference Ideals."

CHURCH NEEDS AND CONFERENCE IDEALS.

BY THE REV. JOSEPH WOOD.

DURING the twenty-one years I have known our churches I have attended at least one meeting each year of ministers and others called to discuss our condition. Like the poor, the condition of our churches is a subject always with us. I have heard many Jeremiads on the one hand, and no little self-complacency on the other. But I must candidly confess that the question has never received much illumination either from the contributions of others or my own. No one who is intimate with the life of our churches can view their present or their future with anything but grave concern. The part of Cassandra is the very last I should desire to play; yet one who is an incorrigible optimist, both by temperament and conviction, may feel bound to point out that all is not well with us, that the springs often runs dry, that the fires on the altar are often dim and ashy. Diminishing congregations, scanty attendance at public worship on the part of those who remain, the dry rot of indifference, increasing financial difficulties, balance-sheets, that only balance by dramatic performances, church dances, ping-pong tournaments, and the like, the leakage of the young people of our old families—these things meet us at every turn. It is true these weaknesses are not peculiar to ourselves; they afflict the great orthodox churches also, a very sure indication of which may be seen in the church census that is made to-day when compared with any previous numbering of the people. Numbers are not everything, finance is no infallible test of church life, public worship is not religion, church socials are not the unpardonable sin, and truth is always in a minority! We seek comfort in such reflections, but "common is the commonplace, and vacant chaff well meant for grain." Neither do I find anything exhilarating in the frequent remark with which we salve our souls, that while our churches do not advance the great cause goes on, and our influence is felt by all churches in the remodelling of their creeds, slowly but surely changing their attitude, mitigating the harshness of their theology, liberalising their thought, so that something of their brighter faith and the success of its appeal is due to us. I thank God that other churches receive a blessing from us, but I want our own churches to be blessed also. It is good to know that our influence reaches far and wide, but I should like more of it concentrated on our own home. I am not content to see the Cause flourish outside the walls of our own household of faith while it languishes within. To every sign of vitality in sister churches I say, "All Hail!" But I desire to see some grapes in our own vineyard and some figs on our own trees. It may be the will of the Lord that our churches shall best further the coming day of that broader faith and nobler creed for which they exist by their slow martyrdom. If so, I will gladly acquiesce. But at the present moment I am not at all convinced that this is our God-ordained destiny. On the contrary, my conviction grows every day that the gates of a glorious opportunity are open before us, and that "to the words hope, light, persistence" a radiant future beckons us on. Never before in the history of our churches had they so golden a chance, so promising a field, so commanding a

call as to-day. The only question is, have we faith, courage, enterprise?—faith in God, our cause and ourselves; courage to face the new condition of the new time, though it means discarding, it may be, cherished methods and traditions. Have we enterprise enough to adapt our churches to the needs and life of the world of to-day?

We must wake up.

A Royal prince has lately told England she must wake up. I am quite sure our churches need waking up. Too many of them are content to go jogging on in the old ruts. The most radical of all churches in our thought, we are the most conservative in our methods. We threaten to die of respectable routine. The machinery of our churches is hopelessly out of date. Too many of us are living in a fool's paradise. Because we can get up a big gathering once in three years, where we shout till all is blue; because we can raise considerable sums of money when an accomplished and a "deny-me-at-your-peril" mendicant, like our President, stumps the country for a whole year; because we distribute a million leaflets and sell ten thousand books, we are apt to think that our Zion can hardly be bettered. Alas! when we go back to our churches and meet barely a score of faces at the morning service, when we see the shifts treasurers are put to in squaring their accounts, when we mark the disappearance of old supporters whose places are not taken by new, when in lonely places we must fight alone, and friends are few and days are dark, and the work is never brightened by one gleam of success, and our ministers suffer distressing privations, and spring and spontaneity are impossible—then we begin to doubt, not our message—never—but our methods. It is a blessed thing to be permitted to spread the light and to declare such a faith as ours. I yield to no man in witnessing to the high-heartedness which our gospel demands and inspires. But there is slag in everything. This is a world of slag. Slag came in when Adam went out of Paradise; and it is here still. So there come into our work things that tend to kill out enthusiasm, and to quench the fires of ardour and expectation kindled at meetings like these. Let no one say I am a croaker. Better men than I have put it on record that things are not well with us. When Dr. Martineau was preparing his organisation scheme for the Leeds Conference he wrote to Mr. Thom:—"The task, I fear, requires more faith in our religious future than I can honestly profess to feel. The doubt will force itself upon me whether we are worth organising." Dr. Watson, in his charming review of Martineau's biography, gently reminds us, but in a way which scarcely conceals his own opinion, "there are those who prophesy that within a reasonable time the Unitarian denomination will cease to exist." Now, while I am not so sadly despondent about our future as Dr. Martineau, nor so smilingly acquiescent in our extinction as Dr. Watson, I am sure we gain nothing by not facing the facts. Perhaps it is easier to do that than to account for them. We have all puzzled our brains with the question: "Why, why do we not succeed?" Dr. Watson credits us with conspicuous moral integrity and love of truth—surely two priceless possessions. We have also some other gifts and graces of which we need not be ashamed, although I decline to say just what they are. We have this, and that, and the other, and yet

Wanting—is what?
Summer redundant,
Blossoms abundant,
—Where is the blot?

And when we go on to cry:

Come thou—O Comer!
Pant through the blueness, perfect the summer,

we are not quite sure what kind of a "comer" we want.

More Life, of Course!

The ordinary answer is the well-known line from Tennyson, "'Tis life whereof our nerves are scant, More life and fuller that we want." Which is perfectly true, but then it is always and anywhere true; there has been no time in the history of any church when this was not its great want; there is no church to-day that does not mourn for lack of life, that does not pray to be made more and more largely alive. And for our encouragement I will say our very discontent is a sign of life. It is the life within that is discontented, the life that is not enough and is calling for more. A dead church does not cry out for fuller life any more than a corpse. More life is the conscious or unconscious prayer of all religious societies. But it does not seem to me that this hits our special want. It is a want we share with others, but it is unfortunately vague, and fails to indicate our own special weakness and complaint.

What then is it our churches mostly need, when, leaving the universally felt want of life, we descend to detail?

More Interest in Public Worship.

1. The first of our church needs is a revived interest in public worship. None of our social, educational, and philanthropic agencies can take the place of this. We may display a thousand activities, we may open our schoolrooms every night in the week, we may have an overflowing exchequer, but without worship we shall hear little but the clang and clank of machinery. The services of the church are the beating heart of all her life. I view with infinite regret and alarm the widespread neglect *among our own members* of public worship. It is a paralysing malady, the beginning of congregational decay. The Sunday services of prayer and praise are the central force of a living church. If they are cold and dull and badly attended everything begins to wear a sickly hue. We have beautiful, stately prayers in our services, but they too often lack the wings of a worshipping congregation. We have culture and earnestness in the pulpit, rendered terribly ineffective by a beggarly array of empty benches. No man can wax eloquent in a quarter-filled church. Our non-church-going and our Sunday laxities to-day are quite as hurtful as the old Puritan strictness and severity. We have secularised Sundays without hallowing Monday. On the plea that all days are sacred, we have dragged down the Lord's Day to the level of the world's days, without making all days the Lord's. Rejoicing in the faith that life and work are prayer, we have forsaken appointed times and offices of prayer without making a liturgy of life and labour. There is a false liberalism in vogue among us. The mitigation of the old scrupulous Sabbatical proprieties has made Sunday for many a thousand-fold more joyful than before. There are larger and freer notions to-day of how Sunday should be used. But the freer use of Sunday is beautiful only as it means its truer keeping, not as it means its throwing away. We have asked for a Sunday of larger liberty and less constrained observance in the interests of an elevated and not of a degraded spirituality. I do not believe in the possibility of making all the week a Sunday unless we make Sunday something special on its religious side. Do you think the world can do without reverence—yet reverence is not growing stronger in the heart of the nation. Why? Largely because we are neglecting its culture by worship. Now, while I believe in brightening our services, and in the place and influence of architecture, music, and beautiful symbolism in the church, these things alone will not restore the spirit of reverence. We must get below the trivialities and flippancies of our modern life, below its conventions and standards, and touch the soul until deep calls unto deep. Brethren, we need to preach more earnestly the soul's need of God, to quicken a true sense of humility and transcendent wonder, and to make men feel, not the irksome duty, but the glad privilege of lifting the heart in joyful unison with comrades in the place where prayer is wont to be made. Let us be sure that the larger liberty we allow our children does not interfere with that *habit* of church-going, which is one of the most invaluable habits childhood acquires.

I suggest that the Conference should issue a pastoral to the churches, published in a form to reach every member on our rolls, calling serious attention to the importance of public worship, to the danger arising from its neglect, to the value of creating the habit of attendance on the part of children, to the loss of spiritual faculty that must accrue by the materialisation of Sunday, and to the opportunity the worship of the church gives for public and much-needed witness-bearing.

Fellowship in the Church.

2. We need a clearer conception of the *Church Idea*. In our rebound from sacerdotal pretensions, from church authority, from the idea of merit attending our prayers, and from the claim that the offices of the church are the necessary channels of Divine grace, we have gone to the other extreme, and have too often come to regard what should be the worshipping congregation as an audience, and the church as a kind of lecture institution, the members of which are just a fortuitous concourse of atoms, with no more cohesion than an audience at a concert. That church members have a duty towards each other, that the ties which unite them are far more intimate than those which bring men together in clubs, art societies, hospital committees, municipal work, or political union, that the church *is* a channel of grace, a divine institution for realising the purposes of God and the better hopes of the heart, is a view which sorely needs emphasising among us. I was once asked, "Why should I be friendly with a man just because of the accident

that he and I attend the same church?" You might as well ask, "Why should I be specially interested in a man because of the accident that he and I happen to have the same parents?" Men do not come together in churches by accident. Certain spiritual affinities are at work, invisible ties of comradeship are present, and we are there because in that plane of feeling and devotion we breathe a life-giving atmosphere. To that atmosphere every member contributes something of value. In the church we realise as nowhere else, except in the family, what brotherhood means. Because we are bound together in the same church, running our course of life parallel to others, with links of affiliation in deep heart experiences, we have claims on each other stronger than the ordinary friendships that grow up in society. In churches contiguous drops of water seek each other and strive to make one flood. All men are my brethren, but I shall never realise that universal relationship unless I make much of those who are specially my brethren in the home and the church. The Christian Church, in its office of most pregnant symbolism, speaks of "Holy Communion." "But that," says one, "is communion with the Divine." Yes, communion of the Divine in me with the Divine in you. The world is full of fraternities, cliques, parties, guilds, confederations, unions, all founded in human nature's need of association. But in nothing does man need his brother so much as in worship. In religion sheer individualism breaks down. The church is the sacrament of fellowship—it is the crown of all fraternisation, it is the divine crystallisation of the units into a whole. Brotherhood is learned not in vague cosmopolitan generalities, and mankind is loved not by feeling towards everybody alike, but by the special relationships we find in the home, in the church, and in the neighbourhood. There is a spurious universalism and a spurious spirituality abroad which, because it hears the call to worship in spirit, thinks it can dispense with the aids to be found in times, forms, places, and the association of brethren; which because it learns that all men are its brothers, makes light of the special forms of brotherhood to be found in family and church life, and thinks that to be broad, cosmopolitan and universal it must have no particular preferences.

The broadening of sympathy does not mean that the special and particular affections are to disappear. It is true that the love which enlarges not its borders will contract, shrivel and die. But it will enlarge its borders just as it deepens its centre. Where the home and the church are slighted brotherhood has but a narrow range. In the church we realise a fellowship which is indeed wider than any church, save that of humanity, but which finds there its centre and beating heart. The throbbing of a world-wide brotherhood is nowhere so powerfully felt as in the little community drawn together by the deepest needs and holiest aspirations of the human soul. The voice, forms and services of the church are the human race in its profoundest self-consciousness witnessing to the fellowship of man with man because of the fellowship of man with God.

The Church a Channel of Divine Grace.

Moreover, we miss the mark unless we recognise that the church is indeed a channel of Divine grace the world cannot do without. It is not the only channel, it is not always the deepest and fullest channel, for there is a church outside the church, the church of the unattached, the church of men like Robert Louis Stevenson, through which streams of blessing flow to fertilise many lands. Nevertheless, the church as we know it, is one of God's chiefest ways for assimilating earth to heaven, and for ensuring from age to age the perpetual and enkindling declaration that man liveth not by bread alone. She thrusts her Sundays in among the rushing other days to make a space of peace in which the tumult of getting and spending is hushed, and the faculties reach out beyond these small and noisy visibles to the unseen and the eternal. The melody of her bells floats over the tired world. The uplift of her prayers, the play in her midst of sanctified human sympathies, charging the very air of the temple with a magnetism which ofttimes even the dullest must feel, her ingathering of children, her memories and associations, her manifold distinct utterances of God, eternity, sin, duty, righteousness, peace, by these and their like the church makes and keeps open channels for the inflow into life of the Divine.

Truer Union and Co-operation.

3. We need a better organisation of our forces. Now, I know the word "organisation" is to some of our friends the symbol of tyranny, priestcraft, ecclesiastical authority, and forty other terrible things. Only whisper it and they are all in a twitter of fear and suspicion; something deadly is in the air; it keeps them lying awake o' nights; it threatens to deluge the planet; above all, it endangers the precious liberty of every man doing as he pleases, and of every church going to decay as it chooses, and of every preacher preaching just what he wants to! It is the one respectable bogey we have left—organisation. But let us not be affrighted by names. What a wonderful triumph of organisation is the human hand—nerves, veins, muscles, ligaments, joints, bones, flesh, and skin—so tempered and co-operative that man has in his hand the finest tool in the universe. What a magnificent result of organisation is human society, all its millionfold nerves, parts, interests, on-goings, labours, songs, throes, agonies, tears, strivings, birth-pangs, all its traffic and merchandise, its contrivances whereby great cities are fed, its social claims, its clashing moral rights, the thunder of its battles, the tramp of its workmen, the clang of its hammers, its instruments of music, its courts of justice, its powerful inventions, its steady gain from age to age, all combining to make up that entity we call "Civilisation." "Oh," you say, "in these things, of course, we accept organisation." Which reminds me of Carlyle's exclamation when he was told that Mrs. Somerville had said, "She accepted the universe!" "Gad! She'd better!" replied the sage. On the whole, I think we had better accept organisation.

But suppose we drop the offensive word and talk about union, federation, cohesion, and co-operation. Are we quite so sure as we used to be that freedom can only go along with a sheer, stark, extreme individualism? that we can only keep clear from the taint of ecclesiastical authority in isolation? that the Congregational principle does not need some slight modification in order that our churches may adapt themselves to the new conditions of our life to-day? Look only at one of the great changes in the life of England during the last seventy years and ask whether the pure Congregationalism which sufficed in the past is sufficient in these widely different times. The great exodus from the country to the towns, which all social reformers deplore, has affected our churches most disastrously, and made it almost impossible for them to exist on simple Congregational lines. They are not, cannot be, sufficient to themselves. Once independent, they now largely live in dependence on others. To-day they need a backing and a support from without, which was not necessary when the population about them swarmed with resources and activity. We all recognise this new condition, and try to meet it in a halting way—anxiously bolstering up the idea that each church must, at any rate, keep up the appearance of a self-contained and self-sufficing whole. In all such cases the purely Congregational principle has broken down. But we are very reluctant to face the new order of things, which means the obligation of the strong to care for the weak. What responsibility does Yorkshire feel for Devonshire, or Liverpool for Suffolk?

A Church, not Separate Churches.

Now, I take it that the root weakness lies in the fact that we are "churches" only, and not a church—that we are fragments and not a totality, the result of which is denominational anarchy. We have no centre, unless it be Carlyle's "Centre of Indifference." The parts do not make a whole. It is as if the members of a body were lying on the ground, all disjointed, with no connecting ligaments, and no fair covering of rose-coloured flesh, binding them into one. And in such a condition the eye does sometimes say to the hand, "I have no need of thee." Is it possible that these fragments shall become a whole—a living body—throwing itself with the weight and momentum of a single solid mass into the cause we have at heart? At these triennial gatherings we know the joy of united worship; but do we not deny ourselves too much the joy of united well-doing? Can we not gather into one our scattered congregations, and so check the waste and gain the power which comes of concentration? Think of the loneliness of many of our brethren, the struggle to keep afloat, the insecurity of income, the hopelessness of making any headway, grimly plodding on, not indeed without sympathy and help, but with sympathy and help which are quite inadequate to the necessities of the case. Surely we need to combine the energies of our churches, to create a living cohesion of forces, to be baptised into one heart, one spirit, one hope, pledged in all to loyal companionship, bound into the powerful unity of one organic frame, a society, a church, whose very breath and life and being shall be instinct with the joy of a common life and the power of a real fellowship.

This does not mean that we must be more sectarian than

of old, or more exclusive, or that we are to be less free to think and advance, to sail to all points of the compass and to land on all distant shores. Still less does it mean the imposition of tests or the assumption of authority. It means the brotherhood of churches realised, brotherhood not afraid to be brotherhood by some bugbear of ecclesiasticism to which it might lead as a remote contingency. I suppose it might, and I suppose the earth might rush out of its orbit to give Mars a sounding thwack; and I think one about as likely as the other. So long as our churches are made up of truth-loving and freedom-loyal men no organisation can possibly endanger our liberties.

It is the mission of the Conference to bring about a more vital cohesion, and a larger, more intimate co-operation of our churches; to be their rallying point, their organ, their centre of attraction, so that when it speaks and acts it shall be with the voice and hands of a single body. The Conference stands for a united church. The Conference is not a society of private individuals; the churches are its constituents, and it is for them to make it more effective that their own effectiveness may be increased.

Leave the Name alone!

"But," says someone, with a view of reducing me to my ultimate atoms, "a united church must have a name, and the name is a rock on which you will split"; while another exclaims: "There is only one possible name." Well, I admit that the name is a forty-ton explosive question. For my part, I am a thousand times more concerned about the thing. Let us get that, and the name will settle itself. As for the name "Unitarian," I love it and I detest it. At present it causes more divisions among us than almost anything else. Let us resolutely push aside the name controversy, of which many of us are sick and ashamed. Let us for twenty years proclaim a truce of God on this dispute. Let the question be forbidden among us for that time; let us agree that anyone raising it, on this side or that, be sentenced to a fine of £10 and be kept in close confinement until he can give a lucid account of the Athanasian Creed. In the name of God, let us have a truce to the name-quarrel. To use Dr. Martineau's simile, "We have marched into this hall to-day under six different banners," and we should be no more united if, burning five, we marched out under one. Cohesion is not in names or banners.

Attend to the Status of the Ministry.

4. The first step towards a united church is concerned with the pulpit, the status, recognition, settlement and maintenance of our ministry. There are those who tell us that all our plans, subscriptions, improved methods, closer union, are nothing unless we can improve our pulpits. Our greatest church need, they say, is better preaching, more human, more spiritual, more convincing, more in touch with common life. I do not disagree, only I am convinced you are not going to get it without taking the training, status and maintenance of the ministry into account. And circumstances have so changed that a great deal of that depends no longer on congregational but on collective effort. It is true that no machinery, no status, no certainty of income will ensure for our churches a race of prophets. But churches may do excellent work without having prophets in their pulpits. A prophet is a *rara avis;* a church is lucky that finds one in a century, and many a minister may render most Christlike service which God will abundantly own who has not much of the prophet about him. It is impossible to make arrangements for prophets any more than for earthquakes! Whenever they appear they go their own way, heedless of all our little contrivances. The ordinary minister is neither an Elijah nor an Ezekiel. I have known an occasional Jeremiah, but I have noticed that he is a prophet the churches unanimously declare is really too good for this sinful world. Of the Twelve Apostles it does not appear that more than three or four had prophetic gifts; the others quietly laboured on in much obscurity, unknown, unnoticed, sowing the seed, spreading the light according to their powers, content that their work should be unrecorded of men if it might live on in the great whole. It is for the ordinary apostle, the average minister, we are called to make arrangements, for the men whose labours are the spade-work of our churches, and who come under a category to which most of us belong. We need not be afraid to face the truth. All ministers are not endowed with great intellectual powers; the education of some has been very imperfect; the gift of eloquence is not possessed by all. You have no business to expect that all your ministers will be Channings, Beards, and Armstrongs. All members of the medical profession are not characterised by special ability—all who paint are not great artists—there are feeble although useful members of the great guild of Literature; and not every lawyer is fit for the Woolsack. Yet all these average people have their place, and by their labours more than even by the genius of the few the fabric of the world is maintained. I have a great affection for the ordinary minister—is he not bone of my bone and flesh of my flesh? The faithful, average minister, confined to a humble sphere, keeping his little corner of the world warm and glowing by the fire of his own love, is the man whose efforts lay the foundation of that united church we picture. Now, something *can* be done to improve *him*, and I aver that the ordinary pulpit may be made much more effective by wise methods, by arrangements to relieve it somewhat from the pressure of pecuniary care, by the backing it may receive from the church as a whole, by bringing its occupant out of his isolation into felt and conscious union.

Minister and Church Executive.

Let us come to details. (*A*) I have not much to say as to *status*, except to endorse the remarks of one of my most thoughtful and most widely-respected correspondents, who writes:—

> The improvement of ministerial status will be brought about, not so much by securing in all cases a certain minimum stipend, as by amending the constitution of our churches. Our ministers lack status because everything connected with their work is precarious and undefined. In many instances we are not even members of our own Church Councils, and have no power over our own pulpits. Government by committee may seem to satisfy democratic requirements, but petty control in small matters does a great deal to check the spirit and zeal of men who, in proportion to their ability, feel that to do their work well, they must do it in their own way. Status goes with power to act, not with pay, and that is why men of means and position, with good degrees, will act as curates and curates in charge of missions, who would not be attracted by increased stipend at the cost of reduced liberty. I used to wonder why men with private income did not volunteer for ministry in some of our poorer churches, but I do not wonder now.

My correspondent expresses a view which is deeply felt by many of our ministers. With greater freedom of speech in the pulpit than any church in Christendom, our ministers have less freedom of action outside the pulpit. That jealous exclusion from the Church Council is quite peculiar to ourselves; no other church keeps its ministers outside the Council doors. Things are constantly done in which he has no voice and about which he is never consulted. In cases where the church is governed by trustees this sometimes reaches a point which is almost intolerable. I have known the trustees of one of our chapels close its Sunday-school without the minister knowing a word of it until it was done. There are several cases in which the trustees decline to let the minister know the state of their funds, and instances have come before me of the publication of church reports which the minister has never seen. So there comes about that mischievous division of interests which I am convinced is one source of weakness among us—whereby the minister has nothing to do with the business side of the church, and the committee has nothing to do with its spiritual side. Now there is nothing connected with a church, not even its lighting and ventilation, which is not the minister's business, and there is nothing connected with its religious life which is not the committee's business, and not until this artificial distinction between the spiritual and the secular disappears—a distinction which exists in no other church in Christendom, whether Hierarchical, Presbyterian, Wesleyan, Nonconformist, or Lutheran—shall we remove the reproach that our ministry is a difficult position for self-respecting men.

A Committee of Settlement.

(*B*) *Settlement.* The settlement and the removal of our ministers is always a difficult and often a painful problem. Sometimes it happens that the round man finds himself in a square hole; or a man becomes conscious that in this particular corner of the vineyard his work is done, his influence at an end, and it comes home to him that he would serve his church better by retiring than by staying on; or causes of difference have arisen—some want of tact or judgment which makes it desirable he should give way to another; there are, in fact, many reasons why men feel it would be good for them and good for the church that a change should take place. Yet how difficult, and often how humiliating, is the process! An interregnum cannot be afforded. The minister has a wife and children, and of necessity he must stay where he is until called elsewhere. How anxious the time, how painful the experience! If he has an

influential brother-minister for a friend, he gets him to write to a vacant church, or he writes himself offering his services like a clerk seeking a situation; or he ear-wigs some much perplexed, much entreated secretary, or, lowest deep of all, he advertises. Churches, too, are not seldom in the same predicament, they do not know where to turn or whom to consult to secure the kind of minister they want, and they advertise for applications—a miserable device which brings them all the undesirables in the market. We need a trustworthy committee, which, without authority, shall act as a means of communication between ministers and churches, to which both ministers and churches might turn for advice and help. Such a committee, wisely constituted, might prevent many of the mistakes now made, and provide an honourable instead of a humiliating way out of many a delicate position. It is for the Conference, in the name and interests of the churches, to set up such an advisory and settlements committee, to which might also be referred, with advantage, the duties now discharged by various advisory boards as to the recognition of ministers arriving from other communions.

Ministerial Maintenance.

(*C*) Let us turn to a larger and yet more difficult subject—*the maintenance of the ministry*. At our first Conference, held in Liverpool twenty-one years ago, a paper was read on "Ministers' Stipends and Augmentation Funds" by our dear and honoured friend Mr. Rawson. That paper brought to light a number of startling facts with regard to the impecuniosity of many of our ministers and the beggarly stipends on which they had to exist—heaven knows how! The result was a great moving of hearts and the immediate establishment of a Sustentation Fund, subscribed by our people generally. This fund has proved an incalculable blessing in many a minister's home, administered as it is with wisdom, sympathy, and open-handedness. But it has been sadly borne in upon me by incontestable evidence that to-day we are no better off than we were twenty-one years ago, for while the Sustentation Fund is to the good, the contributions of the local churches have diminished, so that the average annual stipend remains much as it was. Following Mr. Rawson's lead, I sent to every minister in charge of a congregation in England and Wales a circular asking for information as to the total ministerial income and the sources from whence derived. I have not, indeed, covered so wide an area as Mr. Rawson, who included Scotland and Ireland in his inquiries. I have confined my attention to England and Wales, as it seems to me that Scotland and Ireland have their own special needs and their own special funds, and must, at any rate at this stage, be considered separately. The number of circulars sent out was 250, of which number 240 were returned filled in, and I have obtained information with regard to four others. My figures and averages therefore are based upon the stipends paid in 244 churches, including in this category missionaries and missionary agents. In the first place, for the sake of comparison with the condition of things twenty-one years ago, I will take exactly the same course as Mr. Rawson. At that time the Sustentation Fund was not in existence, and Mr. Rawson excluded the Augmentation Fund from his returns. My first batch of figures will also exclude these two funds.

The total income on this basis of the 244 ministers is £45,097, or an average of £184 16s. Mr. Rawson's returns, including Scotland and Ireland, numbered 253, and the total income was £46,543, with an average of £184. So far, then, there seems to be an increase of 16s. per head during the twenty-one years. But this is quite fallacious, for if Scotland and Ireland had been included the average would have been appreciably lowered, as the stipends in these countries rule a good deal beneath those in England. Further, the total to-day includes Missionary Agents, who were not in existence at the first conference. But without making any further deductions we see that the churches themselves are actually raising less to-day for ministerial stipends than they were twenty-one years ago. If, however, we go on beyond Mr. Rawson's figures, and include the total income of the Augmentation Fund and the grants of the Sustentation Fund, the average will be brought up to £199, which, if not satisfactory, is not so alarming as might have been feared. Yet when we analyse these figures a little further some startling results appear. Taking the returns exactly as they were sent in, including grants from all sources, they show that there are

22	stipends		under	£100,	as against	45	in 1882
47	,,	of £100	,,	£150	,,	56	,,
72	,,	£150	,,	£200	,,	70	,,
69	,,	£200	,,	£300	,,	43	,,
20	,,	£300	,,	£400	,,	20	,,
5	,,	£400	,,	£500	,,	6	,,
9	,,	£500 and upwards			,,	13	,,

This, again, on the surface does not seem very discouraging, for while the larger stipends have diminished in number and amount the smaller ones have improved, and there has been a considerable increase in the medium stipends. On the other hand, this table includes the Sustentation grants which Mr. Rawson's table could not include, while it excludes the lowering element of Scotland and Ireland.

Only a Third of the Churches Self-Supporting.

Next let us ask, How are these stipends made up? At once we are met with the staggering fact that *two-thirds of our churches receive assistance from outside sources.* Only one-third of our churches are self-supporting. The total received by 244 ministers from all sources, including Augmentation and Sustentation Funds, is £48,547, of which the living congregations raise by pew rents, subscriptions, collections, sales of work, and other devices £24,104—in round numbers just one-half. Endowments account for £11,310, while grants from various funds, half-a-dozen in number; grants from the British and Foreign and Local Associations, with contributions from other outside sources, supply the balance of £12,909. The figures will be seen more clearly in tabulated form:—

	£	s.	d.	£	s.	d.
Total of 241 Stipends	48,547					
Contributed by:						
Congregations				24,104	0	0
Endowments...				11,310	0	0
Local Associations				2,604	0	0
B. and F.				1,599	0	0
Augmentation Fund				2,000	0	0
Sustentation Fund				1,450	0	0
Various sources, including grants from B. and F. and Local Associations for Missionary Agents, &c., Grants from Union Trust Funds, Private Benefactions, &c.				5,256	0	0
				48,323	0	0
Unaccounted for				224	0	0
	48,547	0	0	48,547	0	0

Average Stipend per Minis'er ... ... £199.
,, Contribution of Congregation to Stipend £98 16s.

I know not how it may strike others, but for myself I am appalled to know that only one-third of our churches are self-supporting, and that the ministers of two-thirds are compelled to seek aid from other quarters than their own congregations. Not less startling is it to find that the living congregations—apart from endowments—only supply one-half of the total ministerial income. These two facts need no comment except that of anxious reflection. They reveal a condition of things which no one can regard as healthy—a condition of things, morever, which does not at all square with pure and simple Congregationalism.

Endowments and Subscriptions.

There has been in the last twenty-one years a considerable addition to church endowments, without, as you see, in any way adding to the average of ministerial stipends. In 1882 Mr. Rawson spoke strongly on the blighting effect of endowments. I think he would speak still more strongly to-day. In ten cases which have come under my notice, the increased endowments amount to nearly £20,000. But the ministers of those churches are not one penny the better, and in two instances their incomes have diminished. The endowments of the dead have stopped the flow of contributions from the living, and I think some of our pious ancestors would turn in their graves if they knew that their legacies had only relieved other people from their subscriptions. There are nineteen churches which do not contribute one farthing to their ministers' stipends, the whole being found by endowments. There is one amusing case of a stipend from endowment of £225 which the congregation make up to £230. I hear men say, "If it were not for their endowments many of our places could not live." I beg leave to doubt it. I am rather inclined to think it is their endowments which have killed them. Energy, enterprise, resourcefulness, initiative, and generosity have all been atrophied by the knowledge that the place could carry on under any circumstances. There are painful matters connected with

some of these endowments on which something might be said if there were time. I will only add here that trustees who do not present a yearly balance-sheet of their funds to the congregation are guilty of a grave dereliction of public duty.

Incomes of less than £150.

Let us return for a minute or two to the incomes under £150 a year. It is not creditable to us that there should be sixty-nine of our ministers living on this starvation wage. I suppose that most of us when we entered upon the ministry expected to be poor, were willing to be poor—and we have not been disappointed! But we hardly thought we should be indecently poor, glad of parcels of cast-off clothing for our wives and children! Certainly no one can ever make money, or ought to make money, in the ministry. To begin with, all our young men see the Divine beauty of that early but never obsolete Scripture: "It is not good for man to be alone," and proceed to verify it as soon as possible. I have sometimes thought it would be a good thing to have a celibate class in the ranks of our ministry, with a view to service in poor places—temporary celibates say for ten years; but having married early myself I do not feel I am the right man to advocate that self-denying ordinance. So ministers cannot make money. Their wives and children and other sad necessities will keep them right up to the limit of their income. Then the very calling in which we are engaged forbids parsimoniousness, and the half-crown which might have gone into the P.O. Savings Bank has got itself transferred into jelly and oranges for a sick girl dying of consumption. No, you cannot make money in the ministry. I have no doubt that in the long run it is better so. It is well that the worldly prizes of our business should not be remarkably glittering. If they were we might have a glut of self-seeking men entering our doors. We have no deaneries and canonries to tempt anybody; we have no pulpits of £1,000 and £1,200 a year like the great Nonconformist churches. We are a poor community. But there are worse ills than poverty. I am astonished at the cheerfulness with which men write of their struggles. I have letters sent with these returns which would make you both cry and laugh at the mingled pathos and humour of their writers' stresses and distresses. In some of the poorest among us there is a strong spirit of life and gladness. One brother who has never had more than £30 a year—a brother highly esteemed by all who know him—a fully accredited minister, mind you—writes: "It is thirty years since I left orthodoxy definitely and started these services. Humanly speaking, I have been single-handed all that time; but, though it has been a task I could not have commenced had I foreseen its uphill character, yet it has been a perpetual joy to me. My intention is to keep on as long as I can—whether it adds to my small income or no. . . . Of course, if I could have more help I should be grateful: though I hope you will not think I am at all dissatisfied."—(O brave brother!)—"It is so supreme a privilege to be allowed to proclaim our glorious message that no word of complaint shall ever come from me of what it brings in the way of £ s. d." Another brother receiving £50 a year writes: "I have been labouring here for now forty years, and shall soon give up. But I am concerned for the man who comes after me that he may not have quite so hard a time as I have known." A third brother whose total income (entirely from endowment) is £130, a year writes: "Out of my stipend I pay for the gas and the cleaning of the chapel." Another with £90 a year writes: "To keep out of debt on such a stipend is almost heroic!" Almost—let me say, altogether! You see these men are not crushed; they can still pray and trust in God, and they display a wonderful ability to live without any visible means of support. But I want to ask you laymen if you think it is right that men whom you call into the ministry should suffer that strain and privation?

Uncertainty of Income.

I find that a more serious cause for anxiety than the limitation of income is its uncertainty; the necessity it involves for yearly applications to various funds—applications which are like begging for charity; the dread that next year one may have to do without a certain £5 grant, which perhaps means going through another winter without a great coat. Worse than the scantiness of the amount are the conditions by which it is secured—delayed payments—pitiable appeals to trustees of funds—the stipend to be called for and paid over the counter of a shop—things that eat into a man like a canker. You wonder why more of our educated youths do not enter the ministry. Under the circumstances I wonder at the presence of so many. These things and their like choke off many a young soul who might otherwise have added lustre to our ranks. It is not often that impulse and enthusiasm concerning the ministry are so strong in youth as to take no heed of difficulties. The best students I have known wanted a good deal of persuasion at the first, and were conscious of no mighty, overwhelming call before which any consideration of income seemed contemptible. It is rarely the compulsion works so strongly that the youth says, "Woe is me if I preach not the Gospel. What carries most men into the ministry is the pull of numerous forces, many of which he is quite unconscious. And in that tentative stage, before a man's life work is clearly seen this prospect of poverty, this uncertainty of decent maintenance, acts as a powerful deterrent. A young man does not expect much; he knows enough of the ministry to be convinced that it is no path of fortune; but, however small the income, he would like to be assured of its reasonable certainty, its freedom from begging letters and humiliating conditions, and its punctual payment.

Organise More Effectual Help.

Is it not time we reconsidered our methods of church and ministerial aid? With the best intentions in the world a great deal of our help does not help; with a good deal of generous giving our giving quickens no vital pulse; with considerable funds at our disposal, yet, from want of proper co-ordination, effective union, and a method of assistance better adapted to the conditions of our time, our funds do sadly and manifestly fail of adequate results. To go on day after day, giving just sufficient help to keep a drowning man's chin above water, is a depressing business. Either give him more help, or—let him go under and be put out of his misery! A fire that has smouldered for five-and-twenty years because it has been fed only with damp coal dust had better go out, unless you are prepared to kindle it into a life-giving flame by a more generous supply of fuel. You have sixty-nine ministers with stipends of less than £150 a year. It is true most of these churches would have ceased to be had you not come to their help. But having kept them just alive you have incurred a certain responsibility towards them to nourish their feeble life into vigour and usefulness. We are deceived by the fallacy that the number of our churches indicates the strength of our cause. Our cause might actually be stronger if we had fewer churches on which we concentrated our strength and made flourishing. I notice an almost feverish desire to spread ourselves, however thinly, over as wide an area as possible. But adequate assistance to one is better for the cause than inadequate assistance to three. Our laymen say to me: "Some of these churches are but barren fig-trees—why not cut them down?" But before the fig-tree in the parable was so severely treated it was given its chance—it was digged about and manured and stimulated by a generous husbandry. Many of these barren churches have never had their chance; the digging has been too feeble, the manure scanty, the husbandry too parsimonious. We ought to resolve that there shall be no accredited minister serving one of our churches with a less stipend than £150 a year. In towns the minimum should be £200. But let us take a step at a time. To bring up the stipends of these sixty-nine ministers to £150 a year requires an addition to our funds of £3,177 per annum. You will be relieved to hear that I do not suggest the raising of any new fund. Let us rather strengthen and wisely organise the existing funds—our Local Associations, the Sustentation Fund, the British and Foreign, &c. But given that, the need presses upon us of reconsidering how and on what terms assistance is to be given, and whether we ought not to devise some plan by which local effort shall be better stimulated, by which the stipend shall go on with reasonable certainty, and the ministers saved from all those humiliating devices and begging appeals which to a self-respecting man are most galling.

A Joint Maintenance Board.

This is the immediate task to which the Conference should address itself. Let the Conference approach the authorities of these and all other funds from which assistance is derived, with a view to the formation of a *Joint Maintenance Board*, through which all help shall be given. There are various Trust Funds for the augmentation of ministers' stipends; the British and Foreign devotes a certain portion of its income to the same object; the Local Associations give a large amount of assistance. I would have all these bodies represented at a Joint Board in proportion to the amount they dispense for this purpose, charged with the duty, first of all, of seeing that no minister in active service, whose name is worthy of being kept on the roll, has a less stipend than the minimum. There should

be no more doles of £5 to one and £10 to another, given by small trust funds after an inordinate amount of begging and pressure. Neither would there be a series of appeals from a minister to the officials of half-a-dozen trusts for these petty grants. A yearly statement, on a properly prepared form, sent in to the Local Associations, and from thence to the Joint Board, would be sufficient, and the help would be given in one sum. No doubt there would have to be conditions complied with, local and personal, and such a Board might feel it necessary and possible to take steps which no one fund could suggest. It might institute in a given district the Circuit system—or it might affiliate two churches under one minister—or it might say, considering the numbers and local contributions, this church or that has no claim to a minister of its own—or it might turn a dying church into a flourishing mission. It would mean, also the sacrifice of little bits of individual patronage on the part of trustees, but in return, the representatives of trusts sitting at a Joint Board, would feel that they were serving the churches in a much more effective and satisfactory manner when co-operating with others in a large scheme than when acting alone. Further, it would have the immense advantage of securing that *the same principles and methods of aid shall apply everywhere.* If the funds of all trusts and societies now giving aid were dealt with as a whole by a thoroughly representative body, a great saving would be effected, much friction would be avoided, over-lapping would be impossible, no one would benefit by his tough pertinacity, no one would suffer because of his modest reticence. If any legal difficulty stood in the way of making a common fund, it might be arranged that the grant to one church should be paid out of this fund and the grant to another out of that. But the amount will be settled by the whole Board to which all applications will have to be addressed.

Let the Conference Committee take this Matter up.

Now I see that a dozen objectors are waiting impatiently to jump down my throat. But I shall elude them. For I do not ask that we should come to any decision to-day on so important and far-reaching a scheme. I can foresee many difficulties, and many points that want a great deal more elucidation than I can now give them. I have no time to enter upon necessary details. It is clear that much will have to be considered, and many relations amicably adjusted, before such a scheme can hope for general acceptance. All I ask to-day is that the Committee shall be authorised to take these suggestions into careful consideration, with power to enter into communication and conference with the authorities of the various funds and societies interested, and to submit any conclusions they may arrive at to a special meeting of the Conference to be held at such time as they may deem convenient. The Conference is in a favourable position for undertaking this work of consultation, mediation, and co-ordination, by the very fact that it has no funds of its own, and yet is representative of all the interests involved. Such a movement carried through would go far to weld our scattered societies into a church. Representing the churches as a whole, the Conference is not only justified, it would be neglecting a clear call of duty, if it did not seek to remedy the grievous ills of our present system and condition, by effort to secure the co-operation of all in such united action as will serve to show that our glowing language about brotherhood and fellowship is not empty rhetoric, but is prepared to translate itself into vital reality. It is said that the authorities of our various funds will never come into a general scheme, that they are too jealous of their patronage, too conservative in their habits, too much bound about by red tape, and half-a-dozen other things. I do not believe it. I will not believe it until the effort is made, and I shall not believe it then, for I shall pray and labour for their conversion. What! Is it not possible for men of a common faith, having one object in view, standing for churches which have difficulties more than others, and which more than others bear witness for brotherhood, to create a working union for the welfare of the whole? Does fellowship mean no more than coming together in a big meeting once in three years? Are we so going to hug our independence that we shall refuse for ever voluntary co-operation for the common good? I appeal to the larger sentiments of church life and associated action. Are we never to feel the warmth, the power, the momentum of a single, united community, moving hand in hand towards one high aim, thrilled by one expectation? Are our churches to be for ever lonely, fragmentary, separate, each left to struggle as it may, without any strong, deep sense of fellowship in high chivalry to care even more for the weak than the strong? Few, feeble, solitary, and scattered as they are, how much do they need the encouragement of loyal comradeship, the strength of union, the support of the whole felt in all its parts, and the joy of marching in step, one army, under the banner of freedom, light and truth!

Mr. JOHN DENDY, who opened the discussion, said:—We have this morning, and previously during the address of our President, listened to proposals, statesmanlike in their conception and far-reaching in their consequences, which make a great demand upon our careful consideration. *They make an even greater demand upon us.* They demand from us a broad judicial spirit, a mutual forbearance, a stern determination to put aside all petty jealousies and suspicion, and that we should rise above all merely personal preferences and privileges in an earnest attempt to consider the welfare of the whole of our little community. They will indeed search us and show what manner of men we are and what spirit is in us. Whether we ultimately accept or reject them, if we show ourselves capable of considering them in the same lofty spirit which has characterised the speeches of their authors, it will be a happy augury for our future. If we should unhappily proceed to fasten eagerly upon controversial elements and lose ourselves in a carping criticism of details, a great opportunity will be missed and, it may be, a final proof given of the impossibility of that closer union which is so ardently desired by many.

Mr. Wood has wisely asked that these proposals should be referred for fuller consideration than can possibly be given to-day. We cannot do less than assent to this. Their importance and the way in which they have been put before us alike demand it. I shall conclude with a proposal providing for it.

If then I now turn to certain other matters, suggested by the title of his paper, it must not be thought that I am intending to depreciate the importance of those proposals, with many of which I am in hearty agreement. It is partly because I am anxious not to precipitate discussions upon details, partly because there are these other matters to be borne in mind, matters indeed more than suggested by the noble sermon of our President.

Mr. Wood has drawn a melancholy picture of the condition of our churches. It is a state of things not unknown elsewhere, and largely due to general causes. We hear much, sometimes inflated, talk about our glorious message. Other churches use similar language. Yet the messages fail to draw the people. It is easy to blame the wrongheadedness of those who are deaf to them. It is more to the purpose to inquire what fault may lie in the churches. Mr. Thom said: "To preach theologies in the belief that through them we are making acquaintance with realities is an illusion of which the world never wearies." May it not be that the world begins to weary of the illusion and would respond better to the realities?

We have heard a powerful plea for a revived interest in public worship. But let us remember that we cannot compel people, unless they be very young, into our churches. If they are to be there with any profit to themselves or others, they must be irresistibly drawn by the feeling that they find there something which it is good to have, and which makes their lives better worth living.

Mr. Wood dwelt much upon two points: (1) Our need of larger, fuller life; (2) A better organisation of our forces. The two go together. An organisation which will not tend to promote a deeper life will be of little value. We do not want merely to organise the *status quo.* We want to be moved forward to better things, not in numbers and material resources only, but in life. We must seek a bond of union which will in itself be a stimulus to nobler life. More important than the question, "Shall we be united?" is the question, "On what basis shall we unite?"

We have one great ideal held in common by us all—that of freedom. But that, except in times of persecution, is no sufficient bond of union. Rather does it make for separateness. We may not have laid too much stress upon it, but have we not expected from it constructive work to which it is not adequate? For that constructive work three possible bases of union seem to offer themselves.

We might unite simply on the basis of mutual aid in matters of finance. I agree that there is much to be done in that direction. I welcome all well considered proposals, such as we have listened to to-day.

But would that alone meet our want of a deeper, fuller life? Surely not. That our churches have material needs is sufficiently obvious to them all. That they may be in even greater spiritual poverty is not so readily admitted.

Hegel, driven from Jena by the French invasion, wrote humorously to a friend, "I have made my guiding star the

Biblical saying: 'Seek ye first food and clothing and the kingdom of Heaven shall be added unto you.'" What he said jestingly churches seem sometimes to say in earnest, "Give us only funds and buildings and all will be well with us." Yet it is not so.

We need large funds. We have raised them in the past. We can do it again. I believe we ought, in one way or another, to raise that fund proposed by the President, which has the glorious possibility attached to it of settling a long-standing difficult question. But let us not think that we shall have then done all that is needful. Have we not heard to-day how little our existing funds have done to stimulate life? Something has been done to mitigate the scandal of the ministerial stipends, and for that we may well be thankful. Yet it has but touched the fringe of that evil, which is the outcome of a painful fact—namely, that we do not greatly care for our churches, are not deeply touched by them. When men greatly care and are deeply moved they will freely give. Let us maintain, improve and organise our funds as well as we can, but let us also, if we still believe it, send to the churches the old message: "*Seek ye first his kingdom and these things shall be added unto you.*" So shall we in the long run, I believe, bring the most effective aid to our sorely tried ministers.

One word about them. We put too much of our joint responsibility upon them. Part of our inefficiency may be due to them—not all the occupants of our pulpits are wise men in their right places—but a larger part is certainly due to us of the laity who too often by our personal jealousies and ambitions, our vulgar methods of finance, our lack of spirituality, and our low ideals of life, do much to bring our churches into disrepute.

Some think that the first need of our churches is an ideal ministry. How shall we get that? Not merely by offering better pay, greatly needed as that is; not mainly by conceding more direct authority, a course which might cause as many difficulties as it solved; but chiefly by creating among ourselves an ideal atmosphere of thought and feeling, in which it will be a joy to high-souled men to work and live.

A second course would be to seek a closer union on the basis of theological agreement. This could at most only lead to a union purchased at the cost of honesty and by the sacrifice of the principle of liberty. We do not all think alike on these matters. Still less shall we do so as the play of thought upon them becomes more really free. And let us not try to evade the difficulty by seeking to attach loose meanings to words. Language has its own sanctity, and, if we abuse it, will avenge itself upon our thought.

Moreover, if we could succeed in establishing a closer union upon such a basis, what would it mean? Simply that one more little sect, one more close religious corporation had sprung into existence to be a stumbling-block to future generations in the eternal quest for truth. Theological agreement can never be the ultimate and vital bond of union in a Free Church, much less in an association of free churches. Our union to be vital must be concerned with realities.

Where then shall we look for that which is to be at once our bond of union and the inspiration of our fuller life. Where else but to a common enthusiastic acceptance of the great Christian ideals of life and character? It may be objected, "these are taken for granted in all churches." Exactly so; and just because they are so taken for granted, and not emphasised as the first of things, they tend to fall into a secondary place and lose their uniting and inspiring power. In them we find something which is common to all, old and young, learned and unlearned, upon which all may unite, from which all may draw the inspiration of a fuller life.

What deeper need does any of us feel in the silent moments, when we are honest with ourselves, than the yearning for personal purity, purity in our private and public, in our social and business life? Do we also feel that in our churches we stand primarily for this great ideal, the beginning of all true religion; that when we join them we stand definitely pledged to it, and shall be definitely helped by the association with others pledged also to the maintenance and propagation, not of a scheme of thought, but of a type of life.

Then take the great ideals of brotherhood, love, service. They are, indeed, operative in the world to-day, but not always do we find their noblest exponents in practice within our churches. They go beyond the ideal of the Church, universal or particular, so far as I have ever been able to understand it. I fear I may seem to be indulging in the vague cosmopolitan generalities which Mr. Wood condemns; but we have cosmopolitan evils to deal with, and they must be met by cosmopolitan ideals. The world needs, above all things, as the one great cure for its social evils, its international jealousies, its sectional and racial antagonisms, an instructed goodwill which knows no limitations of place or church. Let our churches stand definitely for that.

Out of the foregoing springs the great ideal of national righteousness. Why do not the churches stand more definitely for that? Was the need that men should do so ever greater? Protestant Dissenters are to-day bitterly indignant at the injustice with which the nation through its legislature is treating them. But have they always stood so firmly for national equity, been so true in this matter to their own best traditions, that they have full right to complain now that the evil touches themselves?

It is not necessary that I should attempt an exhaustive list, but take lastly the great ideal of Reverence and Devotion; the willing submission of our souls to all that is greater and better than we, supremely to God, whereby we ourselves are lifted into nobler life. And consider these painful words of Dr. Martineau: "Yet after all it seems an easier task to make other Churches liberal and free than to make our own devout and high souled." Dare we repudiate that to-day, and if not, then need we look much further for a cause of our ineffectiveness?

Will this Conference put such things as these prominently in its programme? Will it call upon our churches to unite upon these great ideals, and give themselves freely to them? Will it adopt Dr. Martineau's other words addressed to the first of these Conferences: "Leave to the schools definitions of Doctrine. Let the churches address themselves with one heart, though in many tones, to the redemption of human life from guilt and sorrow"?

If so, then indeed it may hope to breathe new life into the churches, and to unite them on a basis in touch with realities and which need fear no shock, then it may create a spirit which will draw from its funds the necessary material support and be proof against any dangers which those funds involve.

I do not mean to depreciate theological inquiry or any kind of learning. Far from it. We need all the learning we can get for the enrichment of our lives, and to open up new visions of the Infinite. We need it as a weapon wherewith to combat the partial learning which throws doubt upon our soul's deep conviction of God. But my point is that there is something more needed still, more proper to be made the substance of our message and the basis of our union; and I think our churches might well ponder over lines written in a very different connection, but full of meaning for us to-day:

> Knowledge, we are not foes!
> I seek thee diligently:
> But the world with a great wind blows,
> Shining, and not from thee:
> Blowing to beautiful things
> On amid dark and light,
> Till Life, through trammellings
> Of Laws, that are not the Right,
> Breaks clean and pure and sings
> Glorying to God in the Height.

I have now to propose the following resolution with this one further comment only, that it commits us to nothing finally excepting careful consideration of the important proposals made to us:—

That this Conference directs the Executive Committee to take into careful consideration the proposals made in the President's address and Mr. Wood's paper, with power to enter into communication with local associations and the authorities of Societies, Trusts, and Funds, making grants in aid to churches and ministers or students for the ministry,* with a view to ascertain the possibility of common action, and further directs the Committee to report any conclusions and recommendations to a special meeting of the Conference at the call of the Committee.

Mr. W. BYNG KENRICK (Birmingham) associated himself with Mr. Dendy's expression of thanks to Mr. Wood, and seconded the resolution because it asked for inquiry on points which eminently deserved consideration. The suggestions as to the settlement and maintenance of ministers he regarded as of great importance, but to get to the root of the matter they must go further back, to the beginning of Mr. Wood's address, where he called attention to the fact that they required a revival of interest in public worship and a truer conception of the Church's ideal. Now, supposing he were to go to some of the members of what he had heard happily described as "the congregation of regular absentees," and ask him, or them, for reasons for their conduct—well, he could not say offhand what

* This clause as to students was added to the resolution, as originally moved, on the suggestion of Mr. Blake Odgers.

answer he would get, but it was conceivable that as a result of the question and answer he might come to some such conclusion as this. If they went back one or two generations they would find men very largely occupied in protesting against many political and religious disabilities which pressed largely upon them and upon other people. He thought they would also find that their attendance at their places of worship harmonised and completed the interests of their public life. He did not wish to be misunderstood in what he said; but in the highest sense their attendance at public worship maintained their position with regard to the facts of general life. Thanks to their efforts, those of his own generation were in a very different position, and they could not excite the same interest by inviting them to keep open an already forced open door. But now other great administrative questions had arisen and called for their attention, and he believed that there was, especially in large towns, a growing appreciation amongst the people of social needs and social responsibilities, and it appeared to him that in this connection, perhaps, as had also been suggested by Mr. Dendy, there was some hope that their churches might come in. They had been described already in that Conference as lacking in imagination. He thought that on the average that was true; but there were some things which, when fully developed, would touch the imagination of the most unimaginative; and it was these aspirations after social improvements which he thought would most largely touch their imaginations. It was also true that such aspirations would bear the best results when they were fostered by the warmth of loving and religious life. Thus the problem before them was to convince their absentee laymen that they could, through their Churches, arrive at a living religious communion which would bring the fruition of those aspirations which they were feeling. He was not so foolish or so young as to suppose that he was telling them anything new, but we was like all those people who, when they had just re-discovered for themselves a very old truth, liked to call their friends together to join with them in an intellectual feast to celebrate the occasion. It was for this reason that in the few words he had said he had not dealt with the details of Mr. Wood's paper, though they were infinitely worthy of consideration; but he had borne public testimony to his growing conviction that they were, perhaps, devoting too much time and thought to old controversies and missing their present opportunity.

Mr. John Harrison (London) said he agreed with Mr. Wood that one great need of their churches was a well-organised movement for the improvement of the pecuniary position of their ministers. He felt strongly on this subject, and for obvious reasons. He was himself the son of a minister. He was born in a parsonage attached to a Unitarian church not far from the city of Liverpool, and he was also the descendant of many ministers who had laboured in that county. He should, therefore, be forgetting that which was due to the memory of those who had gone before him were he not to seize every occasion of raising his voice on behalf of those men who devoted their lives to the dissemination of that which they considered to be the truth. He could not help experiencing a sense of shame when he realised that many of their ministers were doing good work in small country districts for salaries which they, as business men, would not think of offering to competent subordinate clerks. This was a matter which did not concern merely small congregations. It concerned them all. It had long been his belief that they did not make the progress they ought to do because they did not give sufficient consideration to the material needs of their ministers. Unless possessed of independent means a young man desiring to enter their ministry, and having the legitimate desire to marry and settle, must make up his mind to endure many hardships. This question of salaries was one which had occupied the attention of some of their most earnest and most generous workers. He thought they might remove the uneasiness they all felt about it, not by disturbing existing organisations, but by deciding that they would, through the agency of their district Associations, adopt measures ensuring that no salary to be paid to any minister of their denomination should be less than £200 a year. He thought no better plan could be devised, because, even if Mr. Wood's suggestion were carried out, the existing funds, though combined, would still be insufficient to meet the proposed object. He had said that he would not disturb existing organisations for one very good reason. He was a business man, and believed that competition was good in all cases. A little friendly rivalry between existing organisations would probably benefit the underpaid ministry.

The Rev. J. M. Lloyd Thomas (Nottingham) said that with all their spirit and life and enthusiam they were hindered by the lack of right instruments, right methods and adequate organisation. He pleaded for liberty to grow, and that they should trust the leaders who were opening new and better ways to them.

The Rev. E. W. Lummis (Leicester) referred to Dr. Martineau's saying, which had been quoted, as to their marching under six banners. He would adopt the military simile, and say that those were the banners simply of the different regiments of the same army; yet there was one general banner under which they were all marching. They might not all be able to read the inscription on it, but they all recognised it as the symbol of a real unity.

Mr. W. Blake Odgers K.C., suggested as an addition to the resolution to include in the scope of its reference the various funds for the help of students for the ministry. There were several little funds, such as the Holt, the Clough, and the Hackney College Funds, and it was extremely desirable that there should be co-operation between them, and that their aid to students should be given in a systematic way.

Mr. Dendy having accepted the addition, after a few words from Mr. Arnold Lupton, on the desirability of leading ministers preaching in public halls, the resolution was unanimously passed, and the Conference adjourned for luncheon.

THE BUSINESS MEETING.

In the afternoon the Business Meeting was held, the President (Rev. J. Estlin Carpenter) in the chair. There was a good attendance.

The President read the rules defining the persons entitled to vote, and the Hon. Treasurer (Mr. Howard Chatfeild Clarke) then made his financial statement. This showed that about £47 remained in hand after the Conference of 1900, and £126 had been since received The expenses in the period intervening had been about £140, thus showing an apparent balance of £33. This, however, was illusory, as liabilities amounting to some £60 stood against it. The money received was collected mostly from private friends, but in 1901 an appeal for funds was made to the churches to provide for a paid secretary and other expenses. Only twenty-five had responded with contributions amounting to £33. It was felt that this sum should not be merged in the general account, but should be reserved till some further and more successful plan presented itself.

The President said that in view of the important proposals contained in Mr. Wood's paper read that morning, and the resolution referring them to the Committee for consideration, those who had been most anxious to promote the policy of appointing a pastor-at-large were of opinion that it would not be well at this juncture to proceed with that project. They were prepared, therefore, to withdraw the resolution standing first on the agenda paper, and if the meeting consented to that course, Mr. W. Blake Odgers's amendment would become the substantive resolution.

On asking for a show of hands, the Rev. P. H. Wicksteed asked if fresh amendments would be in order now that it was suggested to substitute another scheme than that upon which the present list of amendments was drafted.

On the President's decision that fresh amendments would not be in order, further questions were asked as to the order of business, and ultimately the President announced that the Committee's motion would be submitted *pro formâ*, but no one need vote for it. (Laughter.)

The Conference having consented, on the President's suggestion, to take the report as read, he then, as arranged, moved the following resolution *pro formâ* on behalf of the Committee:—

That this Conference approves of the recommendation of the Committee that the Congregations constituting the Conference be invited to provide funds for a ministerial secretary, who shall also act as pastor-at-large.

Mr. A. H. Worthington, who had engaged to second the resolution, said he believed in it, and could not consent to do so merely to have it negatived.

The Rev. S. A. Steinthal said he also agreed fully with the resolution, but in the present circumstances he saw the propriety of postponing a decision in that direction, and he would second it *pro formâ*.

Mr. W. Blake Odgers then moved the following amendment:—

That the Committee be authorised to appoint a paid secretary of the Conference who shall not be a pastor-at-large, and who shall not be required to give his whole time to the work.

He said when that Conference was started twenty-one years ago it was intended only for conference, and Dr. Martineau himself was of opinion that no active work could be done by it as a Conference. Those who started it appointed four honorary secretaries, who really acted as a small executive committee, and dealt with matters of detail; while the Committee had little else to do but make arrangements for the next Conference. Then, later, the Rev. S. A. Steinthal carried a resolution that the Conference should not be merely a deliberative assembly, but also have power to act. Since then the work had considerably increased, and it had been found that the plan of four secretaries did not work well. Besides, it was not reasonable to call upon them to give up their valuable time just when and how the Committee liked. They had done splendid work, but the motion of that morning's meeting involved a mass of details which must be dealt with by a paid secretary if expedition and thoroughness were desired. He did not think it would be necessary for the man to give his whole time, although, if in the future that became requisite, they would then have to make other arrangements. What was needed at the moment was a paid secretary who would attend all Committee meetings, conduct correspondence, and draw up statements and reports. The amendment would not prejudice the larger view held by movers of the original resolution, when the time was ripe; but it would meet the present necessities of the case.

Mr. H. CHATFEILD CLARKE seconded the amendment and the PRESIDENT then said he would accept it.

The Rev. R. A. ARMSTRONG said he felt himself in some difficulty owing to the unforeseen changes in the arrangement of business. The agenda paper had not been placed too early in their hands, and now the principal proposal upon it was submitted merely *pro formâ*. He should have liked to support the proposal for the appointment of a pastor-at-large, but he did not quite see how he could discuss that subject now. One thing, however, he did wish to make clear, and that was that there was no special "B. and F." point of view with regard to that subject. He had the honour to be President of the Association, and he knew the sentiments of the members of the Committee pretty well, and this was certain, each individual had his own views, and each spoke only for himself on this subject and not for others. He saw that suggestions were made in the papers that the ideals of the Conference and those of the B. and F. were antagonistic. The idea was ludicrous and absurd. As well speak of divergence between the two lobes of a man's brain. Why, their President that day was one of the most trusted and admired agents of the B. and F.U.A. Mr. Blake Odgers was ex-President of both the Association and Conference. He himself, as present President of the Association, was a member of the Conference Committee, and was the first to propose the formation of the Conference itself at a meeting of the Association. Therefore it was much to be desired that the friends of one and the other would cease the absurd and most mischievous habit of pitting one against the other. Organised for different ends, there was no incompatibility between them. He would call attention to the recent decision of the Committee of the B. and F.U.A., for its own reasons, for the present, to drop out of its scheme for larger work the appointment of a travelling missionary agent. So the Conference might be perfectly assured that if the scheme for a pastor-at-large were proceeded with there would be no opposition on the part of the B and F.U.A. They had heard the President's scheme for creating a grants-fund; so far as he knew, the B. and F.U.A. would be delighted to find any body who would take off its hands the duty of providing £1,500 to £2,000 for grants to churches and leave it free to devote its funds to educational and missionary work. He again confessed his bewilderment as to the programme of business before them —it confirmed his mistrust of the printed word—(laughter)—but he wished earnestly to plead with his friends to put away the idea of any kind of opposition between the two bodies. (Loud applause.)

The Rev. P. H. WICKSTEED said he thought the position an unfortunate one. If they passed the amendment they would tie the Committee's hands, and prevent them asking a man to give up his whole time to the work of the Conference. Their ideal Secretary must have ample tact and business quality and wide sympathy in order to carry this affair through; and he must be prepared to give much more than his odds and ends of time to the work in hand. He would like, if possible, to reject both this and all the other amendments, and pass the original resolution, leaving the Committee to get out of the difficulty by their united genius. They must pass no limiting resolution. The pastor-at-large might have plenty to do without preaching. They wanted a man of good standing, of good financial ability, who might be expected to give his whole time.

Mr. W. BLAKE ODGERS consented to withdraw the last clause of his amendment.

The Rev. J. WOOD said the point of view had altered several times during the past two hours, and one of the most important changes lay in the withdrawal of the proposal of the B. and F.U.A. to appoint a pastor-at-large. He believed very much in the policy of the resolution, but he was willing to accept the amendment now before them and to begin with a secretary, without prejudice to the right to propose the larger scheme at a later time.

The amendment, as above with the omission of the last clause, was then put and agreed to by large majority, and now became the substantive resolution.

The Rev. J. HARWOOD, who had put the following amendment on the paper, made a statement upon it.

That the whole question of appointing a paid secretary and a pastor-at-large be referred to a future meeting of the Conference to be called after the Churches have had an opportunity of considering the proposals made and instructing their delegates if they wish to do so.

He said he did not wish the amendment which stood in his name to be regarded as hostile or dilatory in its spirit, but as embodying a desire to give the Churches an opportunity of considering the scheme and instructing their representatives before a final decision was arrived at. There was everything to be gained by securing if possible the concurrence of the Churches beforehand, rather than deciding the question and then finding that the Churches desired the other thing. Some delegates were specifically instructed by their Churches to say they would not be bound by anything passed by that Conference unless they previously had the opportunity of considering it. He sympathised with what had been said by Mr. Armstrong. Their Churches had some functions appropriate to this Conference, and others appropriate to the B. and F.U.A., and as time went on they would have to adjust them. The efficiency of the Conference would be tested in three ways—namely, in maintaining the liberty, promoting the unity and increasing the efficiency of our Churches. When Dr. Martineau brought forth his great scheme he personally accepted it almost entirely; but in proportion as the idea of our Churches was merged into that of a Church which would take under its cognizance social, political, national and international duties, the differences amongst them would become more emphasised. In the periods of stress during the last three or four years, he felt glad there was no body qualified to speak for them all. Having consulted with members of his Committee he had concluded that it would be right for him to withdraw his amendment.

Mr. H. P. GREG asked and obtained leave to move the amendment in place of Mr. Harwood. He said the Committee would have liberty to act in its own affairs as it thought best, but the scheme of which notice had been given ought to be considered by the Churches.

Mr. A. NICHOLSON seconded.

Mr. J. DENDY supported the resolution, and the amendment moved by Mr. Greg was then put and lost.

The Rev. W. MELLOR had the following further amendment on the paper:—

That the whole question now before the Conference be referred to the Conference Committee with the instruction that that Committee puts itself into friendly communication with the Committee of the British and Foreign Unitarian Association, with a view both to some basis of mutual action in regard to the matter in hand and to some general working scheme, as between the two organisations they respectively represent in regard to our Churches as a whole: and that the results of their deliberations on these vital questions be laid before their respective constituencies in such way and at such times as may be mutually agreed upon.

He said he was willing, with the consent of his seconder, to withdraw his amendment. There were three points he desired to emphasise:—1. They should give one another credit for perfect purity of motive. 2. Whatever the Conference says or does, it should recognise the splendid work done by the B. and F.U.A. 3. The Conference should be always prepared for future developments. He thought we were all more or less on the right track for doing great and good work.

Rev. CHARLES HARGROVE, who was down on the programme for seconding this amendment, declined to withdraw, and insisted upon its being put to the meeting. He said that the presence of those on that platform was evidence of the fact that

there was no antagonism between the Conference and the B. and F.U.A.; though there was in the nature of things an inevitable friction between them. They were doing the same kind of work and necessarily came into conflict with one another. It was known well enough that there was a Conference Party, however small it might be; but he did not know of a B. and F.U.A. Party as *opposed* to the Conference. They were all Unitarians whether they liked the use of the name or not. They were agreed on the great Unitarian principles; but on the other hand they were supporters of no dogmatic creed; they did not bind themselves or their successors to what they believed. Would it not be wise now that the Conference had attained its majority to define carefully its sphere of work? The Conference wanted a paid secretary, perhaps a pastor-at-large; but the work could not be done properly without the full co-operation and assent of the B. and F.U.A. He did not think it was essential to make the appointment immediately; but it was most important first to come to a clear understanding, and then report fully to the Churches. Delay would be amply justified, because it would prove a desire to join hand in hand with an Association which for many years had done admirable work in their midst.

The Rev. T. P. SPEDDING suggested making the amendment a rider to the resolution now before the meeting.

The PRESIDENT said he looked upon the resolution passed by the Conference that morning as covering the sense of the present amendment and rendering it needless.

Mr. BLAKE ODGERS expressed a similar opinion, and urged that the appointment of a paid secretary was a simple necessity which should not be postponed.

Mr. MELLOR'S amendment was then put, and was negatived.

Mr. ARNOLD LUPTON suggested to leave out the words, "who shall not be a pastor at large," and, after several questions as to order, the PRESIDENT accepted the amendment, which was put and carried.

On the question of putting the resolution as amended the Rev. J. A. PEARSON objected that the Conference had not consulted the churches and local societies on this matter.

The resolution was then put and carried as follows:—

That the Committee be authorised to appoint a paid secretary.

The Hymn-book.

The Rev. J. WOOD said the idea of a new hymn-book had arisen some years ago in a private meeting, and having been brought up in the Conference Committee a sub-committee was appointed which submitted a report in favour of preparing a hymn-book with tunes. The Committee being equally divided on the project, the President voted for the *status quo*. He (the speaker) thereupon gave notice he would bring the subject before the Conference, and he moved as follows:—

That this Conference sanctions the publication of a [Conference] hymn and tune book compiled under the direction of the Committee, provided that the Conference is involved in no pecuniary responsibility.

The word "Conference" he wished to omit where it occurred the second time in the original proposal. He did not propose this in a spirit of opposition to any existing hymn-book, and as a believer in both the B. and F.U.A. and the Conference he only wished each to do its best for them all. The book he proposed would be under the auspices of the Conference, but it would only be an attempt to secure some uniformity in their worship in different parts of the country.

The Rev. H. GOW seconded. He thought the addition of tunes put the question of a new hymn-book on a different basis from that of any other. It was painful to find the same hymn sung in various churches to different tunes. It often amounted to outrage to hear a familiar hymn sung to an unknown tune. Identical tunes would bring the churches into closer harmony with each other. It did not mean competition with any existing hymn-books; and he strongly advocated the desirability of having a uniform hymn and tune book for the Churches of the Conference.

Mr. C. W. JONES said he did not understand the resolution in the least. If it was not to compete with or take the place of any other hymn-book, how was it possible to obtain uniformity? They had an excellent hymn-book in the Essex Hall Hymnal. At Ullet-road they had a special hymn-book of their own. He thought it wrong for the Conference to be asked to give an opinion of a hymn-book about which it knew nothing; but for which it would be responsible. If they authorised the Committee to bring it out they would, of course, be responsible for it. He, therefore, opposed the resolution.

The Rev. B. C. CONSTABLE suggested to refer the proposal to the Churches.

The Rev. JOSEPH WOOD, in view of what appeared to be the feeling of the meeting, asked leave to withdraw his motion.

Officers and Committee.

The Rev. S. A. STEINTHAL moved that the following be the officers of the Conference:—President, Alderman W. B. Bowring; hon. treasurer, Mr. Howard Chatfeild Clarke; hon. secs., Mr. Alfred W. Worthington and Mr. Charles Fenton; vice-presidents, Mr. J. R. Beard, Mr. W. B. Odgers, and Rev. J. E. Carpenter.

Mr. C. W. JONES seconded, and with the addition of the names of the Rev. S. A. Steinthal and Alderman Rawson as vice-presidents, the list was approved.

At this point the report of Committee and treasurer's statement were proposed by the PRESIDENT for reception. The report was printed in last week's INQUIRER.

The Rev. A. CHARLESWORTH objected to a passage in the report dealing with the Education Act of 1902 as *ultra vires;* but the reception was agreed to.

The following twelve names being the only nominations sent in for election, they were duly passed as the elective members of the Committee:—

Messrs. J. Cogan Conway, Percy H. Leigh and A. Nicholson, Miss Florence Hill, the Revs. Joseph Wood, J. C. Street, W. H. Drummond, J. Ellis, E. I. Fripp, H. Gow, J. C. Odgers and C. Roper.

The list of members of Committee appointed by societies is not yet complete.

The Guilds' Union.

The Rev. J. ELLIS then presented a Report of the National Conference Guilds' Union, which was received.

The Report recorded the progress of the movement for a Union of Guilds, originating in the paper read by Mr. Ellis at the Leicester Conference, on "How best to organise the Religious Life of our Young People." A sub-committee of the Conference took the matter up and promoted a union of all who were willing to accept the Guild Ideal, "To foster the Religious Life and inspire Personal Service." On May 30, 1901, at a meeting in Little Portland-street Chapel, a draft constitution was adopted and a council elected, with the Rev. Joseph Wood as chairman, Mr. H. P. Greg as treasurer and the Rev. John Ellis as secretary. The "National Conference Guilds' Union" was thus established, and proceeded to issue a Manual for the use of members and for guild meetings. The first annual meeting was held in Birmingham, April 1, 1902, when the Union included twenty-five Guilds, with a membership of 1,439, while eleven other kindred societies, with 504 members, also sent in reports. At the second annual meeting, held in Ullet-road Church, on the eve of the present Conference in Liverpool, the report showed thirty-four Guilds in the Union, with 1,934 members, and twenty kindred societies, with 538 members. The second Year-book has also been issued. The report concluded with these words: "It is with the absolute conviction that the efficiency and success of our Church and its good influence in the world depends upon the fostering of this spirit of devotion and service in the young that we commend this movement to our congregations. It is because we have attained a measure of success in this direction since the last Conference that we rejoice in presenting this report to-day."

Superannuation Fund.

Mr. W. BLAKE ODGERS, in presenting the printed report of the Committee appointed at the Leicester Conference to act in the organising of a Superannuation Fund, emphasised the special debt of thanks owing to Mr. J. Cogan Conway, Mr. D. Martineau and their President for their great and beneficent work. It was interesting to know that the rules had been sent to the American Unitarian Association, and that President Eliot had reported that in America a similar movement would, in consequence, be put on foot largely.

The PRESIDENT read a letter from the London and South-Eastern Provincial Assembly, urging that steps be taken to make special provision for the aged ministers who were beyond the years provided for in the insurance tables. He said conferences had been held with important funds, and he hoped there might be a practical and satisfactory outcome of these negotiations.

The Rev. W. H. DRUMMOND moved the following resolution:—

That the Report of the Ministers' Superannuation Fund be received and entered on the Minutes, and that this meeting of the National Conference desires to congratulate the President (Rev. J. Estlin Carpenter) on the successful issue of his indefatigable labours and at the same time to place on record its

deep feeling of gratitude to him and Mr. David Martineau, Mr. Cogan Conway and the other members of the special committee for the work they have accomplished.

He took special pleasure in doing so, as he had felt it his duty at a former time to protest strongly against the course taken in constituting the Fund: he acknowledged the accomplished fact, and trusted that all who could would promptly avail themselves of the benefits assured by the scheme now in force.

The Revs. C. J. STREET and F. WOOD added expressions of thankfulness at the great results attained, and the resolution was carried with applause.

The PRESIDENT, in acknowledging the vote, said the numbers of those who had already insured were a full justification of the zeal and hopes of Mr. Cogan Conway and Mr. D. Martineau.

Mr. CONWAY and Mr. MARTINEAU also briefly expressed their thanks for the kind reception of the resolution.

Mr. HOWARD C. CLARKE, to whose great services as treasurer the President gave eloquent testimony, said out of £21,919 promised all but £23 had been duly paid, and the income now was £990. There were thus funds for many more insurers, and he hoped the ministers would freely avail themselves of the opportunity presented to them.

The Rev. H. S. PERRIS withdrew a motion standing in his name in favour of the establishment of a "Conference Sunday," and the meeting then terminated.

A meeting of the Postal Mission and Unitarian Workers' Union was also held on Thursday afternoon in a room at St. George's Hall, Miss E. K. McConnell in the chair. Miss Edith Gittins, Miss Tagart, and Miss Lucas were among the speakers, who dwelt upon various aspects of Postal Mission work. Mr. V. R. Shinde told of the beginning of Postal Mission work in India, and of the opportunity of Unitarianism in his country. India, he said, could take liberal, but not "orthodox," thought. Unitarianism cared little for the husk, but everything for the kernel of religion; and it was only the kernel his countrymen would accept. The Rev. H. Fisher Short told how the Postal Mission had brought him to Unitarianism. A vote of thanks to Miss McConnell, and to Miss Tagart and Miss Florence Hill for their devoted work, moved by the Rev. T. B. Broadrick, and seconded by the Rev. T. P. Spedding, brought the meeting to a close.

THE PUBLIC MEETING.

In the evening a public meeting was held in St. George's Hall, but, unfortunately, in the large hall a considerable proportion of those present could not hear the speeches. Before the meeting a selection of music on the great organ was rendered by Dr. A. L. Peace, the city organist.

Mr. CHARLES W. JONES, J.P., occupied the chair, and after the singing of John Johns' hymn, "Come, Kingdom of our God," at once introduced the first speaker.

Dr. JOHN BARLOW, of Glasgow, President of the Scottish Unitarian Association, spoke on the subject of "Religious Indifference: its Causes and its Remedy." He noted that during the last twenty years there had been a great increase of rationalistic views of the Bible and theology, and, at the same time, an increase of religious indifference. This was to be seen among Church members as well as among those outside, and, for his own part, while glad that their more reasonable views of religion should spread, he wished to see something of the joy of harvest in their churches. But too often they saw the enthusiasm and fire of converts to Unitarianism chilled by the indifference of those already within the fold, and there was far too much indifference in the matter of religious education. Speaking finally of the remedy for such indifference, and the leakage from their churches, he said they were living in a period of rapid transition. The Bible and the Creeds had been assaulted by scholars and men of science. Regarding the Bible, the results of criticism had been to increase its value by giving us an account of man's spiritual development, as shown by his idea of the "power, the world pervading." Regarding the Creeds, they could look on as interested spectators or take part in the assault, knowing that if Creeds were overthrown or modified, the most important spiritual realities would remain. If Jesus was no longer regarded as God the Son, he remained to them as an example and as a Leader whose loyalty to truth should be an inspiration to all of them. He remembered one of their ministers saying that a short creed of six words, emphasised and acted upon, would revolutionise the world. The words were familiar to all of them: "I believe in God the Father." He thought there never was a time when the ministers and members of their churches were more urgently called upon to be loyal to their belief. The assault upon the orthodox creeds and confessions, which, to his mind, had been less active of late years, should be vigorously renewed. But the assault must, in no case, be a mere denial. It was a poor victory which resulted in the overthrow of religious convictions without supplying a grander faith. The Unitarian affirmation must accompany the denial of the orthodox positions. He knew of some Unitarians who thought that church attendance was of no importance, and yet, it could be noticed, these persons joined other organisations composed of people with certain opinions in common, and found that the best way to attain the end they desired. And conduct, it was said, was more important than creed. But surely that depended upon the creed. If good, it was impossible for their conduct to be better than their creed, for their creed embodied their ideal, and their conduct might approach it, but could not entirely realise it. He thought more attention should be given by parents to the education of the children in their religious beliefs. This meant the Sunday-school. It could be done at home, but more efficiently, as in the teaching of other subjects, in a class by competent teachers. He did not think they were doing their duty, for if the children were not allowed and encouraged to attend, the efforts of their most zealous ministers were paralysed. The attendance at their Sunday-schools should culminate in church membership, preceded by some form of recognition service. Many of their members had strong objections to Liturgies and Communion services. The objections were based mainly upon the associations of certain words and phrases in these services in orthodox Churches. But such services might, and probably did help spiritual life in church members; and if the words employed embodied their faith, he could not understand why there should be difficulty in adopting a method which satisfied, not only the intellectual, but the emotional faculties. They would please understand that he had been scolding himself as well as other pew occupants. But they were all interested in the success of their cause. He believed they would succeed in proportion to their earnestness. They had a grand opportunity at present, and they were traitors and unworthy of their ancestry if, from apathy, they failed to obtain the victory for which they worked and prayed.

The Rev. L. P. JACKS, M.A. (Birmingham), whose subject was "The Religious Crisis," said that religion lived in a conflict with forces that seemed to be opposed to itself, and it did nothing but good to religion when a man of the character and ability of the late Professor Huxley found it worth his while to criticise it. The strength and the depth of a religious crisis showed the depth and the strength of the religion which was threatened by the crisis. When, therefore, a man of the worth and ability of Professor Huxley challenged religion, that was only a tribute to the dignity and the significance of the thing which he attacked. In these cases defender and assailer alike were the organs of a better religion than either of them was aware of at the moment. Let them not be afraid, then, of him who summoned their religion before the bar of reason and of conscience, of science and of philosophy, even though that tribunal might be hostile to them for the moment. Let them be afraid rather of the spirit of indifference which did not find that religion was worth a crisis. In saying then, as he did, that they were now in the presence of a great religious crisis, the question for their consideration was whether hey were prepared to meet it with a religion of life, health, and vitality. Unless he was greatly mistaken, the religious crisis which they and he were called upon to face came not from the doctrinal side, but from the ethical side. It was to his mind almost a question of conduct. The crisis of to-day was in the attempt to bring the Christian religion to the test of its own moral ideas,—to test the Christian religion in the light of its own ethical professions. Now, they were well aware that the Christian Church during the past two generations had passed through a very severe doctrinal crisis. The ethical crisis still lingered on, and would linger for many years to come; and when they looked back upon the shocks which religion has had to endure on the doctrinal side—when they looked back upon the critical and the scientific and the historical shocks that religion has endured; and when they looked forward to all that was still to come from the same quarter, it appeared to him that all these doctrinal crises were a comparatively small affair compared to the tremendous challenge which was now being directed against all sections of the Christian Church from the side of ethics and of conduct. All Christian Churches were affected by it more or less, and surely, if they could unite in nothing else, they

would be united sooner or later in the attempt to provide a common answer to the demand of the conscience of mankind that they should reconcile their Christian professions with their daily life. The religion of Christ was intimately associated with a certain discovery which they, liberal Christians, had been largely concerned in both making and proclaiming. They had proclaimed that Christianity was not a creed, but a life. Well, so long as they were content to regard it as a creed, they were indeed exposed to the doctrinal crisis in its full force, but the ethical crisis would then touch them only in the second degree, but if they held that Christianity was not a creed but a life, then they must face the position; and ask, did they live that life? Did the society of which they were active and responsible members live that life? Did they realise the elements of the thing which called itself Christianity; and live up to the standard which it set forth? Was it lived by the Governments of Europe? Was it lived in either domestic or foreign policy? Was it lived by trade; was it lived by capital—was it lived by labour? Was that Christian life in the ecclesiastical policy of any of the great Christian Churches of to-day? Was it lived in the palace—was it lived in the slums? Should they look for the Christian life and its principles in those great systems which made the history of the world, or must they look for it only in the efforts of a small number of individuals who in the name of Christ gave their lives in order that they might undo some small fraction of the colossal havoc which these great underlying tendencies were for ever creating. Granted that Christianity was life, where should they look for that life in the existing civilisation? Did they preach Christianity as a life, and not as a creed? They preached doctrines, but they sowed dragon's teeth; and those dragoon's teeth were coming to life in the form of questions which challenged them to prove their own right to the Christian name. He did not think that they as Liberal Christians had ever yet realised the formidable consequences to themselves which flowed from the proclamation of the truth that Christianity was a life, and not a creed; and certain it was that the more they denied the dogmatic elements of Christianity the more they extended the ethical elements of the original foundation of Jesus Christ and the harder they would find it to prove, either to their own consciences or to the world that they themselves were Christian men. They were told that the central principle of the teaching of Jesus Christ was contained in the words—"He who loveth his life shall lose it, and he who loseth his life for the Son of Man's sake, the same shall save it." That was the essential principle of the teaching of Christ. How had modern Christian society responded to that principle? It had responded with the exact opposite. It had said: "Lay not up for yourselves treasures upon earth"; but had laid the foundations of its economic structure in the accumulation of wealth. It had taught the forgiveness of injuries; and yet here were the great Christian nations of Europe draining their resources, laying their noblest intellectual powers under contribution and spending more than half their revenues—for what? In order that they might have the means of promptly resenting the slightest injury that might be offered to them. Jesus said: "Resist not evil." How did they respond to that? They responded by the doctrine of the mailed fist abroad, and by the severities of the Criminal Code at home. Jesus said: "Blessed are the poor," but Christian civilisation had evolved a type of poverty of which it had been said, with what truth he left them to judge, that no form of human existence had ever been upon this planet so squalid, so forlorn, or so degraded. He would not weary them with a repetition of these familiar contrasts, which might be prolonged to almost any extent; but he did affirm that the awakened conscience of mankind was now challenging the Christian Churches to reconcile the two sides of those contrasts. He affirmed that the keen edge and point of that crisis turned, first and foremost, not upon those who said that Christianity was a creed, but upon those who said it was a life. It was by them that the first shock of that crisis would have to be sustained. He was afraid that Liberal Christians were somewhat apt to forget these things. Sometimes they might detect in the manner of the liberal Christian a certain air of superiority which seemed to suggest that the religious crisis was for his orthodox neighbour and not for himself, and sometimes they would hear him expressing surprise because the multitudes of instructed men and women to-day were not anxious to follow him into that place of safety which he imagined he had won for himself amidst the difficulties and dangers of the present day. He would suggest that the true reason why the multitude were not agreed to follow him was that the place of safety was not a place of safety at all. Of all positions in the religious world there were none more exposed to peril and to difficulty than his. The religious crisis was more difficult for them because it came not from bad men, but from good men. It was because men would be honest, it was because they would be consistent that they should, "If your interpretation of Christianity is a life, justify your rights to call yourselves by that name." He had ventured the opinion that this crisis was not by any means a hopeless one for the Church. There were many ways in which it could be met. They might meet it, and many men had done so, by abandoning the Christian name altogether, by refusing in the name of honesty to call themselves Christians; and helping the thought of the age by some non-Christian form of Theism; or, they might treat the ethical elements of Christianity as non-essentials, and fall back on those mystical elements; or they might fix upon some moral idea to fill the practical needs of the present day; or they might try to do what many were trying to do, they might try to show that the moral practices of the present, although they seemed opposed to the teachings of Christ, were nevertheless legitimately developed from the germ of that teaching; or, lastly, they might admit that the tendencies of the times were anti-Christian, and that their duty was to bring them back to the Christian basis. If they did that he could only say that they were of those who had his sympathy, because he seemed to recognise and find amongst those of them who were doing this the most earnest powers and the noblest spirits of the time. In conclusion he referred to those great works of mercy and beneficence which were so conspicuous a feature in Christian civilisation. He did not overlook the value of those things. They showed that there was in the heart of society to-day a splendid capacity for living the Christian life; but it was an undeveloped capacity, and it seemed to him to begin its work at the wrong end. It was a true Christianity which sought to heal the wounds of the world, but it was a truer Christianity which attempted to remove the sources of those wounds. It was true Christianity which produced the good Samaritan, but a truer still which sought to reform the thieves, and to teach them to go to business in a better way than by wounding and stripping their victims and leaving them to perish by the roadside. They had tried to cultivate a certain noble virtue—the virtue of veracity in religious expression. They had refused to say—we believe in this or that doctrine when we do not mean it. Now the conscience of the world was turning upon them, and saying—go and apply to Christian ethics the same principle of veracity that you have hitherto applied to Christian doctrine—when Sunday after Sunday you read the Sermon on the Mount, do you mean it? When you profess to be the disciples of him who gave his life as a ransom for the many—do you mean it? That was the religious crisis of the present day; and it fell first upon those who claimed that Christianity was not a creed, but a life.

The Rev. P. H. WICKSTEED then spoke on "Religion: Nationality and Empire." He said he felt a certain embarrassment from the necessity, which none could regret more deeply than he did, of lowering the key to some extent, and breaking upon the impression left by the last speaker. Yet he trusted he should not be suspected of any desire to advocate compromise as a settlement when he said that he believed that they did expect that their religion and the religion of others—and he ventured to add, although it might be regarded as pharisaical, their religion more than that of others—should exercise a real, a definite, and a desirable effect upon their commercial and practical life. They expected it, and they were disappointed and disgusted and genuinely perplexed when they found a man who had every evidence of apparent sincerity in his profession of religion and his devotion to his Church who yet, in the temper and tone of his practical life, in the manner in which he conducted his business, and in the relative weight which he assigned to things, did not show any visible mark or impress of that religion. It would be difficult, and, indeed, impossible, to define it in any way which would bring it within reach of reconciling the Sermon on the Mount with the practices of the Stock Exchange; but, nevertheless, it was possible, he thought, to formulate to some extent what the nature of that influence was. Except in very few cases, it did not take the shape of any definite attempt to put into practice in the present world the precepts of the Sermon on the Mount as a guide to the practical conduct of the affairs of their business and their life, but it cultivated a habit of mind, and temper, and life, a course of conduct which recognised at least that material things, except up to a certain point, were means and not ends, and that the man who thought that material things were not only the most urgently needed, but the

most ultimately significant things in life, had fallen a victim to moral and intellectual confusion, and had lost his whole grip of life. Therefore he believed that a religious life tended—and actively tended—to foster in them a certain readiness to accept opportunities that occurred, and to welcome tendencies of change in the industrial world which would reduce the share of the natural blessings of life which they enjoyed and increase that of others. He believed that among the religiously minded there would be found a readiness to welcome and to support any tendencies which would improve the condition of the wretched and strip of their greater wealth and comfort the more well-to-do. He believed that their religious life actually did something towards securing a temper and dictating a general outlook upon life which was favourable to any change in the direction indicated by Mr. Jacks. What he wanted to ask that evening was, Could they claim even the modest position which he had assigned to religion in their private and commercial life—could they assign to religion that kind of efficacy with respect to their sense of nationality and their aspirations of empire? They would see that he did not place the question high. He did not even ask, was our sense of nationality in harmony with the teaching of the Gospel? or were we attempting to build up the empire on gospel principles? He only asked them that evening whether our sense of nationality as an imperial nation was subject in its temper and in its aspirations to any such softening and mellowing influence from religion as he had assigned to religion with respect to private and commercial life. He was not going to speak about our national sins. He believed the Churches had done, and were doing, something, at any rate, towards challenging and checking our national sins. It was of our sense of nationality he wished to speak. That sense of nationality was one of the strongest things, and in many respects one of the most precious things, which fell to the lot of man. It was that sense of nationality which gave enormous significance and value to national independence. Yet they knew the tone of their countrymen abroad and at home, a tone of pharisaical contempt for the ways and practices and for the morale and character of other nations. Did our religion tend to humble and chasten that pharisaical spirit while fostering noble virtues? Did our religion chasten and deepen and ennoble our nationality till its reverence for itself became the gauge of its reverence for others? Passing from nationality to empire, they had to note the strange variety of conceptions which were covered by the phrase. Empire might be a mere extension of nationality; it might be the subjection of nations regarded as inferior, or, at any rate, as weaker, and we might find ourselves in the name of empire in command of a huge continent like India, with its august traditions of civilisation and of thought, on which we grudgingly bestowed about half a day in the year in Parliament. Empire might mean a combination such as that of Austria-Hungary, or it might mean the suppression of nationalities, as in the case of Poland and Finland; and if it meant the suppression or the absorption of other nationalities, it was the antithesis of nationality in one of two ways—either by a transfiguration of nationality into a yet higher and more broad-based community and intercourse of peoples, or by the murder of other nationalities and the suicide of our own, for the nation that murdered other nationalities killed itself. What, he asked, were the points of our nature which the imperial instinct touched? Had our religion done, was it doing, and would it do for our imperial aspirations what he had said he believed it did in our private and commercial life—exercise a steady pressure towards a nobler principle? He was perfectly aware of the possibility of the sense of nationality being so besotted and intoxicated as not to know the difference between maintaining its own honour and embarking on a course of murder and of suicide. Were we satisfied that our religion had been, was, and would be actively on the watch against the realisation of that possibility? They had all noticed in the late miserable and heart-searching experience through which this country had gone the softening of the feeling with which we regarded our late enemies—a decline of willingness to believe ill of them, a readiness to attribute to them virtues which we had denied to them, and a more sincere and genuine desire to be able to greet them as brothers. Was that change brought about by the religion of this country? Had the Church or the Army most to do with that change of sentiment? Could we trace the effective influence of religion either in chastening and softening our sense of nationality or in keeping our aspirations of empire on the high and noble level which alone could make them other than vulgar and brutal. He had asked his questions, but he would make no attempt to answer them. Let each one ask whether those great matters which had filled so much of our thoughts, and about which we had all cared more than for anything else, had touched and consecrated our sense of nationality and our imperial consciousness.

The Rev. E. W. LUMMIS, M.A. (Leicester), who was to have spoken on "What is a Unitarian Church?" said that he did not at all mind being crowded out by two such speeches as they had just listened to. At that late hour he would select from what he had intended to say what at the moment he thought the best worthy of saying, although he was afraid it was somewhat commonplace. He selected it, not because it was a truism, but because it seemed to him nevertheless to be true, and it was this. He thought that the distinctive characteristic of the Unitarian Church as a denomination—if it had any special virtue or any special principle—was that they understood in a somewhat different, but, as he thought, in a somewhat higher sense, the importance of truthfulness: truthfulness towards God which would not admit of any substitute for personal goodness; truthfulness towards themselves which would not admit of any make-belief taking the place of high belief; truthfulness towards other men which would not allow them diplomatically to conceal the truth, or to indulge, in sacred things, in that economic management which many years ago was denounced by Mr. John Morley. First there came truthfulness towards God. None of them could mistake what was the demand of God upon them. "What doth the Lord require of thee? To do justly, to love mercy, and to walk humbly with thy God." They believed that not merely because it was written in a sacred book, but because it was written in the heart and conscience of every one of them. In their attempt to carry out the logic of that belief—to translate into life that belief of theirs, that their religion should be a life rather than an opinion—in this attempt the appalling character of the difficulties that confronted them had been most eloquently and pathetically stated by Mr. Jacks that evening; but in looking upon those difficulties the true man would rather exult in their magnitude than give way to any feeling of despair. The sight of their greatness would nerve him, would inspire him to strengthen himself by the very greatness of those forces against which he had to wage a holy warfare; for they did not believe that any difficulties into which their faith in God led them would prove too great for them to overcome. Then as to truthfulness towards themselves, the absolute duty of a man was to think as cleanly and clearly as he could, and to set out honestly in his own mind the reasonable results of such a process. If they carried that out fully in their churches, how much of their present conventional belief would be cast aside, and in its place what a new confession of truth, what a new prophetic and clear insight would be the answer to their prayer. Then came truthfulness towards other men, which obliged them to tell out what they learnt whether it was in the way of a new denial or whether it was in the way of those more large and vague and general terms which underlay denial, and which, indeed, cover their desire to deny. There was a great work to be done in translating the phraseology of their religion into something which should be able to bear the message of the new religious truth. They must get out of the way of bribing the general ear by sanctimonious phrases which were inadequate to the reality of the new religion. That was the theme upon which he had been about to speak, and he submitted it to their own private deliberations, merely registering that firm belief of his that if they clung to that high principle, if they were not false to their special characteristic of truthfulness, they would be the most useful of all religious forces which, banded together, must indeed, at the behest of God, high in His heaven, regenerate the world.

The CHAIRMAN, in a few concluding remarks, spoke of the inestimable value of the tradition of their Church, unbound by any creed, as the most helpful for the sustenance of the Christian life, and the singing of the evening hymn and benediction brought the meeting to a close.

FRIDAY'S PROCEEDINGS.

The Devotional Service on Friday morning was conducted by the Rev. R. A. Armstrong, B.A. At the subsequent Conference Sir John T. Brunner, Bart., M.P., was to have taken the chair, but was prevented by Parliamentary duties from being present. His place was taken by Mr. R. D. HOLT, J.P., for the first part of the morning, and afterwards by the PRESIDENT, the Rev. J. Estlin Carpenter, M.A. A paper on "Our Obligations in Social Work" was read by the Rev. C. J. Street, M.A., LL.B.

OUR OBLIGATIONS IN SOCIAL WORK.

BY THE REV. CHRISTOPHER J. STREET, M.A., LL.B.

THE subject which has been entrusted to me is so large, and its title so ambiguous, that I have found no little difficulty in knowing how to treat it. Who are "We" that have obligations, and what is "Social work"?

Judging by newspaper controversies and conference discussions, we seem to have a good deal of doubt as to who "we" are. It is clear enough what we are not. We are not a Unitarian Church, whether it is desirable that we should be or not. We are not an ecclesiastical authority of any kind. We are not a delegation, with power to commit our religious societies to anything that we say or do.

We are, I take it, just a triennial gathering of ministers and representatives from a considerable number of self-governing congregations, whose names are legion, and whose independence is particularly assertive. The Conference, as such, can speak for itself, and ought to give forth no uncertain sound on everything that affects the moral and religious life of the nation; yet it does not commit the Churches. The constituent Churches have a life of their own, and, as such, have a definite relation to the community in which they are established and distinct duties in consequence; yet they cannot bind the individual members. The members, just because they have connected themselves with a Church, have emphasized their own obligations both to the religious society in which they elect to take a place and to the greater brotherhood which their religion enables them to discern. "We" therefore have obligations to society as individuals, as Churches, and as a National Conference of Church representatives.

My interpretation of the phrase "Social work" will not be narrowed to the consideration of what should be done to develop what is called the social side of our church life: I assume that no Church is worthy of the name if it does not try in every way possible to weld its members together, give them something to do and make them feel that they belong to a real fraternity. Nor shall I consent to the restriction of the phrase to that particular school of political economy which would make us all tenants and users in common of the outward things of life, with a view to the obliteration of distinctions and the equalisation of opportunity. By "Social work" I shall understand nothing less than work for the common weal in any way that may seem best, starting from the essential elements of religion which reveal our dependence upon each other, and the fact that salvation can only be found through service and sacrifice. Conference, Church, individual—each must work for the social well-being naturally and earnestly, whether it be by a united voice raised in maintenance of some great principle, by steady influence for good gradually permeating the neighbourhood, or by personal consecration to some task of practical philanthropy.

In our capacity as individuals I do not think that we need much stimulation towards social work. There are always laggards, of course, and unawakened natures for whom the call to service is still required. But Unitarians have ever been in the very fore-front of movements directed to civic and social welfare. They have not needed the whip to drive them to work: their faith has made them work; they could not help it. This readiness for public service is frequently acknowledged with much generosity by members of other households of religious faith: it often surprises them; it might be as well if they would seriously ask themselves what the real explanation is. A faith that works well cannot be altogether bad, for, if the test applied by Jesus is correct, "by their fruits shall ye know them." Look at the countless fields of public service to-day—the Bench of Magistrates, the County and Town Councils, the Education Committees (alas, I cannot say now the School Boards), the Boards of Guardians, the political associations of every party, the national organisations for the assertion of moral principles in the conduct of human life, the local philanthropic agencies; and who are so fully represented in proportion to their numbers as the Unitarians? We may be considered unworthy to take our place on the Evangelical Free Church Councils, but our presence and aid are welcomed and even courted when there is any practical good for humanity to be done, and not seldom it is the Unitarian who leads the way, and few be they that follow. In fact we are blessed, though in name we are banned—and nobody seems a penny the worse!

The duty of the individual member clearly is to render service to humanity where he can. Charity begins at home, and the first sphere of duty is in the family. But the larger family has claims that cannot be ignored. There are those who are less fortunate than ourselves, and the glory of strength is to render aid to the weak; the privilege of abundance is to minister to need; the worth of leisure is the ability to be of service. No man can live to himself alone and be a man. Liberty, equality, fraternity—all are excellent and essential; but there is yet a further word to be spoken, as Mazzini showed, and that word is Humanity.

"We must ascend to the conception of Humanity" (he tells us) "in order to ascertain the secret, rule, and law of life of the individual, of man. Hence the necessity of a general co-operation, of harmony of effort—in a word, of association—in order to fulfil the work of all." "The cry of 'God wills it' must be the eternal watchword of every undertaking like our own, having sacrifice for its basis, the people for its instrument, and Humanity for its aim." "The religious idea is the very breath of Humanity; its life, soul, conscience, and manifestation." "When that faith shall be not only upon your lips, but in your hearts; when your acts shall correspond to your words, and virtue shall sanctify your life, as liberty has sanctified your intelligence; when united, brothers and believers, and rallied round one sole banner, you appear before mankind as seekers after Good, and they say of you amongst themselves, 'These men are a living religion,' think you your appeal to the peoples will not meet with a ready response?"—(*Faith and the Future.*)

Mazzini's "Association" was nothing less than the Church of the Living God, whose temple is Humanity; and it is as members of this Holy Church that we are called upon to share in the life of our brethren and let them share in ours. Just so far as our own souls are rich in a noble faith shall we pour them forth in willing and loving service. The more of God we have in ourselves, the deeper will be our interest in human life and our desire to uplift, ennoble, and save.

Corporate Responsibility.

And if, as individual members of the Universal Church, we feel impelled to work for social amelioration, have we, as little groups of worshippers, drawn together by a kindred spirit and worshipping the One True God in spirit and in truth—have we, I say, no corporate relation to the work of the world? Surely in our association on the highest plane of life we shall stimulate each other to yet nobler service, and at the same time present an unbroken front to the common foe. In the name of the Most High our warfare is with sin, in whatever guise it may present itself. Everything that is mean and deceitful, every idolatry of ambition or wealth or aggression, every low standard in commerce or society or politics, must be faced and fought by the Church Militant.

The Churches, alas, are not always, perhaps not even generally, the true representatives of the Church of God. There are many who, like Mr. Hall Caine and Mr. Robert Blatchford, would tell you that the Churches are the greatest foes to social progress, and I am sorry to confess that, while such statements are too sweeping, there is too much justification for them. The small percentage of attendance at public worship is, doubtless, chiefly due to the people's indifference to the Churches, though hostility is also accountable for a good deal; but to what is the indifference due? Have the Churches shown the interest which they ought to have done in the people's welfare? Have they led the way of progress and reform? Have they set the example of self-denial and self-devotion which those who dare to take the name of Jesus upon them might be expected to do? Not for me to condemn: to its own Master let each Church stand or fall. But I say that the Church of Christ, and, infinitely more, the Church of the Living God, should be an example to the world in purity of life and eagerness for mutual service. Let me quote Mr. Hall Caine, the critic of the Churches, in this connection, and you can judge whether he speaks truth, and apply the moral for yourselves:—

> The Pagan conception of government is authority, and that alone justified the unconstituted rights, the inequalities, the barbarities, and the miseries that civilisation has for two thousand years been striving to break down. The Christian conception of government is right, and that asserts the value of the individual soul, the Fatherhood of God, the Brotherhood of Men, and all that these imply in uniting mankind into one family.—(Speech at Gorton, Dec. 11, 1901.)

What a transformation of the world a Living Church would make! If all who profess to be religious were really banded together for service and sacrifice, what evil spirit could maintain its power over the hearts of men? Yet this would be nothing more than the fulfilment of the social ideal of Jesus. What else was his "Kingdom of God" but the "sweet reign of light and love"? Where was it to be found in the first place but here on earth, the forecourt of Heaven, and how was it to be ushered in but by personal faithfulness and mutual helpfulness?

The supreme test of a Living Church is to be found in the answer to the question, What is it doing for human welfare?

A Church must work first and foremost for the spiritual benefit of its members, then for the corporate welfare of the larger religious fellowship with which it is specially connected; and, last, but not least, for the enlightenment and elevation of the great human world outside its own boundaries. There must be no hostility between the Church and the world; until the two are concurrent and co-terminous both are incomplete and must be restless and dissatisfied. The world is the scene of the Church's activities; it is the garden wherein grows the tree of life; it is the material on which the craftsman must show the character of his workmanship. By this test he must abide. The actuality of his religion will stand or fall by it. If he fails to make the world better than he found it his so-called religion is a failure, and he must give place to a better workman.

God's intention is that every heart shall be His acknowledged dwelling-place, and that the whole world shall resound with the song of holiness, peace, and love. To extend the realm of this sacred rule is the specific function of the Church. It exists not for the merely selfish enjoyment of salvation by its members. Such salvation is cheap and deceptive, an imitation, and a dangerous delusion. The only salvation in a world of mutual dependence is to be found in cheerful service and ready self-sacrifice, responsive to the clear and inspiriting call of love.

The Church and the World.

No religious man has a right to draw a sharp boundary-line between the Church and the world. It is not for him, of all men, to say: "The world must not come in here, and the Church must not step in there. These things are sacred, and those are secular. Here a member of the Church should speak out, and there keep silence, as the Church has nothing to say about it. This is purely a question of business, with which religion should not interfere. That concerns politics, which have nothing to do with Christianity. This is a matter for the scientific men to settle by experimental research, without your sentimental maudlin morality being obtruded in the interests of the animals. Let religion keep to its own province and mind its own affairs."

No! Religion that is worth the name will have something to say, some guidance to give, some influence to exert upon every field and phase of human life. A real man's religion is the very breath he draws, the essence of his being. The business of religion is to regulate and control human life. Nothing is foreign to it. God did not make the conscience for one part of man's nature, the intellect for another, and the affections for a third. All must be in harmony; when they disagree there is something wrong. Religion is the proper adjustment of all the qualities which go to constitute our humanity. It is the alignment of human with divine law. It is the perception of the will of the Most High, and the consequent deliberate and strenuous attempt to lift our life to the level of this standard.

Religion, therefore, has a word to speak about every subject that comes under our cognisance. It need not be obtrusive, but it must be effective. "The word of the Lord" is not confined to the pages of a venerable book, or entrusted only to the lips of favoured prophets. It rings in the very recesses of our being, with its "Thou shalt not" and its equally emphatic "Thou shalt." To ignore it brings shame on our honour: to plead expediency as an excuse for silencing it is an insult to the Holy Spirit. We lose our status in the Church of God as soon as we tamper with His personal word for us, and condescend to bind our spirits to the earth when they know themselves to be heirs of an Eternal Kingdom. Every corner of human life is sacred, and it is we alone who by faithlessness can make it profane.

The Preacher of Righteousness.

The minister is the spokesman of the Church, and upon him devolves the honour—which is also a serious responsibility, and sometimes to his temporal welfare a grave danger—of speaking the whole truth of God as he understands it. Whatever his attitude as a man and a citizen—and he has as much right to perfectly free action in this respect as any other man—in the pulpit he must know no party, fear no person, ignore no truth, shirk no duty. If the Church is to bear faithful witness its servant in the pulpit must not be silent on grave moral questions that go down to the very roots of the nation's life. Above all party standards rise the higher politics, with which religion has always been vitally concerned. When the Church ceases to set the tone of political life, to whip out the money-changers who would degrade the house of God with their vile traffic, to raise the ideals of national honour and character, the Church itself is doomed and the nation decays. And when the man on whom the prophet's mantle has fallen, even if it be only that of a very minor prophet, allows it to drag in the dust, when he seeks an ignoble peace and pays the price of personal comfort by the sacrifice of his conscience, "the punishment of the prophet shall be even as the punishment of him that seeketh unto him." Cost what it may, the true minister will speak the word of the Lord that has been committed to him. If it costs him his church, so much the worse for the church which forbids him the exercise of his religious liberty, and so much the better for his soul to be free from such thraldom.

Every Church should lead the way to the higher life, fearlessly point out what is wrong, and bravely set the example of what is right. As against the gambling spirit of the age, it can at least discountenance raffling at its bazaars. By way of war against the sin of drunkenness, it should throw its influence on the side of temperance reform by training the boys and girls, the young men and maidens, in habits of self-control and in readiness for self-denial in the interests of others, and by supporting every citizen's movement on behalf of sobriety and good order. Taking its stand against impurity, it should speak plain words to the young on the singleness of the moral standard for both sexes and associate itself with every effort to cleanse the life of the community. The Church should take the field on behalf of civic righteousness, demanding proper social conditions, physical and moral sanitation, equitable treatment of all citizens regardless of sect or party, civil and religious liberty for everyone, the best possible training for the young with sole regard to educational efficiency. The meeting of the St. Vincent-street congregation, Glasgow, held last month to decide as to a united course of action in the School Board election, is an example of a Church's obligation to social work put into practice. In the olden days, not a few of our congregations used to meet to take council on such social questions, and then they moved as one man. I for one regret that the spirit of this age has changed so much that we seem unable or unwilling to act together in this way.

The Poor and Suffering.

The problem of the poor and the suffering is always with us. Have we no responsibility as Churches towards society? and is it not incumbent upon us to lead the way in the remedy of wrong social conditions? Shall not the Church as a religious brotherhood demand that no man who is willing to work shall be allowed to starve or be degraded into a pauper; that a man who will not work shall be tabooed or taxed till he will; that every man shall give good work for his wages, and get good wages for his work? As a Church must we not do something in a practical way to relieve the suffering and raise the stricken? Our Domestic Missions to the poor have been an object-lesson to the world, showing how the poor may be encouraged to self-help and shown the way to rise above their hard conditions without suspicion of pauperisation. Our missionaries and workers have been enabled to get into touch with the real life of the people, ascertain and develop aptitudes, find out weaknesses and lovingly check them, bring the influence of a high and ennobling faith to lift men above their sordid surroundings into the glory of an ideal, and give to many a cramped soul its first chance of real life. All this is splendid work, and along such lines the redemption of society may be effected through the influence of associated men and women in whom religion is a power.

The Voice of the Conference.

And what shall we say of this Triennial National Conference of representatives of our Churches, and what of the lesser assemblies wherein we meet more frequently to take council with each other on the deep things of life? Are we not called upon to take our stand, as a deliberative gathering of leaders and workers, in regard to those great questions about which the best hearts have even been stirred, and to the settlement of which the religious spirit is essential? What is it that draws us together if it be not community of sentiment about religion? Anything that we say or do, we admit, it not binding, except upon those who say and do it. We cannot commit our churches; we cannot commit one another; but we can commit ourselves individually. If we speak our voice will be that of the workers, and a united utterance or effort means a momentum not otherwise attainable. Our unity is in fact greater than we seem able to find a name to express it by. Thorough-going Independents as we are, the fact that we are here together shows that we have much sympathy with

each other, many kindred aims, and one common spirit of religious brotherhood.

To the things of the spirit we give utterance freely, and our thoughts are carried into a high realm of communion with the Eternal. Into regions of theological speculation, sometimes cloudy enough perhaps, we soar fearlessly, and we indicate our higher gospel to the world without troubling greatly about its divergence from the customary standard. Biblical and historical criticism we employ as a matter of course in our attempts to elicit and express the truth about the past. Are we quite so concerned about the things of the living present, the questions that vitally affect our mutual well being? Have we a social gospel, as well as a spiritual and theological one, to advance? Or are we in danger of falling into the very error we so constantly deplore, treating a small area of human life as a preserve for religion and all the rest as a barbarian's country? Do we agree with the divorce of the Church from the world, the soul from the body, the sacred from the secular; or does this not so narrow and cripple religion as to destroy its best life?

What have we, as a National Conference of chosen ministers and representative members of living Churches, to say about those great social problems which affect our nation's welfare—the unevenness of the human lot, the class distinctions aggravated by unbrotherliness, the code of morals in society and business, the shirking of work and the scrimping of wages, the herding together of the population of our great cities under disgraceful conditions, the submerged tenth, the over-provision of public-houses and the shameless inducements to vice which necessarily ensue, the reckless gambling spirit of the age, apparent not only on the race-course, but in the drawing-room, in the workshop as well as upon 'Change. Have we no word to speak, in our religious capacity, about the solemn questions of peace or war, of conciliation or tyranny, of the treatment of native races, of the forcing of a hated and demoralising traffic on a reluctant nation, of the breach of faith with another people when a solemn pledge is recklessly broken?

Differences of opinion we must have whenever there is independence of thought, but this must not paralyse speech and action; and as a National Conference of Unitarians and Free Christians we ought to have some message for the world as to every part of human life. Our spiritual gospel has been so faithfully preached that many another Church finds inspiration in our devotional literature. Our theological gospel has been so tellingly presented that harsh creeds are giving way before the larger thought of God and the eternal hope for man. Let us not be behindhand with the gospel of social emancipation and progress, set forth not only in lives personally consecrated to human service, but also in united support of the principles of freedom and justice, love and righteousness, whereby we may prove our love of God by love of the brethren.

The Rev. W. J. Clarke (Birmingham), who opened the discussion, said he was in most cordial agreement with the paper, and dwelt upon one aspect of the great problem, which he felt to be of the most urgent importance. He referred to the elaborate inquiries of Mr. Charles Booth and Mr. B. S. Rowntree as to the poverty in great cities, and quoted further statistics from Birmingham showing the proportion of dwellers in single rooms, the percentage of paupers, and the appalling death rate in the poorest quarters. He showed what light was thrown on the subject by the experiences of the Police-Aided Association for Clothing Destitute Children, and declared that human speech was powerless to describe the cruel sufferings and degradation involved in the present conditions of city life among the poor, the ruthless destruction of body, mind, and soul. While he held that Parliament, the County Councils, and Municipal bodies betrayed their great trust, if they did not make amendment of those evil conditions a most sacred obligation, yet on no institution did that responsibility of moving heaven and earth in one supreme effort to grapple with the problem rest so clearly and directly as on the Church of Christ. His belief in God and the God-like things of which human nature was capable was too deeply rooted to doubt the possibility of the task to be accomplished. Their domestic missions were making noble efforts, but unhappily those isolated efforts were little better than palliatives. The whole Christian Church must arouse itself fearlessly to undertake the discovery and application of remedies. So only could they give reality and inspiring power to their talk of human brotherhood, and make their twentieth century Christianity more like what Jesus Christ intended it to be.

The Rev. J. H. Wicksteed, M.A., said they could not but feel that they had been baptised afresh for that great social work, but they must strive to keep themselves up to the level of that high resolve from day to day completely given up to the service of mankind. It was no longer the salvation of their own individual souls that must be their aim, but the salvation of humanity. When men were thinking of great things their lives were apt to be touched with greatness. It was so with nations, and so it was with the Church. When the Church made its own organisation the chief end it lost its greatness; its end must be united service of mankind, the salvation of the human race. Yet they must remember that the individual life was the seat of all that is holy and great; not in vague abstractions of society, but in individual homes of men and women the great drama was enacted. The ideal of man in his social relations and his individual relation to God was the Holy of holies, sacred as the body of Christ was the most sacred thing to the Catholic. Just as the Roman standard bearers leapt into the midst of the host of the enemy knowing that the soldiers must follow to defend their standard from disgrace, so God had put the standard of humanity into the worst places of the earth—all that was most holy to them was there in the midst of those awful evils, and they could not rest till they had redeemed their standard, and brought it back to the light, as it was already in the love of God.

Mr. W. Wallace Bruce (L.C.C.) asked why the artisans and labourers were not touched by their presentment of religion, and referring to the experience of Mr. Crooks, the newly-elected member for Woolwich, a workhouse boy who had become Chairman of the Board of Guardians that sent him to school began to answer his question, but was stopped for lack of time. The Revs. J. Warschauer and W. Reynolds, Mr. Arold Lupton and Mr. V. R. Shinde each added a few words, and the discussion was brought to a close.

The President then moved a very cordial vote of thanks to Mr. Charles W. Jones, the Chairman, and the other members of the local committee, and especially to the Rev. H. D. Roberts and Mr. B. P. Burroughs, the secretaries, and to all friends who had given such abundant hospitality to the members of the Conference.

This was seconded by the Rev. C. Hargrove, and supported by Mr. David Martineau and the Rev. J. A. Kelly (on behalf of Ireland).

Mr. Charles Jones, in acknowledging the vote, strongly urged that the next meeting of the Conference should be held at Oxford.

The proceedings of the Conference closed with a paper by the Rev. W. J. Jupp on "The Doctrine of Forgiveness and the Law of Reconciliation," followed by Samuel Johnson's hymn, "Life of Ages, richly poured," and the Benediction.

THE FORGIVENESS OF SINS AND THE LAW OF RECONCILIATION: A STUDY OF HUMAN EXPERIENCE IN THE LIFE OF THE SPIRIT.

BY THE REV. W. J. JUPP.

As life advanced upon this planet from lower to higher forms of consciousness there entered into it, far back in the remoteness of time, a strange and new experience. Or it may be more truly described as an awakening or uprising from within of what before was latent and slumbering there. It was an inward movement, fraught, at first, with trouble and distress—a kind of fearfulness and trembling, as of something wrong or alien to nature and the law of justly ordered life. Somewhere in the living creature's conscious self a note of discord sounded, and the harmony of creation seemed disturbed and broken. At what stage of life's long movement of advance this happened we cannot tell. What living creature it was, erect or on all fours, which felt, however lightly, this inward trouble of estrangement first, we shall not discover now. No record is kept of that earliest ancestral penitent. We can but say that when this sorrow as of some alien will was clearly felt, the life we now call "human" had begun. The pain of imperfection, the sense of something wrong, suffered in the creature's secret consciousness, marked the stage of sure attainment to the human levels: the higher plane of feeling and of action had been reached. Rising into this strange and new experience, man turned aside, or drew himself wistfully and mournfully away from lowlier forms of life, and entered on that uphill path which, often with so much stress and strain, he is pursuing still.

He must have travelled far, along this difficult and toilsome road when, at length, his inward trouble shaped or defined itself into what now we call the "sense of sin." That cry which the old dramatist puts on the lips of Job, "I have sinned; what shall I do unto thee, O thou watcher of men?"

indicates a great advance, and a somewhat sad remoteness from the rest of creation. I have tried sometimes to think myself back into the experience of one who first uttered himself thus, and to realise the strength of emotion that must have stirred within him. The splendour and isolation of some noble sorrow seem to gather about his form. Millions of other creatures, sharing life with him there, know nothing of his dark distress. His fellow beings, less vividly self-conscious—the wild free children of forest, wold and hill—follow the impulse of desire and are not sad. Man is alone with his strange deep inward grief. And still to-day, though tears of penitence and wrestlings of regret have accompanied his life on earth so long, all the other creatures have successfully resisted the contagion of his grief. And one bold and loud-voiced poet of our time has praised them for this, as showing a healthier nature and stronger self-possession.

I think I could turn and live with the animals, they are so placid
and self-contain'd,
I stand and look at them long and long.
They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania of
owning things,
Not one kneels to another, nor to his kind that lived thousands
of years ago,
Not one is respectable or unhappy over the whole earth.
So they show their relations to me and I accept them,
They bring me tokens of myself, they evince them plainly in their
possession.
I wonder where they got these tokens,
Did I pass that way huge times ago and negligently drop
them?

(*Whitman*: "*Song of Myself.*")

Ah, no, he did not "negligently drop" those "tokens"; he had found and kept fresh tokens. This strange new trouble falling upon man's spirit, was the sign of larger, deeper life working within him. His grief for something wrong was but the shadow cast by the shining of some higher right. He thought he was wicked, and seemed to have broken some law of life. But in truth he was even then just beginning to be good. Yes, we may say it now quite fearlessly, that when man felt that he had sinned he was a better and nobler being than before he felt thus, or *had any reason* to feel thus. The conviction that he had done wrong meant that already he had begun to do, or was preparing himself to do, some loftier right. His self-condemnation was his "new birth"; his death, because of sin, was his resurrection to a life of righteousness.

Not thus, however, could he read the new experience then. The trouble of his spirit increased and deepened within him. It created, I suppose, the first religion—the religion of fearfulness and dread. The ways of life grew dark and he moved along them under the frown of some imaginary Being, watching from above in stern displeasure. This Being, so man thought, was offended, and threatened him with penalties. He was afraid and hid himself among the trees of his garden, lest the wrathful One should find and punish him. He offered sacrifices in hope to appease the angry Power and win his favour. He sued for mercy; he prayed to be forgiven.

Slowly, alas! how slowly, his thought took higher and happier range. The wonder grew and brightened into hope—the hope that perhaps, after all, the Deity, whose laws he seemed to disobey, was not the pitiless and vengeful being he had surmised. Finding some grace of tenderness in his own heart, he came to think that such might be also in the heart of God. And so, at length, there dawned upon his mind the conception of some over-brooding goodness—the faith in a merciful one who could be just and yet also gracious to erring human folk. It was feebly apprehended and enjoyed at first. Sacrifices still were offered; myriads of innocent creatures suffered death at the hands of men to express their sense of guilt and win the favour of heaven. And then, at last, the theory was devised of One who had appeared on the earth in the form of man, who did no sin, but lived a just and holy life; and this One, moved by love and sympathy for all the rest, had given his life as an atonement for their sins—offered the full and effective sacrifice, which gathered up into itself all other and less perfect forms, and expressed and transcended and so abolished them for ever. And henceforth they who believed in him and pleaded his atonement were pardoned—their iniquity and its punishment were condoned and put for ever away.

Thus, in part, men escaped from the religion of fear into the religion of meditorial force, and many rejoiced therein. Yet this was only another stage in the advancing life of the spirit. And already, in our time, a few have passed beyond it and have reached what seems to them a happier, holier air. A faith more bracing, joyous and free has come to them, presaging thus, it may be, the liberation to which, in the greater fulness of time, the minds of all men shall attain.

An Illustration from Life.

I will venture to speak of this loftier range of religious thought by telling you of one, intimately known to me, who in his own mental history passed through some at least of those stages of faith by which, as I have roughly indicated, the race has advanced, and is advancing still. The real interest of my story lies in the issue of its somewhat tragic struggle—the deep and ineffable joy which greeted the imprisoned one as he emerged from a great spiritual darkness into the light of reconciliation and great peace.

He was born and brought up under the religion of fear. He was told as a boy that he had sinned against an awful and holy Being—that he deserved, and, unless something happened, would surely receive, the punishment of eternal woe. It was possible, if a certain change took place within him, that he might escape this. But the possibility was somewhat remote, and the gloom of present wickedness and of threatening future misery haunted the years of his boyhood and early youth. The eye of that offended Deity watched him always, taking note of every evil thought and word and deed. Up to the age of eighteen years the darkness of this religion of fear lay upon his spirit. Nor was it his own fate alone that harassed him. He was told in sermons, he heard it from the lips of those who loved him, he read it in the only religious books accessible to him, that upon nearly all his fellows lay this dread shadow of impending doom, and only a few were ever likely to escape. He found at length some comfort, albeit of a selfish kind, through coming to believe himself one of those favoured few. He thought the Christ had died for him, and he might therefore be forgiven. He sought refuge in the Atonement, and gathered to himself a little quietness of conscience and solacement of heart. But still on all the human world lay the deep, dread night of sin, and above it watched the wrathful Holiness which could *with difficulty* be, to any, gracious and relentful.

And then, one summer night, it happened to this burdened youth that he was walking alone over a wide grassy common, ascending its gentle slope, as the sun went down in the far north-western sky. And there came to him then, he knew not whence or why, a new thought, a fresh vision or conception of life and its own ruling Power. Across the wide green earth on which he trod, and filling all the space above, far into the softening splendours of that light-filled sky, the presence of a silent brooding love seemed making itself known to him. A strange sweet spirit of kindness and good will compassed him about; a tenderness touched him like that which had looked forth in other years from his mother's face and quivered in her voice when it addressed him—like that, but infinitely greater, vaster, more intense. And from that hour religion ceased to be a painful mystery of dread. Love entered into life, and, in part, dismissed its fear and dispelled its gloom. But only in part. His mind was not yet free, nor conscience granted her full right of cheerful confidence and hope. Some of the old theories still clung to him. The trouble of sin could be escaped, it seemed, only by faith in a holy sacrifice which met the just demand of Heaven. Sin must be forgiven by being atoned for and so remitted. And for some reason, dimly guessed at then, his mind could find no rest in that belief.

Still, something had been won, some vital truth of experience in religion gained; and with this, the man whose inward struggles I am hinting of in these poor words began to preach to his fellows. For the little he had gained, though crude and cumbered with old dogmas, was very real to him, and pressed for utterance. He entered a Free Church College, and in due course became a recognised minister of religion. But he was never quite at ease or strongly confident. The doctrine of forgiveness still troubled him. It harboured elements that seemed alien to liberty and dissonant with love; and in time he came to doubt whether, after all, it had any real place or significance in the soul's advancing life. "I'm afraid you are not quite sound," his good orthodox Professor had said, as he bade farewell to him at the college door, and gave him his theological blessing on going forth to life's untried experience. But being "sound in the faith" did not appear to him, even then, quite so grave a matter as being true to the faint glimmerings of light that were beginning to shine for him on other paths of thought. That old, time-honoured theory of

"atonement," by which justice was satisfied through the sacrifice of a holy being for the sins of the unholy, failed him utterly. He saw that something darkly unjust was involved therein. Mercy on such terms was itself devoid of moral truth, and could not, therefore, be a saving force of life. And yet forgiveness pure and simple, as a condoning or ignoring of actual sin, was hardly to be thought of. A Deity of mere good nature, generously excusing man's misdoing, and granting to repentance the same favour which was granted to obedience, hardly claimed the soul's true reverence or assured trust. And, finally, after long gropings and wrestlings of thought, this doubting one came upon the gravest doubt of all. He dared to question whether the very idea of "forgiveness," as most men conceived it, was not an illusion, because their main conception of "sin" was false. This last doubt rent the spirit's bonds and set the prisoner free; and, passing into a new world of religious insight, he was made to see that it was not pardon for wrong things done, but reconciliation with righteousness yet to be done, that alone could save and satisfy the upward-reaching soul. The Law that formerly appeared to him as some rigid code of rules, which himself and all others had broken, was revealed to him now as a wondrous and most beautiful Ideal of good, towards which, so blindly and through such devious ways, he, and doubtless they also, were aspiring. Sin was his failure to reach it; the sense of sin was his own consciousness of failure—and yet, also, it was his inward response to that Ideal's attraction or appeal. The gloom of remorse, as of some awful guilt, lying darkly on the soul, was seen now as the shadow cast by the pure light of holiness, falling on his poor imperfect deeds. The moral Law *could not be broken;* it was there in its divine integrity of right—God's eternal order of the good and true and fair; but he had only in part perceived and imperfectly obeyed its wise behest; calmly, and with infinite patience, it seemed to have been waiting for him to understand, and then to yield himself, in joyous reconciliation, to its claim. No longer was it needful that another, holier than himself, should suffer to win the pardon he had no right to ask. No longer was he moved to plead for mercy at the hand of an offended Deity. The All-pure could not be other than gracious towards the imperfect children of men struggling into the light. Roused by this new vision of wonder and joy, and turning from the past with all its failures, his heart went forth in love towards that shining Ideal of right which now, by its constraining and exacting grace, claimed all the ardour and devotion of his liberated spirit. And he knew that thenceforth life must be one long and slow advancing purpose of good—a movement of unbounded and unconquerable hope, and in that hope the whole mind and conscience and longing of the man found rest, and by that hope he, and all who with him felt the moral impulse, were assuredly redeemed.

The Witness of Prophecy and of Science.

What have we to say concerning the issue of an experience such as this? Has it anything more than a personal and individual significance? Will it seem to any either reverent or rational thus gently to put away beliefs for which men have wrestled so long, and fearlessly presume on a law of reconciling grace, in things pertaining to the moral and religious life? It has, in truth, some high prophetic sanctions. It must have been, for example, the faith of one, against whom the reproach was urged, "This man receiveth sinners, and eateth with them." The method of Jesus was, we cannot doubt, to infuse great cheer into the mind of erring but repentant men and women. Sinning souls were strangely dear to him, and words of hope came swiftly to his lips. Angels in heaven rejoice, he said, when one repenteth. The father calls on all the household to make merry when the prodigal comes home. "Go ye and learn what that meaneth, I will have mercy and not sacrifice." "Hath no man condemned thee? Neither do I; go and sin no more." He makes no reference to sacrifice or atonement when men repent. The past is buried; the future beckons, radiant and glorious with its promise of good. I suppose that to many this attitude of mercy and hope still seems but solemn trifling when they turn from the Gospels to the confessions of Augustine or the groanings of Bunyan or the sermons of Richard Baxter or John Knox. And yet the highest ethical view of life brings us nearer to Christ than to them. Reason is with the gracious, not with the gruesome treatment of human shortcomings.

For if it be true, as science now assures us, that all this strange and troubled history of our race be the result, not of a fall or a disaster, but of a slow uprising from lower to higher planes of life, then the sadness of sin should naturally and promptly merge itself in the joyfulness of good. Not condemnation but encouragement would seem to be the lawful and just method of deliverance. For such an uprising could not be other than a struggle, attended by more or less of failure, in all who felt the strong ambition to advance. "A spark disturbs our clod." A moral impulse wakes the new desire, while yet old habits claim their rights and yield them only inch by inch. The consciousness of failure means the consciousness of higher good, waiting to be won. Nay, it must be the soul's own sure response to the higher claim. In confessing sadly to himself, "I have sinned, I have transgressed, I have failed to keep the laws of God," the suffering one is really saying, "There is a better life than this that I have lived; there is a good more wise and fair than any I have yet achieved; I believe in that good and love it and aspire towards it, and long to be at one with it, in purpose and in action."

The Ethical Value of the Gospel of Reconciliation.

This surely is the true psychology—the real significance of man's sense of guilt. He could not feel himself sinful did he not also see and love and long for a goodness that is at once beyond and yet within him. And this, therefore, is what he needs to know and joyfully keep his attention on. It is not well for him to brood and pray over the irrevocable past. It is not wise for him to linger, wondering and doubting whether its failures are forgiven; neither is it right for him to wish that the natural consequences of what now appears to him wrong should be condoned or escaped. He should wish manfully to accept whatever results pertain to deeds, and even thoughts, that he must henceforth disapprove. How much better he might have done or ought to have done, no one now can tell. He thinks he should have done better than he has—that he could have done *all* that his Ideal now claims of him is not conceivable. The finite is always the imperfect. "None is good save one, that is God." Sin, in the sense of failure to be all that we may hope yet to become, is inevitable; and what has been done or left undone in the past, is, with all its rightful issues, irrevocable. Stay not, then, says the religion of divine courage, stay not pleading for mercy, waiting to be forgiven, wishing to elude what men call "punishment for sin." Banish your fears, and cease your penitential moans. Up and follow your ideal of good; follow the gleam before you; linger not over the gloom behind. Progress is life's great moral law; and progress means imperfection. None is good, and none is bad; it is a question of more or less, in every human life. Sins are plentiful enough, on every hand, to him who dreams the dream of righteousness. Fallings and failings beset us all; but it is for ever true, for every living soul, that "We fall to rise, are baffled to fight better, sleep to wake." There is a profound truth, if not the whole truth, in the words of Thoreau: "To say that a thing is wrong is not to say that it ought never to have been, but that now it ought to cease to be."

Taught, therefore, by the modern view of human development, and sustained by the example and high authority of Jesus, we may venture to trust this happier insight which to some, though few as yet, has been so freely granted. I would even dare to ask whether we might not now give up, without reserve, the old doctrine of forgiveness, and claim for this Gospel of Reconciliation the fullest acceptance and regard? May not the lower yield its place to the higher in absolute surrender? I could almost wish that the very word "forgiveness" might become merged and lost in the greater word "reconciliation." For however we interpret or define, we know that the whole theology of pardon is inevitably associated with the idea of some kind of sacrifice offered to an offended Deity, or else with the idea of escaping the natural consequences of error and transgression. What, then, if there is no *offended* Deity to be appeased, and nothing but folly and cowardice in wishing to elude the issues of a law so sacred as, "Whatsoever a man soweth that shall he also reap"? But reconciliation—the assurance that, however I have failed and fallen, and whatever I must endure by reason of that, the goodness which I love and long for still loves and longs for me; that the Divine Spirit of Life, whose laws I have dimly understood and feebly obeyed, is too wise and holy to be alien or wrathful towards its imperfect children—is, in truth, for ever friendly and gracious, sweetly and strongly drawing them into closer union with Itself—that is a conception which frees us at once from all dark thoughts of God, and from the illusion that to evade the natural consequence of ill-doing can bring us any good. Moreover, this conception, stripped of the old crude theories of pardon, once realised and responded to, brings with it a confidence in the exhaustless energy of the good we love, and

affords that strength of moral inspiration which for ever saves from defeat and surrender and despair.

Healing by First Intention.

And observe how wide is the application of this law—how wondrously it reveals itself in actual life on every hand. If I do but break a limb or wound my flesh, Nature brings into play her healing powers. Set the limb, staunch and cleanse and cover up the wound, and lo! some hitherto latent energies, waiting there, as if to be ready for emergencies, come into action and minister with strong restoring grace. How beautiful is that phrase you hear the doctors use sometimes: "We want to let nature heal *by first intention.*" And when the opportunity for that is granted her, when harmful influences are kept away—if, of course, the injury be not a fatal one or too subtle for man's skill, as yet, to find the right conditions—how surely effective is that "first intention" oftentimes. And how suggestive is that very word "intention," which the man of science applies to Nature. How it carries one's thoughts into mysterious realms of physical action, hinting of gracious secrets there, and wakening within us the faith that a "law of reconciliation" may pervade the whole universe of life.

And in the moral realm that law is found prevailing more and more, as men rise in intelligence and insight and love. We live in fellowship, we make social existence possible or endurable, only by obedience to it daily. We could not get along together, in any department of human life, were we not constantly recovering ourselves and maintaining our social relations through the exercise of our own human reconciling grace. By reason of our imperfect knowledge, our lack of mutual understanding, our differences of temper and clashings of interest, we are constantly failing in justice, one to another. It is probable that I offend against some of my fellows every day, failing in my duty towards them. But they do not *take offence;* they do not turn away from me and refuse their friendship. And why do they not? Because they forgive, we say. And it is a good word; we know what it means. But it is not the best word. Strictly, we cannot forgive; we cannot condone or annihilate the wrong. The hasty utterance, the cruel silence, the selfish deed, the unjust thought—these cannot be put away; they have entered into life and its history; they are irrevocable. But the generous heart refuses to be alienated by them. The law of reconciliation prevails; and often, so gracious are many souls, the restoring power comes with such swiftness into play, that the wound is healed by "first intention," and love creates new peace, and kindles in the offending one the hope and the energy for nobler behaviour from that hour. And is your thought of God less beautiful and bold than this that is so true of man? Is not man's heart then "likest God's, when mercy seasons justice"?

Let the Darker Thoughts be put away.

I think the time has come to let this law of reconciliation have larger place in our religious thought and life. The darker view of moral failure, with its halting sense of possible forgiveness, was doubtless inevitable, and even until now some men must think of human imperfection as incurring the anger of the Deity, as needing oftentimes much wailing of contrition, and even some appeasing sacrifice to win reluctant mercy and elude the rightful issues of wrong-doing. But the clear insight of Jesus saw it otherwise; and Paul knew the inspiration of that wiser Gospel when, though counting himself the "chief of sinners," he exclaimed, "We also rejoice in God through our Lord Jesus Christ, by whom we have received the at-one-ment—the reconciliation."

And now the story of man's slowly emerging moral life, as told by science and history, comes in to give us reason for this joy. Through the long process of evolution he has come to know his higher destiny. That tasting of the fruit of the "tree of knowledge of good and evil" was not a mere yielding to temptation. It was the beginning of his moral life. He was not meant to stay in the paradise of innocence; and sin but marks the inevitable stage between that and the heaven of holiness to which he aspires. Let him know this and shake off his gloom. "Even the light that led astray was light from heaven." His wandering from low levels of unconscious obedience was, in truth, a climbing towards the heights of purposive duty. His sinfulness was the imperfect response of his nature to the stirrings of saintliness, dimly apprehended and half blindly followed. And whenever he discovers his delinquency, and is regretful, and the sense of guilt troubles him, he should know that nothing but his own ideal of good could move him thus, and he should turn his heart thither—should look up to that ideal, as to the shining face of God, watching and waiting to cheer him on, in the way of progress and nobility of life.

Despairing of no Man.

Sometimes dark deeds are done which seem to banish hope. As disease or physical injury may prove too great for Nature's law of healing, so moral wrong may seem to strike so deep that no recovery is possible, and no grace be strong enough to save. That is conceivable; it looks so often. But we do not know; we cannot measure the strength of recuperative power in the human soul. There may be always a reserve of moral energy that no waste or waywardness of vice can ever exhaust. My faith is that it is so; but the problem is too profound for human insight here. What we need not doubt is that while the sense of wrong remains the chance of right is ours still. The sense of sin must always carry the possibility of salvation. So long as you can suffer you may hope. When a limb has been frostbitten and hangs lifeless and painless, the great thing is to bring back feeling, to make the man conscious of suffering there. The first twinge of pain gives assurance that the limb may be saved.

And in the life of the spirit, to be able to grieve for any sin, however vile, is to be within reach of deliverance. And the secret of recovering strength is faith in the law of reconciliation. Believe that the powers of goodness are not alien, but friendly still; think of them as being on our side, claiming us for all virtue, and the victory is no more doubtful, though the fight be stern and long. Love is there with all its inspiration—not lenient, but exacting; gracious, but demanding highest effort. For "the law of love is not the abrogation of the law of struggle; it only represents a better way to fight." It is the way of hope and courage and cheer.

A Gospel for the Free Churches.

Fear we not then to hold, to live by and to preach, a gospel of Reconciliation. Hold it, not as a mere sentiment of good nature, or a sign of laxity in judgment, or a softening of the moral will, but as a reasonable law belonging to the realm of ordered progressive development. Trust it in all efforts to recover from disaster and defeat, and preach it by word and deed to a struggling world. It is the gospel men need to hear and obey. Amid the strife of classes and sects and nations it should come as a voice from Heaven, and yet also as a message from the inmost heart of man. It should call us from our broodings over the problem of evil and from our morbid disputes about vice and its penalties, and from our fears as to the future of the race. It should keep our faces towards the ideal and fill our hearts with undying hope for ourselves and for our fellows.

And these Churches to which we belong, free from the old dogmas and the dark creeds of other days, how strong they might be to preach this religion of joy. If the enthusiasm of that evangelist who came over to Europe, nineteen centuries back, crying to men, "We pray you in Christ's stead, Be ye reconciled to God," could be ours, with all the larger interest which should now attach to such an exhortation, what strength of inspiration might possess us. "Be ye reconciled to God; we also pray you in the name of Christ, and in the name of Humanity, in the name of Reason and of Righteousness, in the name of Law and of Duty and of Wisdom and of Truth—be ye reconciled to God, to Nature, to your own hearts and to one another, since all are striving, however feebly, towards the same great goal of goodness and of love." Such is the Gospel committed in trust to the Free Churches of to-day. Preach it to men. Preach to them, that anger and wrath and revenge, that alienation because of sin, that despising of ourselves and of others because of misdoing, are inhuman and undivine. Preach to them, that the law of reconciliation is supreme, that penance and moaning and misery because of the past are not required and will only mar the present and betray the future. Ever before us the paths of progress reach, and the ideals beckon, and the heaven of goodness waits as our inheritance of victory and of joy. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Preach it, this law of reconcilation, for it is the hope of the world and the harmony of all confusing and contending things; and he who lives beneath its sway shall know that the heart of the universe and his own heart are at one—that he dwells for ever with God, "in whose will is our peace."

And may this spirit of unity and fellowship come upon us all at the close of these great assemblings together; and may it prosper within us and around us on the untrodden ways which we must travel in the times that are yet to be. May we return

to the work and the wonder and worship of life, conscious of the truth and sweetness of the old words: "So then we are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God," which household shall finally include, we may not doubt, the sinners also, seeing that they, too, are saints in the making; and that all shall come "in the unity of the faith and of the knowledge of the Son of God, unto the perfect manhood, unto the measure of the stature of the fulness of Christ."

In the afternoon a Ministers' Meeting, which was largely attended, was held in the Ancient Chapel of Toxteth, where a service of devotion was conducted by the Rev. E. P. Barrow, M.A; and after tea in the meeting-room an informal conference was held, at which the Rev. R. A. ARMSTRONG presided.

In the evening a very successful Temperance Demonstration was held at the Domestic Mission in Mill-street, under the presidency of the Rev. T. LLOYD JONES, when addresses were given by the Rev. J. C. Street, Mr. Richard D. Holt, Miss H. M. Johnson, the Rev. F. Allen, and others; and resolutions protesting against interferences with the discretion of Licensing Justices, and in favour of direct Veto, were passed.

Too late for the meeting of welcome to foreign delegates, the secretaries received a letter from the Rev. C. E. St. John, Secretary of the American Unitarian Association, with cordial greetings, and notifying the appointment of the Rev. W. S. Key, of Boston, as representative of the Association at the Conference. Mr. Key was not able to be present at the welcome and only arrived later in the week, but it is pleasant to know that our American brethren intended to be thus officially represented, while we had, in fact, the privilege of receiving their greetings through the welcome presence of Professor Toy.

As to the numbers present at the Conference the returns sent in of Ministers and Delegates were not such as to give us any confidence in the attempt to compile a complete and accurate list. The secretaries' list of ministers and other members contains 420 names, and something over 200 returns from congregations were sent in to the local secretaries. At the service in the Philharmonic Hall probably some 1,300 persons were present; at the public meeting in St. George's Hall, 1,600; and at the Conversazione in the Walker Art Gallery, over 2,000.

The Report of the Conference Proceedings here completed, in this and the last number of "The Inquirer," is to be at once reprinted in book form. The Editor will be grateful to any friends who note misprints or mistakes in the Report, if they will kindly draw his attention to them.

OBITUARY.

MISS ELIZABETH SMITH.

HYDE CHAPEL, Gee Cross, has lost one of its best known and most highly respected members by the death of Miss Elizabeth Smith, who died on April 21, at the age of sixty-three. About sixteen years ago she was elected a Guardian of the Poor for the Stockport Union, and sat upon the Board continuously up to the time of her death. She enjoyed the distinction of being the first woman guardian to be elected in the whole of either Lancashire or Cheshire, and was about the fortieth in England. Though her re-election was contested on several occasions she was always returned at the head of the poll by large majorities. She took a leading part in the formation of the Hyde Women's Suffrage Society about twenty years ago, and of the Hyde Women's Liberal Association, and was a vice-president of the latter. She was the honorary secretary of the first Ladies' Ambulance Society in Hyde, and at the time of her death was the honorary secretary of Hyde Boarding Out of Pauper Children Committee, and an active member of the Sick Nursing Association Committee, and a manager of the Gee Cross Undenominational Day School.

A CONFERENCE IDEAL.

SIR,—It occurs to me to ask, as one of the strongest impressions left by the Conference, does not the Committee try to get too much into the time, and is not discussion consequently unduly curtailed?

As I have the honour of being elected on the Committee, I should be glad, as a guide to my future action, to ascertain, through your columns, the opinion of my constituents as to whether it would not be better in future to have fewer Papers and more time for discussion; and further, whether five minutes is not too short a time to allow to those who wish to take part in the discussion?

These are great subjects that we discuss, and there are many men whose contributions would be valuable, who positively cannot get under weigh in five minutes, but if they were allowed ten, they could give us something of substantial worth.

J. COGAN CONWAY.

April 28.

CONFERENCE HYMN AND TUNE BOOK.

SIR,—In reply to many correspondents, will you kindly allow me to announce that although the resolution was withdrawn, the book will be proceeded with immediately, and will be published in the course of a few months.

JOSEPH WOOD.

Birmingham, April 28.

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.

"ASSEMBLY SUNDAY."

SIR,—I shall esteem it a favour if you will kindly allow me space to remind those of your readers who are connected with our churches in London and the South-Eastern Counties that on May 10, "Assembly Sunday," collections will be made on behalf of the Assembly, and, in the name of the Committee, to express the hope that the result will be a considerable addition to the funds of the Assembly, so that its operations may be still further developed.

FREDERIC ALLEN,
Hon. Secretary.

April 29.

THE adjourned trial of Mr. Gottfried Schwarz took place on the 16th ult., before the Schwurgericht at Mannheim, and our readers will learn with satisfaction that he was unanimously acquitted on both counts of the indictment. He was fortunate in having a jury made up mainly of Protestants; but, on the other hand, both the President of the Court and his two colleagues were Catholics. The trial has excited wide attention in Germany. The Berlin *Tägliche Rundschau* says that "the personality of the accused, and the extraordinary force of the speeches of himself and his counsel, have made the trial an event of first-rate importance in the sphere of ecclesiastical politics," and describes the verdict as "a brilliant victory for Protestant loyalty to conviction." In face of this verdict it is scarcely likely that the Roman Catholics will attempt again to take advantage of Section 166 of the German Penal Code in order to suppress public criticism of their doctrines, and Mr. Schwarz will find in this fact a compensation for the anxieties to which the prosecution has exposed him. His English friends will be gratified to know that it was their help which enabled Mr. Schwarz to retain the services of Dr Franz.

A MEETING of the Council of the British and Foreign Unitarian Association was held at Essex Hall on Tuesday afternoon, the President, the Rev. R. A. Armstrong, in the chair. The Committee's report was presented, and several matters of interest were discussed. A report of the meeting we must reserve for next week. A report of the Choral Competitions of the London S.S.S. at Essex Hall on April 25, we must also hold over. Highgate was the successful choir.

THE debate on the second reading of the London Education Bill, which began on Tuesday and ended on Wednesday, showed two things—first, that Mr. Balfour does not mean to drop the measure, in spite of the chorus of condemnation with which it was greeted on its introduction by Sir William Anson; but, secondly, that he is willing to accept considerable modifications in Committee. He adheres to two "fundamental principles"—namely, the supremacy of the London County Council, and delegation of administration to the borough councils. How these principles are finally to be embodied in the Bill is a question for the ingenious; the attempt indicated in the Bill as it stands will assuredly have to be abandoned. That much is certain.

IT is noteworthy that in addition to severe criticism by members on the Government side of the House, the proposals of the Bill have been repudiated by a meeting of Unionist members for London, who, like the Bishops of London

and Rochester, demand the strict subordination if not exclusion of the borough councils; by thirty-five members of the School Board, men and women of different parties and sects, who insist on the need of a specially-elected education authority; and, most significant of all, by the London County Council, which, by a vote of sixty-four to sixteen, declared in favour of the same principle, that is, for an *ad hoc* body. Even the borough councils themselves, to judge by the declarations already made by a considerable number of them, are against the Bill. And still Mr. Balfour, having his "friends" to please, and holding the Nationalist vote in hand for the present, will persist that it is a very good Bill, and one full of benefits for education in general and Nonconformists in particular.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Dukinfield.—The annual Sunday-school sermons were preached at the Old Chapel last Sunday (April 26) by the Rev. J. Page Hopps. The afternoon service was conducted by the Rev. H. S. Tayler, and an interesting address was given by Mr. Hopps on "What is Conscience? Where does it come from? What is the use of it?" The chapel was bright with wild flowers and the children's faces and their white dresses. Large congregations assembled and much enjoyed the services. The collections amounted to £69, a substantial improvement on last year.

Dundee.—On the eve of his sailing for a visit to America, the Rev. H. Williamson was entertained at a congregational meeting, and expressed his gratification at the many cordial expressions of goodwill that he received. The Rev. D. B. Cameron spoke in kindly terms of Mr. Williamson's public work, and his hearty sympathy with his efforts for the benefit of the community.

Hull.—On Sunday, April 26, the Sunday-school anniversary was held at the Park-street Church, when Miss Marian Pritchard, of London, conducted two of the services. At the morning service, having taken for her text 1 Cor. 9 xxiv., "So run, that ye may attain," she referred to the different aims which men set before themselves in life. A comparison of these ends, often legitimate and even praiseworthy in themselves, led to a statement of the relation in which they should stand to the true end—the formation and strengthening of right character. At the afternoon service and prize distribution there was a full muster of the school, many parents and old scholars also being present. Miss Pritchard gave a most interesting address, which was closely followed by even the youngest children. She afterwards distributed the prizes to the successful scholars. At both services special hymns were sung, under the leadership of Mr. Ernest Rymer. The evening service was taken by the Rev. F. H. Vaughan, who secured the earnest attention of his hearers to his powerful plea for the teaching of reverence in the training of young people. On Monday evening Miss Pritchard gave a lecture on "The Book of Job," followed by a concerted reading of the version she had prepared. Miss Grace Holmes read the prologue, and the parts of the three friends were taken by the Rev. F. H. Vaughan, Mr. S. Harris, and Mr. Donald Wilson; Miss Pritchard read the speeches of Job, and also that of the Voice of Jahweh; and Mrs. Walter Holmes played incidental music on the piano. This same version, it will be remembered, was read last summer at the S.S.S.S., at Manchester College, Oxford.

ABERYSTWYTH

("*The Biarritz of Wales*")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

North Lancashire and Westmorland Unitarian Association.—The quarterly conference took place at Banks street Church, Blackpool, on Saturday, April 25. After tea, at which about 120 were present, a musical convention was held in the church. The choirs and friends of Banks-street Church and South Shore, Blackpool, Preston, Chorley, Lancaster, and Kendal, contributed to the programme, and also joined in a combined choir in rendering "Be not Afraid," from Mendelssohn's "Elijah," Mr. M. Ingham, of Blackpool, conducting. The whole of the programme was quite a success, the Rev. J. Channing Pollard, of Lancaster, presiding, and the Rev. D. Davis, of Blackpool, supporting.

Padiham.—Anniversary services were held at Nazareth Chapel on Sunday last, when two powerful sermons were preached by the Rev. Frank Walters, of Newcastle-on-Tyne. The subject of the evening sermon was, "What the Unitarian Church Stands For." Mr. Walters very finely pointed out that whilst Unitarians do not bind themselves to any creeds, yet they believe their Faith to be most affirmative in its nature and full of pure Christianity. Mr. Walters also gave the address in the morning. The choir rendered the anthems, "Her ways are ways of pleasantness" in the afternoon, and "The Lord is my Shepherd" at the evening service, under the guidance of Mr. Thomas Marsden. Mr. Fred Holland very ably presided at the organ. There were fair congregations, and the collections amounted to £30 12s. 7d.

Pendleton: Manchester.—The church anniversary services were held on Sunday last, April 26, the preacher being the Rev. R. Travers Herford, B.A. Large congregations attended both morning and evening services.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Mr. H. Young, 10s. 6d.; Mrs. Rorke, £1 1s.; Mrs. Bayle Bernard, £1; Lady Durning Lawrence, £5; Miss Dora Lawrence, 5s.; the Misses Withall, 10s.; Miss E. Stroulger, 5s.

To CORRESPONDENTS. — Letters, &c., received from the following:—B. P. B.; A. C.; A. W. F.; L. O. H.; V. H.; H. A. R. J.; A. L.; W. M.; W. J. N.; A. W. Several communications and items of news are crowded out this week.

OPEN SCHOLARSHIPS FOR THE NONCONFORMIST MINISTRY.

DR. WILLIAMS'S TRUSTEES offer for Open Competition Undergraduate Scholarships, tenable in the University of Glasgow only; and Divinity Scholarships for Graduates tenable in any approved School of Theology or University. These Scholarships are open to students of all Denominations preparing for the Nonconformist Ministry. For particulars, apply to the Secretary, Dr. Williams's Library, Gordon-square, London, W.C.

MARRIAGES.

GALLUP—GLADSTONE—On the 23rd April, at St. Lawrence's, Downton, Wilts, by the Rev. R. G. Plumptre, Vicar, assisted by the Rev. E. N. G. Williams and the Rev. J. H. Phillips, H. Curtis Gallup, of Wick House, Downton, to Mary Margaret, daughter of the late T. Whitfield Gladstone, J.P., and Mrs. Robinson, Redlynch House, Salisbury.

HARDY—MOORE—On Tuesday, April 21st, at the Free Church, Richmond (Surrey), by the Rev. Silas Farrington, Thomas J. Hardy to Florence Catherine Moore.

DEATHS.

KEELER—On the 28th April, at 5, Westwood-road, Seven Kings, Joseph, in his 21st year.

NOTCUTT—On the 23rd April, at Southport, Mary Heldon Notcutt, daughter of the late S. A. Notcutt, of Ipswich. Cremated at Liverpool.

OSLER—On the 26th April, Abraham Follett Osler, F.R.S., at his residence, South Bank, Edgbaston, Birmingham, in his 96th year.

SWEETLAND—On the 22nd April, at "The Cottage," Colyton, South Devon, James Sweetland, in his seventy-ninth year. No flowers.

OUR CALENDAR.

SUNDAY, May 3.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, Spring Flower Services, 11 A.M., Boys' Own Brigade Church Parade, "The Value of the Small"; 3 P.M., Children's Service, Mr. ALFRED THOMPSON, "Flowers and Virtues," and 7 P.M., "Spring's Revealment," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. W. JENKIN DAVIES.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Morning Communion.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. T. E. M. EDWARDS.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. T. E. M. EDWARDS, and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Rev. G. CARTER.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. JAMES HARWOOD.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

Liverpool, Ancient Chapel of Toxteth, 11 a.m. and 6.30 p.m., Rev. W. J. Jupp.
Liverpool, Hope-street Church, 11 a.m. and 6.30 p.m., Rev. R. A. Armstrong, B.A.
Liverpool, Ullet-road, Sefton Park, 11 a.m. and 6.30 p.m., Rev. Dr. Klein.
Newport, Isle of Wight, 11 a.m. and 6.30 p.m., Rev. C. E. Pike.
Oxford, Manchester College, 11.30 a.m., Rev. Dr. Drummond.
Portsmouth, High-street Chapel, 11 a.m. and 6.45 p.m., Mr. G. Cosens Prior.
Portsmouth, St. Thomas-street, 6.45 p.m., Mr. Thomas Bond.
Scarborough, Westborough, 10.45 a.m. and 7 p.m., Rev. Ottwell Binns.
Sidmouth, Old Meeting, High-street, 11 a.m. and 6.30 p.m., Rev. W. Agar.
Sevenoaks, Bessell's Green, The Old Meeting House, 11 a.m. and 6.45 p.m., Rev. F. Teasdale Reed.
Southport, Portland-street Church, 11 a.m. and 6.30 p.m., Rev. Thomas Robinson.
Stratford-on-Avon, Free Christian Church, Tyler-street, 7 p.m., Rev. Arthur Ryland.
Torquay, Unity Hall, Lower Union-street, 11 a.m. and 6.30, Rev. A. E. O'Connor.
Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 a.m. and 6.30 p.m.

IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. G. H. Vance, B.D.
Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon. The attendance of visitors cordially invited.

WALES.

Aberystwith, New Market Hall, 11 a.m. and 6.30 p.m., Rev. J. C. Street. 1st Anniversary Service.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 p.m., Rev. R. Balmforth.
Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 a.m. and 7 p.m., Rev. G. Walters.

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NOTES OF THE WEEK.

COPIES of THE INQUIRER of April 25 and May 2, containing the complete report of the proceedings of the National Conference at Liverpool, can still be had, and we trust that friends throughout the country will do their best to secure a wide distribution for these numbers. The thousand copies of the reprint in book form, which will be ready shortly, should be quickly taken up for use by the churches themselves. The remaining copies of THE INQUIRER are more convenient for distribution by post for missionary purposes.

OUR reports of the speeches at the public meeting will not be reprinted in the book. With the pressure of matter which had to be dealt with in last week's INQUIRER, it was not possible to submit the reports to the several speakers, and we fear that they are far from accurate. Indeed, we have received a letter from the Rev. L. P. Jacks declaring that the report of his speech is so full of mistakes, rendering his points so unintelligible, that he feels obliged publicly "to disclaim responsibility for any statement printed therein." As he shrinks from the task of revision, our only course is to refrain from reprinting the report. One mistake we will point out. In Mr. Jacks's speech there were some "dragon's teeth" sown, which incontinently in the very same line sprang up as "*dragoon's* teeth"! For this and all other errors we are as sincerely penitent as it is possible for an overdriven beast to be.

IN last week's INQUIRER there was an advertisement of a dance to be held "In connection with the Whit-week meetings of the B. and F.U.A." This advertisement has called forth several letters of serious protest, on the ground that it is unseemly for a series of important religious meetings, at such a season of the Christian year, to end up with a dance, and one correspondent very earnestly asks whether it is too late to dissociate the Association from what he regards as the scandal of this proceeding. As to this, we may at once set our friend's mind at rest. The Association is in no way responsible for the dance, and the advertisers, we believe, had no authority for the heading of their advertisement. The dance is privately arranged by a number of friends, who have simply taken advantage of this week of meetings to provide for those who wish it this pleasant opportunity for another social gathering. If friends may go to the Academy, in the intervals of the meetings, may they not, when the serious meetings are over, quite as naturally and fittingly enjoy a dance?

IN the same week as our Conference meetings at Liverpool, the Baptist Union assembled in London for its annual gatherings. The Baptists to-day are the sturdiest and most vigorous of all the Nonconformist Churches, and their meetings had a note of confidence amply justified by the history of the past few years. Their growth both in numbers and in spiritual power has been remarkable. They have been fortunate in possessing leaders of commanding power, and when we think of Maclaren, Spurgeon and Clifford we no longer wonder at the amazing strides the Union and its churches have taken. But, like the Congregationalists and ourselves, the Baptists have felt that a good deal of their machinery is out of date. A large portion of their meetings was devoted to the reconstitution of the Union on a more representative basis, so as to make it more effectively the organ of the churches. By a slight alteration in the wording of the rules, they have recognised the fact that their churches have a good many Pedo-Baptist members, and that the Independents among them may be sent as representatives to the Union. Is it a prophetic sign of the possible fusion, at no distant date, of these two great denominations?

THE President of the Union for the year is Mr. George White, M.P., who delivered a powerful address on the Nonconformist Conscience, a phrase which, he reminded his hearers, "emanated from the genius which is able to sneer at what it cannot emulate." He quoted in evidence Lord Palmerston, who said, "In this country legislation always follows the conscience of the Nonconformist." As was to be expected, Mr. White's address dealt largely with the education controversy, especially in giving birth to the movement known as "passive resistance." It was, in fact, a modern plea for the sacred right of rebellion on the part of men who are prepared to take the consequences of their action. Mr. White made clear his own attitude on the question amid the enthusiastic cheers of his audience. "In this frivolous age," he said, "it probably does appear incredible to the majority of men that such a stand can be taken. They argue that the amount of the rate may not be larger than before, as if, forsooth, it was the few coppers we grudged. As well might they argue against a gallant regiment fighting for the colours, as though it were the coloured rag floating from the flagstaff for which they were contending." An extraordinary demonstration followed the close of his address, witnessing the determination of the men assembled to follow the lead so boldly given. For our own part the passive resistance movement as *an organised policy* has never had our adhesion. It is a question for the individual conscience rather than concerted action. Yet we have great sympathy with that large body of earnest men who see here the way of duty and are resolved to tread it. And we are altogether with Mr. White in his contention that it is as morally justifiable to resist the tyranny of a majority as the tyranny of an autocrat. The Education Act has put a strain on the conscience of many which is well nigh intolerable, and we need not wonder at the indignant protests of men like Mr. White and Dr. Clifford.

EMULATING the Congregationalists, the Wesleyans and the Anglicans, the Baptists have built themselves a noble "Church House" in Southampton-row, Holborn, where their various societies will find the housing problem settled for them on an ample and handsome scale. Advantage was taken of the presence of so many visitors to arrange for the formal opening of the new buildings during the week of the Union meetings. One of the most acceptable features of the Church House is the provision made for the convenience of country members when in town, and it is hoped that the fine rooms will become a real home of churches and their members. The opening ceremony, performed by Mr. White, was followed by the unveiling in the Council Chamber of a striking medallion of Robert Hall, given by a grandson of the famous preacher. The good wishes of sister denominations were expressed by Dr. John Brown for the Congregationalists, by Dr. Monro Gibson for the Presbyterians, and by the Rev. C. H. Kelly for the Wesleyans; and although no Unitarian was invited to say a word of

brotherly sympathy, we take this opportunity of offering to our Baptist brethren our hearty congratulations on entering their new home, and our sincere desire for the prosperity of their work and their churches.

IN his presidential address to the London Diocesan Conference the Bishop of London spoke at some length upon the case of St. Michael's, Shoreditch, and the various questions arising out of it. In deciding to prosecute Mr. Evans for his teaching and practice in that parish, the Bishop had acted under a stern sense of duty. Such action, in any similar case, he should certainly take again. He had been much encouraged by the fact that the whole diocese was at his back in his resolve to restore law and order. "They saw at once the difference between a use of incense tolerated from the past, on the one hand, and, on the other, devotions to the Virgin Mary, invocation of saints in a public service, the use of the rosary in the pulpit, the Benediction with the reserved sacrament, and the introduction of the modern Roman devotion to the Sacred Heart."

AFTER vindicating his action against an extremist on one wing, Dr. Ingram addressed a strong appeal to extremists on the other wing to co-operate, as far as possible, with their fellow-Churchmen, and above all to abstain from irritating phrases, such as "Mass Vestments." Everyone knew the legal situation with regard to vestments, and every sensible evangelical hoped devoutly that the question would never be raised in Court again, for it was only too likely that in that case they would be declared compulsory. He asked that this question might be left to the discretion of the Bishops. Turning to "the Mass" and "the Confessional," the Bishop laid down clearly the line of his own policy. He would support the Evangelicals in their demand that the rubric should be strictly observed, which enjoins that there must always be communicants besides the priest; but not when they inveigh against a choral celebration at mid-day, with few communicants, in churches where the majority have attended early communion. If by the Confessional was meant a mechanical system to which all must submit, and which is practically made a condition of the sacraments, and the yoke of which is made to triumph over human ties and relationships, he thanked God that they were freed from such a yoke for ever at the Reformation. But Evangelicals ought not to quarrel with those who, with as great a tenderness and sympathy as their own, used what they believed to be the Prayer Book's directions in helping souls to lay down their burden at the foot of the cross.

A RESOLUTION was proposed by the Bishop of Kensington, and supported by the Bishop of Stepney, calling attention to the neglect of public worship in the diocese, and asking the Bishop of London to appoint a committee to inquire into causes and suggest means for removing them. The discussion upon this motion, which was adopted, was discouraging in the extreme. The trouble is one which does not concern the Church of England alone, but all who still value the public worship of God as a means of grace and a radiating centre of healthy life. Every speaker admitted the greatness and reality of the evil. None could find any cause for it beyond the growing indifference to spiritual religion which is always in our mind, as the really important matter, when we speak of this or any other of its symptoms. Nor was any fresh suggestion forthcoming towards a remedy. One Bishop repeated the dictum that a visiting parson meant a well-filled church—"When we know our parson, then we go to his church." Another could put his finger on many churches where the people said, "We know our parson, and we like him well enough, but you cannot ask us to come to his church." Various devices of the "extravagantly resourceful" clergy, which do actually succeed in filling their churches, were condemned as barren of spiritual fruit. "Nothing in the world was so completely abject as the failure of, say, a Pleasant Sunday Afternoon." This suggests the converse reflection that a small congregation of true worshippers may be powerful for good in proportion rather to its sincerity than to its numbers. Yet it would be better to increase those numbers, and the problem of how to do so is at this day before all the churches.

AT a Methodist missionary meeting the other day a speaker remarked: "What a change had come over the employment of women missionaries who were not wives of missionaries. They had a Scripture warrant for that now, for even the Bible had been changed in the last one hundred years. If they looked at Psalm lxviii. 11, they would find that in the old version it read, "The Lord gave the Word: great was the company of those that published it"; but in the revised version it read, "The Lord giveth the Word: the women that publish the tidings are a great host." The same speaker, Dr. Thornton (Camden Town Presbyterian Church), added that in October last fifty-six missionaries left England for the foreign field, and of about fifty of these, part or all the expenses were found by themselves and their friends.

THE sermon preached by the Rev. Charles Hargrove at the recent opening of the new church at Birkenhead is published in this month's *Mill Hill Pulpit*, with the title, "The Foundations of Religion." The old supports of infallible Church and Book being gone, we must go back, the preacher urges, to something older still, for the foundation on which to build—to the fundamental facts of Human Nature itself, in which Reason and Religion are a twin birth, and awe of the Unseen, and the sense of Dependence and of Obligation, remain amid all changes of knowledge the sure witness to God. On this foundation "The Holy City of God, the Everlasting and Universal Church," is for ever built.

THE April number of the *Atlantic Monthly* publishes for the first time some letters of Emerson's to the late Herman Grimm (1828-1901), Professor of the History of Art in Berlin University. The letters are prefaced by Mr. F. W. Holls with an account of Herman Grimm, of his friendship with Emerson, and of the manner in which the letters, which are deposited in the Goethe-Schiller Archives at Weimar, were offered by Grimm, just before his death, for publication in America. Three of Grimm's letters to Emerson are also included. Mr. Holls quotes from an essay written in 1861 Grimm's account of how he first made acquaintance with Emerson's writings. He took up a volume of the essays by chance at the house of an American friend, and at first understood nothing; but then with the help of Webster and more careful reading, soon began to feel the unusual power of the writer.

There were real thoughts; there was a real language—a true man whom I had before me. . . . I read the essay entitled Nature, and as I continued, sentence after sentence, I seemed to feel that I had met the simplest and truest man, and that I was listening to him as he was speaking to me.

It was in the spring of 1873 that Grimm first saw Emerson with his daughter Ellen at Florence. "A tall, spare figure, with that innocent smile on his lips which belongs to children and to men of the highest rank. . . . Emerson had unassuming dignity of manner—I seemed to have known him from my youth."

THE letters are of earlier date than the meeting in Florence. In 1867 Grimm wrote to Emerson of his pleasure in welcoming young William James, a student of medicine, to Berlin, and adds:—

To-morrow evening he will become acquainted at our house with Joachim, the celebrated violinist—at the same time my best friend, and also the man who was among the first in Germany to become acquainted with your thoughts in the fulness of their importance. Joachim and I read your works at the time in Germany when besides us perhaps no one knew them. Now, indeed, many know them, and more and more are becoming acquainted with you.

Grimm's letter, it will be seen, is translated from the German original. One quotation we must make from a letter of Emerson's in 1859, acknowledging the gift of some of Grimm's writings, and in particular as essay on Michelangelo.

I give you fair warning that, as I alone in America at this day possess this book of yours, I intend to use my advantage. I advise you to watch me narrowly. I think I shall reproduce you in lectures, poems, essays—whatever I may in these months be called to write. I have already been quoting you a good many times, within a few days, and it was plain nobody knew where I became so suddenly learned and discerning.

I like well what you say, that, when you are at liberty, you will come and see us. After the fine compliments you pay me, I might well think twice of allowing you to undeceive yourself. I shall pay you the higher compliment of entire trust. I shall not run away. You and I shall not fear to meet, or to be silent, or to prize each other's love of letters less, because we can be modest nobodies at home. Come and see our quiet river, and its skiffs, our woods and meadows, in this little town, whose chief contribution to the public good is, that every farmer sends milk and wood to Boston.

The last letter in this correspondence Emerson wrote in December, 1871, telling Grimm of his son Edward's coming to Berlin to study medicine, and acknowledging among other writings of Grimm's a brochure on Schleiermacher.

THE *Manchester Guardian* has collected and published the opinions of a number of prominent men on the subject of

National Physical Training. Sir William Mather considers that military drill is "quite bad for boys up to 15, and abhorrent for girls," but that "Swedish drill is the nearest approximation to the natural lines of development, and manual work should be a part of the curriculum of every school." Mr. Winston Churchill and Mr. John Burns, widely apart as they are on many political questions, are in close agreement in the judgment that the feeding and nurture of the children is the essential matter—that they cannot be trained by physical exercises into strong men and women so long as the conditions under which they live and the food they get are unhealthy, insufficient, and unsuitable. Provide good food and healthy conditions of life, teach temperance in all things, including athletic exercises, smoking and drinking, and the old English pastimes in moderation are sufficient, Mr. Burns says, to develop a strong and hearty race.

Mr. H. F. Trippel, Principal of the Military Training College at Richmond, is in favour of compulsory physical training as part of the daily curriculum of all schools, both primary and secondary, and considers that "a proper division of time between mental and physical education would be three-fifths of it to the former and two-fifths to the latter." A register ought to be kept of the physical condition of each pupil, and development noted in it periodically. Mr. J. H. Yoxall is heartily in favour of making proper physical exercises a part of the teaching "every day in every school," but says that the "model" course issued by the Board of Education at the instance of the War Office, and pressed upon the teachers, is too severe, often very harmful, and utterly inferior to methods which it has often supplanted, such as Swedish drill which successfully aims at a complete development of the whole body and the reduction of inequalities.

A London physician, whose name is not given, discusses physical training in a very suggestive way. While the physique among women of leisure and, to some slight extent, among men of the same class, has improved, there is no perceptible difference in the more highly paid working-classes, while the lower paid factory hands and labourers "show distinct degeneration of type," and the "health rate" of the children of the *whole* of the working-classes "is unsatisfactory, and the outlook for their future physique very unpromising." "More of our population deteriorate than improve in physique." The main consideration, he indicates, is the conditions under which the children in large towns spend *the years of their growth*. Fresh air, fresh food (not tinned provisions and milk treated with preservatives), plenty of sunlight and opportunity for healthy romping are needed. They must live away from the crowded areas, or the towns must be given more of country character. The question is one of national hygiene. "In a word," he says, "my cure for the physical degeneracy of the nation is the open-air cure."

In the May number of *Sermons for the Day* the Rev. R. A. Armstrong has published "Some Conference Notes," the address given to the Hope-street congregation on the Sunday morning following the Conference, and also his address at the Devotional Service on the Friday morning of the Conference. The "Notes" contain the following warning against the dangers of the organisation of churches:—

This earnest appeal for organisation: what are we to feel about it? First of all certainly that it represents a most real and passionate desire among some of our friends—a desire for more sympathy, more effectiveness, more co-operation towards high and sacred ends. And I for one am ready to go along with this desire a very long way. Still I cannot divest my mind of the universal and unbroken history of all ecclesiastical organisations from the beginning of the world to this day. I cannot recall a single instance on the large scale or the small in which they have not developed into organs of suppression or oppression. Of course, in many cases that has been initial purpose and intent. They have openly stood for coercive uniformity and discipline. But there are many other cases where they have had no such purpose at the start, where such intent has been most eagerly disclaimed, where they have been conceived in the express interests of freedom, of protest against spiritual tyranny, pledged to the spirit of liberty and the rights of conscience; yet so irresistible have been the suppressive forces generated by the mere fact of organisation and the opportunities of power which it gives, that presently they have bars to the free play of the human mind and the free life of the spirit. I note that, and I say it is sheer folly not to note it or to treat it as insignificant, as we stand on the threshold of large schemes of organisation intended profoundly to modify the existing relation between our churches.

For my part I am by no means sure that it is not better—in spite of its obvious disadvantages and drawbacks—that we should all be free-lances, we ministers, and that you, the people of our churches, should depend on the spontaneous motions of friendship and comradeship for co-operation rather than any drawing up of constitutions intended by man's device to bring about that which is perhaps best brought about by the free movement of the spirit of our God in our hearts.

There may even be a danger, Mr. Armstrong thinks, in the concentration of various independent funds in one central Board. "There may be a healthy check in independent and varied administration." In conclusion, Mr. Armstrong expresses his unabated faith in "that unorganised Church or fraternity of Churches which we now are," of which he finds that very individualism, which some deprecate and decry, to be the life and strength. And he concludes:—

I am certain that this very intensity of individual personality generates a unity of the spirit, a sympathy and brotherhood deep down in the regions of thoughts and emotions which words are impotent to express, which nothing else could ever bring to birth. I am doubtful whether ever any highly-organised Church held a synod, council or assembly, save in the very moment of its birth or in some crisis of excitement, in which the unspoken sense of brotherhood went so deep as it did with us last week. And I am not sure but that the attempt, by clumsy human hands, to draw the bonds more closely still, instead of leaving it to the silent working of the spirit, might just break the spell, destroy the charm and substitute a struggle for contending views for the unity generated by simple communion of heart and soul.

And so, scattered as we are to-day, perhaps a couple of hundred of our brethren at this very moment trying to tell their home folk about it all in their several pulpits, we are in spirit and in fact, if not in outward organisation, one Free Catholic Church—the name which, best of any ever suggested, describes the true ideal of our Churchmanship; *Free*, each preacher and each worshipper before God and man to think his thought and speak his word and do his stroke as the divinely given essence of his inmost personality shall constrain him; *Catholic*, all-embracing in sympathy, by a sentiment going down deeper than all creeds, opinions and intellectual divergencies; a Free Catholic Church with a great and divine mission in these times of compromise and paltering with truth, a great mission entrusted to us by God to strike for sincerity and truthfulness in religion above all else, sincerity and truth brought to bear on the world's sorrows and sins, weaknesses and blind perversities, that so we too may do our part towards bringing the blessed Kingdom of Heaven and God to earth and man.

The concluding sentences of Mr. Armstrong's devotional address, on the Friday morning at the National Conference, we must also quote:—

This spirit of Christ is worth all the rest. And every minister or delegate, or simple unofficial member of our fraternity, will go home cheered and strengthened, encouraged and inspired, lifted up to better and happier things just in the measure, and only in the measure, in which the Christ-spirit has been renewed in him, and he has felt its mystic breathing through our great assemblies or our little groups of two or three. And so, dear brothers and sisters, let us gird our loins joyfully to our battle with sin and darkness and all manner of evil. Let us think of one another often when we are once more scattered to the four corners of the kingdom. I have known these churches of ours long. They have always been faulty, always been hindered by many weaknesses, often been the cause of much disheartenment. But I seem to see in them to-day more of the spirit of love than I ever saw before. Perhaps it is that my sight is clearing. Perhaps it is that my discernment grows dim. But I think that I see more of the spirit of Christ in them than ever before; and I *cannot* be very unhappy about them. They were the nursery of my childhood, and are the home of my spirit in my manhood, and I dearly love them with all their faults. Let us go forth full of cheer and courage, knowing well how wise was he who said long since, "If ye know these things, happy are ye if ye do them."

The annual report of the Humanitarian League for 1902, just issued, shows that the activity and influence of the League have been well maintained, especially in the departments dealing with prison reform, cruel sports, and humane diet. Reference is made to the fact that the treadmill—the abolition of which has long been advocated by the Humanitarian League—has finally disappeared from our prisons, and the Committee note with satisfaction that the reduction of the "solitary" or separate system of confinement for prisoners sentenced to penal servitude is no longer looked upon as incompatible with discipline. The annual meeting of the League was held at Essex Hall on April 24.

ALONE WITH THE ALONE.

Ah, yet beyond our thoughts and ways
  Dwelleth the Silent and Alone:
Beyond our harmonies of praise,
  Beyond carved litanies in stone.

He dwelleth holy and apart—
  If haply thou would'st come to Him,
In secret chambers of the heart
  He broodeth with the Cherubim.

Harrold Johnson.

LITERATURE.

A DAWNING FAITH.*

MR. RIX, formerly secretary of the Royal Society, has long been a most acceptable preacher in many of our pulpits and has made many friends amongst us. These addresses, given to the Croydon Ethical and Religious Fellowship, will be read with much interest for the sake of the writer as well as for the sake of the subject and treatment.

The object which Mr. Rix sets before himself is very difficult and very important. He wants to give a popular and helpful interpretation of reality according to the teaching of modern idealistic philosophy. He wants to show that that philosophy provides a firmer basis and a fuller meaning for religion.

The first lecture simply clears the ground.

The last half-century has robbed us of our religious creed. The old creed was based upon the Bible and the Bible is gone. Never again can Hebrew or Christian Scriptures be used for the basis of a creed. Of them we say now what the Church of England says of the Apocryphal Books. It "doth read them for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

Literary criticism and scientific discovery have taken from us our supernatural Bible.

There are no "days of creation," no, not even though one day be reckoned as a thousand years. There is only one day of creation, and that is a day which extends through all eternity.

Mr. Rix is not satisfied that Christian theism as presented by Dr. Martineau can take the place of this Bible religion.

Dr. Martineau "still recognises certain breaks in the natural order, a break between the inorganic and organic, a break between the unconscious and the conscious, a break between the unmoral and the moral." These gulfs, says Mr. Rix, do not exist for us; we do not believe in the breaks, and we cannot, therefore, accept the theism which is needed to explain them. "The faith of the future, whatever it shall be, will have to go beyond even the advanced theology of the Christian Church." The rest of the book is a tentative effort to give a glimpse of the direction in which the new theology will be found. Mr. Rix would be the last to assert that he has provided such a theology. He says: "The theology of the future is not yet; at present we are as sheep having no shepherd." If the work before us had to be judged from the point of view of an adequate and definite theological treatise, the present writer, at any rate, would have to pronounce it completely unsatisfactory.

It can only be fairly judged as a suggestive and tentative effort to sketch in a popular way some of the thoughts of the idealistic school and to invite men once again to bring their reason to bear on ultimate religious problems. Very striking is Mr. Rix's profession of faith in the intellect and his assertion that we cannot have a real religion without a theology.

"Our religion, living though it still may be, is like a mollusc which has lost its shell: it is flabby and feels itself defenceless. Some of us have given up all hope of a creed, in sheer despair, and others of us have talked as if it did not matter. We have insisted that religion is not creed, . . . that religion is a matter of the affections and not a matter of the intellect.

I can almost regret that I ever used that strain. . . . We need to have our thought made clear and firm. In this life of stress, this world of sorrow, this vale of bitter strife and heavy burdens, we shall sometimes—nay, very often—find ourselves in despair or terror if we do not know what to think of God and of this painful world."

We welcome this profession of faith in the intellect, this call to think, this determination to try and understand even the deep things of God, as the most important and characteristic part of the book. Indeed it can hardly be described as a part of the book: it is the spirit of the whole.

Metaphysics has been defined, says Mr. Rix, "as an unusually obstinate effort to think clearly," and it is with metaphysics in this sense that the book is chiefly concerned. We will venture to state the idealistic position in our own way before considering some of Mr. Rix's statements.

To the plain man matter is the ultimate reality. Suns, worlds, rocks, water, wild beasts, and the elements of which they consist, these are real, horribly real sometimes when they hurt or kill us. Our own little self-consciousness is hopelessly feeble in comparison. Space in which matter exists is real also. Before we were born these things were there; after our death they will remain. If the plain man is religious he will add, God made these things, We don't know how or when He made them, but it is clear they express thought and intention; they act according to laws. He made them for our good; He made us for our own. To the religious plain man there are three realities. There is God, Creator of the world and Father of our spirits, in some way present in the world and present with us, but yet distinct from the world and distinct from us. There are our own souls and the souls of all the dead—a hierarchy of spiritual beings. And then in the third place, there is the universe of matter and force, everything that is in any way perceptible or sensible to us; and to the plain religious man as a rule, however firmly he believes in God and the soul, still matter has a reality more clearly marked, more absolutely certain than theirs. "I am absolutely positive about the existence of my body," he says. "I hope and believe I have a soul, but I cannot possibly help being absolutely certain that I have a body." And so again he is inclined to say, "I know this table, those walls, that mountain exist, because I can see and feel them. I hope and believe there is a God, but I cannot, of course, be so absolutely certain as I am that trees, and stones, and seas exist."

If the plain man is irreligious he is likely to maintain that the only permanent realities are matter and force. God is the creation of man's mind; man's mind is the creation of matter. He dwells much on evolution, and describes how man's consciousness seems to have arisen out of what looks like unconsciousness; he dwells much on biology, and points out that the spiritual is absolutely dependent on the material. Now the idealistic school to which the greatest modern philosophers belong is utterly opposed to the plain man in all this. They differ much amongst themselves. Many of them would not admit a separate entity persisting always which could be called the human soul. But they all agree in regarding this so solid-seeming matter which frightens us with its fatal unconscious overwhelming power and permanence as unsubstantial and unreal. Matter, as we think it, does not exist apart from mind. It is mind which is the ultimate reality—our minds, or a universal mind, or both. "Things exist," says Dr. Rashdall, "only in mind or for mind. The idea of matter without mind is an unthinkable absurdity." To the materialist—who is usually a rather unphilosophic personage—the idea of mind without matter is an unthinkable absurdity. Speaking in popular language then, it is along these lines that Mr. Rix's argument proceeds. Thought, not matter, is the ultimate reality.

If by matter you mean, as in their hearts people often do mean, a cold and callous omnipotence, a blind, unreasoning mechanism, despicable yet self-existent, cruel yet irresponsible—then in that sense we are not forced to believe in it. Matter in that sense has no existence. It is not an independent entity, it is a system of spiritual relations, a needful condition of our soul's life, a discipline severe but wholesome.

You say that if you believed this teaching all the reality would be gone from life. I reply that if, indeed, you did believe it, you would find precisely the reverse. It is you who are real: it is love, it is faith, it is beauty that is real. Spirit alone is real; there is no reality in that nightmare by which you are haunted, those prison-bars against which your fevered soul seems to beat her wings.

Mr. Rix treats of the universe, first, as a unity; second, as an organism; and third, as spirit. We cannot in the least follow him when, in his discussion of the universe as organism, he suggests that the universe is in literal truth the body of God.

Whether the systems which are scattered through space like sand upon the shores, and of which our solar system is one; whether these with their deathless and symmetric motions do indeed correspond to the whirl of atoms in a human brain, so that the whole stellar universe is but the physical side of a universal mind; whether this dream of a great thinker be a splendid fancy or the very truth, we cannot tell.

We are inclined to think that in what ought to be a sober rational argument it would be better to leave such "splendid fancies" alone, and this all the more because in the next chapter on the Universe as Spirit, we are made to see that "there is no such thing as matter apart from the mind that perceives it. There is no ultimate reality at all but mind." If so, then what we call physical is really mental after all, and we need not be concerned to prove that God has a body as well as a soul.

There are interesting lectures on Space and Time, on God, on Duty, and on the Future Life. We have room only for one more quotation.

Can God think? Which is more wonderful, myself or that from which I sprang? The man who seriously asks such a question appears to suppose that some inert and utterly lifeless stuff called matter accidentally got set spinning, and when it had spun for a few million years the little grains of which it was made up tumbled by chance into a certain shape called a brain; and

* "A Dawning Faith: or, the World as a Spiritual Organism." By Herbert Rix, B.A. Williams and Norgate. 5s.

when you had got a brain, why then, of course, it began to think. When will people who are haunted by this sort of slovenly superstition get to see that death cannot give birth to life—that if they are alive, Nature must, at any rate, be as much alive as they are—that if they can think, the universe must have powers in that direction, at any rate, not inferior to their own?

The quotations which have been given can indicate only a little of the literary and intellectual power of the book. As we have said, the book appears to us very far from being a satisfactory theological treatise. But it may teach the materialist to be less certain that matter is the beginning and end of everything, and it may teach the agnostic to be less uncertain about the possibility of some intellectual knowledge of ultimate truth. These lectures are permeated with the conviction that thought and will are the supreme realities, and that the powers of thought which men possess enable them to come into some intelligible relationship with the divine.

H. Gow.

THE "BIBLE-ON-BRICKS" THEORY.*

COLONEL CONDER is an honoured veteran in the service of Biblical Archæology, who among many other things has done a great deal to make our maps of Palestine accurate. So far, he has not been converted to the modern critical explanation of the origins of the Old Testament, and in this volume he attempts to bring up archæological support to the older beliefs. The greater part of his book is concerned with the working out of his "Bible on-Bricks" theory. Starting from the fact established by the Tell Amarna letters that cuneiform writing was spread over Western Asia in the fifteenth century B.C., he argues that the Israelites also would be acquainted with this method of writing, and that they would use it for the preservation of their earliest records. We are therefore to understand that the so-called tables of stone on which the Ten Commandments were written were in reality bricks some six inches square, covered with cuneiform characters. The first edition of Genesis might be contained on about seventy such tablets. The alphabetic method of writing was borrowed from the Phœnicians in the early days of the Monarchy, and the two scripts existed side by side as did the hieroglyphic and hieratic in Egypt. About the time of Hezekiah the cuneiform Hebrew was transliterated into alphabetic. To this process of transliteration, and not to diversity of authorship, are to be assigned those duplicate names such as Yahweh and Elohim, Jethro and Reuel, Ishbaal and Ishbosheth and so on. These are explained to be merely transcriptional accidents, arising out of the varying values possessed by the polyphonous cuneiform characters.

We are afraid that nothing less than the discovery of a few of those cuneiform bricks—we would prefer the couple containing the Ten Commandments—would convert us to this enterprising theory. It is, in fact, an illustration of a phenomenon that may be often observed—namely, that it is rather to the champions of unyielding tradition than to the negative critics that one must resort for daring and desperate conjecture. The references to writing in the literature which Conder ascribes to the pre-alphabetic age present no difficulty whatever to the ordinary opinion that the earliest writing of the Hebrews was alphabetic, and the evidence of the Siloam inscription and the presumption derived from the Moabite stone point the same way. The use of clay tablets as a writing material points no more to cuneiform than to alphabetic characters, and as we have references to their use after the time of Hezekiah, there is no real basis for the suggestion of cuneiform. The weakness of the case appears particularly in the point where most stringent proof is necessary; in reference namely to the existence of two scripts side by side. The only passages which Colonel Conder can offer are the allusion to the pen of a common man in Isaiah, and the reference to the copying out of certain proverbs by the men of Hezekiah. Neither passage requires nor suggests the presence in Israel of two methods of writing.

It is perhaps hardly necessary to remark that in any case Colonel Conder's theory has no apologetic value. The duplicate names which he undertakes to explain by it are only a fragment of the case for composite authorship, and he proves too much when he ascribes the difference between Ishbaal and Ishbosheth to a mechanical accident.

It remains to be added that the interest of Colonel Conder's book is by no means confined to the "Bible-on-Bricks" theory. He discusses, always with a rare gift of clear exposition, a number of points of Old Testament history, and particularly those affected by recent monumental discoveries. Though he takes the conservative side throughout, he writes without any controversial irritation; even though, with malice prepense, he brackets Astruc with Voltaire.

J. H. WEATHERALL.

* "The First Bible." By Colonel C. R. Conder, LL D., R E. Edinburgh: W. Blackwood and Sons. 1902. 5s.

ARTICLES IN THE REVIEWS.

THE reviews this month do not appear to have any very striking features. In the *Contemporary* what we have found most attractive is the address on "Woman Suffrage," by Miss Frances Power Cobbe, delivered last January to a ladies' club at Clifton. Miss Cobbe quotes a saying of George Eliot's, "The masculine mind—*what there is of it*—is always of a superior order!" She affirms that the attitude of Americans towards women shows a truer appreciation of their just relations than that of Englishmen, and makes out a clear case (as to which we needed no convincing) for the justice of her plea. Mr. Bashford's article on "Sobriety in Germany" shows how grave is the lack of sobriety, and how increasingly the need of reform in the drinking habits of the people of that country is felt.

The *Nineteenth Century and After* opens with two articles on the Irish Land Bill, the first, by Judge O'Connor Morris, in hot opposition to "A Scheme of Pernicious Agrarian Quackery." Mr. J. Lawson Walton, M.P., writes trenchantly on the crisis in the Church, in reply to Lord Halifax, and the Gresham Lecturer on Astronomy puts in a plea for caution against too great confidence on the subject of the "Canals of Mars." Mr. G. F. Shee, pointing to the lamentable "Deterioration in the National Physique," appears to think that compulsory military service is the only way by which it can be counteracted.

Bacon-Shakespeare bubbles up in two places in the *Monthly Review*, and Mr. A. R. Hinks, while giving maps of Mars, is doubtful, as the writer on the same subject in the *Nineteenth Century*, on the subject of the canals, and finds the "Evidence for Life on Mars" by no means decisive. More fully illustrated is Mr. John Ward's article on the "Wonders of the Soudan." Mr. T. Bailey Saunders, the translator of Harnack's "What is Christianity?" &c., contributes a thoughtful article on "History and Dogma," the subject of a recent address to the Churchman's Union. The value of the historical view of dogma is no longer doubted by the thoughtful students of the development of Christianity, but the true bearing of history on this subject Mr. Saunders warns us not to mistake:—

> The history of theology will mislead us if it suggests that the historical is the final point of view, or that, as certain critics seem ready to imagine, when we have explained how any belief arose we have explained that belief away. This is clearly not so where a great idea like that of God's existence is in question, and it is only less so in the case of subordinate ideas. The dogma which is, in a measure, vitiated when its intimate dependence on the intellectual conditions of a given age is made clear, will come by its own again under other conditions, if it has given any expression to the ultimate truths of religion. The husk may be cast aside; but so far as the kernel arises out of and satisfies the perennial needs of the mind and heart, it is a seed that will show its life in favourable soil and develop afresh. The truth that has its roots in our inmost nature can never be destroyed by research, however plainly it may be shown to derive its form and figure from its environment; and that it is able to adapt itself to different environments is the only certain evidence that in our inmost nature its roots are to be found. In this way, then, we attain a view of theology which in some sense places it above the assaults of any historical criticism. Dogmas thus become the embodiment of an immediate spiritual experience; they are justified by their appeal to the individual soul; and so far as the claim is made for them that they follow from historical events, the claim must allow for such events being variously estimated in different ages. Spiritual experience has a method of its own, and between it and history there can be no conflict, because it is one of the facts with which history has always had and will always have to reckon.

Mr. E. V. Lucas furnishes a salutary lesson in his "Song against Speed."

> Of speed the savour and the sting,
> None but the weak deride;
> But ah, the joy of lingering
> About the country side!
> . . . . .
> The turnpike from the car to fling,
> As from a yacht the sea,
> Is doubtless as inspiriting
> As ought on land can be.
> I grant the glory! the romance,
> But look behind the veil—
> Suppose that while the motor pants
> You miss the nightingale!

In the *National Review*, Sir Godfrey Lushington writes on "The 'Good Shepherd' at Nancy—the English Moral," with a motto prefixed: "He doth ravish the poor, when he getteth him into his net"; and Mr. Arthur Chamberlain has a significant article on "The Birmingham Scheme of Surrender: a Method of Reduction and Appreciation of Licenses

without Legislation." The article tells of what Mr. Chamberlain has done since 1896 as Chairman of the Licensing Committee of the City of Birmingham, and urges in conclusion that the subject is difficult and little understood by the public, and therefore not ripe for Parliamentary treatment. Time should be allowed for experiments to be thoroughly tried. And Mr. Chamberlain concludes :—

Nevertheless, the present Parliament being largely controlled by the drink interests, and the Prime Minister being their humble servant, it is possible the cause of temperance will suffer in their hands, and that magisterial powers will be curtailed for a time. If this should happen, temperperance men of all parties should accept the challenge and rearrange their political position. This House of Commons cannot last much longer, and already there are signs of a reaction. If the Liberals, who have plenty of able Parliamentarians but no leader with sufficient imagination to dictate a policy, could only agree on this man, and could accept the settlement in South Africa resulting from the war, and could realise that no party that is a slave to the Irish vote can hope to rule in the House of Commons, and could add to these two conditions sufficient self-control to cease their useless attacks on the character and conduct of the present Colonial Secretary, they might come into power at almost any moment. Then, with a Liberal Government in power, any retrogade legislation now introduced at the behests of the drink interests might be reconsidered, and the *status-quo-ante*-Balfour restored.

In the *World's Work* this month we can both see and read about the Port of London and the Greenwich Observatory. Wireless Telegraphy and Cremation are among the subjects dealt with, as are also Cricket and the City of Edinburgh. Among the full-page portraits is one of the Rev. R. J. Campbell, Parker's successor at the City Temple, of whom Mr. James Douglas writes very enthusiastically, if not too wisely. A man of rare spiritual power, in refreshing contrast to his predecessor, Mr. Campbell will make his own way and keep the finer qualities of his influence better without such obtrusive public laudations.

CORRESPONDENCE.

A BINDING MORAL CODE.

Sir,—I write to ask your assistance in correcting or preventing the spread of an impression that I expressed disagreement with Mr. Jacks, which I find was conveyed by some remarks of mine during the discussion on Mr. Street's excellent paper on Friday morning at the Liverpool Conference. I alluded to the address of Mr. Jacks at the large meeting on Thursday night. I listened to that eloquent speech with every feeling of agreement, respect, and reverence, and without any thought of dissent. On Friday morning, however, we were face to face with practical problems of social duty, and I said that if I believed that the extracts from the Bible so beautifully quoted by Mr. Jacks represented the code of my duty, I should not have a good coat on my back, but should be a dock labourer on the high road to a miserable death. I did not, however, accept the Biblical reports either as representing verbatim what Jesus actually said, or as containing any code binding upon my conscience. I appealed to the pastors on the platform and in the hall for guidance, I (without any sarcasm) took the attitude of a sheep asking for a code of morals suited to my nature, which I could deliberately resolve to carry out entirely without conscious dereliction.

I know that I cannot "love my neighbour as myself"; that I intend to resist force with force; that I intend to seek my own advancement in wealth, health, and pleasure; that I only propose to give a moderate percentage of my time, energy, &c., to the good of others, and that I ask no more from others than I am prepared to give in return. So that if in response to my appeal for instruction the pastor tells me to "sell all I have and give it to the poor," I shall not attempt to obey him. I also know that the enormous majority of mankind would act similarly to myself in that regard. I want a code to suit my practice, which I can then use as a weapon to attack the practice of other people when, as I think, it happens to fall below my standard. A code which we (nearly) all deliberately defy in social and national life is no good, the only result of it is a habit of disregarding our code, a habit ruinous and degrading. The pastors should devise a code that they will keep to the letter and the spirit themselves, and make us keep by force of their character and teaching, and this code must be up-to-date and practical in all details. Of course, allowance may be made to them and us for occasional lapses; it is the deliberate, intentional, continued disobedience that degrades.

Arnold Lupton.

6, de Grey-road, Leeds, April 27.

A CORRECTION.

Sir,—While thanking you for your report of what I said at the business meeting of the Conference, may I say that I spoke of "the Unitarian Association," not of "the B. and F." Though I fear I do lapse into that lazy denominational colloquialism occasionally in the privacy of the domestic hearth, I never should or could make use of it on a public platform. Richard A. Armstrong.

Liverpool, May 4.

Provincial Assembly of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties.—London, May 1, 1903.—The Rev. Alfred Thompson, who desires to enter the ministry in this province, has satisfied the advisory committee of this Assembly as to his character and personal fitness. Signed, W. Blake Odgers, chairman of committee; James Harwood, hon. secretary. *Note.*—All matters other than character and personal fitness are left for the sole consideration of each individual congregation.

To this official notice we may add that Mr. Thompson, who was educated at Regent's-park College, has been since 1900 secretary of Cheshunt College, a post which he has now resigned. From the *Congregational Year Book* we learn that before his appointment at Cheshunt he was secretary for six years of Tettenhall College, a public school in the neighbourhood of Wolverhampton, and that from 1888 to 1891 he was in India, in the service of the London Missionary Society.

OBITUARY.

ABRAHAM FOLLETT OSLER.

In extreme old age Mr. A. Follett Osler, F.R.S., passed away early on the morning of April 26, at his residence, South Bank, Birmingham. Born in March, 1808, at Birmingham, Mr. Osler and his brother, the late Clarkson Osler, were prominently identified with the development of the crystal glass industry, the work of their firm being known all over the world. It was he who designed and constructed the beautiful fountain, exhibited at the 1851 Exhibition, which is now at the Crystal Palace. It is now many years since Mr. Osler retired from business and devoted himself to the scientific pursuits which have been one of the chief and constant interests of his life, but twenty years before his retirement he had devised a self-registering anemometer, in recognition of which he was elected a member of the Royal Society.

Mr. Osler was not a public man in the ordinary acceptation of that term. He shrank from publicity in any form, and although he was frequently asked to enter public life he always declined. But many institutions in the city benefited by his support. He was one of the first governors of the Birmingham and Midland Institute, and to the funds of that institution and to Mason College, and latterly the University, he was a generous contributor. To various philanthropic institutions he was a constant benefactor, but his charity was in keeping with his whole life—it was given quietly and unostentatiously. By the workpeople in the firm he was held in the highest esteem. To this they bore testimony in an address presented to Mr. Osler on his eightieth birthday. "You have been spared through a long and arduous life," they said, "to contribute much to the happiness and well-being of those who have been associated with you, several of whom can count more than fifty years of service in the employment of the firm." His dealings in and out of business were ever characterised by integrity and uprightness, and he has now gone to his rest full of years and honours.

The funeral was on Wednesday, April 29, at the Key Hill Cemetery, a private service for the members of the family being previously held at the house, and on the following Sunday morning the Rev. L. P. Jacks preached a memorial sermon in the Church of the Messiah.

The text was Matt. v. 16, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Having spoken of the witness of a faithful life to the things of God, Mr. Jacks proceeded :—

I have a text to-day other than the words of Christ, and yet one which these words seem to confirm and illustrate. Death coming not unkindly but "serenely arriving"—to use Whitman's beautiful phrase—death, "serenely arriving," has taken from us, in the extreme fulness of his days, the most venerable member of this church. Bound to many of you by ties too sacred to be touched upon by any words of mine, Mr. Follett Osler was bound to all of us not only by the veneration due to his patriarchal age, but by a yet deeper veneration for his strong and noble character. He should be remembered, and will be remembered, as one of

the great men — one of the greatest men of Birmingham—and if I say that the fine qualities of his heart and mind make him truly representative of the inner spirit of our religion, our traditions, and our Church, I trust it will not be received as boasting, but as the plain statement of a plain truth. Abraham Follett Osler was a man of might, a man with a great mind, a great heart, and a great will. And if the first thing to be said of him is that he was a strong personality, the second is that his strength was devoted, with a singular and most impressive faithfulness, to the highest ends of human life. In praising the honoured dead it is easy to exaggerate, but who could not say of him with a perfectly honest heart that he was a man of business whose life was consecrated to the pursuit of truth and the good of his fellow-men. The lives of that character are simple, but they are clear and they are sublime. They seem to me to paint for us a new ideal of sainthood, an ideal which men of the world should place before them as not only in strict accord with the deepest wants of the present age, but as attainable by each according to the measure of his capacity.

The saints of to-day must lead, not the contemplative life, but the active, and the scene of their activity is the places where men buy and sell and the great cities where the battle of the race is being fought by the weapons of right dealing, high thinking, and hard working. In the world of commerce the life of one such man as Mr. Osler is a bulwark of defence to all the forces which make for integrity and righteousness. Railers against the present age have said that the commercial life is incompatible with the higher and finer uses of the intellect, or with any deep concern for the things of the spirit. One example is enough to prove the untruth of the saying, and that example is before us to-day. No finer type could be commended to the study and to the emulation of business men. Here is one of their own order, not a man specially advantaged by seclusion from practical affairs, but a busy manufacturer and merchant who finds time and inclination for the eager study of science, who achieves eminence as a scientific man, who enters deep into all social and religious problems, who studies the universe as a philosopher, and takes his part with a kind and liberal hand in the philanthropic work of his time. Few men would think it possible to do one of these things without neglecting the others: but now we see it *is* possible to do them all.

And may I add that one of the features which shines with the brightest light in the record of this strenuous and many-sided career, is the depth of personal affection in that capacious heart for those who were nearest and dearest, thereby illustrating the law that there is no competition among the things of the spirit, that the intellect is not the rival of the affections, nor the working capacity hostile to the loving, but the more energy the soul puts forth in thinking and labouring, the more it has to spare for the finer offices of the personal tie. If out of so rich and complex a nature it is possible to select one motive, one characteristic, as dominating all the others, I think the one to be named in the case of Mr. Osler was his intense and burning love of truth. To find out what was true, and having found it, to act accordingly, was the leading motive and wish of his life. And it was precisely by this characteristic that the divine shone in the human, that the God spoke in the man. When we think of a life such as this, led on, even to the very last, by an enthusiastic love of truth for truth's sake, inspired and visibly actuated by that love, exalted and quickened by it even among the sorrows and burdens of old age, who can fail to see that some diviner element mingles with our common clay. Verily, his work shines before men, and we, who are the lookers-on, are forced, perhaps in spite of ourselves, to read the meaning of that lustre and to glorify the Father of Lights.

THE CHILDREN'S COLUMN.

MORE FIRESIDE FABLES.

XI. Coming Home to Roost.

A rat stole an egg from an owl's nest and sold it to a squirrel, who gave it to his children to play with. The children played with it till they were tired, and then a cuckoo found it, and hid it in a hedge-sparrow's nest. There the egg was hatched, and soon was able to fly, and flew away home. Some time after, the rat went up to steal an egg again, and was killed by the egg he had stolen.

XII. Surmises.

A fawn and a heron stood on opposite sides of a stream, with their heads bent down, and their eyes fixed on the waters between. The fawn was quite sure that the heron was gazing at his own reflection, the heron was equally certain that the fawn was looking for fish, a moor-hen below had no doubt that they were both prying into her nest, whilst a water-rat above was convinced that they were admiring his smooth and glossy coat. Then, when the fawn's shadow moved, and the heron caught his prey, and the moor-hen screamed out, and the water-rat flopped in, they all discovered how mistaken they had been.

XIII. Tirunculus.

Tirunculus, a little boy, began lessons, but never learnt them; began games, but never finished them; began walks, but never got to the end of them. He made a garden, but planted nothing; made a boat, but did not sail it; made a kite, but forgot to fly it. Complaint was made to an ogre, who said, first, that he would make an end of him, then, that he would make a beginning of him—which would be nearly as bad—and from that moment Tirunculus stopped growing, and will never be a man.

XIV. The Bugbear.

A foolish little frog frightened a whole family of field-mice by saying, with open mouth and staring eyes, that an animal with horns, moving without legs, carrying a mountain on its back, and leaving a shining track behind, was coming that way. Whilst they were all squeaking with terror, one, bolder than the rest, ventured to look out, and saw—a snail.

XV. Small Talk.

A swallow on the wing often passed a magpie on her nest, and then the swallow twittered something, and the magpie chattered something in return; but the something on the one side was always the weather, or the scarcity of flies, and the something on the other was always the next wedding, or the latest birth; how this might bring sorrow, how that had made mirth. So it went on through the summer—each becoming more and more tired of the other—though the swallow might have heard something of the forest she had never entered, and the magpie something of the lands she had never seen.

XVI. The Slow Coach.

It started early in the morning. There were very few passengers, but they jogged along pleasantly together, and had time to make friends. They were soon passed by travellers on wheels of all sizes, propelled in various ways, and moving at different rates of speed. The coach rolled on, and the passengers took no heed of the whispers and smiles of those who passed by. They walked up the hills, and sauntered by the hedge-rows, and rested on the banks; now they turned to look back upon the view, and now they stopped to listen to sounds far away, or to gather the things which lay at their feet. Arrived at their journey's end, they found that their fellow-travellers had saved time, only to lose it; had seen very little, because of the dust; and heard next to nothing, because of the noise.

E. P. B.

TO A SICK CHILD.

It might have been that thou and I
  Had lived, sweet child, long, long ago,
Ere yet a sick child's cry
  Proclaimed Pandora's woe.

It might have been those golden days
  Had kept thee for us free from pain:
No sweet though weary gaze
  Had forged love's mystic chain.

It might have been that rosy health
  And all high spirits bade thee sing
And laugh with all the wealth
  Of happiest earth-born thing.

It might have been, and I had joyed
  With frolic eyes to see thee free:
For ever unannoyed—
  No wish ungranted thee.

I know not if our bond had been
  In those gold days, if bond at all,
Like this sweet chain unseen
  That holds me thy dear thrall.

And yet thy pain, grim paradox,
  Upbraids my thraldrom's eager wings!
What subtle key unlocks
  These sweetly bitter things?

I dare not say 'tis better so—
  I dare not wish 'twere otherwise—
Not all Pandora's woe
  Kills Hope in thy sweet eyes.

E. L. H. Thomas.

The American Ambassador, the President for the current year of the Social and Political Education League, will deliver his presidential address in the Botanical Theatre of University College, Gower-street, W.C., on Wednesday, May 13, at 8.30 p.m. His subject will be "The Supreme Court of the United States—Its Place in the Constitution." The Right Hon. Sir Alfred C. Lyall (the retiring President) will preside. Cards of invitation may be obtained on application to the Hon. Sec., Mr. C. E. Hecht, 3, Essex-court, Temple, E.C.

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LONDON, MAY 9, 1903.

RENEWED CONSECRATION.

To many of our readers, who have now been back for a fortnight amid the scenes and the stress of their own habitual work, the meetings of the National Conference at Liverpool may have already begun to fade into a somewhat distant, though delightful memory; but it has been our duty to remain amid the throng, and in constant touch with the pulse of life and the deep feelings which animated those great gatherings. Last week, in a double number of THE INQUIRER, we had to complete our full record of the proceedings, and have since been occupied with the task, not yet completed, of seeing a reprint of the report in book-form through the press. Thus we seem still to be in the midst of the Conference, rejoicing in the strong sense of fellowship amid a multitude of friends (though wishing that leisure could have permitted some closer converse with many), enjoying still, with a happy confidence that it could have been no other, the abundant kindness and hospitality of our Liverpool hosts, turning again and again to the quiet hours of devotion, pondering thankfully the many wise and inspiring words that were uttered — marvelling a little, perhaps, at the medley of the business meeting, but assured that the result was good, or at any rate leaves the way open for the working out of good results.

It is difficult, amid so much that claims attention, and stirs to thought and profound emotion, to single out the points on which stress should be chiefly laid; but, attempting now a review of the whole week, there are two things which establish their claim to be said at once, and before all others. The first is as to the direct religious appeal of the Conference, and the second, as to the spirit in which we must grapple with the practical problems of our Church life, set before us with such distinctness and urgency, with faith that there are some better things to be accomplished by our people.

Far above all else we set the direct religious appeal of the Conference, its clear and earnest call to every church in our fellowship, to every member touched by the aspirations of our free religious life, aware or unaware of the duties pressing upon all alike, for renewed consecration. That appeal was made in many forms, in the sermon, in Dr. HUNTER'S searching plea for a "Worshipful Church," in Mr. WOOD'S paper and Mr. DENDY'S speech opening the discussion upon it, and from another side, in the closing benediction of Mr. JUPP'S paper. The spirit of the gatherings in Liverpool will be diffused throughout the country by the silent influence of those who were there and take home with them the new impulse of faith and gladness in the deeper life, and those spoken words are now at the service of us all. Their appeal should be pressed home in every one of the churches. Already the word has been taken up in many pulpits and serious effort should be made, that every printed copy of the papers and the sermon should find many readers and be well pondered, as their message so abundantly deserves.

Neither in the great principle of freedom, vital as that is, nor in identity of belief in matters of doctrine, Mr. CARPENTER declared in his sermon, can we find the secret of true union in the Church. The sources of life are found in the mysteries of trust and prayer, and these are open only to the lowly and loving heart; its strength must be in willing service, in the true spirit of brotherhood. This was further emphasised with great force by Dr. HUNTER. The members of a living Church must be gathered together in self-surrender, with the complete offering of all that is best in prayer and sincere worship, enriching the inward life, and making its outward form beautiful, in lowly and thankful acknowledgment of the Divine presence in the world. And so Mr. WOOD urged that the Church must be above all a channel of divine grace, in which the people are united in true brotherhood of the deeper spiritual life; and Mr. DENDY pressed home the appeal with his reminder that spiritual poverty in the churches is a far graver thing than material poverty, and that they must be wakened to a new sincerity and earnestness in striving after the Christian ideal of life and character. Reverence and devotion, brotherhood, love and service, these are great words. They must be the very life of our churches, and in their perfection the constant aspiration of our souls, if the promise of our religious fellowship is to be fulfilled, and the churches are to maintain their place of honourable service in the world, and by the grace of GOD enter into a larger inheritance. Such was the most urgent appeal of the Conference, towards a faithful answer to which many helpful and quickening words were spoken.

Whatever we may do, or leave undone in the matter of outward organisation, will be an idle beating of the air, unless the impulse of a true devotion is the commanding passion of our common life; but if that spirit of surrender, in the service of brotherly love and reverent seeking to be led in GOD'S way, is with us, true wisdom and strength for the ordering of our outward affairs cannot fail to be given.

This is the second matter which has at once to be seriously considered. The President showed in his address how great during the last twenty-one years, since the establishment of the Conference, had been the capacity of our people for giving, when they clearly saw that good work was to be done, but Mr. WOOD, speaking of "Church Needs," set in what must have been to many a startling light the actual condition of many of the churches. Only a third of the whole number self-supporting, and sixty-nine of the ministers still with less than £150 a year! He made suggestions of the utmost value, for the better husbanding and administration of our resources, for the practical recognition of a common life of brotherhood in our community, by which the strong should be more true helpers of the weak, and united efforts should raise the whole level of our church life, and equip it for more effective service. The President also suggested a plan, by which the churches themselves, realising a common responsibility, and acting through the Conference, as their representative body, might undertake the care of the weaker churches, and leave the British and Foreign Unitarian Association the freer to extend its missionary operations both at home and abroad.

These various suggestions are offered to the churches, and the Committee was directed to take steps to ensure their full consideration. Whether such a Joint Maintenance Board as Mr. WOOD advocates will eventually prove practicable or not, it is quite clear that there is great need for some such means of co-ordinating and concentrating our efforts; but above all, in whatever deliberations and negotiations may ensue, it is earnestly to be hoped that the one great aim may never be lost sight of, to realise more deeply the common life of our churches, and their responsibility for their own work. In a genuine spirit of brotherhood we must set ourselves to think out these problems of church fellowship, and missionary effort, willing to give up personal preferences for the common good, only seeing that we do nothing contrary to what the President of the British and Foreign Unitarian Association, in a sermon quoted in another column, truly describes as our ideal of a Free Catholic Church.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held at Essex Hall on Tuesday afternoon, April 28, the President, the Rev. R. A. Armstrong, B.A., in the chair; and there were also present the Rev. F. Allen, Miss Burkitt, Mr. E. Capleton, Mr. Edwin Clephan, the Rev. George Carter, Mr. Edgar Chatfeild Clarke, the Rev. V. D. Davis, B.A., the Rev. Henry Gow, B.A., Mr. Charles Harding, the Rev. James Harwood, B.A., Mr. A. S. Harris, Miss Helen Brooke Herford, Mr. H. B. Lawford, Miss Florence Hill, Mr. I. S. Lister, Mrs. W. G. Mace, Mr. David Martineau, the Rev. Philemon Moore, B.A., Mrs. Francis Morton, Mr. C. F. Pearson, the Rev. H. Woods Perris, Mr. J. G. Pinnock, Mr. Ion Pritchard, Mrs. Henry Rutt, Miss Emily Sharpe, Mr. W. Spiller, the Rev. F. W. Stanley, Mr. Hugh Stannus, Miss Tagart, the Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler, Mr. Arthur Titford, Sir R. K. Wilson, Bart., Mr. T. Pallister Young, and the Secretary.

The minutes of the last meeting of the Council, Oct. 28, 1902, having been read and confirmed, the Secretary read the Report of the Executive Committee, as follows:—

REPORT.

Since the Council met in October last, the Committee have held six meetings, and there have been thirty meetings of the various sub-committees. The work of the Association is increasing in a great many directions, and the opportunities for further work are apparently without limit.

Happily, owing to the splendid generosity of a friend of the President, who offered £1,000 a year provided £2,000 additional was raised, the Committee were encouraged to prepare a scheme of new and enlarged work at home and abroad more enterprising than anything which had been attempted before. The response to the appeal exceeded all expectations. In the course of a few weeks the whole amount asked for was subscribed. The Committee are most grateful to the anonymous subscriber, and to all those who by large and small subscriptions have shown their confidence in the Association and their interest in its work. The additional income of £3,000 is assured for at least a few years; and there are warm and steadfast friends of the Association who will doubtless come forward and take the places left vacant by subscribers whose death the Committee so frequently have to lament.

Not only has the income been secured, but much of the new and enlarged work is already well in hand. The Committee are in communication with wise and judicious counsellors respecting the Foreign work which is contemplated, and definite announcements in respect to this will soon be made. The Revs. J. Estlin Carpenter, Charles Hargrove, and R. A. Armstrong have undertaken to deliver valuable courses of lectures addressed to people who take a thoughtful interest in religious questions, The Revs. S. H. Mellone. E. W. Lummis and W. J. Jupp and the President have promised each to prepare a volume in a new series of Handbooks of Religion. The Revs. John Page Hopps, James C. Street, and Joseph Wood have responded to the invitation of the Committee to assist in the conduct of religious services for the people in large centres of population. Several able and experienced ministers have pledged themselves to visit the more isolated congregations, and to preach and lecture as occasion may offer. Other branches of new work are at present receiving careful attention from the Committee.

Finance.—Full particulars of the income and expenditure during 1902 will appear in the Annual Report now in preparation. The ordinary income of the Association for the three months ending March 31, 1903, amounted to £1,483. The expenditure was practically the same as in the previous year. The collections taken on behalf of the funds of the Association in Nov., 1902, were the largest on record. No less that 216 congregations made collections, and the amount received was £613. The Committee acknowledge with gratitude this striking testimony of wide-spread appreciation, and of confidence in the liberal policy pursued by the Association. It is to be hoped that the few well-to-do congregations whose names are absent from the list will soon join in this common expression of practical sympathy with Unitarian missionary work at home and abroad. By keeping the missionary spirit alive in our congregations they will best keep themselves alive. It has been decided to add to the number of local treasurers of the Association, so that in every centre where there is a congregation of Unitarians the Association may have a capable and, if possible, an enthusiastic representative. Members of the Council might assist the Committee in extending a knowledge of the Association in their respective localities.

Publications.—With the view of securing a larger and wider circulation, arrangements were made with Messrs. Longmans and Co. to publish the volume of lectures on "The Bible in the Nineteenth Century," by the Rev. J. Estlin Carpenter. Unitarian ministers were given the opportunity of each procuring a copy at half price, if ordered and paid for before the date of publication. The five addresses on "Types of Religious Experience," delivered at the Whit-week meetings last year, have been issued in an attractive volume. "The Essex Hall Year-Book" for 1903, with various improvements, in addition to the usual corrections, has been issued, and it continues to fill a useful place in our church life and work. The revised and enlarged edition of "The Essex Hall Hymnal" has proved so successful that a second impression has been printed, and upwards of thirty congregations have already adopted it. The contents, type, binding, and price of the Hymnal have given general satisfaction. An English edition of the new "Life of Dr. Channing," by the Rev. J. W. Chadwick, will be published shortly at Essex Hall. Negotiations are in progress for the preparation of a "Life of Dr. Priestley," to be issued next year in celebration of the centenary of his death. The centenary of the birth of Dr. Martineau in 1905 has not been forgotten, and the members of the Council will be glad to learn that the Rev. J. Estlin Carpenter has undertaken to prepare a biography of the great preacher and thinker, similar in size to Mr. Chadwick's "Life of Dr. Channing." The centenary of the birth of Emerson falls on May 25, and in addition to the Essex Hall lecture by Mr. Augustine Birrell, the "Divinity School Address" will be published in an attractive book. The Committee have also in the press a small volume by Mr. Thomas J. Hardy, an ex-clergyman of the Anglican Church, entitled "Chart and Voyage," in which he deals with the dangers and temptations of intellectual insincerity in theology and religion. Several new pamphlets have been published, including one on the doctrine of the Atonement by the Rev. John Page Hopps, with a commendation by Archdeacon Wilberforce. "Footprints of the Creator," a tract by the Rev. J. E. Manning, will be found very useful. There have been reprints of Unitarian leaflets and Tracts by the Revs. Stopford A. Brooke, James Freeman Clarke, Brooke Herford and Frank Walters.

From Oct. 1, 1902, to March 31, 1903, 1,544 books, valued at £99 17s. 1d., and 59,059 pamphlets, valued at £147 12s. 11d., have been granted to ministers, congregations, postal missions, and private inquirers. Of late, a great many "orthodox" ministers have applied for grants of Unitarian publications, and the Committee are always ready to assist in enlightening earnest and serious men respecting our principles and faith.

Missionary Work.—The Committee have not yet observed any reluctance on the part of congregations in need of assistance to ask or receive aid from the Unitarian Association; and what is perhaps still more important, the Committee have had no complaints of their having sought to impose theological or ecclesiastical tests upon the recipients of the Association's grants. The following congregations have had grants voted to them, usually towards the salary of their ministers, and subject to the congregations themselves raising certain sums:—Aberdare (Highland-place), £12; Ashton, £80; Bedfield, £30; Boston, £20; Bournemouth, £25; Bradford (Manchester), £35; Bridgend, £50; Carlisle, £45; Chopping-ton, £15; Chorlton-cum-Hardy, £30; Clydach Vale, £15; Colyton, £10; Congleton, £20; Crewkerne, £25; Darlington, £50; Deal, £5; Denton, £40; Devonport, £50; Framlingham, £20; Gateshead, £50; Hastings, £35; Heaton Moor, £35; Huddersfield, £35; Leicester (F. C. C.), £20; London:—Bermondsey, £20; Forest Gate, £48; Kentish Town, £60; Kilburn, £5; Lewisham, £60; Mansford-street, £15; Plumstead, £60; Stepney, £15. Loughborough, £20; Lydgate, £10; Macclesfield, £30; Malton, £10; Middlesbrough, £30; Mottram, £20; Newark, £18; Newbury, £15; Newton Abbot, £10; Nottage, £15; Nottingham (Christ Church), £25; Pentre, £17 10s.; Plymouth, £15; Poole, £30; Small Heath, £50; South Shields, £10; Stockton, £10; Stratford-on-Avon, £50; Sychbant, £5; Torquay, £30; Urmston, £35; Walsall, £10; Walthamstow, £10; Whitchurch, £15; Wick, £5; Wolverhampton, £80; Yarmouth, £20; Yeovil, £25. In making grants to congregations the Committee endeavour to act in co-operation with the local associations, and with the managers of the Sustentation Fund, so that, as far as possible, adequate help may be provided, and over-lapping and pauperising avoided.

The ministers-at-large of the following societies are supported by the Association:—London and South Eastern Counties Provincial Assembly, £100; North Midland Association, £100; Western Union, £72 10s. Formerly assistance was given to the Manchester District Association, the Midland Union, the Northumberland and Durham Association, and the South East Wales Society, but ministers-at-large are no longer employed by these organisations.

In addition to what may be called grants for maintenance, special grants for the improvements of buildings, for lectures, missionary visits, and other purposes, have been made, including Gellionen and Trebanos, £50; Ipswich, 25; and Shrewsbury, £30. Visits to congregations in different parts of the country have been paid by the Rev. James Harwood, whose services have been highly appreciated. The Rev. James C. Street conducted a most helpful series of services in the district covered by the Southern Unitarian Association, when he preached or lectured at Bournemouth, Parkstone, Poole, Portsmouth, Ringwood, and Wareham. The Rev. John Page Hopps lectured at Brighton; aid was also given towards the expenses of a course of lectures by the Rev. H. V. Mills on "Religion and Evolution." Very special mention must be made of the lectures on the Bible by the Rev. J. Estlin Carpenter, at Bristol, Leicester, Manchester, and Swansea, and afterwards at Kensington. Six week-night lectures were delivered at each place, and they were attended by large and deeply interested audiences. The Committee are persuaded that in arranging for such courses of lectures they are performing an important

and useful service to the cause of liberal religious thought; and they are sure the council will join in gratefully acknowledging the zealous labours of Mr. Carpenter, and the willing co-operation of the ministers and congregations in making the local arrangements in the respective towns where the lectures were delivered.

The grants for the spread of our Unitarian word and work in foreign lands made in previous years have again been repeated; but with the additional resources placed at the disposal of the Committee there will be new developments demanding much increased aid. The congregations at Auckland, Brussels, Budapest, and Melbourne, receive assistance, and the missionary work performed by the printed page in Denmark has been aided by a grant.

Mr. Z. Toyosaki, the Japanese student at Manchester College, Oxford, completes his studies in June, and, after attending the meetings of the International Council at Amsterdam, he will return to his own country, carrying with him the respect and good wishes of a large circle of friends in this country. The Committee hope that another student from Japan will shortly be selected to take his place. Unitarians of Japan are in close sympathy with the Unitarians of America to whom they owe so much; the scholarship at Oxford will, it is hoped, help to link the Unitarians of England in a common friendship and sympathy.

The meetings of the International Council of Unitarian and other liberal religious thinkers and workers at Amsterdam arranged for the first week in September are already being looked forward to with great interest. Men of high position and learning in different countries have intimated their intention of taking part in the proceedings. The liberal religious thinkers and workers of Holland are making every effort to render the gatherings memorable. It is gratifying to know that Mr. Ion Pritchard has already heard from upwards of sixty persons who desire to attend the meetings from this country. There ought to be a representation of at least one hundred Unitarians from the British Isles, especially as the travelling expenses are so very moderate. The Association will doubtless receive a fresh impetus in its foreign work at Amsterdam, when it will be officially represented by the Revs. R. A. Armstrong, J. Estlin Carpenter, James Harwood, P. H. Wicksteed, Mr. Ion Pritchard, and the Secretary.

McQuaker Trust.—The following Unitarian churches in Scotland have had grants made to them for the current year in aid of the ministers' salaries:—Aberdeen, £95; Dundee, £85; Glasgow (South St. Mungo-street), £90; Kilmarnock, £100; Kirkcaldy, £100. The congregation at Aberdeen hope before long to begin building a church on the new site which has now been purchased; the congregation at Kirkcaldy are again without a minister, the Rev. G. A. Ferguson having resigned. On the initiative of the Scottish Unitarian Association, aided by the McQuaker Trust, special services and lectures were arranged at Aberdeen, Dundee, Edinburgh, Glasgow (South St. Mungo-street) and Kirkcaldy, when the respective ministers exchanged pulpits; the reports received from the various churches speak warmly of the interest and helpfulness of this interchange of pulpits. Mr. John Ewart, M.A., McQuaker student at Manchester College, Oxford, completes his course in June, but as he applied for and obtained a Hibbert scholarship to enable him to study abroad, he will not be in a position to accept an appointment in Scotland for another year. Large numbers of Unitarian books, pamphlets, and other literature have been circulated in Scotland through the churches and in other ways; the Postal Mission work is for the present under the care of Mr. Irvine Innes, of Kilmarnock.

Indian Fund.—After June 30 the Indian Fund will be merged in the general funds of the Association, and the present subscribers will be invited to continue their subscriptions on the understanding that work in India will be carried on under the direction of the Committee as part (and an important part) of their foreign work. The mission stations in the Khasi Hills remain in much the same position as before; good work is being done by the various teachers and preachers, who are supported from a grant of £100 a year paid by the Association. Mr. Akbar Masih will receive £20 for the current year in aid of his literary and other missionary work. A grant of £15 has been voted towards the expenses of a course of lectures and sermons by Mr. B. C. Pal, to be organised by the Southern Indian Somaj in the Madras Presidency. The Committee will cease to have any further responsibility in regard to the Unitarian chapel at Madras in June next. Professor R. Chatterjee, of Allahabad, has organised a postal mission for the circulation of books and pamphlets explanatory of liberal religious thought, and thousands of publications have been circulated by him, in response to requests from University graduates and others in the North-West Provinces of India. Mr. V. R. Shinde, B.A., completes his two years' course at Manchester College, Oxford, in June, and he will soon afterwards return to India, carrying with him the good wishes of the Committee, the college professors and his fellow students. The joint committee of the Brahmo Somajes at Calcutta recommended Mr. Vasudev Anant Sukhtankar, of Poona, as successor to Mr. Shinde, and the scholarship of £100 a year will be awarded to him when he takes up his residence at Oxford in October next. The Committee of Manchester College have agreed to admit him as a special student free to lectures and classes. During the last few years Mr. Sukhtankar has been actively engaged in spreading a knowledge of liberal religious thought in the Bombay Presidency.

Deputations.—The Committee are always glad to send a representative to attend the annual meetings of district associations, and other important gatherings in different parts of the country, especially when the invitations reach them some time in advance. The Rev. James Harwood attended the meetings of the Eastern Union at Norwich; Mr. Oswald Nettlefold was present at the large and enthusiastic meetings of the Manchester District Association; Mr. Richard Robinson represented the Committee at the annual meetings of the East Cheshire Union at Macclesfield; and the secretary attended the important meetings of the eighth Triennial Conference at Liverpool. The opportunities for the interchange of ideas, for extended knowledge of the work that is going on, or waiting to be done, and, above all, the opportunities for friendly intercourse afforded by such gatherings, are invaluable.

Questions being invited on the report, Miss Emily Sharpe asked whether more could not be done to help congregations that were without ministers. The Rev. J. Harwood, referring to the discussion at the Liverpool Conference, repeated the statement of the secretary of a Lancashire congregation made to him on the following Sunday, that no correspondence he had was at once so businesslike and practical, or so kindly and helpful, as that with the Unitarian Association. With reference to the International meetings at Amsterdam in September, Mr. Ion Pritchard said that he should be in that city at the end of June, and after that would have more particulars as to hotels, &c., but that so far as he could now tell, the cost there and back second-class, by Flushing, would be 25s., and board and lodging about 10s. a day, and the membership ticket 4s. 2d. Thus the whole cost for a four days' visit would be about £3 10s. Mr. Pritchard also reported that he had just received from Calcutta a full report of the use to which the Famine Relief Fund of £2,600 had been put, which he had been instrumental in sending out to their brethren of the Brahmo Somaj in 1900. Over 1,000 people had been fed during the time of famine by means of the fund, and many had been clothed, and orphans cared for. Agents had gone from place to place, administering relief at the risk of their lives, for there was plague as well as famine in the land. The report was accompanied by expressions of sincerest gratitude to all the subscribers from the Brahmo Somaj Committee on behalf of the Theists of India, and those who had been saved in that time of famine.

The President, in moving the adoption of the report, said that he did so with great satisfaction. It seemed to him a splendid report of great and beneficent work. He had to offer an apology that through illness he was not able to be present at the last meeting of the Council, and he took that opportunity of expressing his gratitude for his appointment as President, and his admiration for the work of the Association. At the present moment the Association found itself in a position of unprecedented strength, with resources surpassing any it had hitherto possessed, and opportunities greater than ever before. Unfortunately they could not personally thank the generous friend who had initiated the great movement towards increasing the funds of the Association. There were those, he believed, who exercised themselves in conjectures as to his identity, but those conjectures, so far as they had come to his ears, had been singularly fallacious, and he ventured to suggest that they should all refrain from the somewhat ungracious attempt to pierce the veil of anonymity, and discover the secret which the donor had, he believed, revealed to one other person only besides himself, and which he was pledged to guard with vigilance.

The vistas of work opening out before them at home and abroad were really amazing, and already the Committee had become aware that they could usefully employ funds very much larger than hitherto placed at their dispoal. So though the £3,000 had now been raised, they should not be deterred from adding to that amount. Indeed, it was not want of opportunity, but want of men for missionary and educational effort, that would set the only limit to the area of their operations.

During the past week many of them had enjoyed in Liverpool a time of spiritual and intellectual refreshment. At that meeting of the National Conference it seemed to him that there was a new baptism of the spirit; the bonds of unity, not necessarily unity of precise opinion or policy, but of mind and heart, were drawn closer than perhaps they had been for a generation or more amongst them. One opportunity he had specially valued—namely, the opportunity to remove, he hoped for ever, the false and mischievous impression that there was a Unitarian Association party as against a Conference party, or that the active spirits in that Association had, or could have, any but the heartiest

sympathy with every movement tending to increase the value of the Conference in their common religious life.

With regard to the financial help of their churches, he had ventured last week to express the conviction that they would be only too delighted if any body of persons or institution were able to come before them stating that they were in a position to take the responsibility off their shoulders of finding funds for impecunious congregations, thus setting their funds free for the purely educational and missionary work crying aloud to be done. For the present, however, it did not appear that they were likely to be thus relieved, and they could not leave the churches they had hitherto succoured crying out for aid. They must still go on meeting as best they could those appeals till some other persons were ready to relieve them from the burden. Any change, if any was to come about, amongst their churches, must take a considerable time to arrange and carry into effect. Perhaps it might ultimately prove that their people, their great and rich donors and the commonalty also, would not be determined so much by theoretical considerations as by the desire to place their benefactions in the hands of that committee which should show itself most conspicuous for business capacity and administrative ability. The average Unitarian layman was a man of abundant common-sense, but not specially remarkable for the gift of theoretical imagination. It was well that they should educate him so far as they could, and teach him to understand the scruples some of their friends had with regard to the particular channel through which funds should flow. But his experience was that it was rather tough work.

In Liverpool for sixty years the three greatest Unitarian divines of the nineteenth century gave all their force and all their gifts to the exposition of the theory that there should be no organic connection between a Unitarian association based on a theological doctrine and the free life of their churches. Yet he had to confess, with whatever regret, that he could not at that instant recall any Liverpool laymen now active in their churches who had thoroughly grasped the question at issue, or many who were even aware that there was any question to grasp; and for his own part he was more and more inclined to drop those theoretical considerations and go for the practical system which would best relieve and brighten and strengthen the churches in which they all alike had so deep and profound an interest. As for the executive of that Association, they only desired to see the available resources applied with the utmost efficiency and advantage to the churches, and would welcome any plan that would conduce to that.

They were on the eve of their own anniversary meetings. The experience of previous Conference years showed that those meetings did not suffer from the earlier gatherings, but rather that the desire for meeting together was stimulated, and he therefore looked forward with great hope to a very happy and successful series of meetings. They would begin with one of the brightest literary men of the day speaking on the choicest spirit born on the far side of the Atlantic; and they would also have cause to remember that they were associated with an international movement, for though they could not convene the splendid platform of two years ago, they would hear the voices of America, Germany, Denmark, Belgium, India, and Japan. He looked forward to those meetings confident that they would be inspired by the same spirit of fraternity, the same sense of deep brotherly sympathy, even when they differed on small points of policy, which was so marked in the great gatherings in Liverpool in the previous week.

The Rev. W. G. Tarrant seconded the motion, and took the opportunity of expressing the great pleasure with which they welcomed the President there, restored to health, and their delight and gratitude that through him so great a help had been given to the work of the Association.

The report having been adopted, the Secretary announced particulars as to the meetings in Whit-week, and also noted the changes to be made in the list of members of the Council. A resolution as to this and the nominations for committee and officers was passed on the motion of the President, seconded by the Rev. Philemon Moore.

The Rev. Charles Hargrove had given notice of the following notion, but was not present to move it.

That the Executive Committee be asked to consider and report on the following resolutions:—

(*a*) That grants may be made to such congregations as are maintained without a minister in such a manner as satisfies the Committee that the work is fairly successful; but that such grants shall only be for special purposes and not for ordinary maintenance.

(*b*) That in the list of ministers in the "Year Book," there shall be appended to the name of each minister the list of Churches at which he has from time to time served, as in Crockford's "Clerical Directory."

In his absence (*a*) was moved by Mr. Capleton and seconded by Miss Sharpe, Messrs. Pearson, Tayler, and Stannus, and the Revs. P. Moore and H. W. Perris joining in the discussion, and the resolution was passed.

(*b*) Was also passed, on the motion of the Rev. H. W. Perris, seconded by the Rev. W. G. Tarrant.

Miss Tagart, in an interesting address, then called attention to the spread of Unitarian thought on the West Coast of Africa, both among the negroes and the white settlers. The Postal Mission had received several letters from that part of the world. The correspondence began with a negro who was studying medicine at Edinburgh, and on his return to his own country had been active in the distribution of Unitarian literature. Several Europeans of position at Lagos had proved themselves grateful for such literature, and latterly a still more interesting and intimate correspondence had been carried on with Mr. J. O. George, of Lagos, a native worker, who had been actively engaged in the Wesleyan Mission, but was dissatisfied with the orthodox presentment of Christianity. The Yoruba country, north of Lagos, is fertile and thickly populated by an intelligent race of negroes, and through the instrumentality of Booker Washington, of the Tuskegee Institute, negro farmers have come over from America, model farms for cotton (which is indigenous in the country) and other produce have been established, and a cotton industry is being fostered. It appears that among these people orthodox Christianity is felt to be alien, and has proved ineffective, while Mohammedanism has made much more rapid progress. The knowledge of Arabic has become general, and the Koran is held in high reverence. It is the Germans who have chiefly promoted the new industry, and what is needed, Miss Tagart said, is pioneer education, and the real Christian religion, not guns and punitive expeditions, not a Christianity of formulæ and alien ceremonial, but a purer morality, with discriminating justice, mercy, and love. The converts to Mohammedanism are at once made to feel the dignity of their manhood, their equality before God. Their native belief in God is honoured, and their aspirations turned from what is bad and cruel in their old conceptions of religion to a purer monotheism. There appears to be a great opportunity for the higher ideal of Christianity, if only it is presented in a simpler, more natural form, with more regard for native habits and sentiments, for their language and love of their own music, and above all with great sincerity and consistency in the conduct of professing Christians. Miss Tagart quoted from a pamphlet by Mr. George, on the Yoruba country, published at Lagos in 1895, and also from a recent book on the "Affairs of West Africa," by E. D. Morel, a member of the Liverpool Chamber of Commerce, giving a striking instance of Mohammedan devotion and earnestness in propagandist effort, and pleaded that native teachers should be encouraged in the use of Unitarian literature, which could not fail to be of great service in that country.

The President said that they were much indebted to Miss Tagart for her address, and mentioned that the Liverpool Postal Mission had also had correspondence with that country, which bore out what she had said.

The meeting then terminated.

NATIVE LABOUR IN SOUTH AFRICA.

On Wednesday, April 29, a meeting was held in Caxton Hall, Westminster, under the auspices of the Aborigines Protection Society and the British and Foreign Anti-Slavery Society. The Right Hon. Sir John E. Gorst, M.P., who presided, said the meeting was called, not for the purpose of attacking the British or Transvaal Governments, but in order to strengthen their hands by a clear enunciation of those principles with regard to the question of slavery which had so long been maintained by the Government, and for which we had in the past made so many sacrifices. The doctrine that it was the duty of the civilised States to induce natives to be industrious was a perfectly sound one, but it was not a doctrine that should be pushed too far. It should have two limitations: (1) That the industries to which they were put should be useful and beneficial to the natives. (2) That our inducement to them should not develop into compulsion. The doctrine was not a new one, for it had been adopted by Spain in her colonies, and slavery of the worst kind was developed; the natives were practically exterminated. The number of natives in the Transvaal

was not enough to meet the demands of labour for the mines, and, in a recent despatch, Lord Milner supported that view. It was computed that at present there were in the Transvaal 80,000 native labourers; but their labour was required for other work besides developing gold mines. Many were occupied in cultivating their own lands, others were on British farms. The army of occupation and the police created a great demand for native labour in looking after their wants, while the repatriation of the country, repairing the damages of the war to the railways, bridges, roads, telegraphs, &c., public works, and new industries needed much native assistance. The High Commissioner (Sir Godfrey Langden) had pointed out that there were now as many, if not more, native labourers working in the Transvaal—though not in the gold mines—than there were before the war. There was, therefore, no ground for saying that the natives of the Transvaal were idle. The most urgent danger was that natives might be brought into the Transvaal from other parts of Africa. This shifting of the coloured races from one part of the world to another was a most serious danger, owing to the possible development of slavery. Nothing showed more clearly how important it was to a country not to rashly divest itself of its native labour than the action of the Natal Government. Natal had passed a law prohibiting the recruiting agents from sending native labourers beyond the colony. This might with great advantage be imitated elsewhere. If the gold was not extracted for twenty years it would still be there to be got out in the future, whilst if they divested land of its labourers the land went to waste instead of producing cotton, sugar, and other necessaries.

Sir THOMAS FOWELL BUXTON, as President of the Anti-Slavery Society, made it clear that in no sense was the movement animated by party spirit. They desired that all industries should flourish and prosper—mining as well as agriculture. They had to regard not so much what the Government had done as what certain people had demanded that they should do. They should see that men who did not want to work in the mines should not be *forced* to do so.

Lord OVERTOUN pleaded on behalf of the natives of Nyassaland that they should not be enticed to the South. Labourers were even now becoming scarcer, and the development of the country would be greatly delayed if recruiting were permitted there.

Mr. W. CROOKS, M.P., denounced the attempt to introduce slavery—calling it something else—under the British Flag. The cultivation of the land must be of more importance to the Empire than any number of diamonds or ounces of gold, and if they could not be got out of the ground without departing from the cherished principles of British rule let them stop in. Was all the glorious work of the missionaries to be put back for the sake of Park-lane?

Sir Henry Cotten, Sir W. Brampton Gurdon, M.P., Messrs. E. Wright, Brooks, Quinlan, Tobias, and Thomas Bayley, M.P., also spoke.

MEN are then least in their own eyes when God is most in their eyes.

—*Ralph Venning.*

IN THE ACADEMY.

BY far the most interesting thing in this year's Academy is, to our mind, Mr. Dollman's picture of "Mowgli made leader of the Bandar-log," from Kipling's inimitable Jungle-Book (773). There is the deserted Indian city, of which the swarms of the Monkey-People have taken possession, and in the midst the swarthy boy with his far-away look, whom they have just carried off from Baloo and Bagheera, and mean to make their leader. Heedless of the impending tragedy, the monkeys are sitting round in solemn council, and they are really worth looking at. That is more than can be said, from any but perhaps the milliner's point of view, of a large number of obtrusive portraits of wealthy ladies, with absolutely uninteresting faces, and some preposterous dresses, which fill a large amount of space in this collection. The sight of them is curiously depressing, when one is looking for something beautiful, and then a shock of absurdity intervenes when one comes upon Mr. Arthur Hacker's "Leaf Drift" (292). What *are* those women doing out there in the autumn wood, and what have they done with their clothes? This is one of a considerable number of pictures which offer a great opportunity for *Punch*.

Landscapes there are which one can linger over with untiring pleasure, and a wise observer pleads in mitigation of our impatience, that there are a good many pictures which the children will enjoy, whether well or poorly painted, pictures with dogs and other animals in them, and bits of unaffected human nature; but we have not found one picture in the whole Academy of which we can speak as really notable.

The President's chief picture this year, "The Cave of the Storm Nymphs" (160) is doubtless painted with masterly skill, but it is not a pleasant or inspiring subject. On the opposite wall, in the same room, is a little bit of Sir Alma Tadema's exquisite white marble and the blue Mediterranean, "Silver Favourites" (203), with their usual accompaniment of idle Grecian women, and there is also one Watts, "A Parasite" (153), the trunk of a tree closely enwrapt with ivy, but that greatest and most venerable of our artists has again adhered to his custom of recent years, and has sent more of his pictures to the New Gallery than to the Academy. Among the more interesting of the portraits are Sir H. Weber, M.D. (163), and Major-General Baden-Powell (491), both by Herkomer, and the Rev. N. Loraine (186), who is fortunate to have been painted with his lurcher "Sirdar," by Briton Riviere. The familiar face and splendid uniform of the German Emperor (90) have been painted by Mr. J. W. Nicol for the United Service Club.

At the end of the Third Gallery, where a Royal portrait or some piece of state pageantry has of recent years generally been hung, there is this year nothing of the kind, but a landscape, "Mountain Majesty," for a change (142), by Mr. H. W. Adams, a splendid mass of mountains, height upon height, snow-clad on the upper ridges. Another less majestic but fine bit of mountain scenery is Mr. Crossland's "Tilberthwaite, Coniston" (9); different again is MacWhirter's "Rugged Hills of Skye" (157). We have found special pleasure this year in the great variety of studies of water, from the placid light over the "Old Monmouth Canal" (24), by E. Davies, and the stillness of the mere in David Farquharson's "Winter" (736), to Julius Olsson's "White Squall" (424) and the green, foam-flecked rollers of W. T. Richards' "After a Gale" (428). One of the most striking of these studies is of the deep waters of the "Incoming Tide" under the cliffs, by Lucy Kemp-Welch (356).

MacWhirter has painted many silver-birches, but hardly one more exquisite in its grace, and the freedom with which it stands out in the clear atmosphere than this year's "White Queen: Strathspey" (20). Close by is Leader's happiest picture in this collection, a charming view over the distant plain, "Southward from Surrey's Pleasant Hills" (12). For a last bit of landscape we cannot do better than linger among the "Apple Blossom: Upper Wye" (74), by H. W. B. Davis.

We have looked in vain through the rooms this year for pictures by a number of familiar friends. That they have not painted far better pictures than many which jostle one another in the strange medley, we will not believe—but fortune has been against them. Mr. Savage Cooper, however, has secured two places, "Hands Lily-white, &c." (581) and "Childhood's Sunny Days" (787). In the Black-and-White Room Mr. Edmund New exhibits four of his illustrations of Alfred Austin's "Haunts of Ancient Peace" (1,432).

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

THE annual meeting in connection with this Association was held on the evening of 27th ult. in the Central Hall, Belfast, when there was a numerous attendence of members and friends. After tea, the Rev. JAMES KENNEDY presided, and amongst those present were Principal Gordon (Manchester) and the Rev. Edgar Daplyn (London), who had preached the annual sermons on the previous Sunday.

Among the apologies for non-attendance was one from Sir Andrew Marshall Porter, Bart., Master of the Rolls, Dublin, who wrote to the secretary (Rev. J. A. Kelly) expressing great gratification at having been asked to preside at the meeting, and his regret that it was not possible for him to come to Belfast on that day.

Rev. GEORGE J. SLIPPER read the annual report, which stated that the operations of the Association had been directed towards the infusion of fresh life into the work of disseminating the principles of Unitarian Christianity. The Depository had been supplied with many new books, and the sermon preached on behalf of the Association by the Rev. J. Collins Odgers in April, 1901, entitled "How does Jesus Take Away our Sins," has been separately printed. Particulars were also given of the Postal Mission work that had been carried on, and the need of further resources was emphasised.

Rev. J. A. KELLY submitted the financial statement, which showed a debit balance of £11 6s. 2d.

The CHAIRMAN moved the adoption of the report, which was seconded by Mr. JOHN ROGERS, and agreed to, and Mr. JAMES DAVIDSON then moved a resolution welcoming the Rev. E. Daplyn, and thanking him for preaching the annual

sermons. He hoped Mr. Daplyn would have formed such a favourable impression of Ireland that he would be able to show to his family that Ireland was a delightful place to live in.

Mr. DAPLYN duly acknowledged the vote.

The Committee having been re-elected Principal GORDON moved a resolution of renewed adhesion to the principles of the Association. He said he was always glad to be present on occasions of that kind in order that he might throw in his sympathy with the work they were carrying on. What he would like to emphasise was that the search for authority in religion had led in some cases to joining the Church of Rome, and in other cases to desertion from it. They could not be content with their own limited vision or with their own uninspired aspirations. They needed to be carried above themselves, and he said that if any man found authority in any ancient Church his duty was to follow that guiding light, and if he did so it might prove a passage-way to something better than itself. In their rules they laid great stress on the Scriptures and the Lord Jesus Christ. He was sure they were all glad to see that in the headquarters of that ancient Church, in Rome itself, the Bible was put into a somewhat different position — that the Gospels were freely circulated in the vernacular among the Italian nation. Their experience was that the spirit of the Bible had been effective through a long history. They thought that they embraced its truths more intelligently, and he hoped they held them as devoutly as their fathers did.

Mr. JAMES DAVIDSON (Knock) seconded the motion, which was carried.

On the motion of the CHAIRMAN, seconded by Mr. JAMES M'KISACK, it was agreed that the Committee be authorised to consider a change of date of the annual meeting and sermons to one earlier in the year.

A vote of thanks to the Chairman and tea-makers concluded the meeting.

FROM a report specially prepared concerning the needs of Bradford (Yorks.) Methodism, it appears that the membership in nine Wesleyan circuits stands about where it did in the year 1876, although the general population has increased by nearly 40,000; and that during the last twenty years there has been an actual decrease of 1,242 members. There is no doubt whatever that attention being called to these facts there will be a very considerable movement made in Bradford during the next few years. Already a plan for the purchase of certain sites, the erection of certain new chapels, and the organisation of mission work has been prepared, of which more may be heard by-and-by.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., acknowledges, with many thanks, receipt for this fund of the following sums:—Mr. Plumptre, 10s. 6d.; Mr. John Harrison, £2 2s.; Mr. Frederick Nettlefold, £10; Dr. Harris, £1 1s.; Miss Hibbert, £1 1s.; B. X., £2.

A SMALL talent, if it keeps within its limits and rightly fulfils its task, may reach the goal just as well as a greater one.—*Joubert.*

LONDON SUNDAY-SCHOOL SOCIETY.

TENTH MUSICAL FESTIVAL.

NINE schools had entered for the Choral Competition at Essex Hall on Saturday, April 25, but owing to illness among the members Rhyl-street had unfortunately to withdraw, and the eight competing choirs were: George's-row, conducted by Miss Amy Withall; Islington, conducted by Miss Harris; Newington Green, conducted by Miss Maud E. Turner; Essex Church, conducted by Mrs. Reuben Oakeshott; Brixton, conducted by Mr. H. Farrow; Highgate, conducted by Miss Amy Withall; Limehouse, conducted by the Rev. J. Toye; and Stepney, conducted by Miss Harris.

Each choir rendered the test piece, A. W. Fletcher's "Minstrel of the Night," and another piece of its own choosing.

The adjudicator, Mr. C. J. DALE, in making his award, which was read by the PRESIDENT, Mr. J. Harrison, said:—

The work of hearing the eight choirs in competition has been one of the pleasantest in my experience, and I deeply regret I cannot remain to compliment the children and their conductors. I note decided improvement in the average excellence of the singing. There is far less difference between the highest and the lowest than there was two or three years ago. In discipline, alertness, eagerness, and enthusiasm, the marks I have given are wonderfully equal; so near are they that they do not affect the result.

In the award Mr. Dale placed Highgate first, Essex Church second, and Islington third. Later in the evening the President therefore handed the banner to the Highgate choir. It was won last year by Islington, and in the year before by Newington Green. Highgate had held it once before in 1898.

There were from 250 to 300 present at the competition, most of whom stayed for tea, and in the evening a concert was given by the united choirs and other friends, conducted by Mr. E. A. Reeves of Brixton. Mr. John Harrison, who presided, expressed his great pleasure in the occasion and his sense of the great value of such a competition, and the training it involved. The audience, which was large and appreciative, joined in the opening and closing hymns, and the concert was greatly enjoyed.

THE following incident is given on the authority and in the words of the *Free Methodist*:—"A beautiful instance of Methodist fraternity and Christian helpfulness has recently been seen in the little town of Egremont in Cumberland. There are three Methodist Churches in the town, the Wesleyan, Free Methodist, and Primitive. The two former were free from debt, but the latter, which was the most recently erected, was burdened with a debt of £250. The members of the Wesleyan and Free Methodist Churches very generously came to the help of their Primitive brethren, and rendered them such practical service that the debt was extinguished, and a balance of £20 left in hand. Nothing of the kind has ever been known in the history of the Cumberland Free Churches."

THAT best portion of a good man's life
His little nameless unremembered acts
Of kindness and of love.—*Wordsworth.*

A FAREWELL SERMON.

THE Rev. L. de Beaumont Klein concluded his ministry at Ullet-road Church, Liverpool, on Sunday morning, May 3, taking for the text of his farewell sermon Philipp. ii. 5, "Let this mind be in you which was also in Christ Jesus." In the course of his sermon, referring to the significance of these words, he said that without presuming to speak for anyone but himself, and in the hope that what he felt might help others to define their own feelings, he would take some characteristic sayings of Christ of whose origin there could be no doubt. "Love is the fulfilment of the law," "Do unto others as ye would they should do unto you," "Pray to be heard of God and not to be seen of men," "Forgive as ye would be forgiven," "Where your treasure is there will your heart be also," "Ye cannot serve God and mammon," "Seek ye first the Kingdom of God and His righteousness," "Judge not that ye be not judged."

Were these sayings true because Jesus said them, or in virtue of their own inherent worth? The ultimate test of their value was what they conveyed. Men had differed much as to the nature of the light that was in those sayings, but for us it was true that those sayings of Jesus derived their value from the effectiveness of their appeal to the conscience. We loved them and him who said them, because of an inner conception of their preciousness. It followed then that we had an inward witness to the truth and beauty of those sayings, revealing to us the mind of Christ. And while that inward witness testified to the truth and beauty of that mind of Christ, it did not create that mind. It was simply the power we had of feeling in unison with something whose ring created a corresponding vibration within us. It simply meant that men's minds were able to approach more or less closely to what Christ taught, and from century to century come nearer to the real meaning of what he said. Once he was thought to speak merely of deep theological mysteries, at another time only of a political organisation intended to put its foot on the necks of kings and peoples as the mediæval theory of a Church. But now they were beginning to see that he meant something far more precious—the renovation of the heart; something not political, but ethical. The fact that we had such a testimony in ourselves does not diminish the value of Christ's own testimony or the testimony of other men. Good men well known to history had said practically the same thing, and this only renders more acceptable to us Paul's great saying, "Let this mind be in you which was also in Christ Jesus."

In conclusion, Dr. Klein said:—With these words I should naturally desire to close my ministry to you. These words should represent my highest wish for you, my most earnest prayer, as they undoubtedly represent the greatest need of any Christian Church. The mind of Jesus, the deeper and broader your conception of it, will alone enable you to give effect to those ideas of truth and righteousness and freedom which you have come to associate with the mission of your churches. The future of those churches does not rest now, any more than moral and spiritual works have rested in the past, on mere wealth, on mere social influ-

ence, or on mere learning; still less on definitions with a venerable past, on traditions and customs grown obsolete and useless amidst the ever-changing conditions of life and thought. Their future obviously rests upon their power to be in fact what their leaders say they are—namely, the highest expression of the highest religious feeling of our age, the most accurate expression of the most accurate religious thought of our age, the purest expression of the social ideas realised in our age. Their future lies in their power to anticipate the development of these characteristics in other churches. For if they should develop at the same rapid rate in other churches, there could be no place for you. There could only be what always remains, the power of individuals to take refuge where truth and goodness have found their safest home. Your churches, in other words, shall be faithful to their duty to be of the advanced posts and not merely of the reserve. And besides, your churches shall be of the people for the people, and managed by the people themselves, in close and direct connection with their spiritual teachers. There shall not be any attempting permanently to maintain class influence and class distinctions whilst claiming to be free.

A church disregarding these things must end in disaster, because it cannot make the mind of Christ the basis of its existence. The great past history of churches proves it. The slow but sure declension in the present influence of all churches proves it also. Men cannot be seriously attracted and retained in a church by methods which in their eyes are not sufficiently distinguished from the methods of the world. Men cannot be seriously attracted and retained by a spirit which recalls too obviously, not the mind of Christ, but the mind which Christ came to cleanse and purify. In fact, we must talk less of the brotherhood of man and pay more reverence to our brothers; we must talk less of love and show more love; we must talk less of freedom and allow more freedom and adopt methods which as worshippers as well as citizens will set men free. So in relinquishing a place which for some years I have endeavoured to fill among you, I feel I could not leave you a better or a nobler watchword than these words of the great apostle: "Let this mind be in you which was also in Christ Jesus," the mind which called blessed the poor in spirit, the mind which called blessed those who hunger and thirst after righteousness, the mind which called blessed the meek, the peace-makers and the pure in heart. Let this mind be with you and with your spirits.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Ainsworth.—On Wednesday evening, April 29, the Rev. M. R. Scott gave a very excellent report as one of the delegates to the National Triennial Conference at Liverpool. Several questions were answered, and some discussion followed. A vote of thanks to the delegates and to Mr. Scott for his report was cordially passed. Mr. Joseph Tootill, the senior warden and secretary, presided over the meeting, which was a very representative one. A tea-party, promoted by lady members of the congregation, was held in the school on Saturday, friends from Elton providing an excellent entertainment. The proceeds, which were for the renovation fund, realised £4 17s., which nearly clears off the debt.

Astley.—The annual school sermons were preached on Sunday, April 26, by the Rev. M. R. Scott, of Ainsworth. Special hymns and anthems were sung by an augmented choir, under the leadership of Mr. A. Hunsworth, J.P. The collections and donations amounted to £22 9s. 6d.

Bolton: Unity Church.—On Sunday, May 3, the Sunday-school anniversary sermons were preached by the Rev. H. M. Livens, formerly minister of the church, the service in the morning being conducted by the Rev. Wilfred Harris. The services throughout were attended by large congregations. A hearty reception was accorded to Mr. and Mrs. Livens, and the renewal of old acquaintances with happy recollections of the past was very much appreciated. Mr. Livens gave very eloquent and encouraging addresses, and the choir rendered special anthems, the children, under the leadership of Mr. Joseph Lancaster, jun., singing admirably. The collections, £50 12s., showed an increase on last year. Owing to the inclement weather the usual procession could not take place. By donations received since Sunday the amount is increased to £54 6s.

Cardiff.—The Rev. J. Tyssul Davis, B.A., concluded his ministry of West-grove Church on the last Sunday in April, and in the evening preached an eloquent sermon, "To Young Men," to a crowded congregation. Several members of the congregation met on Friday evening, May 1, at a coffee supper, to bid farewell to Mr. and Mrs. Davis. Mr. Frederick Childs, Chairman of the Church Committee, presided, and, in a few well chosen remarks, presented to Mr. and Mrs. Davis, on behalf of all those present, a purse of money, as a mark of their appreciation of their services to the church for the past four and a-half years. Several ladies and gentlemen also spoke in felicitous terms, all wishing God-speed to Mr. and Mrs. Davis in their future career. Mr. Davis suitably replied. Between fifty and sixty persons were present, and the proceedings passed off with much cordiality. The Rev. James Harwood, B.A., of London, will conduct the services at West-grove during the month of May.

Dudley.—A successful Sale of Work was held at Baylies's school on Wednesday, April 29, in connection with the Sunday-school and Recreation Club, and was opened by Mrs. G. Bean. The Rev. G. St. Clair presided.

Mossley.—On Sunday the Sunday-school anniversary services were conducted, in the morning and evening, by the Rev. J. E. Stead, of Park-lane, Wigan, and in the afternoon by the Rev. T. R. Elliott, resident minister. The collections were in advance of last year, and amounted to £45.

Sheffield.—The annual social gathering of the Unitarian churches of Sheffield and the district was held in the Channing Hall on Thursday evening, April 30. After tea the chair was taken by the Master Cutler (Mr. A. J. Hobson), who was supported on the platform by the Revs. E. Ceredig Jones, H. Thomas, E. G. Evans, W. Stephens, A. H. Dolphin, and J. E. Jenkins. Mr. Ceredig Jones referred to a recent heretical address by a Congregational minister at Bradford, who had declared that Unitarianism was dead, and his new theology made it impossible. Yet as a matter of fact his new theology was Unitarianism pure and simple. Their great gatherings at the National Conference at Liverpool had been anything but funereal, and the way in which the Yorkshire bazaar was being promoted was a good augury for the future of their cause. Addresses were also given by the other ministers present, and an excellent musical programme was provided.

Sheffield: Unitarian Mission.—A very enjoyable social evening was held on Monday, April 27, in the Upper Room of the Vestry Hall, Attercliffe, where Divine services have now been held every Sunday evening since October, 1901, and a Sunday-school was started on the third Sunday of last January twelve-month. Friends in the district have shown unparalleled faithfulness and enthusiasm towards the "Forward Movement" from the very beginning. The congregations have been far beyond expectation, and the matter now under serious consideration is the advisability of having a permanent church in some convenient spot in the district. Addresses were given by the Revs. J. E. Manning, J. E. Jenkins, and Messrs. Paul Gill and Thurston G. Turton, and other friends provided a pleasant musical programme. At the close of the meeting Mr. Whitehouse, the President of the Mission, moved a resolution of regret at the departure of Mr. and Mrs. Manning and Mr. and Mrs. Jenkins from Sheffield, and of best wishes for their welfare and happiness, adding an assurance that the good work they had initiated at Attercliffe should be carried on. The resolution was unanimously passed, and Mr. Jenkins made a suitable response.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plynlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to the Town Clerk.

To Correspondents. — Letters, &c., received from the following:—D. A.; E. C.; G. V. C.; S. C.; R. D.; R. B. D.; E. H.; E. J. H.; F. H. J.; W. B. K.; R. W. M.; W. M.; A. E. O.; A. E. P.; C. T. P.; E. M. R.; J. R.; M. S.; R. S.; W. S.; C. T.; E. L. H. T.; C. B. U.; G. W.; J. H. W.; J. J. W.

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EDGBASTON, BIRMINGHAM. — Pleasant well-furnished modern HOUSE TO LET; seven rooms.—Address, D., Miller's Dale, Carlyle-road, Edgbaston.

MARRIAGES.

Cooper—Yssel de Schepper—On Wednesday, April 29th, at the Stadhuis, Deventer (Holland), before Mr. H. J. Jordens, and afterwards at the Groote Kerk, by Dr. ter Haar, assisted by the Rev. C. C. Coe, of Bournemouth, Harry Thew Cooper, eldest son of Mr. E. Franklin Cooper, of Leicester, to Octavia B. Yssel de Schepper, youngest daughter of Mrs. Yssel de Schepper-Dumbar, of Deventer.

Morton—Becker—On the 29th April, at Christchurch, Lancaster-gate, by the Rev. C. Ridgeway, Incumbent, Francis, elder son of Francis Morton, Esq., of Oatlands Park, Weybridge, to Ingeborg Marie, fourth daughter of Hermann Becker, Esq., of 13, Porchester-terrace, Hyde Park.

DEATHS.

Badland—On the 5th inst., at Short Heath, Kidderminster, aged 91 years, Emma Margaret Badland.

Neill—On Monday, the 4th inst., at the house of her son-in-law, Rev. Thomas Dunkerley, of Comber, co. Down, Margaret Montgomery, widow of the late John Ross Neill, of Belfast, in her 86th year.

Yelland—On the 5th May, at 11, Cambridge-terrace, Sidmouth, after a brief illness, Sarah, widow of the Rev. Robert Yelland, formerly Minister of Sidmouth, aged 83.

OUR CALENDAR.

SUNDAY, May 10.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M Rev. FREDERIC ALLEN, and 7 P.M., Mr. E. WILKES SMITH.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Assembly Sunday. Collections for the Provincial Assembly.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A. Evening subject, "An Old World Socialist's Views on Property."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Mr. DELTA EVANS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. V. D. DAVIS, B.A.

CHELMSFORD, 11 A.M. and 6.30 P.M., Mr. GEORGE WARD, of Lee.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. R. C. MOORE.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. J. WARSCHAUER, M.A., Ph.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M. and 6.30 P.M., Rev. E. E. JENKINS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQUARE, W.—May 10th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Do States tend to Decay?"

SOUTH-PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—May 10th, at 11.15 A.M., JOHN M. ROBERTSON, "Modern Judaism."

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The 53RD ANNUAL MEETING of the Society will be held on WEDNESDAY, 13th May, 1903, at ESSEX HALL, STRAND, Sir EDWIN DURNING LAWRENCE, Bart., M.P., President of the Society, in the Chair, supported by the Rev. R. A. Armstrong, Rev. W. G. Tarrant, W. Blake Odgers, K.C., LL.D., Rev. Joseph H. Wicksteed, M.A., the Society's Missionary Minister and Lecturer, Mr. H. G. Chancellor, and others.

Business Meeting at 7.30 P.M.

Conversazione.—The President and Lady Durning-Lawrence will receive the members and friends of the Society from 7 to 7.30 P.M.

Tickets may be had from the Rev. J. E. Stronge, 13, Ulysses-road, Kilburn; Mr. G. H. Clennell, 87, Downs road, Clapton, or at Essex Hall, Strand.

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OF

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ASSEMBLY SUNDAY, 1903.

COLLECTIONS in aid of the Assembly's Funds will be taken in the Churches on the Roll of the Assembly on SUNDAY, MAY 10th, the date being subject to alteration if not suitable to local arrangements.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

MONDAY week, May 25, is the centenary of Emerson's birth, and we intend that THE INQUIRER of May 23 shall be a special Emerson Centenary number. Among the articles that we hope then to publish will be "Emerson's Inspiration for Religion," by the Rev. W. J. Jupp; "Emerson's Theism," by Professor Upton; "The Divinity School Address," by the Rev. H. Gow; "Representative Men," by the Rev. R. H. U. Bloor; Emerson's "Conduct of Life," by the Rev. E. W. Lummis. That all these and others will get into the one number we cannot promise, but we hope they will. Orders for extra copies of this "Emerson" number should be sent in at once.

WE have not invited "Impressions" of the Conference this year, but we shall be glad as soon as the Whit-week meetings are over to afford space for a full discussion of the proposals that have been made. By that time the Report of the Proceedings should be in everybody's hands, and there will have been time for quiet consideration. We advise congregations who wish to have copies of the Conference Reprint to send their orders at once to Mr. Philip Green, at Essex Hall. When that thousand is exhausted friends will have to fall back upon the two extra numbers of THE INQUIRER. The cost is 3d. in either case.

COMPARE the advertisement of the Whit-week Dance in our present number with that of a fortnight ago, and meditate upon the moral. Some of the promoters of the Dance think that they had "authority," because the committee of the B. and F.U.A. undertook to enclose a notice of it, with the notice of their own meetings. It is a question for the casuists. Our advice is, Let those who wish to dance, dance to their hearts' content!

MR. THOMAS BARCLAY, who is an ex-president of the British Chamber of Commerce in Paris, and has been actively engaged in promoting the proposed Anglo-French Treaty of Conciliation, addressed the Manchester Chamber of Commerce on May 6 as the beginning of a campaign in England, and expounded the objects of the movement, to provide something similar to what was proposed in the Anglo-American Treaty of 1897, which provided for three negotiators on each side. It would be a means of protracting negotiations and blunting the edge of the violent anger that often arises between nations on small provocation, would save nations from being thrown into frightful combat through a failure of health or temper or skill in a single individual on one side or the other, and would register the growing desire for security in peaceful friendship between two mutually helpful nations, but the exact terms of the treaty were, of course, not settled beforehand. The present time is most opportune for such a treaty, the part played by the mercantile world, Chambers of Commerce and Trades Unions, in furthering the proposal exemplifies the peaceful results of trade intercourse and the growing sense of international dependence. The reception of Mr. Barclay and his proposals by Manchester men of business was most cordial, and there was no dissentient voice to the resolution, not of agreement merely, but of determination to spend time and money in support.

THE Methodists are holding, or have been holding, their annual Missionary meetings. The Wesleyans secured the services of the Rev. R. J. Campbell to preach the annual sermon. The secretary's report, containing various encouraging statements, yet announced that the income of the Missionary Society had not been satisfactory since the year 1875. There had been years in which it had fallen £10,000, £12,000, and at one point even £18,000 lower than in 1875. It was urged that by the centenary year (in ten years' time) the income of the Society ought to be doubled.

AT a following meeting the point was well emphasised by Dr. Glover of the Baptist College in Bristol. He first paid the Wesleyans a magnificent compliment, acknowledging the indebtedness of the whole Christian Church to Methodist missions of past times. They had a happy organisation, battalion drill which could concentrate, unite, and marshal their people; and they were [sound at heart in their faith. But he went on to remind them that they had had no substantial increase in their missionary work for a generation. He knew one missionary society that for every shilling it had in 1837 had six shillings now. The Church Missionary Society had for every shilling it had then 5s. 5d. now; the London Missionary Society had 2s. 10d. for every shilling it had then, the Bible Society 2s. 6d., the Wesleyan Missionary Society 1s. 6d.! The criticism seems to have been well received, and probably the little exercise in comparative anatomy, revealing facts no doubt new to many hearers, will prove more effective than any other oratory would have been.

AT the Bible Christian (Methodist) Missionary Convention an address on "The Heathen at Home" was delivered by Mrs. Ormiston Chant. As one would expect, many of her sayings were capable of application outside Methodism, and beyond what is specially called "missionary" activities. Two or three sentences from a much abbreviated report may be given:—"The Church was not made up of the minister, but of the people in the pew, plus the minister. If every man and woman saw that his and her duty was the same as the minister's they would have the Churches really at work. They could easily give a reason why they could not do the work, but they must bring themselves to the cross of Christ. She had attempted to stop a fight between two boys just before coming to the meeting. Men were standing round without making any attempt to stop the fight, but they would all have been able to give a reason for not attempting to stop it. Boys ought not to fight, as Christ came to give them the power to do without physical fighting, and those boys needed those powers . . . She sometimes thought there were young men and women who did better work the greater the difficulties they had to overcome, and that was why they make good missionaries abroad, and there were young people whose hearts were breaking at home who would make good home missionaries. They could not expect good home influence from the slums. Men were so surrounded by misery that it killed all that was in them of God, and then there came the work of Christ which was being done in that church and in Victoria Hall, to get to the slums and lift the people up. Mrs. Chant gave an instance of a house she visited, where the wife had died and there was only one room, and for three days the coffin had to rest in the same room where the husband and children had to sleep and eat. They were fighting the things which crushed sentiment, for that led them up to God. It was the people who were indifferent who created the slums."

THE WHITSUNTIDE MEETINGS AND TEMPERANCE.

Sir,—Will you kindly allow me through your columns to call the attention of friends attending the Whitweek meetings to the temperance meeting arranged for Friday evening, June 5, at Essex Hall? The Earl of Carlisle has kindly undertaken to preside, and we have promises of support from the Rev. Chas. Hargrove and other speakers. I sincerely trust that a large proportion of visitors to the B. and F. meetings will make a point of staying to the Friday evening meeting. It is a noteworthy fact that the Unitarian body are far behind other denominations in zeal for temperance reform. The trustees of the Wesleyan Million Guinea Fund have voted £10,000 to the promotion of temperance work, and seeing how large a proportion of the misery, wretchedness, and crime that exist, especially in large cities, is due to drink, it is to be hoped that those who have faith in a liberal Christianity will either devote themselves to the work or aid those *who are working* to remove this great stain from our national character.

I observe by your columns that a "dance" has been unfortunately arranged for the same evening as our temperance meeting, but as the latter begins at 7.30 it will be possible to attend both; but if those who cannot be with us at Essex Hall will kindly send a contribution to our treasurer, Mr. F. A. Edwards, 8, Iffley-road, W., they will greatly relieve the financial anxiety in which the increasing work of the Association places our Committee.

J. Bredall,
Joint Hon. Sec. National Unitarian Temperance Association.

THE LEAVEN WORKS.

Sir,—It appears to me unfortunate, and even false, in estimating the work of those free and unsectarian, non-dogmatic churches and congregations, the interests of which your journal most sympathetically represents, to rely upon statistical returns—which offer no indication whatever of that higher and far wider spiritual power they possess, the passive sovereignty they hold, and the immeasurable religious influence which for the common good they inevitably obtain. The telling energy of your movement, it might well be said, is more active in other churches than in your own. A devoted recognition is accorded to Dr. Martineau among Congregationalists, which those who bear the denominational appellation he himself cordially detested often fail to render to the worth and usefulness of his views. On this account I should like to draw your kind attention to a volume of sermons by a Congregational minister, the Rev. H. W. Clark, of Woking. Here, at its very best, you find your own teaching. This book, entitled "Meanings and Methods of the Spiritual Life," demonstrates the spreading and pervading potency of that wider revelation for which you stand. Doubtless the same generous tendency could be discerned in many utterances of the orthodox. No one can say how greatly your movement has contributed to this better spirit in our midst. In the same way one small church, free and unknown to the perils and the pains of dogma, living out its lowly life in the centre of churches bound and led captive, exercises an influence beyond its own mean walls which cannot be justly gauged by the attendance of the critical at the morning and the evening meetings, or by the number of children who attend the Sunday-school. The spiritual good is more than that which is but outward, and only visible until it has passed and perished.

E. S. Lang Buckland.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

APPEAL.

For the Children.—Miss Jennett Humphreys, of 5, Oak-grove, Cricklewood, N.W., writes:—I shall be much indebted to you if you will allow me to ask our friends to give me any Christmas, New Year, or other picture cards they may have left to them from past sendings. These give great pleasure to little children, and as most houses are now being cleared out for the (upsetting) "spring cleaning," if friends know I can make good use of such cards, &c., they may be induced to post them to me instead of putting them into the waste-paper basket.

Bristol: Lewin's Mead.—Some 400 children of the United Schools joined in the anniversary on Sunday, May 10, when there were large congregations at the Old Meeting House. The musical part of the service, for which the children are responsible, is always a special feature, the hymns being written by the Rev. A. N. Blatchford, and the tunes composed by Mr. David Churchill, master of Stoke's Croft School, who has the training of the children. The hymns on Sunday were particularly pleasing, while Mr. Churchill was again happy in wedding words to music. The children acquitted themselves excellently, and their singing again at Oakfield-road Church, Clifton, on Sunday next, is being pleasurably anticipated. As in former years, the teachers found delight in decorating the chapel with flowers. The Rev. A. N. Blatchford addressed the children morning and evening.

Heywood.—On Sunday, the 10th inst., the Sunday-school anniversary was held, when the Rev. Frank Walters, of Newcastle-upon-Tyne, preached two eloquent sermons. Special hymns and anthems were rendered by the scholars, aided by a much augmented choir. There was a large and crowded congregation at both services, the offertories during the day amounting to £53.

Liverpool Sunday School Society.—The annual meeting and soirée took place on Thursday, the 7th inst., in the Hope-street Church Hall. The President (Mr. F. Robinson) presided, and there were over sixty members and friends present, representing the Ancient Chapel, Birkenhead, Bond-street, Bootle, Garston, Gatacre, Hamilton-road, Hope-street, Mill-street, Ullet-road, and Warrington Sunday-schools. The council's report for the year, read by the secretary, showed that good work had been done; the meetings during the year had all been very well attended, and had proved of much interest and help to the teachers. The statistics showed an increase of 280 scholars on the books, while there was only an increase of eleven new teachers; but the council noted with much satisfaction that there was an increase of fifty-five in the number of scholars over sixteen years of age, for it is these scholars that they most wish to keep in touch with, and to be able to help and influence. The treasurer's statement of accounts was satisfactory, showing a balance in hand of £1 4s. 9d. The council regretted the removal of the Rev. E. W. Lummis from Warrington, as they lose not only their vice-president, but a valuable and earnest member. The society having been asked to send a delegate to the meetings of the International Council at Amsterdam, a resolution was passed appointing one of the secretaries (Miss A. Hall) their representative. After the business, the visitor (the Rev. C. L. Briggs) read his report of the schools affiliated to the society, and roused some opposition by his views of Sunday-schools in general. He thought our schools were very much where they were a good many years ago; too much was attempted in the large schools, and he did not approve of taking in so many scholars, unless there were a really sufficient number of teachers for them, neither did he approve of the press-gang method of obtaining teachers. He spoke of the living and personal element being the greatest factor for good in our schools, of the need for teachers to feel that they must be less teachers of doctrine than friends to the children. The President moved a vote of thanks to Mr. Briggs, which was seconded by the Rev. W. J. Jupp. The Revs. H. D. Roberts, J. Morley Mills, R. A. Armstrong, and T. Lloyd Jones, Mr. Cooper and Miss Howell also took part in the discussion which followed.

Manchester: Longsight.—The thirty-sixth anniversary sermons were preached on Sunday, May 10, by the Rev. H. Enfield Dowson, B.A., of Gee Cross. Special music was sung at the morning and evening services, and in the afternoon the sacred cantata "Day and Night" was given by the choir. All three services were well attended.

Manchester: Oldham-road.—On Wednesday, May 6, the juvenile performance in aid of the Whitsuntide Fund, took place before a good audience, and was very successful. Songs, dances, and tableaux were very well done, and the entertainment closed with a delightful fairy play, entitled *The Dancing Princesses*, kindly sent by Miss Florence Biss, of Exeter.

North-East Lancashire Sunday School Union.—The second conference of the year was held on Saturday, April 25, at Accrington, when there was a good gathering, the schools at Colne, Burnley-lane, Burnley, Padiham, Todmorden, Newchurch, and Rawtenstall being well represented. After tea the chair was taken by the Rev. W. H. Burgess (president of the Union this year). He announced that the Manchester District Sunday School Association, with which they were affiliated, had secured the £1,000 aimed at by its recent bazaar. He thought it was satisfactory that the stall provided at that bazaar by their own local union had contributed upwards of £50 to the amount realised. A paper was then read by Mr. Thomas Kenyon, of Newchurch, on "Music as an aid in Sunday-school Work." He advocated the bestowal of special care upon the opening and closing services of the school. In addition to bright, familiar hymns, it was a good thing to have a well-chosen voluntary played while the scholars were assembling. Each school should try to keep up a good singing class. Where the structural arrangements of the school allowed, a freer use of music and singing in the classes themselves should be encouraged amongst the younger scholars. They should not only learn hymns by heart, but should learn to sing them as well. An annual musical competition among their schools might do much to raise the quality of their singing. A discussion followed, in which the Revs. Jenkyn Thomas and J. Shaw, Miss A. Haworth, and Messrs. Webster, Bibby, Ashworth, Wadsworth, Duerden, and others took part. A resolution was passed referring the matter of a musical festival and competition to the executive committee.

Rawtenstall.—The Rev. Jenkyn Thomas preached the Sunday-school anniversary sermons last Sunday afternoon and evening, and delivered an address to scholars, teachers, and friends in the morning. There was a good attendance at all the services, and chairs and forms had to be placed in the aisles to accommodate the large congregation in the evening. Owing to the heavy demands made on the members during the last three months for subscriptions, &c., for the forthcoming bazaar, diminished collections were expected; but they exceeded anticipations, and amounted, with donations, to £40 9s. 6d.

Swansea.—The Rev. W. Tudor Jones and his wife are attending the Summer Semester at the University of Jena, and will be absent from home until the end of July. The pulpit is supplied by various Unitarian ministers of South Wales. Mr. Jones's address is Lutherstrasse 18, Jena, Germany.

Swinton (Presentation).—On Wednesday evening, April 30, a meeting was held in the Free Church Sunday-school to bid farewell to Mr. Charles Pollitt, who is removing to Glasgow, and to give expression to the gratitude and warm appreciation he has earned through his services to the Sunday-school, formerly as teacher and secretary, and for many years as superintendent. The Rev. W. E. George presided, and on behalf of school and church offered the sincerest good wishes to Mr. Pollitt on the promotion which had led to his removal to Glasgow. Mr. Richard Robinson and Mr. Lee Jones joined in the expressions of gratitude and goodwill, and Mr. George then presented to Mr. Pollitt, on behalf of the scholars, teachers, and friends, a handsome Gladstone bag and silver-mounted umbrella. Miss Lansdale also presented to Mrs. Pollitt a beautiful cruet on behalf of the Ladies' Sewing Society. Mr. Pollitt, in acknowledging the gifts, spoke of the happiness he had found in the work of the school, and pleaded for a loyal support of all the allied institutions.

Several items of News and other Matter unavoidably held over until next week.

LITERATURE.

THE DIVINE LIFE.*

Dogmatic Theology is not a subject held in much esteem by Liberal thinkers. Indeed the usual meaning attached to the terms is in direct opposition to the principles of free and unbiassed investigation by which they profess to be guided in their study of religion. Dogma implies something determined before and independent of all inquiry. It is the obligation of the orthodox theologian to accept it for truth, just as would any child who was being taught the catechism. Dogmas are the axioms of his art, and the only support he brings to them is to show that they are possible, probable, not contrary to reason. For the rest his task is that of exposition, solution of difficulties, confutation of objections. His main reliance is on authority, the authority of a book, a church, a consensus of opinion. To those who do not admit his authorities he does not appeal, unless it be by way of a previous treatise whose object is to establish their worth.

This work of the late Professor Bouvier, of Geneva, brought out under the careful editorship of his former pupil and colleague, Professor Edouard Montet, may be commended to all who seek to attain to a religious belief which shall be founded on facts attested by their own consciousness and experience, and not on authority external to themselves.

"The Divine Life," this is the central idea of the book. The Divine Life as God in its absoluteness and Infinite perfection. The divine life in man attested by history, reason, conscience—its beginnings, the hindrances to its development, its various manifestations and supremely in the person of Jesus Christ—its consummation in Eternal Life. Such is briefly the method by which the author embraces in his survey all the burning questions of modern theology.

He will not admit of the supernatural as a distinct mode of divine action, an interference of God on special occasions not to be adequately met by ordinary law. The action of the spirit of God, he says, is permanent and continuous both in nature and in humanity.

New facts which seem as if the outcome of extraordinary intervention have been long in preparing. Is the preparation indispensable to their accomplishment? Is it also supernatural? And the whole of history therefore, is it supernatural? Be it so; but then if everything is supernatural nothing is such. If the natural and supernatural cover exactly the same ground there is no distinction between them.

So he concludes that the two, generally set in opposition one to the other as when we speak of Natural and Revealed Religion, are but two ways of regarding the operation of God, the divine action as manifest to us in all nature and history. It is supernatural as the expression of the Sovereign Will, which is the law, the order, the harmony, the purpose of all that exists. It is natural when considered as inherent in all created being, of which it is the cause and the support, so that without it they could not have come into being or continue.

To sum up, the idea of the supernatural is neither well-grounded nor well-defined; and it is impossible to distinguish the domains of the natural and supernatural.

It is obvious that a dogmatic theology, which starts from principles subversive of the very foundation hitherto assumed by theologians, must be of a very different sort from that hitherto taught in the schools; and we are relieved to know that we start upon our enquiry into Religion free from the assumptions which prescribe the conclusions we are to arrive at before yet we have commenced.

What then are the facts, according to M. Bouvier, on which the science of the Divine Life is to be founded? These two mainly—first, the religious sentiment, one of the essential elements of human life, perhaps the most characteristic of man who has been defined as a religious animal. The sentiment is indestructible and reappears each time that it has been awhile suppressed or enfeebled. Secondly, Christianity, or the divine life manifested and communicated to humanity by Jesus, and by the spirit of Jesus in the history of the race.

But Christianity was not supernatural in the sense of its being something wholly new, miraculous, not led up to and prepared as all other events. Just as animal life appeared first in the lowliest forms and was slowly through the ages developed till it reached its climax in man; just as the conscious and rational life had in like manner humblest beginnings, and we can assign no date to its birth nor say of some great man that he first taught men to think and know themselves; so is it with the Christian life. If it attained its fullest glory in Jesus, if through him it was realised by men as never before, yet was he not the discoverer of it. Men lived of that Life before him, do live of it without him. He was the choicest flower of the seed of religious life sown of God in the human heart; but root, stem, leaf, bud, all were there before he was revealed.

The Hebrew fear of God, a fear which does not exclude the most perfect trust, "and even a sort of familiarity," found its consummation in the life and teaching of Jesus. A consummation which the Pharisees strove to hinder, clinging to the particularism and unique privileges of Judaism in despite of the universal kingdom of God. In them was embodied the pretension, contrary to the design of God and the law of history, to close revelation with the law and the prophets, to impose a national religion on humanity, and to hinder every attempt at progress. It was against them therefore that Jesus directed his most vehement denunciations, rather than against publicans and sinners who did not prevent others entering in if they themselves stayed outside. So the Gospel of the Kingdom was in the order of nature. The entrance to it was long made ready, its laws, its animating spirit, its destiny, its final triumph, this is the subject of the preaching of Jesus.

The kingdom of God is not a society constituted in human fashion, regulated by a kind of etiquette, it is not a community, a sect, a theocracy. It is a social ideal, a social principle which ought to be the ruling motive and the binding tie of all earthly societies. It is a community of sentiments in regard both of God and man, which, governing all aggregations of men, will conduct them to liberty, unity, harmony, to all good things spiritual and temporal. These common sentiments constitute an organic whole; it is the body, the human organism of the Divine Life. And the Gospel is not content with the proclamation of this kingdom, it seeks to form it, to make it live, grow, nourish and repair itself.

The Church, then, is not constituted by government, or creeds, or ceremonies, but by life. Those in whom the spirit of Jesus lives are members of it, no matter by what name they call themselves, or what opinions they hold. It is the life of the animal body which makes it a whole; nothing belongs to the body which does not share that life; and what in any way partakes of the life, though only as bone or hair, is of the body. So it is with "the body of Christ"—the spirit of Jesus lives in it.

And the end of this life begun on earth is the Life Eternal, which is not a new thing which follows upon death, but a continuation of the very life we here participate in.

The knowledge of human nature, the great laws of which subsist beyond this mortal life as here, does not permit us to entertain the idea of a perfection instantaneously arrived at and immovably fixed. The eternal life must needs be a continual progress in all good. As we become more perfect, we shall become more ourselves, more secure from all risk of loss, of destruction; we shall be, so to speak, more immortal.

This idea of an infinite progress may be objected to on philosophical as well as theological grounds. To me it does not commend itself as consonant with either scripture, or tradition, or reason, or, what is more important by far, with the highest aspirations of man. The Vision of God as taught by the Church of old, in which the consummation of each nature is reached, and the highest and the lowest finds its full and perfect satisfaction, is, I believe, both more philosophic and more religious.

But we may say of this, as, indeed, of all the conclusions to which the pious and learned writer would lead us, what he himself says in conclusion of a long and impartial discussion of the Resurrection of Jesus. He defines it to have been "a truth, not a prodigy, the return of Jesus to Life, a life personal, celestial." And he continues:—

It will be seen that we have turned the position, in order to place ourselves upon ground less exposed to attack—that of the consciousness of the apostles and of us all. And it is upon this ground that we affirm the real heavenly life of Christ. We do so because his continued existence is indispensable to the Christian consciousness of life beyond death. Jesus, the most worthy of life, cannot be the one who is wholly dead. It is on this account, rather than because of apparitions which we have not seen and which if seen are insufficient to make faith secure, that we believe in the Resurrection. . . . But this will seem very unsatisfactory to some. It is not an adequate solution of the problem presented to us. "Give us something definite and final," they say.

Yes, both in Geneva and in Oxford they want certitude if certainty cannot be had. To whom replies the professor—and his answer may be taken as appropriate to the whole treatise:—

I do not think that persons of independent and inquiring mind will make this demand:

* "Auguste Bouvier: Dogmatique Chrétienne." Publiée d'après le cours manuscript et les notes de l'auteur, par Edouard Montet, Doyen de la Facuté de Théologie de Genève. Paris: Librairie Fischbacher. 1903. Two vols. 15 francs. Auguste Bouvier (1826-1893) was from 1865 to his death Professor of Christian Dogmatics in the University of Geneva.

they should desire this only, that we put them on the way to guide themselves among the multitude of different opinions, that we show them the right method, that we communicate the true spirit of theological research; they will do the rest themselves. They will not ask for an authoritative solution of their doubts, nor seek for a faith ready prepared for their digestion. And they are right. The contrary method is more convenient. It is pleasant to have a pillow made ready for a lazy head. But it is not the way of the Protestant Church. In theology one must gain one's bread, one's conviction of the truth, in the sweat of the brow. If, then, we had had a solution of the facts of the Resurrection which seemed to us perfectly satisfactory, we would rather have put readers in the way of finding it than present it to them for immediate acceptance.

It is more than twenty years ago that a deputation, headed by Dr. Martineau, waited on the Duke of Richmond, as then Lord President of the Council, to urge upon him that provision should be made at Oxford for the teaching of theology, precisely on those lines laid down by the Professor of the University of Geneva. To the Duke, who knew Martineau only as "the other gentleman," all that was said by little or big men, equally unknown to him, was mere foolishness. To teach theology by submitting to students the facts as ascertained or probable, and leaving to them the responsibility of drawing their own conclusions, was to upset everything established. And when he politely bowed us out of the room, he no doubt smiled at the queer lot he had been compelled to give a hearing to.

But what we sought for has been accomplished, though not in the way we desired. At Oxford theology is taught as a science; and if the devotion and learning of our professors does not avail to win to them a host of students, yet the principle is established in the University; and there now exists a college where tests are imposed upon neither students nor teachers, and it is required of none that he be Unitarian or Evangelical, but this only of all alike, that they be open to learn.

This remark may seem somewhat off the subject of this review, but it is not so really, for the tone of M. Bouvier's treatise and the method he pursues have kept me constantly in mind of our own English principal and the college over which he presides.

A man of like mind with M. Bouvier and Dr. Drummond is the Dean of the Faculty of Theology at Geneva, M. Montet, to whose pious labours on behalf of his former teacher we owe this valuable work. M. Montet will be remembered by those who attended the International Council of 1901 as the representative of Liberal Protestantism in Switzerland, and the reader of a paper on the religious movement in the Swiss Protestant Churches. His task as editor of the lectures to which he had listened as a student has doubtless been grateful and profitable to himself; it certainly has not been an easy one. More than 2,000 pages of manuscript, corrected, annotated, supplemented, at times in a very careful, sometimes in a very negligent hand, have had to be read, considered and compared. M. Bouvier was not of those teachers who, a lesson once written, are content to repeat it to generation after generation of students. He was ever learning, and ever trying to impart to his scholars the latest and best he had acquired. It has been the editor's task to distinguish the later and more mature thought from that of his earlier years, to complete with the aid of his own notes taken at the lectures what was defective in the manuscript, to incorporate into the body of the work the more notable corrections and suggestions which were added at various dates, and, perhaps the most difficult of all, to reduce these accumulations of twenty-eight years of teaching within reasonable limits. The work, as far as a stranger may judge of it, has been admirably done, and the Dean may be assured that the labour he has taken upon himself will not be lost. "If only our ideas become triumphant!" he said, at Essex Hall. He has himself contributed to this desired triumph of a religion "whose service is perfect freedom," and we render to him our thanks.

Chas. Hargrove.

ECONOMICS AND SOCIOLOGY.*

To regret that the modern distinction between Sociology and Economics was not recognised from the first would be a mistake, because the growth of the youngest of the sciences has had to share the same vicissitudes as the others, yet the waste of energy involved is regrettable, and the more so in this case as human needs are more directly affected. When Adam Smith wrote, he wrote frankly of "wealth" in the economic sense, and only of humanity so far as involved in the production, &c., of wealth. His immediate successors followed on the same lines. They had no more idea of waiting for a science of human nature than have the compilers of "Bradshaw." And it does seem a little unfair that such a storm of invective should have been raised about these men. The explanation is that the condition of England aroused in Carlyle in 1840, and in Ruskin twenty years later, a great outburst of indignation, and for some reason or other Political Economy had to bear the brunt of the attack. Carlyle, like his great hero, could never assail evil except personally, and this time he flung his ink-pot at "the dismal science." Ruskin followed "the Master," and others, like Kingsley, were not wanting. A goodly fling resulted, and Political Economy was liberally bespattered. No doubt the cleansing that followed did the science a service, and meanwhile attention was certainly directed to the real need of the time—a science of human procedure which others, as Mill and Spencer, were more calmly pleading. The net result has been, not so much a reaction against Smith and Ricardo—who, to be just, never invited reaction—as a quite different attitude towards national conditions than formerly obtained, one that includes Economics as a branch of the wider, and as yet incompletely formulated, science of Sociology, the attitude represented by such present-day writers as Professor Marshall and Mrs. Bosanquet.

Dr. Carroll D. Wright does not seem aware of this, and it is a pity, for it takes from the force of the introduction which his publishers—one hopes, without consulting his taste—have given him on the cover of this book. "There is probably," say they, "no man in this country who has made wider investigations into industrial problems and labour conditions; no one capable of expressing sound and final judgment on matters pertaining to capital and labour." One cannot but lodge a protest in passing against this recrudescence of puffing—unhappily not confined to the other side of the Atlantic—that calls aloud for a second Macaulay to do it cruelly and classically to death. Turning to Dr. Wright's book, it must be acknowledged one does not find the high terms of the introduction substantiated. Dr. Wright may have made "wide investigations" into the strike in the Anthracite coal fields; he certainly gives no proof of such in the region of economic history; and as it is of the latter even more than of "industrial problems and labour conditions" of which he writes, this is very unfortunate. He writes as though Cairns and Carey, Bagehot and Jevons, to say nothing of Sidgwick and Marshall, had never been born, and he was still among the "dragons of the prime." Thus (p. 15), "The economists resent all encroachments of religion." Let the reader compare with this Chap. IX. of Sidgwick's "Principles." Again (p. 29), "The whole orthodox school of economists never admits to its curriculum the study of conditions not purely economic." Why, the most important contribution by the "orthodox school," as well as the ablest and sincerest contribution to economics of recent times, Professor Marshall's "Principles of Economics," is simply alive with conditions "not purely economic," and if Dr. Wright had consulted the first hundred pages he could have found a remarkable survey of purely *human* conditions as they affect economic theory.

These are but specimens of the attitude Dr. Wright takes up throughout his book. He seems to be indulging in a *post-mortem* on Gradgrind. He devotes page after page to examining "the old school," which, he tells us, is "not particularly the Manchester school." What school is it then? This is, however, an example of the principal difficulty one encounters throughout the book, the difficulty of forming any satisfactory notion of what the author is driving at. He hardly ever condescends to explain his terms, and the general looseness of construction both of thought and statement is simply baffling. So far as title and preface announce, his aim seems to be a plea for a recognition of a relation between sociology and religion. No man could set himself a more ambitious task, nor one demanding greater clearness of definition, wider acquaintance with history, and more conscientious accuracy of verification. As regards definition, Dr. Wright spends two pages in "consulting the lexicographers," with the result, as affects religion, of a crude array of most things that religion has meant to mankind in its more advanced stages. Sociology is "defined" in one and the same paragraph as a "science of social phenomena," a "habit of social relations," "the soul of society," "the vehicle" of that "soul," and "the divinest relations of men" (pp. 3-5).

This, so far as concerns clearness, is hardly encouraging. Scarcely happier is the result when an attempt at precision is made, as—*e.g.*, "ethics is not religion, but is not ethics unless stimulated by religion"; or this, "the progress of the systems of labour gives to science a field

* "Some Ethical Phases of the Labour Question." By Carroll D. Wright, Ph.D., LL.D., United States Commissioner of Labour. Boston: American Unitarian Association. 1903. Pp. 207. 5s. net.

for the practical application of the doctrines of evolution entirely relieved from the abstract philosophical distinctions which surround those doctrines when applied to growth in other departments" (p. 89). What does this mean? Is Darwin's "hedge-bottom" a more "abstract" field for the application of evolution than sociology? or Kidd's "Social Evolution" less "abstract" than Lord Avebury's book on bees? It is impossible to read a book intelligently in which familiar terms are used in an esoteric sense without the author affording one the least clue to what is passing in his mind. So, again, there is a constant confusion between "sociology" and "economics." Sometimes they are identical, sometimes distinct, sometimes the one includes the other. In some places, as on page 65, economic laws are regarded as precepts; in others, in the ordinary acceptation of statements. In what sense can economics be said to "*insist* on proper contracts respecting labour"? The law of the land may do so; economics has no more to do with it than it has with ordering a man to be hanged.

It is, however, when we come to Dr. Wright's main contention—the connection between sociology and religion—that one finds the result most regrettable. He simply contents himself with stating and reiterating throughout some hundred pages the very opinion that most thinking men desire to see proved. Thus, on p. 10, he says that "an ideal state of society is to be found only when religious elements predominate." On p. 37, "The highest industrial prosperity of nations has attended those periods most given to moral education and practice." He does not seem aware that we have only his word for this. Where is the necessary history in support of such a conclusion? The only answer Dr. Wright vouchsafes is (p. 70) that "illustrations of prosperity resulting from moral influence and public virtue could be drawn from the times of Louis XIII." (1610-43!) and then: "I need not accumulate citations." "Accumulate" is good! It is exactly what he need do, what an author who sets himself such a task is bound to do if he wishes to be heard. J. S. Mill, in his "Utility of Religion" is of the opinion that "the greatest recorded victory which education has ever achieved over a whole host of natural inclinations in an entire people—the maintenance through centuries of the institutions of Lycurgus—was very little if even at all indebted to religion." ("Essays," p. 82.) And again (p. 91), "Religious obligation, *when not enforced by public opinion*, produces scarcely any effect on conduct." How would Dr. Wright treat these statements?

The same looseness is exhibited in the few references that accompany the text. On p. 29, *e.g.*, we have Mill's "Essays on Some Unsettled Questions" miscalled "*unpublished* questions." In referring to "Laing's" essays, the author is evidently unaware that of the two possible Laings, the one he refers to is *not* the one everybody knows and reads. W. R. Greg is incorrectly rendered, and the wrong volume of J. R. Green cited. In some cases the author's name appears without reference to the locality of the citation, in others whole sentences are quoted without any indication of their source.

With every desire to be fair, one must protest that this is not the way to write on sociology. There is no indication of reverence for the subject, or respect for the many and profound thinkers who have tried to grope their way through the intricate maze. It is scarcely less than an insult to the grave issues involved in the subject to treat it as it is treated here. To be sure, the volume is said, in all modesty, to consist only of essays, but that only further exposes a judgment that could deem such a subject within the narrow scope of the essay; while essays, even on "great subjects," are expected to be suggestive. This is neither one thing nor another. It does, indeed, contain some few pieces of information interesting after their kind, items about American factories and prison labour, and perhaps had Dr. Wright kept well within this class of topic, his "sound and final judgment" might have been exercised to some effect. As it is, however, the advertisement on the cover is suspiciously necessary.

THOMAS J. HARDY.

SHORT NOTICES.

The Guilds' Union Year Book, 1903, edited by the Rev. John Ellis, will be found helpful to all who are interested in efforts to encourage closer religious fellowship and beneficent activities among our young people. Particulars of the Guilds' Union are given, and there is an interesting list of affiliated guilds, thirty-four in all, telling both of their various methods and the kind of work they undertake. Short articles on "The Guild Idea," and "How to form and carry on a Guild," are added, with a list of topics for guild meetings, and other matter. (S.S.A., Essex Hall. 3d.)

Evil not Everlasting is the title of an earnest and helpful paper read by the Rev. Osmond Dobrée, vicar of Colwich, to a Society of Sacred Study in the Rugeley Rural Deanery. Eternal punishment could only be if evil also were everlasting, which, because God is Eternal Goodness, is unthinkable. Punishment there must be, but "Love will conquer at the last." Such is the position clearly enforced. (Elliot Stock. 1s. net.)

Republics versus Women, by Mrs. Woolsey, attempts to prove that woman's position among a people whose government is a Republic is lower than her position under a monarchy. The more despotic the monarchy the higher the position of woman, appears to the author's thesis. Woman's political power is greater, it is maintained, in aristocracies than in democracies. But where one man only has political power, the position of woman would seem to depend largely upon the views of that man, and the fact that the men and women of any nation are equally without political power and liberty can scarcely be said to raise the position of women. Republics relied on to support the author's ideas are the United States, the republics of South America, and France. It is surely scurvy treatment of the 96 per cent. of monarchical government in the modern history of France that it should be neglected. On the other hand the fact that the ruler of China, an empire, happens just now to be a woman is apparently brought forward as evidence that women generally are in a higher position in that country than in, for instance, the United States, a republic. The book is in the form of what is said to be a verbatim report of a speech (110 pages; $2\frac{3}{4}$ hours for rapid delivery) at a meeting of women opposed to aristocracies and monarchies. The meeting is represented as having begun with the audience hostile to the speaker. It ended with them converted—to a woman. With humorously assumed vanity the author prints in brackets all the flattering exclamations, cheers, and "shrieks of laughter" which mark the progress of the conversion. On the whole this speech is amusing reading, apart from sad evidence of the position of child labour in some of the States. It will cause opponents of Women's Rights to chuckle, and lead even the most strenuous advocates of extending the franchise to women to admit that as there are men so there are also women ill-equipped for its wise exercise, and among them the author and her easily converted audience. (Gay and Bird. 3s. 6d.)

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE DANGER OF TYRANNY.

SIR,—In his "Conference Notes," published in your issue of May 9, Mr. Armstrong gives utterance to a belief which seems to be widely spread among free catholics, and to explain much of their otherwise inexplicable reluctance to take common action for common aims. It is that no ecclesiastical organisation in history has ever failed to develop into an organ of suppression or oppression.

I challenge that belief. The Society of Friends and the Midland Christian Union are ecclesiastical organisations which cannot truly be described as organs either of suppression or oppression. A long list could easily be made of other ecclesiastical organisations, in Europe and America, which are equally free from either kind of tyranny. If the constitution of these, which are simply helpful, be contrasted with the various constitutions of the oppressive kind, a clear distinction will at once appear between the two classes. The tyrannical churches are those which unite in one body the functions of ecclesiastical order and of doctrinal definition. Those which scrupulously exclude standards of doctrine from their basis of union are thereby safeguarded against the tendency which Mr. Armstrong ascribes to all churches alike. Those of us, therefore, who grieve over the barrenness of our "unspoken sense of brotherhood," and desire to express it more effectively, and yet to avoid all danger of erecting an ecclesiastical tyranny, have a clear aim before us. To perform our common work we must have organisation, but we must not have doctrinal organisation. We must keep the trench wide and deep between the area of our work to develop church life and that of our work to disseminate our doctrines.

There is, then, a danger indeed to be guarded against, but it is not that against which Mr. Armstrong warns us. It is the danger that the body which has already grasped the reins of church government, though its basis and objects are professedly doctrinal, should be tempted to

abuse its ecclesiastical powers in the interests of these doctrines which it exists to maintain. The issue, indeed, is not between organisation and atomism: organisation of some kind must needs come; the issue is between organisation on a basis of doctrine and organisation on a basis of free catholicity. Those who, with whatever motive, attempt to suppress the natural development of Conference, or cry "hands off from the Spirit's work, and let the Spirit labour without fellow-workers," are contributing to the establishment of a church organisation of the wrong kind, the kind which has always degenerated into tyranny.

E. W. Lummis.

MORAL ORDER AND A FUTURE LIFE.

Sir,—On my return from abroad, I found two letters from M. Jean Réville, referring to my article on his recent work "Le Protestantisme Liberal," which appeared in your issue of April 18. I have his permission to communicate to your readers the substance of these letters. They are in English. I give the second, with one or two additions, in brackets, derived from the first.

"I have read with special attention your two critical notes, for if praise is dear to man's heart, criticism is much better for man's mind. On the first point, I think that without a future life the moral law is bereft of an essential condition of authority. In the present state of our earthly life the moral law is constantly offended. The upright man suffers and the sinner is blessed. Bad actions provoke bad consequences, but, very often, for those who are not accountable for them. If there is no future life, if all is finished in the grave, then the moral law is not congenial with the real state of things. On that point I remain a Kantian, and I hold that not merely Christ's teaching, but a sound moral philosophy requires the belief in a future life. Such belief has been often misinterpreted by the different religions, which have made the future life dependent on their doctrines or their rites. But that seems not to be a reason for condemning the belief in itself, with its purely ethical content. [If there is no future life, I think this world is the most immoral creation that could be imagined. The principle that good must produce good consequences, and evil bad consequences, cannot be verified in the present world. And still it must be true; otherwise there is no *Moral* any more.]

"As to your second criticism, I want to say that I was aiming at the Positivists, who are very numerous in France, and who try to base the whole moral life of man solely on his duties to mankind, without any relation to a higher or supreme being. Now, I think, as you do, that we have duties towards our neighbours (parents, friends, colleagues, &c.) whilst they are working for us, and we have thus to work for them. But I do not understand why we should have duties towards humanity in itself, other than those which proceed from economic interdependence. Outside this little circle of parents or friends, men do not work for us: when they observe their social duties, it is because they think that it is better for them to live in a well-organised society. I am under no obligation at all to them for such conduct.

"Humanity has no right to call upon my esteem and my self-denying sacrifice, if there is not something divine in it. We are all dependent on the same general cosmical order, on the same laws of life; and therefore we have duties towards our fellow-dependent beings, because these duties are part of the general order under which we live. Otherwise, humanity itself becomes our God; I think it is an unworthy God. And humanity, after all, is but a part, and a very little part, of the Universe.

"[Neither man nor mankind is by itself sufficiently worthy of love and esteem, if there is nothing divine in them, to inspire the sacrifice of egoism to altruism. What makes them worthy of the devotion of ourselves to them is, precisely, the divine which is in human personality, the eternal element which acts in the passing phenomena of our life. It is because we are children of the same Heavenly Father that we are brethren.]"

I would add only two words: (1) It was far from my intention to seek to disparage, or invalidate, belief in a future life. I only deprecate the attempt to make this belief the ultimate sanction of morals, or to find in it a refuge for ethical perplexity. (2) M. Réville's last two paragraphs stand to him, I believe, for the same thing. To me they represent very different things. I think my relation to Personality, divine or human, cannot be adequately stated in terms of my relation to cosmical or social order. I learn from personal relations, little by little, what my relations might be, if mind and heart were large enough, to the *totalities* of nature and man; and from what I know of love I make "the venture of faith" in believing that the order I dimly apprehend behind both is a Law of Love. But I think I could not *begin* to apprehend God, or the divine in man, from a moral order that, morally, does not work, if that were, to me, a true account of what I see.

But M. Réville promises further discussion of these points in a second edition; and I learn with pleasure that an English translation of his work is already announced by Messrs. Williams and Norgate.

J. Edwin Odgers.

Oxford, May 11.

THE CONFERENCE HYMN-BOOK.

Sir,—In your issue of May 2 there was a letter from Mr. Wood headed "Conference Hymn and Tune Book," stating that "the book will be proceeded with immediately," and will be published "in the course of a few months."

Surely after Mr. Wood withdrew his proposal there cannot be any idea of in any way associating the Conference with the book, and yet that it is intended so to do is not an unfair inference from the letter.

A little light on the subject would be welcome. Thomas Harwood.

Bolton, May 12.

To Correspondents. — Letters, &c., received from the following:—E. L. S. B.; W. T. B.; P. D.; C. C. G.; L. A. J.; S. K. J.; W. J. J.; W. L.; A. P.; P. P.; C. T.; G. W.; J. J. W.

"THE UNITARIAN VIEW."

In a recent review of Carpenter and Wicksteed's "Studies in Theology," in the *Daily Chronicle*, there was a reference to Dr. Martineau's attitude towards the Unitarian name, which elicited the following letter from the Rev. J. Harwood, with the appended response:—

To the Editor of the "Daily Chronicle."

Sir,—In your interesting notice in to-day's *Chronicle* of works by the Revs. J. E. Carpenter and P. H. Wicksteed you incidentally and, of course, quite unintentionally, do a great injustice to Dr. Martineau. You say, "Dr. Martineau disliked the term 'Unitarian,' and would never describe himself as such." Not only is this misleading, it is the exact reverse of the truth. Dr. Martineau was an avowed Unitarian throughout his long life; he was a member of the British and Foreign Unitarian Association to the end. Nay, more, in one of his latest public utterances he declared: "If anyone, being a Unitarian, shrinks, on fitting occasions, from plainly calling himself so he is a sneak and a coward." And then he went on to say: "If, being of our Catholic communion, he calls his chapel or its congregation Unitarian, he is a traitor to his spiritual ancestry, and a deserter to the camp of its persecutors." Many people seem to find a difficulty in appreciating the distinction implied in these two sentences; but to Dr. Martineau it was vital and fundamental. I do not desire to argue the matter here, but merely to vindicate the memory of a great and dearly-loved teacher from what he himself would have regarded as a grave misrepresentation.—Yours, &c. James Harwood.

105, Palace-road, S.W., May 4.

[Mr. Harwood's letter seems to supply the interpretation of what was said in the review. We all, of course, know that Dr. Martineau was a Unitarian, and an active member of the "British and Foreign Unitarian Association." But his correspondence with Professor Knight, published in 1901, under the title "Inter Amicos," is clear evidence of his appreciation of Trinitarian theology—evidence that could be supported at length by quotations from his other published writings—while, in the course of that correspondence, he says plainly: "There is no such denomination [as the Unitarian body]; if there were, not for an hour would I belong to it." (P. 79.) Perhaps I should have said "he would never describe his Church as such.' But it is not easy to see the distinction which Mr. Harwood says Dr. Martineau regarded as vital.—Your Reviewer.]

If any of our readers share this difficulty let them consult the second volume of Dr. Martineau's collected "Essays, Reviews, and Addresses," and read his letters on "The Unitarian Position" and on "Church Life or Sect Life?" and the essay on "New Affinities of Faith."—Ed. Inq.]

Country Holiday Movement. Miss A. Lawrence, 23, Campden House Chambers, Campden-hill, London, W., acknowledges, with many thanks, receipt for this fund of the following sums:—Lady O'Hagan, £2; Mr. Charles Jecks, £1; Mrs. A. Lawrence, £1 1s.; Mr. William Spiller, £5; Miss Preston, £1; Mrs. Hudson, 10s.

OBITUARY.

MRS. JOHN R. NEILE.

One of the old links reminding Belfast people of the days of Dr. Henry Montgomery and his influential agency against the imposition of creeds has been snapped by the death of the above-named aged lady, a niece of his, and daughter of Alexander Montgomery. Born and brought up at Crumlin, co. Antrim, and resident in Belfast or vicinity as wife and widow of a well-known Unitarian, John R. Neile, active in the interests of our faith, she enjoyed a very extensive acquaintance with our denomination, and exercised a quiet prevailing usefulness, working for charitable interpretation of opponents, and a better judgment of issues concerned with "pure religion and undefiled."

Of singularly cheerful and self-sacrificing disposition, her appreciative willingness to take all for good caused her to be most warmly regarded by friends who shared in her acquaintance. She had attained very advanced years—eighty-five past—but wore their burden with light heart, and no clinging to a world she was prepared at a moment to leave. Her three daughters were married, one of them, Mrs. Carter Hollins, predeceasing her. The other two are Mrs. Holland, of Denbighshire, and Mrs. Dunkerley, of Comber, with whom she breathed her last. Her remains were interred in the Belfast Cemetery on May 6.

EMERSON AND PUBLIC WORSHIP.

Sir,—In his very interesting and eloquent address at the National Conference Dr. John Hunter quotes Emerson as having said that "the hold public worship had on men was gone or is going," and immediately proceeds to take him to task for mistaking "a passing mood" for "an inevitable and permanent tendency." May I point out that Emerson's words in no way make him amenable to such a charge? The whole sentence is as follows:—"I think no man can go, with his thoughts about him, into one of our churches without feeling that what hold the public worship had on men is gone or going," and he shortly afterwards asks, "What greater calamity can fall upon a nation than the loss of worship?" Thus it is perfectly clear that Emerson was speaking exclusively of what he had observed, and was generally acknowledged, as a fact belonging to that particular time. But if anyone were to say the same thing of the present time who could gainsay him? A thousand voices confirm the impression that there has been a serious decline in attendance on public worship, among the rest Dr. Hunter's own, whose whole address is but an elaborate proposal, by means of new attractions, to call men back to the sanctuaries they have forsaken and refill the vacant pews.

May I also say in regard to Mr. Wood's anecdote of Carlyle that when I last heard it, the saying that she "accepted the universe" was ascribed to Margaret Fuller, surely a much more likely person to have uttered it than Mrs. Somerville.

R. B. Drummond.

Edinburgh, May 12.

THE CHILDREN'S COLUMN.

A Common Field Flower.

"Mothee, don't you think it's a pity God did not make roses grow in the grass, instead of those common dandelions?"

So said Elsie Cullen one morning in May, when all the fields were covered with their early summer wealth of golden buttercups and dandelions.

"No, my child," said Mrs. Cullen; "I cannot say such an idea has occurred to me, for I love to see the happiness of the children, when first they find the bright yellow treasures, and learn to make long chains for each other's necks. They seem to feel as proudly happy in wearing their simple adornment as does the mayor when first he dons his chain of office! And when you come to think of it, Elsie, even the very name is interesting—meaning, as you may have learnt, a Lion's Tooth; this referring not, however, to the flower, but to the leaf of the plant. Even a poet and a scholar like James Russell Lowell found joy in thinking about the dandelion; and he has written a charming poem upon it, which, perhaps, I have not yet read to you." "No, mother," said Elsie, "you have not; but I never imagined a real poet would write verses on such a common flower! Whatever can he have found to say about it? Miss Easton read that poem by Robert Burns on the Mouse to our Form to-day; but a mouse is really so pretty and interesting, and it makes a little nest for its young ones." "Yes," said Mrs. Cullen, "the mouse is certainly a dear wee creature; but you must remember that we need useful herbs as well as pretty animals in our fields. And the Dandelion root has been greatly valued as a medicine: that, surely, is something in its favour!" "Yes," said Elsie, "of course it is, but do tell me what Mr. Lowell said about it, mother!"

"Why," answered Mrs. Cullen, "he said that when first, in the spring of each year, he saw the dandelion peep out of the earth amid its dark green leaves, it brought back to his mind all sorts of pleasant thoughts about the days of his childhood, when he lingered in the sunny meadows where the cattle grazed, and where there were gleaming rushes, and old trees, among whose boughs he heard the robin sing. So joyously did it sing that it seemed as if it were telling 'news of Heaven' itself! Water and sky lent each some share of beauty to the scene; and in these early days the child felt so at one with Nature that the simple field-flowers and the sweet-voiced birds had seemed to be his own familiar friends. So, my Elsie, I think you only need to grow a little older and a little wiser, and you, too, will begin to find pleasure in the simple field-flowers, whose wealth of golden splendour Nature has scattered so lavishly over the green earth. Even the common dandelion has its part to play in the world, and adds its share to the happiness of the great human family.

"Blue and yellow, pink and white
Flowers on earth are growing;
Prize them one and all, my child;
Each is worth your knowing.

"Some there are which cheer the eye,
Some whose scent gives pleasure:
Some, by grace of modesty,
Charm us without measure.

"So with flowers of human growth:
Each—God's bounty sharing—
Has some virtue of his own,
Truth, or love, or daring.

"Each one has his place to fill—
Just that, and no other:
Each can help the world a bit,
By helping on his brother."

Alice A. Lucas.

BURNLEY FREE CHURCH COUNCIL.

It is probably generally known to readers of The Inquirer that Burnley was almost, if not quite, the only town in the country in which the Unitarians had a place in the Local Free Church Council. For many years Unitarians have held honourable positions on the local Council. A well-known Unitarian lady filled the presidential chair a few years ago, and for five or six years back a member of Trafalgar-street Church has acted as treasurer to the Council. One consequence of this inclusive spirit has been that the Wesleyans have, as an organised body, taken no part in the Council's work; another and more vital disability was that the National Federation of Evangelical Free Church Councils would have none of the Burnley Council until they also became "Evangelical."

For some time our sturdy representatives have seen signs of unrest, and a short time ago the secretaries of the Council, a Baptist minister and a Primitive Methodist minister waited on the committee of the Unitarian church to see if they could not relieve the tension by withdrawing. The matter was submitted to the members and they unanimously decided not to withdraw. The final fight came off yesterday week (Friday, May 8), when at a well-attended meeting of the Burnley Free Church Council, at which the "Evangelical" ministers were much better represented than usual, a vote was taken, and it was resolved by twenty-four to six to affiliate with the National Council, and henceforth the local Council will be known as "The Burnley 'Evangelical' Free Church Council."

Several orthodox friends stoutly supported the Unitarian position, and, after the decision was arrived at, the Rev. J. B. Parry, Congregational minister, and the senior Nonconformist minister in the town, who had previously spoken strongly in our favour, rose and declared that his connection with the Burnley Free Church Council ceased from that moment. The treasurer, who happens also to be the secretary of the Unitarian church, has since sent in his resignation. It ought to be stated, in justice to all concerned, that the men who have most strenuously advocated the triumphant policy have expressed strong regret at the necessity, and would apparently gladly welcome a change in the policy of the National Council towards the Unitarians. This fall from a lofty ideal to a position of merely practical expediency has been strongly emphasised by the Unitarian representatives during the controversy.

There is one question which I think we ought never to ask ourselves, and that is, "What will people think of me?" It should be instead, "How can I serve?"

—*Edna Lyall.*

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LONDON, MAY 16, 1903.

THE EFFECTIVE POWER OF RELIGION.

A FINAL volume of conclusions, with an abstract of the whole, has still to be issued, of Mr. CHARLES BOOTH'S great work on "Life and Labour of the People in London." There are now sixteen substantial volumes, the first nine of which have been for some years before the public, while the remaining seven, dealing with "Religious Influences," the result of a further three years' inquiry, have been quite recently published. The first four volumes, as is well known, dealt with "Poverty," giving the results of an elaborate inquiry into the condition of the people; the next five gave an exhaustive survey of "Industry," particulars as to various trades and professions being carefully tabulated, and now in the new series of volumes we have ample material for a survey of the multifarious religious agencies at work in London and an estimate of their effect upon the life of the people. The sixteen volumes are now issued in a uniform edition by Messrs. MACMILLAN at the price of 5s. a volume, net; or the whole work may be had for 65s.; and certainly it is a work indispensable to every serious student of the bewildering problems of London life.

Our immediate interest is in the last seven volumes on "Religious Influences," but it must not be forgotten that these are part of a greater whole. Religious workers, whatever their particular connection, will find these volumes wonderfully rich in interest, with their elaborate accounts of every kind of effort from the work which clusters round the church in a well-organised parish, to the slum warfare of the Salvation Army, and the undertakings of social settlements and polytechnics. There is much vivid description and an abundance of searching criticism. Some of Mr. BOOTH'S judgments have been hotly resented; but it is better to accept with serious attention the material thus offered for the fresh consideration of great problems, by a man of great practical experience and manifest singleness of purpose, who has ungrudgingly devoted ample resources and high capacity to this inquiry.

This is a work the value of which is not to be quickly estimated, nor can it be dismissed in a hasty review; it may well be the subject of prolonged study, and we shall hope not once alone to return to its consideration. What we propose in this article is simply to call attention to the great significance and value of the work, and to give a few instances of the results at which Mr. BOOTH has arrived.

The seventh volume is complete in itself (except that its index, with that to the other volumes, is at the end of Vol. VI.), and will doubtless be the one most widely read. It contains a summary of the whole inquiry, dealing in turn with the Church of England, Nonconformist Protestant Churches, the Roman Catholic Church, Missions, and other religious effort, with a concluding chapter on the Position of Religion in London. From this chapter we will make our first quotation, as an example of the clear insight of the author, and the kind of stimulus that religious workers will find in this book, making for wisdom and a true devotion to the highest ends:—

> If the religious bodies would awaken energy for furthering the welfare of others, and would keep it pure, what they propose must be untainted, alike by the struggle of competition or by ignoring the work that others do, by magnifying their own office, by exaggeration of statement, or by bribery in all its subtle forms. But to avoid all this needs self-control besides humility of spirit, for all these things do in a certain low but definite manner "pay," and result in a melancholy success. Highly-coloured appeals bring in a golden return, treats and blankets swell the lists of mothers and children on the books of the undertaking, and, above all, the sectarian spirit binds and braces together the energies of the band of workers.
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> But if religious propaganda and denominational appeals are apt to be tainted in these ways so far as their own adherents are concerned, the risks are far greater as regards those whom the religious bodies aim to serve. When the poor are made the subjects of such ignoble competition, the result is apt to show itself in cringing poverty with all its evils: lack of independence, hypocrisy, and lies, accompanied by the contempt of those who stand aside.
>
> Moreover, there is often an uneasy internal sense of rivalry, accompanied by the consciousness that the inability of the religious bodies to present a united front to the world, strengthens the ground of the unbeliever. General approval can only be won by aims that are felt to make for the general welfare, and in so far as denominations appear to regard themselves as of intrinsic individual importance they are apt to lose moral status in the public view. (Pp. 417-8.)

To this add the warning for ministers of every denomination, and for all those who care for their highest efficiency, contained in the following passage dealing with the ideal of clerical duty:—

> The whole conception of the duties of the clergy has changed and widened in the course of the last century. No body of men could possibly succeed in performing the strangely varied functions now expected of them—to detect abuses and instruct in the principles of sanitation; to study political economy and advise in trade difficulties and disputes between masters and men; to teach principles of thrift and household management, and to assist in finding employment for young people; to do duty as trustees or impressarios in providing art and amusement, guaranteed to be pure and wholesome, and, in fact, to be always prepared with a panacea ready made to fit any emergency.
>
> But the peculiar hardship of their situation is that not only are they unable to accomplish all that is looked for from them, but that the attempt to do so tends to unfit them for the work which has always been admitted to be proper to their calling. For the mazes of theology, for the effects of pulpit oratory, for the profounder consideration of the experiences of human nature and its spiritual needs, which can only be matured and digested amid a certain amount of leisure, they often leave themselves no time at all. Work of this character cannot possibly be done by men whose time is spent in button-holing Members of Parliament to get a clause introduced into a Bill, or in flattering painters to lend their works to an exhibition, or talented music-hall artistes to give help at an entertainment—efforts which, however hateful, become necessary when men feel that they have not only to provide the amenities of life for their flocks, but that it must be done at little or no cost in money. No wonder that the amusement provided by the worried pastor is too often poor stuff. No wonder if his spirit is exhausted and his words lack power. (Pp. 28-9.)

There is no lack of appreciation of devoted efforts on the part of the most various Churches, but no lack either, as we have said, of keen and searching criticism.

For instance, in the first chapter on the Church of England, the exclusiveness of the clergy is noted and the absurdity of their resentment of the "intrusion" of other workers into their parish. The range of exclusive claims varies according to the character of the clergyman, while the great divergency of teaching within the Church itself makes any such claim not only unreasonable but most difficult to enforce. And this trenchant word is added: "The unwillingness to recognise a wide field for the efforts of other branches of the Christian Church is a relic of mediævalism involving the assumption of a catholicity of observance and uniformity of opinion that are non-existent. It is a matter in which common sense overrides logic." As to the High Church Mr. BOOTH admits that its teaching produces very devoted characters of a certain kind, but the men who are attracted are not

of "a strong type," and the idea that the world of men can ever be won to religion on these lines is pronounced to be "utterly untenable."

With the Congregationalist Churches Mr. BOOTH finds that "the development of the social side of religious activity attains its highest point," while great stress is laid on the power of preaching; doctrinally their tendency is said to be towards unorthodoxy and a "Christian humanitarianism." "There is very little attempt at uniformity, and in practice we find every shade represented till we reach the standpoint of Unitarianism." The Baptists are pronounced more uniformly orthodox, but it is a uniformity in respect of which we are inclined to be sceptical. A very sympathetic account is given of the Salvation Army, with the following judgment added:—

I have described the Salvation Army in its three-fold development. I have indicated the limitations to which, as a Gospel mission, it has been subjected in London, and have shown that if in this respect it has failed, it has succeeded in forming a very powerful and remarkable religious community, which lives on and in its work. Religious enthusiasm is the inspiring force of this community, and is still poured out in efforts to convert the world to the religious ideas which underlie the whole. But everywhere it turns also to social work, and this work comes to have a life of its own. Meanwhile the delusion is maintained that the world, perishing for the lack of belief in the doctrine they preach, is athirst for the Gospel expressed in their formula and typified by their flag, and that what the Army is accomplishing for the salvation of man on these lines is of the first importance. But it is not so. Whatever the value of these doctrines, the belief in them does not spread. No universality can be claimed for them. Their validity rests upon spiritual experiences, subject to various interpretations, and not common to all mankind. Nevertheless, the power of these doctrines is great with those who share their acceptation. They serve to bind men together in high aspirations and unselfish devotion, and herein lies their justification. The delusion on this subject is shared by all the Evangelical Missions, but with none has it risen to such a height as with the Salvation Army. On the other hand, it must be said that for earnest faith, strenuous work, and real self-sacrifice for the good of others, the Salvation Army stands first. (Pp. 343-4.)

If now we turn to the notice of our own churches, we are not surprised to find that in the survey of this vast field they hold only a very small place. In the chapter on Nonconformist Churches there is a section on "Presbyterians, Unitarians, Society of Friends, and others." None of these, Mr. BOOTH says, "make any claim to popularity." Most important are the Presbyterians (of the Scottish type), and then he continues:—

Unitarians, on the other hand, though impaired as religious critics by a certain narrowness of spiritual sympathy, are quite invaluable as leaders in social work. In the institution of "Domestic Missions" they were pioneers. Their work in this field dates from an even earlier period than the foundation of the Ragged School Union, and of that the scope was at first much more limited. It was not possible for the Unitarians to kindle the burning enthusiasm which Lord Shaftesbury and those who have succeeded him have roused amongst their agents, and also in the public mind, over the carrying of the Gospel to the poor while attempting to amend the conditions of their lives. The action of the Unitarians was limited on every side; in the securing of suitable workers, as well as in obtaining sufficient money, and most of all by the discovery early made, that every step taken to make matters better involved some danger of making them worse. It will, perhaps, be said that they lacked the "one thing needful"—that which Mary had and Martha had not: on this Gospel theory great experiments have been made and are yet being made, but there are none of those engaged in such attempts that might not with advantage study the work done and the experience gained by the Unitarian organisations.

As a religious body the Unitarians are small in numbers, and their numbers are still dwindling. By the orthodox their teaching is regarded, somewhat arbitrarily, as a negation, and we hear it said that "you cannot win on a negation"; but, however regarded, it does seem as though the Unitarian view of the spiritual world in its relation to men awoke little response in the human soul, comparing in this respect unfavourably with even the most extravagant assertions of any African medicine man. Although, however, their direct corporate influence on religious thought grows less rather than greater, their doctrines may be detected working afresh elsewhere, especially among the advanced sections of the Congregationalists, and they probably hold a permanent place in religious development. (Pp. 145-6).

That is a judgment which prompts to much serious thought, and there are things that we shall wish to say about it before long; but for the present we leave it for the quiet consideration of our readers, and ask them to consider with it the stimulating address by the Rev. J. H. WICKSTEED at the annual meeting of the London District Society.

LAYMEN'S CLUB.—The first general meeting and dinner of the club was held on Friday, May 8, at the Inns of Court Hotel; Dr. Herbert Smith was in the chair. The business of the evening consisted in the discussion and settlement of the rules drafted by the provisional committee, the election of officers for the ensuing year, and the election of a committee. Dr. Herbert Smith was unanimously elected president. The club is intended to promote a greater social union among gentlemen connected with the various Unitarian churches in London, and also to render assistance in the more serious works undertaken by the various centres. Particulars may be obtained from the hon. sec, W. Fitchett Wurtzburg, 3, Lawn-road, N.W.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION: COUNCIL MEETING.—From the list of members present at the Meeting on April 28 the name of Miss Preston was inadvertently omitted.

LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

THE fifty-third annual meeting of this Society was held at Essex Hall on Wednesday evening, when there was a large attendance of subscribers and friends, who were received by the President, Sir Edwin Durning-Lawrence, Bart., M.P., and Lady Durning-Lawrence, the first half-hour being spent in social intercourse.

The PRESIDENT took the chair at half-past seven, and moved the adoption of the report, but then was obliged to leave the meeting to fulfil another engagement, his place being taken by Mr. W. Blake Odgers, K.C. The President spoke with warm appreciation of the Society's Missionary, the Rev. J. H. Wicksteed, who, he was confident, was putting his soul into the work, and appealed to young men to come in and take their share of it.

Mr. G. H. CLENNELL read the Committee's Report, which after recording the appointment of the Rev. J. H. Wicksteed as Missionary Minister and Lecturer for the London District, an appointment rendered possible by the late Miss Durning Smith's bequest of £2,000, gave the following account of the final distribution of the 1900 Bazaar Fund of about £4,400.

To Deptford. £10 to pay off a small debt on the Chapel Restoration Fund.

To Forest Gate. £475 to aid the congregation to pay off a mortgage on their land.

To Highgate. £120 to aid the congregation to pay off a mortgage on their church property.

To Kentish Town. £800 to enable the congregation to establish a fund, the capital of which is available for the acquisition of the freehold of the present church, or another site on the expiration of the lease, and the income in the meantime is available to pay the rent.

To Kilburn. £510 10s. 2d. (being the final balance of the fund after the other payments had been made) in aid of the Church Building Fund.

To Lewisham. £700 to enable the congregation to establish a similar fund to the one created in favour of the Kentish Town congregation.

To Mansford Street. £500 to enable the Committee of the church and mission to establish a fund for the acquisition of the freehold of the present mission premises, the income in the meantime being available towards payment of the ground rent.

To Peckham. £90 to enable the congregation to complete their scheme for the restoration of the church.

To Plumstead. £700 to enable the congregation to pay off a mortgage on their land.

To Wood Green. £550 towards the cost of erecting their church.

In all cases the congregations, according to their means, have themselves made contributions towards the objects for which these grants have been made, such contributions amounting in all to some £1,400, and thus as a result of this special effort a total sum of over £6,000 has been devoted to the permanent better equipment of our London churches.

Particulars were then given of the progress of the newly formed congregation at Acton, and of the condition of the various assisted churches, and the report concluded with the following suggestions for new and enlarged work, which was waiting to be done:—

The ordinary income of the Society is barely sufficient to provide the financial aid required by the assisted churches, and

a large permanent addition to the Society's resources is imperatively required if that "forward policy" is to be adopted which the needs of our time demand.

There are many directions in which additional resources might be employed, and as an indication merely of some of the work which could with advantage be at once undertaken, were funds forthcoming, the Committee venture to make the following suggestions:—

I. *That we should aid existing churches which are not fully equipped for their work.*

At Lewisham the work is manifestly crippled for want of a suitable church and schoolrooms. In a few years the lease of the present inadequate building will expire, and provision for the future—towards which the congregation has now £1,000 in hand—is a matter of urgency. *At Quex-road, Kilburn,* the completion of the original scheme of building is already in hand, and substantial aid should be given to secure a satisfactory result. *At Plumstead* and *Forest Gate* sites for churches stand vacant, while the congregations still work on in small church-halls.

II. *That we should extend our work to new districts.*

In considering new districts for our work a difficulty often arises in finding rooms suitable for experimental series of services, and the Committee have before them suggestions designed to obviate this difficulty. It is suggested that in suitable neighbourhoods sites might be bought before prices rose too high; and an iron church might be purchased to serve temporarily in one district after another. Several districts—Wimbledon, Finchley, and Barnet particularly—have been recommended by our district minister as suitable for efforts to be made at once or in the near future; and the Committee have confidence that, with the services of intelligent and devoted ministers, a great and good work might be accomplished in these and other suburbs. Doubtless such plans need careful consideration, but it is impossible to carry them out on the present resources of the Society.

In commending these suggestions to the consideration of London Unitarians, the Committee earnestly desire the practical help of all, either as subscribers to the Society's funds, or as loyal workers in their respective churches—still better as both. It is only as all are animated by true missionary spirit that we can expect our congregations, as centres of spiritual life, to thrive and multiply.

Mr. T. H. TERRY, as treasurer, presented his statement of accounts, which, with a total of £985 5s. 1d., showed an adverse balance of £48 19s.

MR. WICKSTEED'S REPORT.

The Rev. J. H. WICKSTEED then read his report, in the course of which he said:—

"The work which claims us here in London is, as I think we shall all admit, great and grave; so great, indeed, that with all our real faith we should at times be tempted to despair, were we not aware that great forces are at work on our side. But if we are to take advantage of those forces we have much foundation work to do which cannot be too seriously taken.

"London life in all its aspects is beset by certain common difficulties, whether political, social or commercial. It is one city; and no movement can exist without enormous loss and leakage that does not embrace the whole city in its operations. The great advertisers know that their appeal must be to the whole metropolitan area, and that concentration upon a single locality would be a disadvantageous expenditure of effort. Even the central theatres send out their advertisement many miles into the distant country suburbs. And most notable of all is it that the successes of London local government are to be found in the work of the great bodies such as the County Council and the School Board, which more or less completely cover the whole vast area. And yet though the localities cannot be treated separately without disastrous waste of power, they are so far removed from one another by the congestion of the great city that in many cases it takes longer to reach one suburb from another than to travel from London to Nottingham, Portsmouth or Bristol, or even in some cases than it does to reach our neighbouring country of France.

One Body and One Spirit.

"Now, notwithstanding the serious difficulties of the situation, it will be quite impossible for us ever to take the position in London's life to which our thought and work already entitle us, still less will it be possible for us to sensibly increase and develop our movement to fuller life and usefulness until we are amongst ourselves far more of a conscious and mutually dependent unity than we have ever been in London hitherto. Until we realise that the interests of one are the interests of the whole, and still more, that the interests of the whole are the vital interests of each, every local movement will be and must remain, compared with its intrinsic worth—a cripple. We cannot be strong, we cannot be healthy, we cannot possess ourselves until we are conscious of possessing and being possessed by each other.

"But here a word of caution is necessary. No merely outward system of organisation can do us deep or lasting good. For myself, I incline to think it worse than nothing—for the tendency of such outward organisation is to produce uniformity rather than unity. Now uniformity so far from inducing a true unity is, as I believe, the very antithesis which makes true unity impossible, for we cannot be a true unity if we are all the same. There is one body, says St. Paul, and many members, and he might have put it even more strongly and said, There is one body and therefore many members, one spirit and therefore diversities of gifts. For if the whole body were feet there would be no body and no unity. If the whole were hearing, where were the smelling—but God tempered the body together, that the members should have the same care one for another. But surely it is idle and worse than idle for our churches to use one hymn-book or one liturgy, to have one system of raising income or one type of Sunday and week-day activity. All this might reduce us to outward uniformity, but unless it was a spontaneous and inevitable development from within it would be the death-blow to our deeper unity—which is at present, thank God, a reality that even our differences and our disputes serve only the deeper to reveal and emphasise. No! we must zealously guard our diversities of gifts and our diversities of tongues even at the price of preserving for some time to come our diversities of helps and our diversities of governments. But—(and if we forget this, our hope is vain) *all these worketh the one and the same Spirit,* dividing to each one severally even as it will. Differences are evil and not good unless they express, and are harmonised in the same spirit. And in order that the common spirit may grow, that it may be brought to fuller consciousness and organise its channels of corporate life and energy we must know each other, not as scattered acquaintances citizens of an immeasurable city, but as near friends, as kinsmen in the faith, as intimate and indispensable members one of another.

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The True Spirit of Life.

"Little group as we are, of kindred thinkers and aspirers, we ought to know one another with an intimacy comparable to that of the disciples themselves, in whose Galilean intercourse the foundations were laid of the mighty Christian Church of the ages. For, mark this! Men will become liberal thinkers without our aid. They will throw over the restraints of orthodoxy without any preaching from us. The question is whether they shall find amongst us a spiritual home, a spiritual atmosphere, a spiritual brotherhood, warm with the breath of devotion and deeply conscious of its membership one of another. Are we to be a mere school of thinkers with certain common traditions of worship and life or a living conscious body, which, like St. Paul's mystic body of Christ, may become the living nucleus of organisation for the Kingdom of Heaven among men—a body in which those whose thought has led them out of the anachronisms of orthodoxy shall find the glow of fellowship for the soul as well as meat and drink for the mind? It has been my earnest hope and steadfast purpose, to make my ministry a means, in the first place, of awakening, if it can be awakened, that deeper sense of unity amongst us, upon which I believe our usefulness, and indeed our very existence, in the future depends."

The London Letter.

Mr. Wicksteed then described the particular efforts he had made to this end, and in the first place the *London Letter,* by means of which, gratuitously distributed from month to month, he hoped that knowledge of the different churches, their doings, their needs, their sufferings and their rejoicings, might be shared by all alike. The issue of the letter was now suspended until the autumn, but when it again appeared he trusted that the churches would make fuller use of that organ of intercommunion, and he invited suggestions towards adapting it to greater usefulness. In *some* form, he urged, such a medium ought to exist.

"We cannot be strong unless we are united; we cannot be united unless we are intimate, and without some common medium of intercourse all our own we cannot, as it seems to me, ever come to know each other as we ought—nay, as we *must,* if we are to continue alive."

Acquaintance with the Churches.

He then spoke of the great pleasure he had found in getting to know the widely scattered constituency of the district, and the uniformly cordial welcome he had received. From among the twenty-seven churches strictly within the metropolitan area he had during the seven and a-half months of his ministry already preached by invitation from fifteen pulpits, and had lectured or spoken by invitation in the schools or chapels of nine other congrega-

tions as well as in six of those already mentioned, while from each of the remaining three he had received at least one pressing invitation, which he had not as yet been able to accept. A very friendly response had also been made to another effort of his to obtain a general survey of the numbers in the chapels and schools Sunday by Sunday and week by week. He had received nearly ninety such monthly reports from twenty-four churches, with what he considered very satisfactory results—sometimes, indeed, the numbers at the services were very small; but on the other hand, the week-night activities showed great vigour and usefulness.

The Laymen's Club.

Another successful effort, making for closer union among the members of the churches, was the establishment of the Laymen's Club, the inaugural dinner of which, on the invitation of their President, had been held on Feb. 13, and the second dinner on Friday, the 8th inst., when a constitution for the Club was adopted and its future conduct discussed. 'It is too early as yet," he said, "to prophesy what may come out of such an institution, but at all events it is safe to say that some good must inevitably come from the periodic gathering together of young men who have in common certain great religious thoughts and traditions, who share in common the life of a great city, but whom the mere difficulties of space have hitherto kept in comparative isolation and estrangement."

District Society and Provincial Assembly.

Having spoken of the happiness he found in ministering to the little pioneer congregation at Acton, which secured for him that firm background and support which every minister engaged in far-reaching schemes ought to find in his own particular church, where members were knit together by the ties of spiritual worship, which are of the very essence of a living church, Mr. Wicksteed bore testimony to the cordiality of his relations as district minister of the London Unitarian Society with those who represented the London and South-Eastern Provincial Assembly, and especially to the support and fellowship of his intercourse with the Rev. T. E. M. Edwards, the Assembly's District Minister.

"Doubtless," he said, "as in most other matters of opinion amongst Unitarians, each of us has his own particular theory as to the true relations between such a Society and such an Assembly, and for the most part we shall each of us be ready to leave every other to his own particular error. And if it is not out of place to take this opportunity of venting my own particular heresy, it is to regard our Unitarian Society as a *member*, nay, I will say more, as an *organ* of the wider-reaching assembly. Putting aside the question of historical precedence—surely all must admit that a body whose administration included in its sphere so enormous a feature as London, would do wisely to appoint a powerful and independent commission to administer this portion of its area. Such an independent and permanent commission I look upon our District Society as constituting, and I would add—although here I am aware that I tread on controversial ground, and therefore give my opinion with considerable reserve—that it would further be wise in such a field as we have in London for that permanent London Commission to be worked upon definitely, though not narrowly, doctrinal lines which characterise our work in one of its aspects.

The Need of Explicit Teaching.

"Amidst the din and confusion of London life only those voices can command attention which speak in no faltering or ambiguous tones. To tell each man that he must by the sweat of his brow find his own truth for himself is a noble ideal of which we must never lose sight. But it is not milk for babes. And unless we can so speak as to make it indisputably clear that our freedom has resulted in *our* finding something which, whatever it may be for others, is most potently true for ourselves, the multitude will not wait to listen, and the profounder and subtler analysis of the light which has brought us bliss will remain by them unheeded and unloved.

"Let me be explicit then. We are Unitarians, who believe in one essential creative Power, as the greatest Greeks and the Hebrew prophets believed. We are Unitarians, who believe in one essential human nature, the same in Jesus as in all other men, both human and divine. We are Unitarians, who believe that truth is one, the same for science as for religion, and must in all fields be sought with the same unflinching fidelity to the great rational principles of all thought, and we would humbly endeavour ever fearlessly to carry our reasoning faculty exact and alert into the still deeps of our deepest devotion. I say let us be explicit and teach these things with unfaltering voice, but even so we must not rest until our Unitarianism has taught us, and those who have listened to us, that the same Almighty power which has given *us* this vision for our joy and our charge, is that which shines and has shone in the divers faiths of countless differing souls, and upon whatsoever grounds our own particular faith may rest, let our communion be based upon the divine light within, the Holy Spirit in man, however primitive or weak—nay, in animal and plant and the very suns of heaven, God in whom all has its being and its joy."

With a word of thankfulness to the officers and committee the report concluded:—

"May the goodness of God be in our hearts as we set forth again on a new year of endeavour, and may the blessing of His light crown the work of our hearts and of our hands."

Mr. H. G. Chancellor seconded the adoption of the reports, which had been moved by the President before he left the meeting. He spoke of the active self-help manifested by the congregations at Lewisham and Stepney, and urged that more might be done to promote friendly intercourse between different congregations on lines adopted formerly by a North London committee, which had proved very successful. He also advocated more liberal advertising as due to the public, to whom the truth we had to declare ought to be made known.

The Rev. R. A. Armstrong, supported the motion, and speaking as President of the British and Foreign Unitarian Association, said that his Society and theirs were working on the same lines. He was always deeply impressed when he came to London with the vastness of that great population, and the huge circumference within which it stood. They had an immense task to carry out their operations within that great area. It must seem as if what they could do was almost nothing,—those little congregations scattered over that huge population. Yet they must not look upon their work in the light of the vastness of London, but of the value of the work itself, which was immense. They touched and influenced little groups of people, and that influence would pass from one to another; so they might be assured that in God's sight they were touching the great life of that vast population. He had been much interested in Mr. Wicksteed's delightful and earnest address, and particularly in what he said of the body and its members, of unity rather than uniformity, of organism living and growing rather than manufactured organisation. The difference there might be in the background of their mind between those greatly interested in that Society and those greatly interested in the Provincial Assembly was the same as that in regard to the larger Associations covering the whole country. Yet he felt certain that theoretical difficulties always melted away in practical work, without any dereliction of principle whatever. The fact was that in Unitarianism there was one inherent and uncontrollable tendency towards freedom of life and inspiration, and there was also in ecclesiastical freedom an inherent and uncontrollable tendency in the direction of Unitarianism, so that the two things necessarily, in spite of all demonstration that they had nothing to do with one another, came together and intertwined and worked shoulder to shoulder together. He expressed the deepest interest in their work, and told how great a help the acquisition of an iron church for missionary use in the Liverpool district had proved. Money could be always got, the great need was of men. There was any amount of work to do, any amount of opportunity, and of money also. The one thing wanted in greater abundance was men of the type of their missionary, earnest, thoughtful men, full of religious life and self-sacrificing ardour. If they could breed such men in their congregations, there was no greatness to which they could not attain in the years to come.

The Rev. W. G. Tarrant, as chairman of committee, added a few words of cordial sympathy with Mr. Wicksteed in his work, and the resolution was passed.

On the motion of Mr. Clennell, seconded by Mr. H. Epps, a modification of Rule V. as to officers and committee was passed, and the officers were then elected, on the motion of the Rev. W. C. Pope, seconded by Mr. Alfred Clarke. Mr. W. Blake Odgers, K.C., is the new president, and there are fourteen vice-presidents. Treasurer and secretaries were re-elected.

Mr. J. Fretwell then moved, and the Rev. T. E. M. Edwards seconded, the appointment of the committee, with Mr. Tarrant as chairman, a rider being added on the motion of Mr. A. Titford, seconded by Mr. H. Stannus, to the effect that the committee of fifteen should co-opt other members to make up the number to twenty.

Mr. Ronald Bartram proposed a resolution condemning the Education Bill for

London, on the ground that it abolished the School Board, excluded women from their rightful share of control, and established religious tests for a large number of masterships in State-supported schools.

Mr. STANNUS objected as a point of order to the resolution, of which no notice had been given, though he entirely agreed with its terms, and urged that a special meeting should be called to deal with the matter and give the resolution the greater weight.

The CHAIRMAN having ruled that the resolution was not in order, a vote of thanks to him, moved by Mr. TERRY, and seconded by Mr. CLENNELL, brought the meeting to a close.

WESTERN UNION ANNUAL ASSEMBLY.

THE annual assembly of the Western Union of Unitarian and Free Christian Churches was held at Tavistock on Wednesday, May 6.

The proceedings commenced with the annual business meeting, held in the forenoon in the Abbey Chapel, and presided over by Mr. E. J. BLAKE, of Crewkerne.

The Rev. T. W. Chignell, of Exeter, apologising for unavoidable absence, sent a letter in which he said:—

You remember how the elders of Troy sat upon the tower of the Scæan gate, and took no part in the battle because they were old, yet their words and their ripeness of judgment caused them still to be revered among the fighting hosts. So sit I, looking from far on the battle. Fortunate should I be if some of the old men's gifts still linger upon me. I wish I could hear some of the living words that will be spoken amongst you to-morrow; and that I myself could have spoken a few words of encouragement to those among you who know what it is to be stirred in their inmost souls, and who have the courage to obey the divinest voices that come to man.

Ministers and delegates were present from Bath, Bridgwater, Bridport, Bristol, Colyton, Crediton, Crewkerne, Cullompton, Devonport, Exeter, Frenchay, Gloucester, Moretonhampstead, Newton Abbot, Plymouth, Trowbridge, Tavistock, Taunton, and Torquay.

The committee's report stated that the retrospect of the past year was marked by the evidences of faithful and satisfactory work in various localities throughout the district. Sincere satisfaction was expressed at the recovery of the Rev. T. B. Broadrick, the district minister, from the illness which some time ago caused a temporary withdrawal from his labours; and hearty welcomes were given to the Rev. G. Leonard Phelps, of Christ Church, Devonport, and the Rev. Alfred Amey, Colyton. The present position of the former Church was such as to justify strong hopes of real and sustained progress. In conjunction with the committee of the British and Foreign Unitarian Association, a substantial increase had been made in the amount of aid offered to the friends at Devonport, and it was satisfactory that the Devonport congregation had responded to the encouragement thus given. Congratulations were offered by the committee to the congregation and its energetic young minister. The committee testified to the kindly consideration uniformly extended to their suggestions by the committee of the British and Foreign Unitarian Association. The friends of Crediton deserved congratulations upon their efforts. The report concluded by stating that the testimonies of faithfulness among the members of their small and widely-scattered household of faith were most encouraging; and by directing attention to the balance-sheet, which showed an adverse balance.

On the motion of Major-General JACOB, seconded by Mr. C. H. TRUMAN, the report and financial statement were adopted.

Several delegates spoke in acknowledgment of the valuable services rendered by lay preachers. The PRESIDENT also added a word of testimony to the great help given by those gentlemen, and expressed thanks to them for their past services.

Mr. W. WHITFORD proposed and the Rev. A. LANCASTER seconded the election of the officers and committee of the Union for the ensuing year:—The Rev. W. Lloyd being elected president; Mr. P. J. Worsley, J.P., hon. treasurer; Rev. A. N. Blatchford, B.A., and the Rev. J. McDowell, hon. secretaries; and the Rev. H. S. Solly, M.A., hon. Sunday-school secretary.

Grants were then voted to various congregations in the district, and the Rev. J. McDOWELL was appointed representative of the district on the Triennial Conference Committee.

The Rev. R. C. DENDY proposed a hearty vote of thanks to the Revs. W. G. Tarrant and G. Leonard Phelps for their services as preacher and supporter that day.

The Rev. J. BARRON, in seconding, expressed the pleasure of the Tavistock congregation that the Assembly had met in that town, and said that he hoped their gatherings would be very successful.

A hearty welcome was also accorded Mr. Tarrant as the representative of the British and Foreign Unitarian Association.

The Rev. W. G. TARRANT said that he had been a member of the British and Foreign Committee for sixteen years, and could therefore speak confidently of the spirit which animated that work. The policy of the Association was to do all its work through the district associations. The executive committee looked to those district associations to report as to the best way of applying the means placed in the hands of the treasurer. That was done with an eye to using the resources of the Association fairly and properly. It had been the wish of the British and Foreign Unitarian Association to have a missionary—not a pastor-at-large—to go where there were no churches, in large towns and crowded urban and rural districts, to spread their gospel far and wide. He was amazed to find the number of counties in which they had no representative assembly. Referring to the recent large increase in the resources of the Association, he said it was primarily for "new and extended work"; but they might rely upon continued help, and he was sure that the Committee would be glad, as far as means would allow, to make grants for restoration purposes.

Mr. P. J. WORSLEY proposed and the Rev. J. WORTHINGTON seconded a vote of thanks to Mr. Blake as president, not only for his chairmanship that day, but also for the counsel and aid which he had so generously and constantly afforded to the Union. The seconder also referred to the good services rendered to the cause by Major-General Jacob.

The PRESIDENT, in acknowledging the vote of thanks, said that his great grandfather settled in Crewkerne 140 years ago, and his great grandfather and his grandfather conducted the services at the chapel there for 70 years.

Major-General JACOB expressed his thanks for the reference which had been made to himself. Although a young recruit as a Unitarian, he was, as they knew, a very old recruit in connection with the Army, and in fact his views had changed long ago, but when he was in India he had no chance of joining a Unitarian Church. He had joined it some years ago, and he hoped to go on with the good work of helping that little congregation in the future as he had in the past.

LUNCHEON.

Luncheon was held in the Town Hall, under the presidency of Major-General JACOB. Among those present were the ministers and delegates who had attended the conference, Mr. J. Hill, J.P., chairman of the Urban Council; Mr. W. Winney, ex-chairman of the Council; the Rev. F. T. Astbury, Congregational minister, and members of the various denominations in the town.

"The King" having been proposed by the CHAIRMAN, and duly honoured,

Mr. A. S. HARRIS, J.P., of Plymouth, submitted the toast of "Civil and Religious Liberty all the world over."

The Rev. W. LLOYD, of Gloucester, president-elect, in acknowledging the toast, said that he did not know if there was any other body of religious people, presumably Nonconformists, in the country, who still honoured this toast as he presumed the Dissenters did in the eighteenth century. Then, whatever might be their theological views, grievances, or differences he believed all the Nonconformists were united in their determination to secure for themselves and for everybody else civil and religious liberty, and the result of that we reaped to-day. We were enjoying in England a measure of civil and religious liberty that was only paralleled by our brethren across the Atlantic. They too had derived their civil and religious liberty from those from whom we had also derived it—the Nonconformists of early times. He knew that some people thought that Unitarians were peculiar people, but they were only peculiar in this, that they went the whole length of their convictions. Most people were lovers of liberty, and most people were afraid of too much of it. There were some of their Nonconformist friends, who perhaps thought that they in their liberty as Unitarians had gone a little too far. They had only carried the principle a little bit further than their friends had carried it. The clergy were largely Nonconformists in the Church; they were Nonconformists out of the Church. Some of the clergy admitted that there was not much difference between them, only the Unitarians said things that the clergy could not say. Money, pleasure, fame, patronage—if they had to sacrifice their liberty for these they were not worth having.

Mr. P. J. WORSLEY, J.P., in the name of the Western Union, offered their entertainers at Tavistock hearty thanks for the generous and kind hospitality with which they had received them. He said coming down to this neighbourhood reminded him that things were not always so happy. At Tavistock the congregation flourished under, he would not say the fostering care, but under the liberal principles of the House of Russell. To

the kindness of that House they owed the chapel (the refectory of the ancient Abbey), and, practically, permission to carry on Nonconformist and Presbyterian services in days when to do so was attended with difficulty. He mentioned that he was a descendant of George Hughes, the Vicar of St. Andrews, Plymouth, who in 1662 was one of those men who when called on to make the Declaration of Uniformity refused, like some thousands of others, to sign it. He was imprisoned in the island of St. Nicholas, and kept there until he died. When they remembered the death of that man they could rejoice in their liberty. The ring on his finger belonged to Mr. Hughes. In the name of the Western Union he offered their Tavistock friends hearty thanks for their generous hospitality.

The Chairman begged on behalf of the congregation at Tavistock to tender their very best thanks for the kind way in which Mr. Worsley had spoken of them. It was a great pleasure to them to entertain their friends. When he saw The Inquirer and the *Christian Life* the most interesting part to him was the news of the churches. It gave him the very greatest pleasure to see how they were getting on, to see how one place was building a church, another building an extra wing, and so on. But if it was a great pleasure to read of the churches, it was a far greater pleasure to meet the members personally as they did on that occasion. They hoped that there were those present who would go back to their chapels with a renewed vigour, and that they would be encouraged to persevere in their good work. He thought that Unitarianism was a grand cause because it placed before them truth above everything else, and there was no religion higher than truth. The second point that made their Church such a good one was that its worship was a rational worship. There was no dogma about it to offend anyone at all. It was the pure and simple worship of Almighty God. The third point, which followed as a matter of course, was that there was a sincerity in it which they could not get in a religion if they did not believe all its dogmas. When hearing the Athanasian and other creeds he used to say to himself, "Can it possibly be true that if I don't believe this I am going to be everlastingly damned?" He said to himself "No." He had never had greater pleasure than since he had joined their little congregation at Tavistock.

Mr. J. Hill, J.P., a member of the Congregationalist Church, said that as a humble representative of the historic little town of Tavistock it gave him very great pleasure to welcome their friends that day. It was gratifying to see that their loyalty to their cause was of such a character that most of them had travelled a great many miles to sit together around the festive board and to be refreshed in another way in their little temple yonder. He should like to pay a tribute to his friend Mr. Blatchford, and he knew also their friend Major-General Jacob, whom he respected for the sincerity of his convictions. To leave the Established Church, and to fasten his faith on those principles of liberty which had been so beautifully touched upon by their friend Mr. Lloyd, showed that a man must have passed through many mental fires to take such a stand, and all glory to the man who could take such a stand. He did not see why the Unitarian body should be regarded as outsiders by other Christian churches. They could not disguise the fact that in the past that had been so, but he was proud to see at that gathering representatives from the Church of England, the Wesleyan, and the Congregational Churches. The inhabitants of Tavistock congratulated themselves on being a liberty-loving town. Any candidate for municipal or Parliamentary honours, if not animated by the principles which had been so ably dwelt upon that day, if not ready to study the interests of the people whether in respect to the Education Act or any other question, would not have the slightest chance of representing the town or the division. Nonconformists were not to be slighted or insulted. They claimed their rights and they were going to have them. There were many people who were outside the Unitarian Church who ought to be in it, and who would be in it if they had the courage of their convictions. "The slave is he who feels not the chain that galls another, and a greater slave is he who will not be freed."

The Rev. A. N. Blatchford, whom the Chairman called upon, remarked that the associations which crowded on one's heart as well as on one's mind on such an occasion as that made it very difficult to adequately express one's feelings. No place in all the world could ever be to him what Tavistock was. He would not enlarge on those things now. He only thanked from his heart the previous speaker for the kind words which had fallen from him. Suffice it to say that it was a joy to him when the generous hearts representing the Tavistock congregation found themselves able to say to the members of the Western Union "Come down and hold your assembly in our town." He responded to all that had been so well said with regard to Tavistock, with its associations of liberty. One remembered with pride how in the old days Tavistock again and again sent up the heroic John Pym to Parliament, and one had thought from time to time of the liberalising influence of the Russell family through not only the political, but the religious world as well. There were records in the transactions of the town which redounded in the highest degree to the credit and to the true nobility of the House of Bedford. Thomas Larkham, when he came to form a church, found a defender in one of the gracious Countesses of Russell, who placed at his disposal and those who worshipped with him the Abbey Chapel in which they were worshipping that day. He could only say how grateful he was to be in Tavistock again and to offer his heartfelt wishes for the success of a cause there, which he believed would be supported by the earnest and true ones of to-day, as it was by those courageous ones who bore up the flag in the olden time and spoke without fear and reproach. Might the remembrance of that liberty and faith be a guiding light to them, and might they hand on to their children the self-same love of liberty and of simple veracity which characterised their fathers and their mothers in the days gone by.

PUBLIC SERVICE.

In the afternoon a large congregation assembled for worship in the Abbey Chapel. The devotional part of the service was entrusted to the Rev. G. Leonard Phelps, and the sermon was preached by the Rev. W. G. Tarrant, B.A., of Wandsworth, from 2 Tim. i. 6, 7: "I put thee in remembrance that thou stir up the gift of God which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness, but of power and love and discipline." Having referred to the noble men of the past whose hands were laid upon them, consecrating them to their work, the preacher observed that it was sometimes said that it took courage to be a Unitarian. It took courage to be a heretic at any time. That day he was not pleading so much for a special "ism" as for a principle which made men true in all ages. If it took courage to be a Unitarian, let him mould that phrase in another form and say that if a man had true courage he would not be found far from the Kingdom of God in the sense in which Unitarians thought they had found it. The first Unitarians were men of "The Book." They dared to read the Bible with open hearts and open eyes, and because they could not find in it the doctrines which men professed to base on it they were compelled in virtue of their trust in God to speak out the conclusions to which they came, though men seized them, put them under severe disabilities, imprisoned them, and in many cases put them to cruel torture and to death. Without such souls how could truth spread? As the years went on their protest came to be heard more and more, and to-day if they were to search the churches through he did not hesitate to say that they would find many who would say with them that the Bible as it stood was not sufficient for the basis of the doctrines which were commonly called Trinitarian. There were also many who had become heretics and were numbered with Unitarians not because they had searched the written record, but a record nearer to them than any Bible could be—something written in their heart. How many thousands there were who would fain trust that record against the things that they had been taught to believe! Did men really believe all that was said about hell? Having pictured the anxiety and rush of any humane person to save a child in danger of a horrible death from burning, the speaker said that if men really believed in fire unquenchable to be endured for ever by the vast majority of the human race they ought at all times, with tears in their eyes, to be beseeching their fellows to avert it. Some had tried to believe this, but a voice higher than priests or creeds had spoken to them boldly against it. That voice was the spirit of love. Unitarians trusted to the primal consciousness of the child, who knew his father better than to believe that such things could be. They could never accept that doctrine. There were signs of a springtide coming in this their true and liberal faith. Might God speed the coming of His kingdom!

PUBLIC MEETING.

Tea was provided at the Town Hall, where, in the evening, a largely attended public meeting was held, under the presidency of Mr. Edward J. Blake, of Crewkerne, who congratulated the assembly on the fact that the day's proceedings had been in every way successful. They wanted, it seemed to him, to

go back to what was the religion of Christ. They did not want so many dogmas and creeds. Christ never taught them, but he taught man his duty towards God and his neighbour. The teaching of Christ ought to be practised in the lives of the people of the present day as far as possible. He was often asked what was Unitarianism. A simple definition would be that Unitarians believed in a loving God, that God was one, and they regarded Christ as man, looking to him as leader, guide, and teacher.

The Rev. Walter Lloyd said Unitarians insisted on no doctrines in the ordinary sense, and no dogmas imposed by authority. They could learn from science or history without coming into conflict with their religion. The Christian religion was to love God with all their hearts, minds, souls, and strength, and their neighbours as themselves. History and science had nothing to say against that. In fact, there was no conflict between science and religion. There was a conflict between science and theology, and a still greater conflict between theology and religion. Unitarians had to get rid of the things in theology which encumbered the spirit, and interfered with the spirit of religion and the development of our higher nature.

The Rev. W. G. Tarrant emphasised the extent of the work of the British and Foreign Unitarian Association, and the fact that there were many people holding the same views as they did, but who did not call themselves by the same name.

The Rev. J. McDowell and the Rev. A. N. Blatchford also gave interesting addresses.

On the invitation of Major-General Jacob, the Ministers' Conference, at which a paper by the Rev. G. L. Phelps, on "The Minister out of the Pulpit," was read and discussed, was held on the following morning, at Brooklands, where the ministers were subsequently entertained at dinner by their host.

Thus closed one of the happiest and most encouraging gatherings in the records of our Western churches.

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Our Calendar.

SUNDAY, May 17.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. Wicksteed, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Frederic Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. Addison A. Charlesworth.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston. Evening Address, "Emerson's Contemporaries."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. R. H. U. Bloor, and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. E. W. Lummis, M.A., of Leicester.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M., Rev. G. Carter, and 6.30 P.M., Rev. R. H. U. Bloor, B.A.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington and Thomas J. Hardy, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. Ginever.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. Wooding, B.A.

Stratford, West Ham-lane Unitarian Church, 11 A.M., Rev. J. Toye, and 6.30 P.M., Mr. E. Wilkes Smith.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.

Bedford, Library (side room), 6.30 P.M., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. M. Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. Livens.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. H. Wicksteed, M.A.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M.

Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liscard, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Hope-street Church, 11 A.M., Rev. J. H. Crooker, D.D., and 6.30 P.M., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. H. W. Hawkes.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. Dr. Drummond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Portsmouth, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. Ottwell Binns.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. Teasdale Reed.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. Thomas Robinson.

Stratford-on-Avon, Free Christian Church, Tyler-street, 7 P.M., Rev. Arthur Ryland.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30, Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. G. Hamilton Vance, B.D.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon. The attendance of visitors cordially invited.

WALES.

Aberystwith, New Market Hall, 11 A.M. and 6.30 P.M., Mr. John W. Davies.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. Walters.

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The ANNUAL MEETING will be held at the MISSION STATION, BELL-STREET, EDGWARE ROAD, N.W., on WEDNESDAY EVENING, May 27th, 1903. The Chair will be taken at 8 o'clock by the Rev. JOHN HUNTER, D.D. (of King's Weigh House Chapel), and he will be supported by Mr. Percy Alden (Warden of Mansfield House), Dr. E. J. Russell (of the South-Eastern Agricultural College), the Rev. W. G. Tarrant, B.A., and others.

G. DAWES HICKS, Hon. Secretary.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, W.—May 17th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Zola's Last Word—Verité."

SOUTH-PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—May 17th, at 11.15 A.M., G. K. CHESTERTON, "The Moral Fight of the Future."

SUPPLY.—Rev. E. S. LANG BUCKLAND, 3, Guildford Park-road, Guildford.

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THOMAS—On the 10th inst., at Granta, South-street, Stourbridge, the wife of the Rev. A. Hermann Thomas, of a daughter.

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List of Subscriptions and Donations to the Subvention Fund.

Note.—The Subscriptions are for the year ending June 30, 1903, but in this list are included the names of a few of the former Guarantors whose Subscriptions were paid prior to the commencement of the new fund, and are included in the published accounts under the moneys received as part of the Guarantee Fund, but who have expressed their willingness to continue them to the Subvention Fund.

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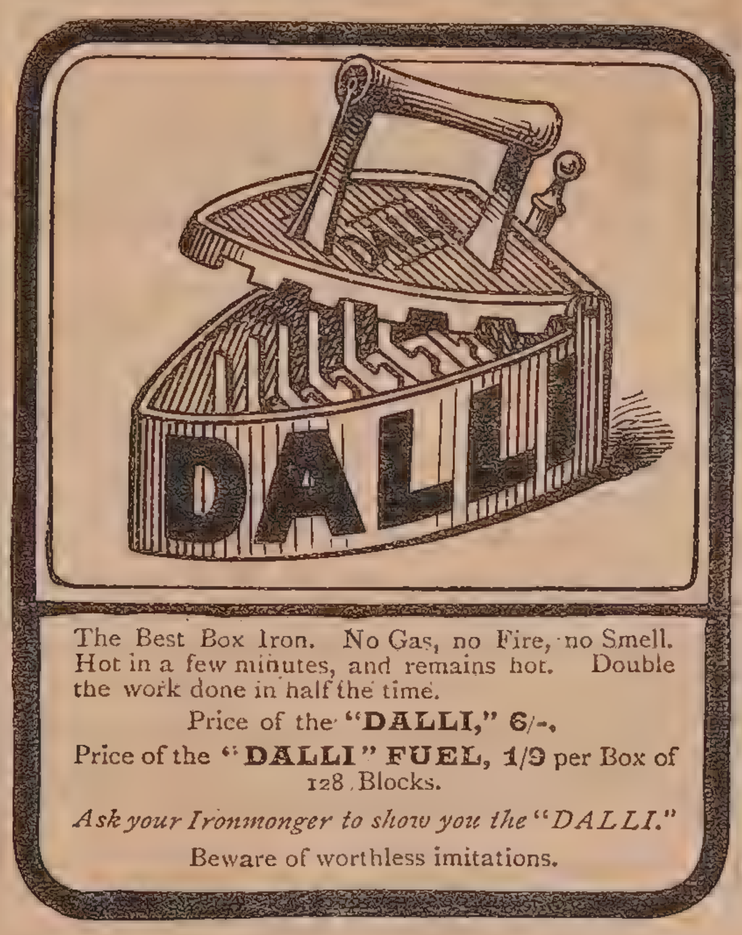
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

IN this Emerson Centenary number of THE INQUIRER, in addition to the leading article and some notes on English editions of Emerson, the following articles are included :—

Emerson the Man, by the Rev. W. G. Tarrant.

Emerson's Inspiration for Religion, by the Rev. W. J. Jupp.

Emerson's Theism, by Professor Upton.

The Divinity School Address, by the Rev. Henry Gow.

Hours with Emerson, by the Rev. Walter Lloyd.

An Emerson Children's Column, by Miss F. E. Cooke.

We had hoped to include also an article on "Emerson in England," as well as "Emerson's 'Conduct of Life,'" by the Rev. E. W. Lummis, and "Representative Men" by the Rev. R. H. U. Bloor, but these we are obliged to hold over until next week.

THE Rev. J. H. Crooker, D.D., who is to preach the annual sermon of the British and Foreign Unitarian Association in Whit-week, arrived in Liverpool last week, with Mrs. Crooker, after a pleasant crossing in the s.s. *Saxonia*, from Boston. On Sunday morning Dr. Crooker preached in Hope-street Church, the service being conducted by the Rev. R. A. Armstrong. He spoke at the outset of the profound emotion with which he stood in that pulpit, where "those lyric thoughts respecting God and man, life and immortality, were breathed forth from the master mind of James Martineau," and where the voices of other "prophets of the spirit," among them W. H. Channing and their present minister, had been heard. The sermon was on the preaching of Jesus to "the spirits in prison," and Dr. Crooker eloquently contrasted the older conceptions of life with the modern, and showed how the new interpretation of Jesus brought him very near to us, and opened new visions of the spiritual life, with deliverance through the power of love and a glorified humanity from all that is evil and the fear of death.

THE London Education Bill was taken in Committee on Monday, and by Wednesday night had proceeded as far as the second clause. It was hoped, oversanguinely, that by that time the measure would have passed this stage. Surely there never was so gross a miscalculation in connection with a Bill of such importance. Sir William Anson has adhered to his plan of keeping the borough councils "in the Bill," but their representatives are to be only twelve and the London County Council is to have a clear majority. The question of the local management of the schools is of the utmost importance, but at present it is difficult to see what solution of this problem will be accepted by the Government. Mr. Balfour does not appear to have made up his mind on the subject with anything like the definiteness to be looked for in a responsible statesman. It is much to be hoped that he will be finally impressed by the arguments in favour of keeping as much as possible of the uniformity of regulations now in force under the Board.

THE debates have elicited good speeches in criticism of the Bill, not only from the Opposition, but from notable supporters of the Government on ordinary occasions. Mr. Tritton, Mr. Cripps, Sir John Gorst, and Mr. Middlemore have thus distinguished themselves; but what is more remarkable is the fact that hardly a word has been said *ex animo* in support of the Bill from the Ministerial side, except (if it be an exception) by official persons. It has been clear that the body of Ministerialists have no love for the measure—the Government majority sank to forty-one in a critical division; but the London voluntary schools must be cared for, the London School Board must be killed, and the Irish vote is safe. So the work has gone wearily on, without enthusiasm on the one side, and with profound disgust on the other. On Saturday afternoon (to-day) there is to be a great demonstration in Hyde Park against the Bill; but we presume that Mr. Balfour, like Gallio, cares for none of these things.

BY a singular and suggestive coincidence each of the three great branches of Congregational church polity in this country has been considering, at its May meetings, the desirability of revising its methods, and of adapting its constitution to the needs of largely changed conditions. Baptists, Independents, and our own Liberal Christian churches—or, as Mr. Armstrong prefers, our Free Catholic Church—have alike felt that their machinery is somewhat antiquated, that the old Individualism needs the correcting and counterbalancing force of a new conception of fellowship, and, in fact, that the new wine of a new age needs pouring into new bottles. In each the same problem presents itself, how to preserve the freedom and autonomy of the separate church, and at the same time secure a more vital cohesion and a more active and definite union of the parts in order that they may make a whole. Dr. Horton, the chairman of the Congregational Union, boldly faced the situation in his address on "Congregationalism and the Catholic Church." He reminded his hearers that the question of organisation had been raised two years ago by Dr. Parker. His own address dealt specifically with a question underlying organisation—their conception of a Christian Church. From our own point of view we should find, were we so disposed, something to criticise in two or three portions of Dr. Horton's clear and powerful presentation of the Congregational ideal. We prefer to dwell on those portions of his address with which we are in cordial agreement, and which illustrate our own position and effort at the present moment.

REFERRING to the rise of Congregationalism in the sixteenth century Dr. Horton asks: "Did our fathers assert the rights of the independent congregations in order to leave them disconnected? Did they work for disintegration, or was their disintegration only a step to a nobler integration?" We are not so sure that the answer is as clear as Dr. Horton implies. They went out, they knew not whither; they did not, could not, see the end of the movement then begun. The nobler integration had to wait until mere separatism had run its course. What we are witnessing now are the birth-throes of integration. "We are agitated by a divine unrest. Our Congregational churches are moving towards a closer unity." Something of value may be learned from the other great Protestant churches without renouncing the Congregational ideal. "Our effort to improve or complete our organisation is a dumb confession that we yearn after some things which we have not and other churches possess. We should not like to say that we desire Episcopacy, or Presbyterianism, or even Methodism, but no one can study the schemes which have been set before us without seeing that we covet the substance of these systems, the connection, the unity, the power of concerted action, the ability to occupy the central slums of

the city and the sparsely-populated districts of the country, the proper guardianship of the entrance to the ministry, and the equalised sustenance of the ministers who are permitted to enter." This language sounds almost like an echo from our own Conference. Followed as it was by the Committee's large scheme for the reconstruction of the Union, with the view of welding the individual churches into a Church, able to act and speak as one body, this language marks an epoch in the history of Congregationalism.

The Committee's scheme for the reconstruction of the Union, of which we gave a short account in a previous issue, was introduced by Dr. Barrett, in a quiet but statesmanlike speech. The scheme briefly is a working compromise between those who desire a larger collective action of the churches through their closer confederation, and those who regard with watchful jealousy the least infringement of the freedom and independency of the individual church. Self-government is secured in all that affects the internal affairs of each little community, while the more collective life and action is entirely free from doctrinal tests and conditions. At the same time it is frankly recognised that there are duties and obligations which belong to the churches as a whole rather than to any one church, and which can only be effectively discharged when those churches are confederated into an organic and living union. Among these duties and obligations are church aid, the maintenance of the ministry, the co-ordination, and, in some cases, amalgamation, of the colleges, the settlement and removal of ministers, and generally the bringing of various and often overlapping funds into harmonious working. Into the details of the Executive Council of 300, with its various committees, we need not enter, since they will doubtless undergo considerable amendment before the end is in sight. The whole scheme is now referred to the churches and the various county unions for criticism, and will not be finally decided until the autumnal session of 1904. The probability is that the general principles will be heartily accepted, but that there will be a good deal of fighting over details. One thing is clear: our friends do not expect that new machinery will give them new life; they recognise fully that life will create its own machinery; and *that*, they tell us, is exactly the secret of the movement for a closer and a better organisation of their forces. It is the life which is in them striving and seeking to give itself more adequate expression.

Orders have been received by Mr. Philip Green for some five hundred copies of the reprint of the National Conference Proceedings beyond the thousand copies that were printed, and we do not yet know whether the Conference Committee will feel justified in printing a further edition, as the 3d. charged for the book is very far from covering the cost. The postage of this threepenny book is 2d., and two copies can be posted for 3d. Friends who have ordered single copies should pay this postage, as well as the net price of the book.

Several items of News and other Matter unavoidably held over until next week.

OBITUARY.

MISS E. M. BADLAND.

On Tuesday, May 5, Miss Emma Margaret Badland, Shortheath, Kidderminster, passed peacefully away in a ripe old age of ninety-one years. An accident last December twelve month proved to be the real beginning of the end. She remained in full possession of her faculties up to the last, and retained a strong interest in everything that went on in the world around her, particularly in denominational and political matters. She was a staunch Unitarian and was connected with the New Meeting House, Kidderminster, all her life, her ancestors having been connected with it almost from its foundation. For many years she, with her sister, the late Mrs. Hughes, of Wood Setton, took a very active interest in the girls' Sunday-school, teaching her class as well as superintending the school. Hers was a sunny nature filled with an optimism which sprang from a firm faith that the Good was the more powerful and was bound to conquer, and this made her faith in human nature strong. She would regret the clouds if any came to darken the firmament, but she made the best of things, always gave a word of encouragement, was a peacemaker, and spoke a good word whenever she could do so. She reached a remarkable age, and until her accident was a regular attendant at the Sunday morning services. A long life, so lived and so ended, can leave only memories of thankfulness and peace, turned not towards the shadows, but to the light of the new day.

Miss Badland was buried at the Old Cemetery, Kidderminster, the Rev. E. D. Priestley Evans officiating there and at a memorial service held in the chapel on the following Sunday morning.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE WHIT-WEEK MEETINGS IN LONDON.

Sir,—May I be allowed to direct the attention of your readers to the Anniversary Meetings of the British and Foreign Unitarian Association, which promise to be of exceptional interest this year? Tickets for the lecture by Mr. Augustine Birrell on "Emerson" on Tuesday evening, June 2, should be applied for without delay so as to prevent disappointment. Tickets for the conversazione should also be secured in good time so that there may be the same large and delightful gathering as on previous years. The sermon by Dr. Crooker at Little Portland Street Chapel is on Wednesday morning. At the business meeting in the afternoon several important questions will be discussed. The speeches at the public meeting in the evening will cover a variety of interesting topics. At the conference on Thursday morning, Miss M. B. Westenholz, whom many will remember in connection with the meetings of the International Council, will read a paper dealing with "The World-Mission of Unitarianism," while Mr. J. C. Warren will introduce a discussion of Home needs and opportunities. Miss G. von Petzold, Mrs. C. A. Ginever (*née* Miss Gyory) and the Rev. J. Hocart will speak on Foreign work, the Rev. James C. Street and others on Home work.

Ministers from the country who have sent word not later than May 20 that they require hospitality will be provided for. Tickets for the Emerson lecture and the conversazione will be forwarded to all ministers and delegates from the country who return their forms on or before May 26.

I shall be glad to hear from London Unitarians willing to offer hospitality to ministers attending the meetings. I shall also be glad to receive the names of any ladies or gentlemen in London or the country prepared to join the choir at the religious service, when Mr. John Harrison will preside at the organ.

The Committee have provided an interesting, instructive, and varied programme, and they trust that the members and supporters of the Association from far and near will attend in great force.

W. Copeland Bowie, Secretary.

Essex Hall, London, May 20.

THE DANGER OF TYRANNY.

Sir,—I am most anxious to avoid newspaper controversy on the questions of policy now before our churches, and to pull heartily together with those who desire a closer brotherhood amongst us. I therefore pass by what appear to me my friend Mr. Lummis's strangely chosen instances of ecclesiastical organisations which have not exercised suppression or oppression. Indeed, of the Midland Christian Union I am not able to speak.

But Mr. Lummis goes on to speak of "*the body which has already grasped the reins of Church government*"; and it is clear that he refers to the British and Foreign Unitarian Association. This charge has been hinted and suggested before, but usually so vaguely and indefinitely as to be difficult to meet. But Mr. Lummis always has the courage of his opinions and says exactly what he means. I am sure, therefore, that he will willingly explain on what facts he bases his most grave statement, and in what manner the Unitarian Association has, in his view, "grasped the reins." I am convinced that all those concerned in the management of the Association's affairs will be grateful for a plain statement of the grounds of the allegation.

Richard A. Armstrong

Liverpool, May 19.

THE NEW HYMN AND TUNE BOOK.

Sir,—Mr. Harwood may ease his mind The use of the word "Conference" in the designation of the New Hymn and Tune Book was a slip of the pen for which I apologise to anyone who feels hurt. Nearly two years ago the Conference Committee set up a sub-committee to consider and report on the advisability of a Conference Hymn Book. Hence the title crept into common use—use which must now be discarded. Joseph Wood.

Birmingham.

The habit of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit.—*Samuel Smiles.*

EMERSON THE MAN.

THE roots of Emerson's life we find down in the oldest Puritan generations. His genealogy traces back through successive worthies, ministers and others, to the Bedfordshire vicar, Peter Bulkeley, a man of good substance all ways. In the early days of Charles I., the enterprising vicar crossed the seas, and headed the group of colonists that made their settlement of Concord on the banks of the sleepy stream Musketaquid, a few miles north-west from Boston. On the other side the record leads to the Emersons of the north of old England, perhaps York, perhaps Durham. The Thomas Emerson who in 1635 settled at Ipswich, New England, was a farmer and a baker. It was about this time, too, that John Bunyan's father was a "baker of human bread." The sons in each case also baked human bread of another sort. The thread of ancestry comes at last to the Rev. William Emerson, liberal Independent minister at Boston, where Ralph Waldo, his fourth child and third son, was born May 25, 1803.

It was a home of peace and intelligence that cradled the child. The mother, Ruth, ordered the household in quiet strength. The father—handsome, honest, vigorous, emphatic, scholarly and refined, required their best of his children. Before Waldo was three years old we find his reading was hardly good enough to please his ambitious father. When the boy was eight the father died, and the gentle mother, with strenuous, Calvinistic Aunt Mary Moody Emerson to assist, brought up the family on the slenderest means. The children shared the household work, Waldo aproned with the rest, rhyming as he cleaned the knives. They studied much and fared plainly. Two of the boys shared one great-coat. The heroic Aunt Mary urged all to heroism; if dinner failed, as at least once it did, she stayed their stomachs with stories of endurance. Austerity was their tonic, discipline their healthful air. Her exhortation ran—"Do what you are afraid to do." They grew up fit for something, "a delightful family," says an old letter.

Home education was followed by regular schooling, and that by Harvard College. Waldo's entrance there was facilitated by a £10 grant from some pious founder's bounty, and by modestly acting as "waiter at commons" he secured remission of three-fourths of the fees. When he left college he taught awhile in his brother Edward's school, and elsewhere; then, being from early days designed for the ministry, he entered Cambridge Divinity School, and during three years went through a somewhat broken course of theological study. Happily or not, his sufficiency in the subject was assumed, and at the age of twenty-three he was "approbated to preach." After preaching here and there, he was appointed, in 1829, assistant at the Second Church, Boston. In the same year he married and his happiness seemed complete when before the year closed he was appointed sole minister to the same church.

Clouds gathered but too soon. The delicate wife drooped and died. Mental difficulties multiplied. It was borne in upon him that the stated prayers of the service were not natural to him, and respecting the use of the bread and wine at communion he had strong and persistent scruples. He proposed arrangements to relieve the strain. The congregation patiently deliberated, finally retained their old customs, and Emerson was set free.

He took now (1832-3) a beneficial journey to Europe. On returning he resumed occasional preaching, and so continued for ten years or more. But the work of his life had already been found in giving lectures. He confessed that this, too, was a kind of preaching, but the platform's rule irked less than that of the pulpit. From 1833 onwards he lectured, often in courses. By-and-by he published one volume after another. A modest livelihood was gained. From 1835, when he married again most happily, he lived at the ancestral Concord, in a house of simple comfort and sufficient dignity, with land enough around to secure congenial retirement. Here he brought up his children—all save "that beautiful boy" whose death at the age of five flung him into passionate grief awhile. Here he studied and gardened and grew old. The house was burned down when he was nearly seventy, but was rebuilt for him during a third visit to Europe, and in the new house he spent his ten last years, for the most part free from suffering. He died after a few days illness, April 27, 1882.

Such are the facts, or rather the mere bones of the facts. To see the truth more nearly as it was we seek whatever can give form and body to them. The vision of Emerson's life, like every other, has its shadows; but broadly it is a vision of serene and lovely light. The records afford glimpses of him as boy, youth and man, in each stage a fascination to those around him till old age brings him universal admiration and affection.

He is described as "a spiritual looking boy," a sort of angel in a dull and homely cotton dress. Always affectionate and playful at home, he seems to have impressed outsiders as one who "dwelt in a higher sphere." He was hardly athletic enough or demonstrative enough to be greatly popular with his schoolmates. He was noted by one who was at school with him as "singularly free from faults," but not remarkable in talent.

As he grew up the troubles of the 'teens began, but through them all his essential qualities clung to him. Reserves set in, he became introspective, shy, critical. He heard himself accused of "walking on stilts." His chin was "in the air," his blue eyes looked into distance. He studied without discredit, but without distinction. A roving reader, a woodland walker, greatly ambitious to be eloquent, struggling with the throes of adolescence in body and mind, his pillow not unacquainted with tears—for a time his life seemed undetermined, even sluggish. His brothers, Edward and Charles, far outshone him—at ruinous expense of tissue, each dying in early manhood. He had his own physical troubles, weak eyes, a "mouse in the chest," a rheumatic hip, a feeling of being all clay and no iron, of being in a long battle between life and death "wholly uncertain to whom the game belongs." He hated sickness and the mention of it, yet year after year nature kept him "not sick, but luke-sick," he says.

So it was till he was thirty or so, and the brief chapter of his ministry and first marriage was closed. Then that journey to Europe set him up; the battle, though not ended, inclined definitely to victory. He felt, indeed, early intimations of "growing old," but vigour increased with the years. His eyes gained strength and he needed no glasses till past sixty. His ailments vanished in the fields of Concord, and he lived on to ripe years without further serious illness. In his prime he was as goodly to look upon as when a boy. An early hearer describes him as that "most gracious of mortals, with a face all benignity" who came into their pulpit. Carlyle, at Craigenputtock, never forgot the day "when that supernal vision, Waldo Emerson, dawned upon us."

In person he was tall—said he stood six feet in his boots; slender though not frail; even when struggling with the "mouse in the chest" he scaled nearly eleven stone. Later he was sparer if healthier, and congratulated himself on a half pound more than a hundred and forty. His movements were vigorous but unhasty; "no one saw him run" said Dr. Hedge. Of his voice much is recorded. Margaret Fuller said it had "a grave body tone, full and sweet rather than sonorous, yet flexible and haunted by many modulations." Mr. Whipple, the critic, said "Emerson's voice had a strange power which affected me more than any other voice I ever heard on the stage or on the platform. It was pure thought translated into purely intellectual tone—the perfect music of spiritual utterance."

In private his habits were diligent without fuss. He was simple in diet, smoked a little, indulged himself in "pie" (the American institution) at breakfast, walked in Walden woods or elsewhere of an afternoon, and usually slept well. Many who saw him speak of uniform grace and courtesy, his almost reverential air towards strangers, his quiet gaiety in the home-circle, his beaming smile which refused to break into audible laughter, his kindly consideration for servants and his personal devotion to his guests. In conversation he was extremely choice of words, but, says Arthur Hugh Clough with relief, not so Emersonian as his essays. As years advanced the right words often failed to come, and as he would use no other, gaps ensued. His memory might fail, but never his good-humour.

His sense of the comic kept him sane in the heyday of wildest transcendental experiments. He loved a visionary, but was intensely practical himself. Lowell praises his Yankee head as well-fitted for the exchange. His epitaph, if conformed to the good old pattern, should record that he was a "loving husband," a "good father," and an "upright citizen." He duly attended the town meeting, and sat on the school committee. In public affairs he took interest chiefly as a matter affecting the moral life of the community. He was not eager in the early days of anti-slavery; but later he warmed with the times and became a prophet in the cause, not without his share of hisses and scorn.

As a workman with words no one excelled him. With tools it was different. His little son, seeing him at work in the garden, warned him not to "dig his leg." He admitted that he could split a piece of wood four ways with one nail. After much experience he concluded that practical farming and the vocation of a writer were incompatible; but he kept on digging and planting for exercise and recreation. He delighted in the early

morning—"the sweet and serious morning"—the season for fitting employ for man and child, and not even on holidays to be given over to mere amusement. Till midday he studied—reading, noting, quoting, recording thoughts, tabulating, or, as required, collecting sentences long quarried to build into a lecture. Strange tales are told of his methods of organising anew the *disjecta membra* of bygone addresses—strange and apparently true. But it is not true, says the authoritative biographer, Mr. Cabot, that he rose at nights to jot down sudden inspirations. He had misgivings at times about that lecturing business, east and west. It was too much like making "a puppet show of the Eleusinian mysteries." Needs must; he said his say and took his pay. He felt often the need of a distinct line of work, an imperative daily drudge. Sometimes his "top" would not "spin." He travelled or read books to set up the gyration. He delighted in dramatists and old poets, in writers like Montaigne and Plutarch; the mystics, European and Oriental, he made his own. Great scholar he did not set up to be; his Latin and Greek were there, like his French or German, but he broadly confessed that he would as soon swim a river rather than cross by the bridge as forego the help of a good translation. Some writers of repute were nothing to him, for example, Shelley and Dickens, though he liked the latter when he met him. He feared himself to be but "half a bard," yet all there was of him, he said, "was poet." The artist sense he had abundantly, but music and mathematics were denied him.

He loved little ones, and at once held out his arms for babies. He was at home in the nursery, and the children told him secrets. His special parish, he maintained, was "young men seeking their way." Louisa Alcott, who, as a little girl, wrote letters to him *à la* Bettine, may speak for the rest: "I can never tell all he has been to me." His inspiring influence was such that Father Taylor, though he estimated it would take as many of his sermons to convert a human soul as quarts of milk to make a man drunk, believed he must be saved, for otherwise he would change the climate of hell, and the devil wouldn't know what to do with him.

So for nearly four score years lived Ralph Waldo Emerson. Hawthorne said there was "a pure intellectual gleam diffusing about his presence like the garment of a shining one." It is this radiant beauty of his life that the wiser world values most. When we read him we do ourselves wrong not to be aware of it. Crabb Robinson said men might listen to him with their reason unconvinced, but always with their reason elevated to a higher power. In his works he scatters abroad his brilliant sayings, his extravagances, mysticisms and amazing paradoxes, with apparent carelessness like that which flings the stars along the midnight sky. Men have to put up with nature's *naïveté* as best they can; from each other they demand systematised thought. But as a disappointed debater once said, "Emerson never argues." He reports as he sees; and being so "pure in heart" who shall say he sees wrong? W. G. TARRANT.

THIS is the law of benefits between men; the one ought to forget at once what he has given, and the other ought never to forget what he has received.—*Seneca.*

EMERSON'S DIVINITY SCHOOL ADDRESS.

EMERSON'S address to the Divinity Students at Harvard, in July, 1838, is famous not so much for its new doctrines as for the interest and commotion it created. It was not the beginning of the so-called Transcendental movement. Emerson had previously published his little book on "Nature," and had given many lectures wherein the same teaching was contained. But while hitherto he had been speaking, as it were, in the air, now, in the Harvard Address, he turned directly to Unitarian ministers. He told them that their services were dull and formal, that "the great and perpetual office of the preacher is not performed," that "tradition characterises the preaching of this country; it comes out of the memory, and not out of the soul." He told them that they dwelt "with noxious exaggeration about the *person* of Jesus," and that "men have come to speak of revelation as somewhat long ago given and done, as if God were dead."

It is the office of a true teacher (he says) to show us that God is, not was; that He speaketh, not spake. The true Christianity—a faith like Christ's in the infinitude of man—is lost. None believeth in the soul of man, but only in some man or person old and departed. Ah me! no man goeth alone. All men go in flocks to this saint or that poet, avoiding the God who seeth in secret. They cannot see in secret; they love to be blind in public.

"I think that no man can go, with his thoughts about him, into one of our churches without feeling that what hold the public worship had on men is gone or going. It has lost its grasp on the affection of the good and the fear of the bad." There is much more of the same quiet but scathing criticism. It was an outspoken, fearless utterance upon the pedantry and ineffectiveness and want of spiritual vitality in public worship and in the Christian ministry. The criticism was especially directed against that body of churches and ministers which were at that time the strongest in New England. The Unitarians were the most cultivated and most powerful body of men in Boston; they claimed to be the most liberal and open-minded and most full of life. To them belonged men like Dr. Channing, Henry Ware, junr., and Dr. Gannett, whose names and work must always be held in honour amongst us. It must have been painful and irritating to have been told by a young man of thirty-five, himself until recently a Unitarian minister, that there was "no open vision," and that worship and preaching were dying of traditionalism. Emerson tries to guard himself against the charge of a sweeping condemnation.

Let me not taint the sincerity of this plea by any oversight of the claims of good men. I know and honour the purity and strict conscience of numbers of the clergy. What life the public worship retains, it owes to the scattered company of pious men who minister here and there in the churches, and who, sometimes accepting with too great tenderness the tenets of the elders, have not accepted from others, but from their own heart, the genuine impulses of virtue, and so still command our love and awe to the sanctity of character.

But even with this qualification, we can understand that Unitarian orthodoxy would be provoked and would approach the positive doctrines interspersed among the attacks with something of hostility. We need not dwell further on the storm that arose. Many good men were irritated for the time with Emerson, as they always are when young idealists speak out. It is the danger of such idealists to ignore what has been done and to exaggerate the evils of the present situation. Even Emerson with his gentle, sympathetic nature did not wholly avoid that danger.

The important question is, however, what was the positive thought contained in the Address and in the so-called Transcendental movement which found expression in that Address.

Transcendentalism was a vivid joy and faith in humanity. Emerson believed in man's faculties, in man's nature and in the God who made man and was revealed through all things He had made. "Everything was felt to be beginning," says Mr. Cabot in his "Life of Emerson." The bonds of tradition were loosed, new prospects were opening on every side. An intoxication was in the air from which the most conservative were not exempt." "Never before and never since has the brain of Massachusetts felt such stimulus as it received during the next few years," says Mr. W. C. Gannett in the life of his father. We are inclined to doubt that statement and to believe that it was the feelings not the mind which were most stirred to activity. The weakness of Transcendentalism as a permanent force is explained by the statement of Mr. Cabot that it "was not a philosophy but a religious revival, a wave of sentiment." The religious revival, the deeper faith would naturally and rightly come first but it should have been followed by a strongly reasoned philosophy. That philosophy is certainly not to be found in Emerson; he was the poet, not the thinker of the movement. Æschylus and Sophocles are followed or accompanied by Plato; Shakespeare is accompanied by Bacon, Wordsworth by Coleridge, Browning and Tennyson by Ruskin, Martineau, T. H. Green and others. Mr. Green sets himself definitely to deal through reason with the guesses at the

> Sweet strange mystery
> Of what beyond these things may lie,
> And yet remain unseen,

of which the highest poetry of our time has spoken. Emerson's work was essentially that of the seer; he could not organise his thought; he had nothing to reply to argument. It was this probably which irritated such men as Dr. Martineau. They could not be content to take him as a seer, a "friend of those who would live in the spirit." He wrote largely in prose, he had the air of a philosopher—his friends and disciples thought him one; but when he was tried by the tests of philosophy he wholly failed to satisfy them. Emerson and the Transcendental movement needed a philosophical Aaron and a militant Joshua to carry on the work. As a movement, we venture to say it failed for want of thought. But this criticism does not affect in any way the value of Emerson's intuitions when they are taken for what they are—scattered glimpses of truth, visions of reality recorded by a living soul. The feeling and faith of Emerson as expressed in the Divinity School Address and other writings of the period remind us continually of the faith and

feeling of Wordsworth at the time of the French Revolution.

Bliss was it in that dawn to be alive,
But to be young was very heaven! Oh times
In which the meagre, stale, forbidding ways
Of custom, law and statute took at once
The attractions of a country in romance!

Nothing could be more false than to regard the Divinity School Address as an attack on religion or on worship or on preaching. It came from one who believed profoundly in these things, and just because of his belief in man and God was offended by "the meagre, stale, forbidding ways," and by the doctrines and customs

Heavy as frost and deep almost as life

under which true religion and worship were buried.

I believe the Christian religion to be profoundly true (he says in a letter), true to an extent that they who are styled its most orthodox defenders have never, or but in the rarest glimpses once or twice in a lifetime, reached. I am for the principles; they are for the men. They reckon me unbelieving; I, with better reason, them.

In the Harvard Address he speaks of the worth of true worship with a conviction and a beauty that could hardly be surpassed. "What greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple, to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honour. Society lives to trifles, and when men die we do not mention them."

And then in speaking to the young men preparing for the ministry, it is not against preaching, but against lifeless formal doctrinal preaching that he warns them.

Two inestimable advantages Christianity has given us: first, the Sabbath, the jubilee of the whole world, everywhere suggesting even to the vile the dignity of spiritual being. And secondly, the institution of preaching—the speech of man to men—essentially the most flexible of all organs. What hinders that now everywhere, in pulpits, in lecture-rooms, in houses, in fields, wherever the invitations of men or your own occasions lead you, you speak the very truth, as your life and conscience teach it, and cheer the waiting, fainting hearts of men with new hope, new revelation?

And elsewhere in the same address he says: "Preaching is the expression of the moral sentiment in application to the duties of life. . . . When shall I hear these august laws of moral being so pronounced as to fill my ear and I feel ennobled by the offer of my uttermost action and passion?" "By trusting your own heart, you shall gain more confidence in other men. For all our puny wisdom, for all our soul-destroying slavery to habit, it is not to be doubted that all men have sublime thoughts, that all men value the few real hours of life; they love to be caught up into the vision of principles." Here, as in so many other places, Emerson is insisting on his favourite doctrine of independence, of self-reverence. Be yourself, act out your own thought,

Look in your heart and write.

That teaching seems to slight tradition, history, the thoughts of the dead, and the experiences of ages as expressed through law and custom.

But it must be remembered that the same criticism is true of Wordsworth's teaching:—

One impulse from the vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

After all, men can only understand the past if they are alive in the present; they can only reverence the thoughts of others by reverencing the spirit which speaks to all, and which is best known in their own hearts.

The power and inspiration of Emerson which has made him so deep an influence in many lives is, at whatever distance, allied to that of him about whom it was said, "He spoke with authority, and not as the Scribes." Emerson spoke with that first-hand authority of the man who sees and feels things for himself, the man who realises the divine in his own common life. He bids these young men see things for themselves, and reverence the divine spirit which is in them. That advice may lead to extravagance and mistake—it needs to be supplemented by dwelling on the true value of books and the experience of others, as Emerson had already done in his address on "The American Scholar." But, above all other needs, now and always is the need for self-reverence—the need for believing in the world and in our own soul, the need for trusting to the ever-present God. If you are fully alive and strong and fearless you may know truth for yourselves; the spirit is above all forms and creeds and customs. Through it, and not through books and doctrines, can you enter into life. The Harvard Address was an appeal to the man in men; it was an appeal to the over-soul which is in all. To this appeal many responded with joy, and a new hope and courage. It is the appeal of the prophet: "Son of man, stand upon thy feet, and I will speak with thee." That appeal, when spoken from the heart, as Emerson spoke it, makes for individuality, for freedom, and for spiritual life.

HENRY GOW.

HOURS WITH EMERSON.

SOME men confess that to them Emerson is a sealed book. It is not sufficient to say that they do not understand him; he is nothing to them, for them he has no message; his music awakes no responsive chord in their breast. To others he is different; to them he is far more than a "voice oracular"; he is, or was, a revealer, one of those gifted with the power of opening men's eyes to the ideal, the spiritual, the infinite, enabling them to realise the intimate relation between the individual and the universal. On these he conferred light, strength, and peace, and above all a kind of primeval freedom of the soul. The influence of his teaching on those who first heard it and caught his spirit is perhaps best expressed in Mr O. B. Frothingham's words:—

Transcendentalism as viewed by its disciples, was a pilgrimage from the idolatrous world of creeds and ritual to the temple of the living God in the soul. It was a putting to silence tradition and formula that the sacred oracle might be heard. The past might be well enough for those who, without make-belief, could put faith in common dogmas and common usages, but for them the matin bells of a new day were chiming and the herald trump of freedom was heard upon the mountains.

I am happy to count myself amongst the early disciples of Emerson, not amongst the earliest, for they, probably, have all passed away. But still early enough to have felt something of that first wave of enthusiasm which made Emerson the leader of a large but widely scattered host.

I cannot fix the year when I first became acquainted with the early writings of Ralph Waldo Emerson, and it is equally impossible for me to say, to use a trite phrase, how much I am indebted to him. With little, if any, exaggeration I think I might say, I owe him everything. His is the key which opens all doors. It is not merely that he led his disciples to reject certain opinions, and embrace certain other opinions, but he set them on a new road by awakening a new consciousness, by determining the direction of their inner life. He inspired them with trust; trust in the universal and trust in themselves; setting them free from any reliance upon or servitude to the local and the temporal; he enlarged their vision, kindled their aspirations, almost gave them their souls.

I found in him a spirit congenial to my own; a voice to whose call my heart immediately responded. For, fortunately, I met with Emerson's writings in my youthful days, when I was ready to receive his impress; with a mind at once open and free from doubt, imprisoned in no system and unafraid of heresy; and, happily, I had no one to warn me that his writings were "dangerous."

How long ago this was I can scarcely tell. I remember purchasing the first two volumes of his "Orations and Essays" I came across at a bookstall in the Kennington-road. They were in "Slater's Shilling Series" published in 1849. But it was later, in 1870, as a pencilled note in the book reminds me, that I bought a copy (or copies, for I have two of them by me still) of "May Day and Other Pieces" (Routledge, 1867) at the railway bookstall at Hampton Court. One advantage of these small volumes was that they could be carried in the pocket, and by this I profited. It has always been my habit to read in the open air, and so I first read Emerson in his proper environment—in the fields and by the river-side. He is always associated in my mind with the scenes in the midst of which I first became acquainted with him, especially the scenery of the River Thames between Moulsey and Weybridge, which was one of my favourite walks. Moulsey Hurst was then an open space, and the banks of the river between Moulsey and Sunbury were undisfigured by the Lambeth waterworks; there was no hotel at Sunbury weir on the Surrey side, but only a small old inn; Walton bridge was partly broken down, and the iron structure which now offends the eye had not been built; the whole stretch of the river above Hampton Court bridge retained its rural aspect. Even Tagg's Island was in its primitive rusticity. On the river itself there was scarcely any traffic, and ordinarily the banks were a beautiful solitude, which on many an idle day I enjoyed alone with a book. It is always with this scene especially that my thoughts of Emerson are blended, though not this scene alone. I have never seen the Concord River, nor rambled in Walden, nor gazed upon the pond which Thoreau has made so familiar to my imagination; but the Thames and the hills and woods

of Surrey served my purpose. Emerson has somewhere said that Christianity can be best understood in the open air, and I am sure that Emerson himself can be best appreciated under the same condition, and perhaps for the same reason: Jesus preached in the open air, and the open air was Emerson's study, and so in the open air we place ourselves *en rapport* with such teachers.

Here, then, as I breathed the summer air and drank in the never-tiring beauty of the familiar scene, I drew in at the same time the elevating thought and exhilarating spirit of Emerson.

One of these volumes, which I still cherish (the other, alas! I lent and never recovered), contains orations and lectures; the lost one contained the first series of essays. It has always been, to my mind, a subject for gratitude that this was the first I knew of Emerson, for the first oration in the volume is the one on "Man Thinking" ("The American Scholar"), delivered before the Phi Beta Kappa Society on Aug. 31, 1837, and the second is the "Address Delivered Before the Senior Class in Divinity College, Cambridge, Sunday evening, July 15, 1838." I still think everyone who wishes to know the original Emerson—Emerson at his highest—should begin with these. Next to these in my estimation at the time—an estimate that is not changed—came the Essays, especially those on Self-Reliance, Spiritual Laws, and the Over-Soul. Of the poems my favourites were "Waldeinsamkeit," the "Song of Nature," and the "Boston Hymn."

All that he wrote afterwards, it seems to me, is but the application and illustration of the ideas contained in these few essays, orations, and verses. To me he would still be the Emerson I love had he written no more, for a great writer is not necessarily he who has written much, but he who has uttered a few great thoughts, or, may I not say, *the* few great thoughts which are the spiritual food of man. To have begun thus early with the quintessence of Emerson was an advantage scarcely to be realised by those who now have to become acquainted with him through his collected writings, whether in one volume or several. In a certain one-volume edition I sometimes use the early essays are indeed put first, but the orations are placed at the end of the book, and may never be reached by the reader who opens the volume with the intention of reading it through; but those who began long ago, where Emerson himself began, and have followed up the reading year by year, know exactly where to find what they want—the Emerson who rapt our spirits when we were young, and who has illumined our pathway ever since.

I said Emerson was one of those who have uttered, or re-uttered, the few great thoughts by which men live. It is what he said himself:—

> The first thing we have to say respecting what are called *new views* here in New England, at the present time, is, that they are not new, but the very oldest thoughts cast into the mould of these new times.

Yet these old thoughts come as new to the generation which is privileged to hear them repeated in its own language; for long periods they are neglected, or buried under conventional rubbish; authority usurps the place of freedom, and words are mistaken for the spirit; but once and again some soul is born unfettered, or frees itself, and rediscovers immortal truths which have been lost to sight. To such a soul authority and convention no longer exist, or they are recognised as enemies of the soul and are deliberately thrust on one side. It is thus truth is found, and with truth freedom and power. The soul recovers its natural force and goes joyfully on its way proclaiming the truth which makes men free. This is the secret of Emerson; he had, as I said, found the key which opens all doors; the key is the soul itself,—"The one thing in the world of value is the active soul,—the soul, free, sovereign, active." Tried by this standard every thing is seen in its true proportion.

These essays and orations were no mere words to those who first heard them, but life, spirit, and liberty; and the new insight which they conferred upon his disciples endowed them, like their master, with courage and confidence. There is little of what is commonly called controvery in Emerson; he did not trouble to dispute, he affirmed, and error withered away before the flame of his thought. Those who learned the lesson Emerson had to teach did not concern themselves about orthodoxy or heterodoxy; old doctrines were simply cast aside like a worn-out garment for which they had no further use; they might hereafter be examined as matters of curious or antiquarian interest, but they were parted with, without a struggle or regret, as things which had lost their value. It is all written here in these few pages, written before Emerson was forty years of age.

One might quote passage after passage to exhibit the spirit of Emerson's teaching if it were necessary or I had space. For him there existed of primary value only Nature, the Soul and God—the Over-Soul All else was secondary; institutions and books were to be tolerated only so far as they helped the soul; if they hindered the soul, they must be abandoned to their fate. His constant themes were Nature and Man, or rather for him they constituted only *one* theme—the world, as seen by the thinker and poet. Too often the Naturalist neglects Man, and the Psychologist overlooks Nature, and thus both only see half the world and are unable to read a single page correctly; but Emerson found an inseparable relation between "the starry heavens over us and the moral law within us."

It is all there in these early pages, and, in a sense, it is all there is, Nature and the Soul. Science, literature, history, are but imperfect records of these, while the originals are within our reach, and we may, if we will, read and experience them at first hand for ourselves. The schools and the churches only offer them to us at second hand, often misunderstood or corrupted; it is difficult and often pronounced dangerous to trust your own soul, but Emerson banished our fears and the difficulties and dangers vanished. He only uttered the talismanic word, "Trust thyself," and the field was won.

Since those early days when I read Emerson by the riverside or in the woods, the hours I have spent with him are beyond count; not always with his books; but the spirit of them, shall I not say *his* spirit, has accompanied me in my solitary walks; it has been with me in the study, the lecture-room and the church. I cannot escape him; he cast a spell upon me which I have no wished to shake off.

WALTER LLOYD.

EDITIONS OF "EMERSON."

"THE Sovereign Emerson," printed on India paper, in four crown 8vo volumes, we have not yet seen, but it is advertised by Messrs. Routledge in our present issue, and it is highly spoken of. The same firm are the English publishers of the copyright standard "Riverside Edition," issued by Messrs. Houghton, Mifflin and Co., in Boston, and edited by Emerson's literary executor, Mr. J. E. Cabot. This edition is in twelve volumes, the first nine containing all that was included during the author's lifetime in his collected works, the other three adding various lectures, &c., from his MSS. The "Miscellanies" of Volume XI. include Emerson's sermon on the Lord's Supper, preached when he was retiring from the pulpit of the Second Church, and a notable address to the Free Religious Association. The last volume, published in 1893, has a full General Index to the collected Works. Routledge's cheap one-volume edition of Emerson (without the contents of the later Riverside volumes) is printed in double column, and the small type is wonderfully clear.

But for pleasant reading we commend the six volumes of Macmillan's Eversley edition, of which the first volume contains Mr. John Morley's masterly Introduction. This edition has not command of the copyright matter of the later Riverside volumes, but up to that point it is complete. If anyone has to choose one only of these volumes, we should be inclined to follow Mr. Garnett's lead and say take "The Conduct of Life." In this edition "Society and Solitude" is in the same volume. Messrs. Macmillan were also the publishers of Cabot's "Life of Emerson," but unfortunately this, the best of the Lives, is now out of print.

The edition of Emerson in Bohn's Standard Library has been in the past one of the most useful and popular, and is now issued in three 3s. 6d. volumes. The stereo-plates seem to be a good deal worn, but it is still a good readable edition. To the third volume a number of miscellaneous pieces are added, including the essays on Thoreau and Plutarch, and what will be to some readers of special interest, Emerson's Introduction to "Parnassus," his selections from English and American poets, published in 1875, with the contents of the poems. Messrs. Bell and Sons also issue the chief sections of Emerson's Works in seven handy shilling volumes.

A good selection from Emerson's Essays and Addresses, in type somewhat larger than Routledge's one-volume edition, is published in the "Scott Library" (1s. 6d.), with a thoughtful Introduction by Mr. Percival Chubb.

A special edition of the "Divinity School Address," in commemoration of the Emerson Centenary, with introduction, portrait, is announced by Mr. Philip Green.

At the end of Dr. Garnett's "Life of Emerson," in the "Great Writers" series (an admirable little book), will be found a full Bibliography. The biographical works by G. W. Cooke, Alexander Ireland, M. D. Conway and O. W. Holmes, together with "Emerson in Concord," by his son, Dr. Edward Waldo Emerson, are all thoroughly worth study in connection with the two volumes of Cabot.

THE CHILDREN'S COLUMN.

RALPH WALDO EMERSON.

PEOPLE who love the memory of Ralph Waldo Emerson are thinking of him specially about this time; for on May 25th it will be just 100 years since he was born, and so we are celebrating his centenary.

Why do so many people love Emerson's memory? Because he has left behind him a great influence, and has taught men by his example, his words, and his writings that above all things in life they must be faithful to what they know is right. "He serves all who dares be true" was one of his well-known sayings; another was "Be and not seem." Not only grown-up men and women, but children also, who know anything about Emerson's teachings will learn from him to be true and honest, and to follow the guiding voice of conscience which never fails to warn those who listen to it.

Perhaps you may remember reading a few months ago some stories about Emerson's boyhood, which I told you in the Children's Column, showing how, even when he was quite a small boy, he began to be his widowed mother's brave little helper, and to set himself to do what he knew was right as each day came. Waldo never forgot some words spoken to him in boyhood. He treasured them as sacred precepts which he must obey. These words were "Scorn trifles, lift your aims, do what you are afraid to do." And so the little lad learned very early to care nothing for the little hardships, the pinches of poverty and the disappointments in his life; to keep clearly in view the noble character he wanted to build up and the good, helpful life he longed to lead; and to resolve, however hard it was, always to act truly and speak truly, though to do so might lead him into danger and trouble.

It is a fact worth remembering about this American lad who was to be such a famous man in later years that for want of money his mother sent him to the Free Public School in Boston where all the roughest street boys went, saying to him, "Prove yourself of gentle birth by your behaviour," and this he never failed to do. Then, too, we may picture him driving his mother's cow to pasture on his way to school, and helping her in the house work-when his lessons were done, for she made a living by taking in boarders. This was the kind of boyhood he led, faithful to little duties, and thus he was prepared to obey the call to harder tasks in later life.

Do you remember the story of Theodore Parker who, when a little fellow, was just about to lift his stick thoughtlessly to strike a tortoise that lay asleep by the side of a sunny pond? Suddenly a whisper seemed to say "Don't!" Down dropped the stick, and he ran to his mother to ask the meaning of the warning, and heard from her of the voice of God within which was whispering in his soul.

Like Theodore Parker, Emerson early discovered about this inward voice which speaks to young as well as old, and in one of his poems he wrote these famous words—

So nigh is grandeur to our dust,
  So near is God to man,
When duty whispers low, "Thou must,"
  The youth replies "I can."

I think just here you may like to read a story which Emerson often loved to tell. One day, in his presence, a little girl, eager to enjoy some forbidden pleasure, ran to her mother to ask leave. "What does the little voice within thee say?" asked the Quaker mother, and the child ran away to think. Coming back again she said, "Mother, the little voice says no," and that ended the matter, for the child knew that she must obey her conscience.

You will easily believe that Emerson's friends and favourite companions were chosen from among men and women who always dared to be true to that voice of conscience. "Why do you honour her so much?" someone asked Emerson, speaking of a simple-minded old lady, one of his special friends, who had apparently nothing very attractive about her. Emerson had found out that she feared nothing but doing wrong, and he answered, "If she had said 'Yea' and the whole world thundered in her ears 'Nay' she would still have said 'Yea'; that is why I honour her."

That was one thing that Emerson taught men, to trust the voice of God within them and obey it. "Beware from right to swerve" is a line from his "Boston Hymn." Another lesson he taught was to keep noble ideals in view, to treasure great thoughts, and plan noble aims and carry them out in life. "Hitch your wagon to a star," he wrote, and by this he meant that in every-day life we must keep in view what is good and beautiful and try to turn our thoughts into deeds.

Without halting, without rest,
  Lifting Better up to Best,
Planting seeds of knowledge pure,
  Through earth to ripen, through heaven endure.

Do you know about the home where he lived in later years with his wife and children in Concord? It is said the gate was never closed; every visitor was heartily welcomed. He was a lover of all that was good. "Truth alone makes rich and great;" he used to say: "We have simply to try to live the life that Jesus lived." The poor working people about Concord had no friend more wise and kind than he. Wherever he went he shed a good influence about him. Little children gathered round him to listen to his simple teachings as well as wise men and women who came from far to learn lessons of wisdom from him. He had words of help and encouragement for the little lad that carried the firewood and the poor old washerwoman who did not know how to read. Emerson had many sorrows in his life, and made many enemies because he spoke out boldly against slavery and other wrongs; but there was a constant spirit of hopefulness and joy about him. It was his life's work to make the world happier and better.

On bravely through the sunshine and the showers
Time has his work to do and we have ours.

This was a verse he wrote. It tells us what a brave heart he had and what an earnest, faithful life he led.

And now there is only room for a word or two about the end of his life. As he grew old great numbers of people honoured and loved him. The essays and poems he had written and the lectures he had delivered had made him famous, and you will like to know that young as well as old reverenced him for the true, good life he led. When he lay dying a host of school children and their teachers in a far distant State were planting a group of trees in his honour. It was not long before the sad news reached them that he had passed away, and as the tidings were carried quickly from land to land, men who had never seen his face mourned his loss. The streets of Concord were draped with black, and a great silent crowd carried the lifeless body and laid it in the beautiful cemetery. No name was carved on the rock that marked his resting-place. Men knew that the real Emerson, who had lived and taught among them, did not lie there. Should we not treasure the memory of this great man and carry his words in our hearts to rule our lives?

"Be and not seem." "He serves all who dares be true." "Hitch your wagon to a star," and best of all the verse,—

So nigh is grandeur to our dust,
  So near is God to man,
When duty whispers low, "Thou must,"
  The youth replies "I can."

FRANCES E. COOKE.

THE Moral Instruction League have arranged to hold a public meeting on Wednesday evening next, in the smaller Queen's Hall, Langham-place, to urge the Government to introduce systematic Non-theological Moral Instruction in place of the present religious instruction into all State-supported schools. It will be seen from the advertisement in another column that among the speakers announced are Mr. Allanson Picton and the Rev. James Harwood.

THIS is the last number of THE INQUIRER that will be printed by Messrs. Woodfall and Kinder, in Long Acre, the firm having amalgamated with Messrs. Unwin Brothers, Pilgrim-street, Ludgate hill, where next week's issue will be printed. Thus while Messrs. John and Edward Kinder will still be actively engaged in the business, a name which has almost from the first been associated with the production of THE INQUIRER, will no longer appear on our imprint. It was in December, 1842, that Mr. Richard Kinder, father of the present heads of the firm, began to print THE INQUIRER when it was not yet a year old, and for some years he was not only printer but proprietor of the paper. In 1852 he joined forces with Mr. Woodfall and established the firm which now, after fifty-one years, enters upon a new connection. The name of Woodfall was associated in the eighteenth century with the printing of the famous Junius Letters. Richard Kinder, and afterwards Messrs. Woodfall and Kinder, were the printers of nearly all of Dr. Martineau's books, except those published by the Clarendon Press. In the employ of the firm there are men who have been for many years closely connected with the production of THE INQUIRER. For those of them to whom this change means a loss of present employment we have the warmest sympathy, and to all alike we would take this opportunity of expressing our gratitude for long and faithful services.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. L. S. B.; R. D.; A. H.; F. T. M.; M. P.; J. R.; J. M. T.; T. I. W.

The Inquirer.

ESTABLISHED 1842.

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LONDON, MAY 23, 1903.

RALPH WALDO EMERSON.

THE Centenary of EMERSON'S birth, May 25, 1803, in Boston, the chief city of New England, brings to us a most welcome occasion for thankful memories, and renewed communion with one of whom MATTHEW ARNOLD truly spoke as "the friend and aider of those who would live in the spirit." There are other associations of that time which it is pleasant to recall. When the child was just a week old, WILLIAM ELLERY CHANNING entered upon his ministry in Boston. Two years later, JAMES MARTINEAU was born, and five years after that, THEODORE PARKER. They are the four prophets of the Liberal Faith, whose names we delight to link together in grateful commemoration. Each one was a reformer in his own way and a prophet of the inward, spiritual life. We do not ask here which was the greatest, whose influence will be the most permanent, who had the profoundest insight. They were brethren of one fellowship, and as we now recall the memory of EMERSON, that "beautiful and rare spirit," it is fitting to link his name with those of the other three.

EMERSON was the only one of the four who withdrew from the stated ministry of religion, to which his life, as theirs, had been early dedicated; yet he remained, no less than they, to the end a teacher of religion, an inspirer of the better life. "Ceasing to write sermons," says Mr. GANNETT, "he began unconsciously to write scriptures." Though he retired from the pulpit, he never ceased to be a preacher—what he sought was simply freedom to speak his word with absolute sincerity. In that intimate memoir, "Emerson in Concord," written by his son, we find this testimony :—

> Religion was not with him something apart, a separate attitude of the mind, or function, but so instant and urgent that it led him out of the Church, which then seemed to him its tomb, into the living day, and he said, "Nature is too thin a screen: the glory of the One breaks in everywhere."

Similarly Mr. J. B. THAYER, in a letter appended to "A Western Journey with Mr. Emerson," asks :—

> What was it Emerson set himself to do? He left the pulpit, not because he no longer wished to preach, but because he was not willing to preach under the limitations of that place. He continued all his life to be a preacher, a proclaimer of spiritual truth, a preacher of the moral law. He was flooded and full to overflowing all through his life with a sense of the presence, the omnipresence, and the instant operation of what he called "the Over-Soul." His apprehension and acceptance of this was no merely intellectual matter; it was something that penetrated into the substance of his being, and moved him like a vital force; it was this, with its related beliefs, that gave such power to his speech and such charm to his character, as of one who had already entered upon the immortal life.

Those are words of a devoted disciple. Another friend of many years, the late OLIVER WENDELL HOLMES, in a tribute to EMERSON spoken soon after his death, referred to the excitement caused by his early radical teaching, in these characteristic words :—

> What could we do with this unexpected, unprovided for, unclassified, half-unwelcome newcomer, who had been for a while potted, as it were, in our Unitarian cold greenhouse, but had taken to growing so fast that he was lifting off its glass roof and letting in the hailstorms? Here was a protest that outflanked the extreme left of liberalism, yet so calm and serene that its radicalism had the accents of the gospel of peace. Here was an iconoclast without a hammer, who took down our idols from their pedestals so tenderly that it seemed like an act of worship.

EMERSON'S teaching was penetrating and rousing in a high degree to those who were ready for his word; it was illuminating in the truest sense, a testimony to the inward light, uttered with the calm conviction of a veritable seer; and yet more potent than his word was the influence of his personality. Thus Dr. HOLMES concludes his "Life of Emerson" :—

> Judged by his life Emerson comes very near our best ideal of humanity. . . . His writings, whether in prose or verse, are worthy of admiration, but his manhood was the underlying quality which gave them their true value. It was in virtue of this that his rare genius acted on so many minds as a trumpet call to awaken them to the meaning and the privileges of this earthly existence with all its infinite promise. . . . He shaped an ideal for the commonest life, he proposed an object to the humblest seeker after truth. Look for beauty in the world around you, he said, and you shall see it everywhere. Look within, with pure eyes and simple trust, and you shall find the Deity mirrored in your own soul. Trust yourself because you trust the voice of God in your inmost consciousness.

So also MATTHEW ARNOLD, who ranks EMERSON'S "Essays" as the most important work done in prose, in our language, during the nineteenth century, setting them side by side with WORDSWORTH'S poetry as the most important work done in verse :—

> Yes, truly, his insight is admirable; his truth precious. Yet the secret of his effect is not even in these; it is in his temper. It is in the hopeful, serene, beautiful temper wherewith these, in Emerson, are indissolubly joined; in which they work and have their being.

There are many witnesses to this commanding influence of EMERSON'S personality. "We do not go to hear what EMERSON says," LOWELL averred, speaking of him as a lecturer, "so much as to hear EMERSON." "It was impossible," said HAWTHORNE, "to dwell in his vicinity without inhaling more or less the mountain atmosphere of his lofty thought." And CARLYLE, speaking to Mr. MONCURE CONWAY after his Rectorial address at Edinburgh of his early meeting with EMERSON, said :—

> I did not then adequately recognise Emerson's genius; but she and I thought him a beautiful transparent soul, and he was always a very pleasant object to us in the distance. Now and then a letter still comes from him, and amid the smoke and mist of the world it is always as a window flung open to the azure.

In modern literature there are few books of more fascinating interest than the two volumes of the "Correspondence of Carlyle and Emerson," edited by Mr. C. E. NORTON; indeed, MATTHEW ARNOLD expressed the opinion that CARLYLE might live longer in these volumes, "an invaluable record," even as JOHNSON lives in BOSWELL, than in his own works. And certainly the record of this friendship is delightful, the sombre passion of CARLYLE throwing into all the greater relief the radiance of EMERSON'S nature. One thoroughly characteristic passage we must have the pleasure of quoting here.

Writing to EMERSON of an English edition of some of his addresses, &c., in November, 1844, CARLYLE says of the book :—"It is a *sermon* to me, as all your other deliberate utterances are; a real *word*, which I feel to be such—alas, almost or altogether the one such, in a world all full of jargons, hearsays, echoes, and vain noises, which cannot pass with me for *words!*" And then he adds :—

> For the rest, I have to object still (what you will call objecting against the Law of Nature) that we find you a speaker indeed, but as it were a *soliloquiser* on the eternal mountain-tops only, in vast solitudes where men and their affairs be all hushed in a very dim remoteness; and only *the man* and the stars and the earth are visible, whom, so fine a fellow seems he, we could perpetually punch into, and say, "Why won't you come and help us then? We have terrible need of one man like you down among us! It is cold and vacant up there; nothing paintable but rainbows and emotions; come down, and you shall do life-pictures, passions, facts, which *transcend* all thought, and leave it stuttering and stammering!" To which he

answers that he won't, can't, and doesn't want to (as the Cockneys have it); and so I leave him, and say, "You Western Gymnosophist! Well, we can afford one man for that too.

To which EMERSON replied at the end of the following month, thanking CARLYLE for his introduction to the book, with its friendly wit, but saying that he must not do it again, since a preface from him is "a sort of banner or oriflamme, a little too splendid for my occasion, and misleads."

I fancy my readers to be a very quiet, plain, even obscure class—men and women of some religious culture and aspirations, young, or else mystical, and by no means including the great literary and fashionable army, which no man can count, who now read your books. If you introduce me, your readers and the literary papers try to read me, and with false expectations. I had rather have fewer readers and only such as belong to me.

Of CARLYLE'S criticism of his book, he says, "Your words are very gentle. I should describe it much more harshly," and adds that his own consciousness of defects is all but sufficient to hinder him from writing at all.

But of what you say now and heretofore respecting the remoteness of my writing and thinking from real life, though I hear substantially the same criticism made by my countrymen, I do not know what it means. If I can at any time express the law and the ideal right, that should satisfy me without measuring the divergence from it of the last act of Congress. And though I sometimes accept a popular call, and preach on Temperance or the Abolition of Slavery, as lately on Aug. 1, I am sure to feel, before I have done with it, what an intrusion it is into another sphere, and so much loss of virtue in my own.

This is a man whom it is good to be with. When people criticise and disagree, he listens quietly and respectfully, but then adds: "I shall go on just as before, seeing whatever I can, and telling what I see." He has told us much, and life is richer and more beautiful because he has lived.

FABLE.

THE mountain and the squirrel
Had a quarrel;
And the former called the latter "Little Prig."
Bun replied,
"You are doubtless very big;
But all sorts of things and weather
Must be taken in together,
To make up a year
And a sphere.
And I think it no disgrace
To occupy my place.
If I'm not so large as you,
You are not so small as I,
And not half so spry.
I'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut."

R. W. EMERSON.

EMERSON'S INSPIRATION FOR RELIGION.

"You say there is no religion now. 'Tis like saying in rainy weather, there is no sun, when at that moment we are witnessing one of his superlative effects." Emerson had resigned his ministry in the Church because its forms, or some of them, seemed to him no longer vehicles of the spirit or shrines of its indwelling life. And when it was charged against him, and others like him, that they were forsaking religion, he claimed that it was the inspiration of religion which laid this duty upon them of nonconformity and revolt. This inability to *appear* religious, after the conventional manner, was itself an effect—a "superlative effect"—of the true religious temper. The forsaking of forms was but a sign of the spirit's energy creating for itself fresh forms, more expansive and more responsive, to its advancing life.

It is true that Emerson seems to fall back on ethics and to make his final appeal to the moral sentiment. This is the great note of that Divinity Address which shocked and offended so many pious souls. "Whilst a man seeks good ends he is strong by the whole strength of nature." "The perception of this law of laws awakens in the mind a sentiment which we call the religious sentiment and which makes our highest happiness." And much later, in his great essay on "Worship," he says: "Men talk of 'mere morality,' which is as much as if one should say, 'Poor God, with nobody to help him.'" Yet in many an impassioned utterance we find him rising into those realms of insight and emotion where ethics alone will not serve; or if the *word* be retained, it has become charged with all the life and fervour which, to seer and saint and saviour, the word "religion" holds.

It may be well, however, to distinguish between the religious and ethical influence which a great man wields over his fellows. It is for ever true that, in the large synthesis of life, religion and morality are one; yet, in serious human discourse, the words have their difference of meaning, of which it is wise not to lose sight. In religion we are concerned with *life as a whole*—with our relation to the Eternal Power by which all things exist. In morality we are concerned with *life as social and humane*—with our relation to other beings who share life with us here. No sharp, fixed line, indeed, can be drawn to separate these relations; and religion, apprehended in its large significance, must ever include morality, seeing that life as a whole, and in its eternal relations, must realise all its interests and powers. Yet it is man's attitude of thought and feeling towards God, the Immanent Spirit of all life, that we rightly term *religious;* and his attitude and behaviour towards his fellows, that we rightly term moral or ethical. And while the more vital and essential elements of religion are those of Trust, Reverence, and Obedience; of morality they are Justice, Sympathy, Mercy, Compassion, Love.

As a prophet and quickener of the spiritual life, the greater strength of Emerson is probably on the side of ethics. His message has, perhaps, its surest elevation and distinction, as a *moral challenge* to his age. His great appeal is for nobler manners, finer social instincts, deeper ethical faith. Yet his religious influence is hardly less strong and far-reaching and impressive. And of those three elements of religion mentioned above, it is in relation to two of them that he so greatly moves us, and is, as Arnold said of him, "the friend and aider of those who would live in the spirit." Few great spiritual teachers of our day, have either by word or example, more effectively persuaded us of the wisdom of *trustfulness* and *obedience* than Emerson. To nobly trust and cheerfully obey is ever the call of his serene and serious voice; and his life, through its long and brave career, is a testimony to the strength and joy which such trust and obedience may give to the soul. In omitting *reverence,* I am not wishing to suggest that Emerson was an irreverent person. I mean only that it was not in the direction of this aspect of the religious consciousness that his influence was most powerful. No serious reader of him would assert that he was wanting in devoutness and lowliness of mind; yet neither can we claim that the devoutness of a Channing or a Martineau was his. Doubtless some of his fearless and exultant words have seemed to many a devout spirit almost profane. He tells us that when he was quite young a "valued adviser" was urging upon him "the dear old doctrines of the Church."

On my saying, "What have I to do with the sacredness of traditions, if I live wholly from within?" my friend suggested, "But these impulses may be from below, not from above." I replied, "They do not seem to me such; but if I am the Devil's child, I will then live wholly from the Devil."

That sounds profane to many serious minds; and perhaps they will not read on to the next sentence, "No law can be sacred to me but that of my nature," which at once recalls the higher truth. So when he writes, "Nothing can bring you peace but yourself," the devout spirit may be offended; but again the following sentence corrects the audacity and reveals the true intent: "Nothing can bring you peace but the triumph of principles."

I cannot admit that Emerson was *wanting* in reverence; but I will admit that we do not go to him when we wish to feel as some of the Hebrew psalms or the author of the "Imitation," or even Marcus Aurelius may help us to feel. His power of religious inspiration lies rather in the greatness of his trust in the eternal order of the world, and the gladness of his obedience to its laws as revealed in the reason and conscience of man. And the secret of his strength, to hearten trust and stimulate obedience, was in the emotional impulse which his character and personality gave to his words. Emerson does not argue. He never tries to *prove* that the Power which lives and works in the great world is wise and good, and therefore may be trusted; he never labours to convince men that it is reasonable to obey the dictates of their higher nature, as being the voice of God speaking in the deep silence of the soul. He is no theorist or theological lecturer. He speaks directly from his own experience to ours. He has *seen* that man lies embosomed in Nature, the child of its eternal spirit. He has *felt* that the energies of spiritual being surround and penetrate the human soul and claim its trust and obedience; he has *surrendered* to their supporting and directing grace; and in following the

guidance thus secured, has found life good and beautiful and wise. Out of this knowledge and experience he speaks; his convictions strive to shape themselves in words, and often with success so great that his sayings seem to flash and glow with the fires of insight, emotion and faith.

"There is a statement of religion possible, which would render all scepticism absurd," he once wrote. And in his essay on "The Over-Soul" he perhaps attempted to make that statement, and sometimes one thinks that he has come as near to making it there as any modern writer has yet come. But it is not in any one or more utterances of his that the highest truth he stood for finds most sure expression. That truth is borne in upon us from his own life and its spiritual unfoldings, when we apprehend these in the unity and integrity of their prophetic conviction. The sincerity and serenity and courage with which he listened to, trusted, and obeyed the divine voice in his own heart, and the frankness with which he uttered the experience thus obtained, become, as it were an impassioned witness to that faith which, for many at least, may render all final scepticism, in the divinity and harmony of life, absurd. No man ever spoke more directly from the soul's inmost feeling and conviction; and there are sentences of his so charged with the vital truth of religion that, on reading them, one wants to hold them in the mind, as some poor delver for gold might clasp the nugget of ore which promised affluence for him through all after years. And yet, even as I am about to quote these, I hear his warning voice: "Listen no to me; treasure not my words; listen to Him who spake to me, for He speaks to thee also." The best teacher, Emerson believed, is the man who commends us to our own deepest thought, who helps us to hear God speaking within, and to trust and obey that voice with cheerful courage. "The faith that stands on authority is not faith. The reliance on authority measures the decline of religion, the withdrawal of the soul." The power of inspiration in Emerson is the power to make us feel that we may be inspired of the same spirit that inspired him. He kindles faith in us by the gleam of faith that flashes forth from his own mind. He wakens us from inward sleep. He calls on us to make the great appeal to our own divinity. His thought stirs and stimulates ours, and bids us turn to the silence within and listen there and fearlessly obey.

The soul gives itself, alone, original and pure, to the Lonely, Original, and Pure, who, on that condition, gladly inhabits, leads, speaks through it. Then is it glad, young, and nimble. . . . Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow made receptive of the great Soul, and thereby do overlook the sun and stars, and feel them to be the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts, and act with energies, which are immortal. Thus, revering the soul, and learning as the ancient said, that "its beauty is immense," man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished at particular wonders; he will learn that there is no profane history; that all history is sacred; that the universe is represented in an atom, in a moment of time. He will weave no longer a life of shreds and patches, but he will live with a divine unity. He will cease from what is base and frivolous in his life, and be content with all places, and with any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of the heart.

Words such as these cannot be other than inspired; they come straight from the heart which has been purged of all selfishness and vain desire, and in lowliness and love has surrendered to the powers of the Spirit in whom it lives and rejoices and rests.

And he who wrote thus held it true that every man may know, according to his faith, that same inspiring. For to Emerson this universe was a sacred unity of spirit; the Spiritual was the Real; and of that Real we all partake. Let us then know our heritage and be faithful. "Ineffable is the union of man and God in every act of the soul." "When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with His presence." "When a man lives with God his voice shall be sweet as the murmur of the brook and the rustle of the ripening corn."

Often it shall seem to the reader of Emerson that his religion of lowly trust and plastic obedience is a kind of quietism, a renouncing of the will, a passive surrender to the Unseen Powers. We have not so much to act as to be acted on. Man is an organ of the great soul. Emerson resorts to all kinds of metaphors to express his thought of man's dependence and submission.

"From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all." "A man is the façade of a temple wherein all wisdom and good abide." "Man is a stream whose source is hidden. Our being is descending into us from we know not whence." "I am constrained every moment to acknowledge a higher origin for events than the will I call mine."

But if, when thus we seem to be losing self-soul in the ocean of spirit, and there is nothing left but the "wise silence," the "lowly listening," the passive surrender, we turn to the essay on "Character" or on "Self-Reliance," lo! we find ourselves called on to act with all the energy and ardour of beings whose work must be done ere they can be released, or know life's real joy. Every man has his place and his part in the world's vast activity, and at his peril shall he shun that place or shirk that part. "The power which resides in him is new in Nature, and none but he knows what that is which he can do, nor does he know till he has tried." "A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace." Very terrible can this lowly believer become in demanding action and achievement. "Nothing is at last sacred but the integrity of your own mind. Absolve yourself to yourself, and you shall have the suffrage of the world." "Trust thyself; every heart vibrates to that iron string." "Let a man know his worth, and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity-boy, in a world which exists for him." And then when we think that he has carried us into the realm of sheer individualism or personal conceit, he will recall us with the words, "That self-reliance, which is the height and perfection of a man's nature, is—*reliance on God.*"

This, then, is the religion of Emerson. Here, at least, are some of the elements of its awakening and recuperative power. To greatly trust, to cheerfully obey, to laboriously toil, as being original and elect sons of the Highest, each one of us needed by Him, touched and informed by His spirit, and granted no liberty and no release except that of following to the uttermost limit of faithfulness the Destiny of our own Ideal.

And yet there is something more, if only one knew how to say it. There is an impression which Emerson sometimes leaves on the mind—an emotion which the mention of his name will kindle, that eludes all definition. We are conscious of his limitations; we are aware of his paradoxes, perhaps confusions, of thought. And yet he moves us as greater minds, as profounder thinkers, as even holier saints, do not. We must say that, for him, religion is but another word for inspiration; it begins and ends in enthusiasm; it is the rapture of the soul in presence of life's redundancy and overflowing grace. There is in Nature, he tells us, an "excess of life which in conscious beings we call *ecstasy*." It is this that makes religion—the possession of something more than we really have, the being possessed by an Ideal, which the actual for ever frustrates and denies, but which is more real than that actual, and a more certain treasure than all the wealth which the powers of sense can yield. . . "So far as we can trace the natural history of the soul, its health consists in the fulness of its reception—call it piety, call it veneration—in the fact that enthusiasm is organised therein." Life, indeed, is a patient performance of homely duty, a brave endurance, a meek and lowly renouncement. But it is also a rapture of love and praise, an ecstasy of God, a sublime joy in the affluence and splendour of existence. "The soul is in her native realm, and it is wider than space, older than time, wide as hope, rich as love. Pusillanimity and fear she refuses with a beautiful scorn: they are not for her who putteth on her coronation robes and goes forth through universal love to universal power."

W. J. JUPP.

EMERSON'S THEISM.

EVER since the year 1847, when as a youth just leaving school I listened with eager attention to the lectures on "Representative Men" which Emerson delivered in the Mechanics' Institution in Manchester, the writings of this great seer have been to me a rich source of inspiration and delight. "Nature," the two series of "Essays" and the earlier volume of Poems were for years my favourite books, and to them I owed quite a new birth in my philosophical and religious life. I was indeed so engrossed by the ideas in those works which gave me the light which my soul was craving, that I passed over without much attention some passages in Emerson's writings which always rather repelled me, thinking that in all probability my mental antagonism

to them was simply due to my imperfect apprehension of their real meaning. But before attempting to explain what it was that in later life caused me to somewhat qualify my intense admiration, let me first dwell on the vastly more important fact, and describe with fervent gratitude the immense positive benefit which I, in common doubtless with myriads of readers, owe to Emerson's uplifting ideas.

The preaching to which I had listened in my early years had represented God as a Creator and Father, infinitely wiser and more perfect than earthly fathers are, yet nevertheless related to his human offspring in much the same external way in which earthly parents are related to their children. But this kind of teaching was growing more and more unsatisfactory to my mind, and I found myself continually asking if earthly fathers are not self-existent, but are called into existence by some deeper reality, why should not this supremely wise and good Father also require a self-existent ground and cause for his presence in the Cosmos? My mind and heart cried out for a God who is in his essence *self-existent*, and who in this character reveals Himself directly in man's inner life. Looking into my inner life I found there no such higher and greater person as the preacher spoke of, but I did find there the distinct presence of a reality utterly unlike all finite and created existences, and which seemed to somehow give me what I wanted. It was not, however, till I listened to Emerson and dwelt with glowing interest on his inspired pages that the truth clearly flashed into my mind, and I saw that the self-existent God I yearned for was daily present with me and more closely embraced within my conscious life than any human person could possibly be. I saw in fact that in the ideals of Truth, Beauty, Righteousness and Love I enjoyed a partial but most genuine communion with and insight into the Absolute, the Real, the Self-existent; that here I had an actual glimpse of that Eternal Being, whose self-revelation in us is at once the standard of all righteous conduct and the object of all reverence and worship. I needed not to ask who made this Divinity who thus invades and illumines our secret consciousness, for his very presence assures us that He is uncreate and eternal, that here we are in the presence of the Absolute Reality out of whom all created existences must proceed; who is immanent and active all through the evolution of the cosmos, and who, when the fitting stage of organisation has been reached, reveals for the first time Himself and his character in the self-consciousness of his rational creatures. Here, then, under the guidance of the seer of Concord, I found the true God, the self-existent mind and heart "of which all sincere conversation is the worship, and to which all right action is submission." It is Emerson's vivid discernment of the unescapable presence of this "third party" in all the social, political and spiritual relations of men which causes his pages to sparkle with precious aphorisms of practical wisdom, and which gives to his treatment of the most secular subjects a certain religious character.

We distinguish (he says) the announcements of the soul, its manifestations of its own nature, by the term *Revelation*. These are always attended by the emotion of the sublime. For this communication is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of new truth, or at the performance of a great action, which comes out of the heart of nature.

The question now arises whether Emerson's conception of the relation between the human and the Divine mind is such as to justify us in placing him in the theistic rather than in the pantheistic class of great religious thinkers. To his friend Professor Henry Ware, and probably to most of the Unitarians who listened to his magnificent "Address" in 1838, it seemed that the language Emerson there used was wholly incompatible with theistic belief.

If (says Professor H. Ware) the moral universe is founded on the principles of righteousness, truth, love, these principles are not the Deity; there must be some Being to put in action these principles, to exercise these attributes. To call the principles and the attributes God, is to violate the established use of language, and to confound the common apprehensions of mankind. It is in vain to hope by so doing to escape the charge of atheism; there is no other atheism conceivable. There is a *personal* God, or there is none.

Professor Ware seems to me to have failed to notice that in Emerson's view the ideals of truth, righteousness and love are not simply what Professor Ware calls "attributes," that is to say, modes of God's activity, they are features of the very essence of God's being. If they were what Professor Ware means by attributes, we could only know God *inferentially* as we infer the nature of another human person; and such acquaintance with God would necessarily be both uncertain and inadequate. Happily for us, when we surrender ourselves to the divine promptings, we distinctly feel that we are immediately cognisant of the eternal and essential reality, and that in a very true and all-important sense we have become in a measure "partakers" of the very life of God.

A short time before he delivered the celebrated "Address" he was asked by some of the Harvard students to enlighten them as to his view of the personality of God, and his reply was:—

I say that I cannot find, when I explore my own consciousness, any truth in saying that God *is a person*, but the reverse. I feel that there is some profanation in saying that he is personal. To represent him as an individual is *to shut him out of my consciousness*. He is then but a great man, such as the crowd worships. . . . I say that here we feel at once that we have no language; the words are only auxiliary and not adequate, are suggestions and not copies of our cogitation. I deny personality to God *because it is too little, not because it is too much*. Life, personal life, is faint and cold compared with the energy of God. For Reason and Love and Beauty, or that which is all these—it is the Life of life, the Reason of reason, the Love of love.

This does not appear to differ essentially from the view to which Martineau gives expression when he calls God "the Soul of souls," nor does his objection to calling God "personal" amount, I think, to much more than what Lotze meant when he said that the idea of personality as we find it in man is wholly inadequate to express the nature of the self-existent God, that human personalities are essentially imperfect and defective, and that it is only in God's nature where the Ideal becomes identical with the Real, that defects and limitations vanish and the perfection of personality is found. But it is evident such personality as Lotze ascribes to God is wholly inconceivable by us, and therefore it is that Emerson felt a very intelligible dislike to the application of this term to the Eternal. Still it seems clear that Emerson denied personality to God simply because in his view this word carries with it conceptions of dependence and limitation which are intrinsically inapplicable to the self-existent and infinite God; and from many passages in his writings, such as his description of God as the "Divine Mind," it appears clear that Mr. Cabot is in the right when he says: "If the mark of personality be *self-consciousness*, Emerson did not deny this to the Supreme Being."

But while I feel, no doubt, that Emerson's position is genuinely theistic, I venture to think that his theism tends at times to lapse into an unmoral pantheism by reason of a doctrine which, it must be admitted, he holds in common with the majority of prominent philosophical writers at the present time. This doctrine is thus expressed in the Essay on "Experience":—"Saints are sad, because they behold Sin from the point of the view of the Conscience and not of the Intellect. . . . The Intellect names it shade, absence of light, and no essence. The Conscience must feel it as essence, essential evil. This it is not; it has an objective existence, but no subjective." In thus setting the intellect over against the conscience and making the claims of the former paramount, Emerson appears to me to misinterpret the moral experiences of the soul. If a tendency to sensationalism and utilitarianism is the besetting weakness of the Anglo-Saxon race on this side of the Atlantic, the weakness on the American side seems to be in the direction of exaggerating the authority of the intellect; and notwithstanding Emerson's rich imagination, I agree with Walt Whitman that his genius suffers somewhat from a too dominating "intellectuality."

Because the exercise by the soul of a power of free choice between self and the immanent God in seasons of temptation cannot be scientifically explained by the intellect, the intellect denies the real existence of such an alternative, and thus undermines the metaphysical basis of such essential ethical and religious ideas as merit and demerit, sin, repentance, and reconciliation with God. But this subordination of the conscience to the intellect always brings with it serious consequences, as Emerson's writings most clearly show. The chief of these is the depreciation of the value of Personality. The Intellect may be content with principles and ideas; the Conscience and the Heart emphasise the supreme value of Persons. Fortunately Emerson is no slave to consistency. When his intellectualism is dominant he writes the poem "Brahma," or tells us that we are "but floating foam-bells along thought's causing stream," and announces the principle that "the soul knows no persons"; but in the deeper moments of his life, when he recognises the self-revelation of God in the conscience and the heart, as well as in the intellect, he

sees that persons are infinitely precious alike to man and to God, that

What is excellent
As God lives is permanent,
Hearts are dust, hearts' loves remain,
Heart's love will meet thee again.

CHARLES B. UPTON.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Accrington.—The annual school sermons were preached on Sunday, May 10, by the Rev. R. T. Herford, B.A., of Stand, morning and evening. In the afternoon there was a special service for young people. Appropriate hymns and anthems were sung by the choir and scholars. Mr. Herford gave an address. The services were bright and hearty; the congregations good. The collections in aid of the church funds amounted to over £12, showing an advance on last year.

Blackpool: South Shore.—The anniversary services were held on Sunday, May 10, and were successful in every way. The Rev. H. W. Hawkes conducted the services, and gave two excellent sermons to good congregations. The hall was beautifully decorated with plants and flowers.

Bolton: Bank-street and Halliwell-road.—Mr. John Evans, B.A., senior student of the Unitarian Home Missionary College, Manchester, has been unanimously appointed assistant minister to the Rev. C. J. Street, M.A., LL.B, in succession to the Rev. E. S. Hicks, M.A. Mr. Evans will begin his duties on the first Sunday in July.

Cardiff.—On Monday last, May 18, the Rev. James Harwood, B.A., who is conducting the services at West Grove Church during the month of May, delivered a most impressive lecture, entitled "A Visit to India." Mr. Frederick Childs, the Chairman of the Church Committee, presided over a moderate attendance. The lecture bristled with points of interest, and also contained many humorous passages, which were much appreciated, and concluded with an account of the origin and objects of the Brahmo-Somaj movement in India. A hearty vote of thanks was accorded to the lecturer on the proposition of Mr. H. Woolcott Thompson, seconded by Mr. T. Yates.

Chesterfield.—On Sunday, May 10, the annual flower services at Elder-yard Chapel were conducted by the Rev. P. Dean, of Loughborough, who spoke in the morning on "The Lessons of the Flowers," and in the evening on "Springtime's Renewal." The large choir, under Mr. Hubert Blackshaw, the organist, rendered special anthems in a very effective way. There was a fairly good attendance in the morning, and at night the chapel was filled in almost every seat.

Chichester.—On Sunday last Mr. T. Clark (ex-Congregational minister and office bearer in local Congregational church) kindly officiated during the temporary absence of the Rev. C. A. Hoddinott. This is not the first time that Mr. Clark has conducted the services with great acceptance.

Colwyn Bay and Windermere.—The Missionary Conference Committee has decided to resume Sunday services at these holiday resorts during the summer months. Last year the results of the effort at Colwyn Bay did not equal expectation owing mainly to the failure of the season at that and other places on the Welsh coast. Subject to the necessary financial encouragement from the British and Foreign Unitarian Association, the services will be resumed, but in the Public Hall, not in the Pavilion on the pier. At Windermere also a change will be made in the place of meeting. As the Institute is not available, the Albert Hall in Cross-street, close to the railway station, has been secured, and services will be commenced there in June and continued until September.

Darlington.—Special services were conducted on Sunday last by the Rev. W. Copeland Bowie, of London. The little church was well filled on both occasions by attentive congregations.

Halifax.—The Sunday-school anniversary was held on Sunday, May 3. In the morning the Rev. Henry Rawlings, M.A., of York, conducted the service. In the afternoon a service of song, "Ralph Waldo Emerson," was sung by the scholars. The Rev. Philip E. Richards, B.A., gave the readings. "The Story of the Life of Emerson," with selections from some of his writings, was compiled by the Rev. F. E. Millson, and the hymns were mostly written by Emerson. The evening service was conducted by Mr. Rawlings. The choir sang anthems both morning and evening, the musical arrangements being under the direction of Mr. A. Wilson, the organist. There were good congregations all day, the collections being a slight increase on last year. On Monday evening Mr. Rawlings lectured in the chapel on "William Penn, Quaker and Coloniser." At the close of the lecture, which was both interesting and instructive, a vote of thanks was given to Mr. Rawlings, on the motion of Mr. Sagar, seconded by Mr. Nicholson. The collections for the anniversary and lecture amounted to £27 13s. 4½d.

Heaton Moor.—On May 11 a meeting of the congregation was held to receive reports from Mrs. Hans Renold and the Rev. Priestley Prime, the delegates appointed to attend the National Conference at Liverpool. Many questions were asked and answered, and a very interesting discussion took place, the wish being expressed for further opportunities of conference on some of the questions suggested. Mr. Walter Higginbottom, who was recently appointed chairman of the congregation, presided.

London: Mansford-street.—A special service will be held on Sunday next, May 24, at 7 P.M., conducted by the Rev. John Ellis, to receive and suitably acknowledge gifts in memory of the late Miss E. J. Garrett. The memorial gifts are a mural panel in opus sectile, a beautiful piece of work by Henry Holiday, illustrative of the text, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," and an embroidered cloth for the communion table designed at the Royal School of Art Needlework, and worked by the younger members of Miss Garrett's class.

Loughborough.—The Rev. E. I Fripp, of Mansfield, conducted the anniversary services of the Victoria-street Sunday-school on Sunday, May 10 There were good congregations, and special music was rendered by the choir and scholars. On Monday night the scholars gave a service of song, entitled "The Musical Pickwick," in the school-room, before a good audience. The Rev. P. Dean presided, and Mr. Arthur Harding gave the connective readings in a way that gave much enjoyment to all present. Votes of thanks brought the very pleasant evening to a close.

Mottram.—The Sunday-school anniversary was held on the 10th inst., when the resident minister, the Rev. H. Bodell Smith, was the preacher to large congregations, afternoon and evening, the chapel being filled at both services. The collections amounted to £20 8s., which is a considerable advance on recent years. In other ways real progress has been made since the commencement of the year. There are now 136 registered members compared with eighty up to the end of 1902, notwithstanding the fact that the registration fee has been doubled; the evening attendances have risen to an average of 150; the new "Essex Hall Hymnal" has been adopted in place of "Hymns for the Christian Church and Home." A Public Discussion Society has been established, with an average attendance of over 100; and four public lectures on "Unitarianism," delivered in public halls in the district, discussion invited, have stirred up much outside interest. In connection with these lectures the distribution of Unitarian tracts and leaflets, obtained by grant from the B. and F. U. Association, has also been of effective service.

Newchurch.—A heavy loss has been sustained through the death of Mr. Thomas Kenyon, one of the most valued and active members of the church, at the age of sixty-four years. For upwards of fifty years Mr. Kenyon had been connected both with church and school, and there was scarcely any office which, at one time or other, he had not filled. Last year he served the N.E.L.S.S. Union in the capacity of president, and as recently as April 25 read a paper at the Accrington Conference on "Music as an aid in School Work." As a teacher he knew how to impart sound instruction in a pleasant manner. Only when health began to fail did he resign the office of school superintendent, and to the last he took a deep interest in the singing class. Outside the circle of church interests he devoted himself whole-heartedly to whatever concerned the welfare of his fellow-man. The funeral took place on Friday afternoon, May 15, and was conducted by the minister, the Rev. J. J. Shaw, M.A., and the Rev. Jenkyn Thomas, of Rawtenstall. A large number of friends and residents attended, both on this occasion and on Sunday morning last, when a memorial service was held.

Nottingham.—On Saturday, May 9, the members of the High Pavement Historical Society made an excursion to Lincoln for the purpose of viewing the Cathedral. This was the first trip of the season, and had been suggested by a lecture previously given before the society by Mr. Harry Gill. The party was met at the Cathedral by the Dean (the Very Rev. E. C. Wickham, D.D.), who kindly acted as guide. The trip, despite the unfavourable weather, was greatly enjoyed, upwards of seventy members and friends joining the party.

Northumberland and Durham Unitarian Christian Association.—The spring conference was held in the Unitarian Church, Darlington, on Monday, May 18, presided over by the Rev. W. H. Lambelle, of Middlesbrough, in the absence of Alderman Baxter Ellis, J.P., who had met with a serious accident at Alnmouth. A paper was read by the Rev. Henry Cross, of Stockton, on "How to Aid our Sunday Schools and other Young People's Institutions," which provoked considerable discussion, and resulted in a resolution being carried that the committee of the Northumberland and Durham Unitarian Christian Association be requested to appoint a sub-committee to take into consideration the proposal contained in the paper—that a Sunday School Union be formed for the district. A public meeting was held in the evening, presided over by Mr. Lambelle. Addresses were given by the Revs. W. Copeland Bowie, Frank Walters, and H. Cross. The meetings were well attended. Tea was provided by the ladies of the Darlington congregation, to whom, and to the speakers, a hearty vote of thanks was given

Sidmouth.—The funeral of Mrs. Yelland, widow of the late Rev. Robert Yelland, formerly for ten years minister of the Old Meeting, took place on Saturday, May 16, in perfect weather and amid beautiful surroundings. Though frail and burdened with the weight of years, Mrs. Yelland had regularly attended up to the last the services at the Old Meeting, and though of late necessarily leading a quiet, secluded life, she was greatly respected by her many friends for her gentle and affectionate disposition, and a character devoid of all malice, sustained by an assured faith in God. Many tokens of respect and love were laid upon her grave. An appropriate service was conducted on Sunday morning by the Rev. W. Agar, who preached from the words, "In quietness and confidence shall be thy strength."

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BIRTHS.

TAYLOR—On the 21st May, at Chapel House, St. Thomas's-square, Hackney, the wife of Lincoln Taylor, of a son.

OUR CALENDAR.

SUNDAY, May 24.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.**

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Mr. J. I. JONES, of Manchester College, Oxford.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. PRIESTLEY PRIME, of Stockport.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Half-yearly Collections for Church Expenses.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. R. H. U. BLOOR, and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Afternoon, Mr. A. H. BIGGS, M.A. Sunday School Anniversary and Flower Services.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, Sunday School Anniversary and Flower Services, 11 A.M., Mr. HAWKINS; 3 P.M., Mr. SKELT, and 6.30 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6 30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M and 6.30 P.M., Rev. J. M. MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. W. CHYNOWETH POPE.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. ALEXANDER GORDON, M.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. COPELAND BOWIE.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SOUTHPORT, Portland street Church, 11 A.M. and 6.30 P.M, Rev. THOMAS ROBINSON.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6 30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A M. and 6.30 P.M., Mr. J. G. MORRIS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQUARE, W.—May 24th, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Myer's Last Word—Personal Survival of Death."

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The ANNUAL MEETING will be held at the MISSION STATION, BELL-STREET, EDGWARE ROAD, N.W., on WEDNESDAY EVENING, May 27th, 1903. The Chair will be taken at 8 o'clock by the Rev. JOHN HUNTER, D.D. (of King's Weigh House Chapel), and he will be supported by Mr. Percy Alden (Warden of Mansfield House), Dr. E. J. Russell (of the South-Eastern Agricultural College), the Rev. W. G. Tarrant, B.A., and others.

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SUNDAY, May 31st, 130th WHIT SUNDAY ANNIVERSARY SERMONS, by Rev. JOSEPH H. WICKSTEED, M.A. Hours of Service: Morning, 11 A.M., followed by the usual open Communion; Evening, 6.15 P.M.

PUBLIC MEETING at 3.15. Subject, "The Liverpool Conference." Collections, Morning and Evening, for the British and Foreign Unitarian Association and the Provincial Assembly.

N.B.—Lunch at 1 o'clock, 1s. each; Tea at 5 o'clock, 6d. each.

RIVINGTON CHAPEL.

The ANNUAL SERMONS will be Preached on SUNDAY, May 24th, 1903, by the Rev. J. J. WRIGHT, of Chowbent, at 3 o'clock and 6.30 P.M. Tea will be provided as usual in the Schoolroom between the Services, 6d. each.

Collections in aid of the School Funds.

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Wednesday, June 3rd.

RELIGIOUS SERVICE at Little Portland Street Chapel at 11.30.

DEVOTIONAL SERVICE by the Rev. E. D. PRIESTLEY EVANS.

SERMON by the Rev. JOSEPH H. CROOKER, D.D. (Ann Arbor, Mich., U.S.A.).

ANNUAL BUSINESS MEETING at Essex Hall at 4 p.m.

The PRESIDENT, Rev. R. A. ARMSTRONG, B.A., in the Chair.

PUBLIC MEETING at Essex Hall at 7.15 p.m.

ADDRESSES by the PRESIDENT, Miss CATHERINE GITTINS, Rev. CHARLES HARGROVE, Dr. C. HERBERT SMITH, Rev. HENRY GOW, Mr. V. R. SHINDE, and Mr. Z. TOYOSAKI.

Thursday, June 4th.

BRIEF DEVOTIONAL SERVICE at Essex Hall at 10 a.m. By Rev. J. E. STRONGE.

CONFERENCE on Unitarian Work at Home and Abroad at 10.30.

PAPERS by Miss M. B. WESTENHOLZ and Mr. J. C. WARREN.

Rev. JAMES HOCART, Miss G. von PETZOLD, Mrs. GINEVER, Rev. JAMES C. STREET, and others, will take part in the Conference

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BUSINESS MEETING at 3 p.m.

Rev. JAMES HARWOOD, B.A., President, in the Chair.

CONFERENCE at 4 o'clock

ON

THE BIBLE AND THE LITERATURE OF THE SUNDAY SCHOOL.

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To be followed by Discussion.

From 5.30 to 7.30, the President and the Committee will be "AT HOME" to the Members and Friends of the Association. Tea and Coffee.

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No. 3179. NEW SERIES, No. 283.] *LONDON, SATURDAY, MAY* 30, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

THE meetings of the British and Foreign Unitarian Association in Whit-week were fully advertised in our last number. At Mr. Augustine Birrell's lecture on Emerson, on Tuesday evening, Essex Hall promises to be crowded out. Admission is strictly by ticket. We trust that on Wednesday morning also there will be no vacant place in Little Portland-street Chapel, when the annual sermon is to be preached by the Rev. J. H. Crooker, D.D., of Ann Arbour, our welcome visitor and representative of the American Unitarian Association.

IN the book-room at Essex Hall will be found copies of many new books, to which we should be glad to draw attention. A charming little edition of Emerson's "Divinity School Address," with an admirable portrait, has been brought out as a memento of the centenary, and from America has just come a new "Life of Channing," by the Rev. J. W. Chadwick. The seven volumes of Mr. Charles Booth's new work may be also seen, and a number of recent works by our American brethren. We ought to have published before now reviews of Mr. Carpenter's "Bible in the Nineteenth Century," and the most welcome volume of "Studies in Theology," in which he and Mr. Wicksteed have gathered up a number of their most striking lectures and addresses. But there the books are, and they really require no commendation from us.

ANOTHER five hundred copies of the National Conference Report are being printed, and when these are exhausted (which will probably be at once) friends who still want copies must fall back upon the two numbers of THE INQUIRER. Of April 25 there are plenty to be had; of May 2 not so many, and they had better be secured by those who want them. We are glad to hear that Messrs. Dent and Co. are publishing Dr. Hunter's paper on "A Worshipful Church" in a revised form, as a little shilling book.

ON Saturday last a demonstration was made in Hyde Park by Nonconformists and others who are opposed to the Education Act of last year, and the Bill of this. The general testimony is that so formidable a display of political disaffection has not been seen in this country for many years. Unlike most Hyde Park meetings this one was specially characterised by religious fervour. Ministers and congregations went together to the Park, and hymns suitable to the occasion were raised again and again. It seems as if the demonstrators had a foresight of the collapse of the main provisions of the London Bill which has come about since; at any rate, they confined their attention chiefly to the injustice inflicted on the public, not merely Nonconformists, by the saddling of the denominational schools upon the rates, and the exclusion of all but one type of teacher from headships in publicly-maintained schools. This injustice is extended by the London Bill, and must be remedied as soon as possible. Our friends will observe that a resolution on the subject will be submitted at the annual meeting of the British and Foreign Unitarian Association next Wednesday.

THE "Passive Resistance" movement appears to be slowly but surely assuming proportions that will prove serious before long. Mr. Balfour characteristically speaks as if it were an eccentricity confined to a few obscure persons, but the probability is that he will soon discover his mistake. We have no sturdier citizens than those who have decided upon this method of protest against what they feel to be a flagrant wrong, and those of us who prefer the ordinary constitutional methods of protest must admit that the circumstances are not encouraging for us. Meanwhile the Government is acting by a majority obtained on the war policy, and on that alone. Moreover, its working majority on the present Education Bill, as it was on last year's, has been largely secured by an obvious understanding with the Irish members; and, even allowing for a certain amount of genuine catholic sympathy with the policy adopted, that in itself does not tend to lessen the exasperation felt by the suffering Nonconformists. We certainly think that, in spite of the Prime Minister's indifference, there is trouble ahead—not least that deepening of sectarian animosity which is the despair of truly liberal minds.

THE annual meeting of the Churchmen's Union was held at the Church House, Westminster, on Monday afternoon, the President, the Rev. Dr. Morrison, in the chair. The report, which was read by the Secretary, Rev. W. Manning, stated that it had been decided that the first object of the Union should be thus defined: "To maintain the right and duty of the Church to re-state her belief from time to time as required by the progressive revelations of the Holy Spirit." To re-state the Christian faith, the report said, was a supremely difficult task, but it must be undertaken if Christianity was to live. It was a matter of sincere regret that one of their lecturers, the Dean of Ripon, in his attem pt to re-state some points of Christian doctrine, hardly met with the forbearance and tolerance to which he was entitled. It was only in an atmosphere of freedom that Christian thought and scholarship could worthily serve the supreme interests of the Church by re-adjusting the sacred heritage of the past to the demands of the present. The President, speaking of the work of the Union, said that in his judgment the ultimate basis of true Christian religion was a belief in the moral order of the world resting on experience of that order as a fact, just as science rested on the fact of experience of the physical order of the world. The adoption of the report was moved by Lord Avebury, seconded by Sir M. E. Grant-Duff, supported by Sir Edward Russell, Professor Gardner, and Canon Henson, and unanimously passed.

OF the Emerson Commemoration in Boston and Concord and other American cities, we shall look for the reports with the keenest interest. Most significant of all was perhaps the laying of the foundation stone of an Emerson Memorial Hall at Harvard, for the department of philosophy, for which £30,000 has been subscribed. In many of our pulpits memorial sermons were preached last Sunday, and in the past weeks many special sermons and lectures have been devoted to Emerson. Our own centenary articles are completed this week, and it will be seen that in them very various degrees of appreciation and criticism are represented.

IN connection with the Emerson Centenary, a "Memorial School" is to be held in Boston and Concord during July. Thirty lectures dealing with various

aspects of Emerson's life and work are to be given, the morning lectures in Concord, the evening lectures in Boston. The school is to open on Monday, July 13, and particulars as to tickets, &c., may be obtained from the secretary, Mr. David Greene Haskins, Jr., 5, Tremont-street, Boston, Mass. The following partial list of the lectures and addresses will give an idea of the broad character and scope of the school:—President J. G. Schurman, "The Philosophy of Emerson"; Frank R. Sanborn, "Emerson and the Concord School of Philosophy"; Rev. S. M. Crothers, "The Poetry of Emerson"; William M. Salter, "Emerson's Aim and Method in Social Reform"; Rev. Charles F. Dole, "Emerson the Puritan"; Dr. Edward W. Emerson, "The Religion of Emerson"; Rev. Samuel A. Eliot, "Emerson and Harvard"; Charles Malloy, "The Sphinx"; William Lloyd Garrison, "Emerson and the Anti-Slavery Movement"; Moorfield Storey, "Emerson and the Civil War"; Rev. B. F. Trueblood, "Emerson and the Inner Light"; Rev. John W. Chadwick, "The Simpler Emerson"; Henry D. Lloyd, "Emerson's Wit and Humour"; Percival Chubb, "Emerson's Spiritual Leadership in England"; Prof. Kuno Francke, "Emerson's Debt to Germany and Germany's Debt to Emerson"; George Willis Cooke, "Emerson and the Transcendental Movement"; William R Thayer, "Emerson's Gospel of Individualism;" Prof. Charles F. Richardson, "Emerson's Place in American Literature"; Rabbi Charles Fleischer, "Emerson, the Seer of Democracy"; Rev. Charles E. Jefferson, "Emerson and Carlyle"; Rev. R. Heber Newton, "Emerson the Man." Other addresses will be by Mrs. Julia Ward Howe, Mrs. Anna Garlin Spencer, Dr. Francis E. Abbott, Joel Benton, and Prof. Nathaniel Schmidt.

FROM a leading article on the Emerson Centenary in the *Manchester Guardian* of May 25, we take the following passage:—

Nothing is more remarkable in Emerson than his union of a spiritual idealism which may be Greek or German with the shrewd and alert practicality of Yankee New England. His mysticism works in alliance with the coolest and keenest common sense. He is never really "in the clouds"; he is never really detached; if he ever seems to be, it is because his profound feeling for affinities triumphantly bridges gulfs which his readers have been accustomed to think impassable. If he soars to the stars, we may depend upon it he is hitching some waggon there. Hence the intimate place which Emerson has won and maintained in the hearts of the whole American people. A voice almost impersonal in its purity, he is yet a distinctively American voice. He speaks Plato and Goethe, if we will, but their mellow thought emerges in him irradiated as with the dewy freshness of a New England dawn. He has become incorporated in the moral consciousness of the American people. "His essential teaching," wrote Charles Eliot Norton in a private letter to Emerson's excellent English biographer, Dr. Garnett, "has become part of the unconsciously acquired creed of every young American of good and gracious nature."

THOSE of our friends who hope to attend the International meeting at Amsterdam in September will find a special interest in the Loan Collection of the Works of Early and Modern Painters of the Dutch School now at the Guildhall. Among the modern artists, the work of Josef Israels is specially striking. Among the early masters represented are Rembrandt, Cuyp, Hobbema, Paul Potter and Franz Hals.

IN the report of the Deaconess Institute of the Free Methodist Churches the secretary says: "Some of the sisters preach the Gospel. The committee make no apology for this. From the first they have believed that women as well as men should get the pattern of their life from God, and in determining their vocation bear in mind that the talent is the call. When the committee found that some sisters possessed great evangelistic gifts they recognised therein the wisdom and goodness of God, and made special arrangement that each sister might, in this direction, fulfil the spiritual destiny of which God had made her capable."

THE BODY OF ENGLISH PRESBYTERIAN MINISTERS IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER.—At a meeting of this body held on the 12th inst., at Dr. William's Library—the Rev. P. H. Wicksteed, M.A., in the chair—the following resolutions were unanimously adopted:—

That this meeting of the body of English Presbyterian ministers in and about the cities of London and Westminster would urge upon the attention of the Government of this country the grave issues that are now arising in many parts of the world with reference to the relations of the advanced to the backward races of mankind, and the danger of the re-introduction, under new forms, of many of the horrors of the slave trade, which the awakened conscience of Europe repudiated nearly a century ago. In particular, the meeting would press upon the attention of the Government the duties which arise in the face of the charges brought against the administration of the Congo Free State, which exists under international guarantee to which this country is a responsible party; and further, it would implore the Government to keep such vigilant watch over the regulations of native labour in our possessions as may strengthen our hands, and give a pledge of our sincerity in such representations as we may make to other Powers.

That this meeting of the body of English Presbyterian ministers in and about the cities of London and Westminster enters an earnest protest:—

(i.) Against the injustice embodied in those provisions of the Education Act, 1902, whereby religious tests are perpetuated with regard to a large portion of the teaching profession in elementary schools; and

(ii.) Against the appropriation of public funds to the support of schools which are not under full public control.

And, further, the meeting deplores the proposed extension of these evils to the Metropolitan area by the Bill now before Parliament.

The Hon. Sec. (Rev. James Harwood, B.A.) was requested to forward copies of both resolutions to the Prime Minister and Sir Henry Campbell-Bannerman; also of the first to the Secretaries of State for Foreign Affairs and the Colonies, and of the second to the Marquess of Londonderry and Sir William Anson.

THE MINISTERIAL FELLOWSHIP.—The fourth annual meeting was held in the Memorial Hall, Manchester, on Thursday morning, May 21, the Rev. S. A. Steinthal, president, in the chair. The annual report expressed much satisfaction at the good done by the Society during the past year and at the improved financial position. The amount standing to the credit of the Society was £286 5s. 11d. Fourteen new members were elected, bringing the total membership up to 109. Resolutions of sympathy were adopted consequent upon the death of the Rev. E. S. Anthony, and the continued illness of the Rev. T. Leyland. The Rev. C. C. Coe was elected president for the ensuing year. The treasurer (Rev. Dendy Agate, B.A.) and secretary (Rev. C. J. Street, M.A., LL.D.) were re-elected. Vacancies on the Committee were filled by the election of Revs. J. A. Pearson and S. A. Steinthal. Mr. A. E. Piggott, F.S.A.A., and Rev. W. R. Shanks were re-elected as auditors, and Mr. John Dendy as legal adviser.

The members had luncheon together, and at the afternoon session, to which ministers of the district, not members, were also invited, the Rev. C. T. Poynting, B.A., presided. A paper on "Ministerial Qualifications and Church Needs" was read by Rev. J. Arthur Pearson. In selecting this subject for discussion, the Committee had in view the present unsatisfactory method of bringing about ministerial settlements. A passage in the annual report said:—"If some method could be devised of bringing suitable ministers and congregations together, so as to save the lamentable mistakes, the undignified scrambles, and the weary waitings, but too common, it would be great gain for both." Mr. Pearson followed along this line, and suggested that it was for such a society as the Ministerial Fellowship to call the necessary machinery into operation. It was mainly a ministerial concern, for the credit and better fulfilment of the work of the ministry. There was need of an Information Bureau to get the necessary particulars from ministers and from congregations, and an effective committee for this purpose might be formed by the Fellowship. Conducting its business with dignity and earnestness, it would in time secure the confidence of ministers and churches, and do more than had ever yet been done to save those heart-burnings, that confusion of face, those recriminations, that alienation from active religious life, which in the past had been responsible for so much ineffectiveness. Such a Committee, every year becoming more completely representative of the ministry of our group of churches, would be the agency best calculated to give congregations the right conception of any minister's qualifications, and ministers a due idea of the needs of the churches.

An interesting discussion followed, in which many ministers took part, and, ultimately, a resolution was passed referring the suggestions to the Committee for consideration and report.

YOU will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself.

—*John Ruskin.*

EMERSON'S "CONDUCT OF LIFE."

ONE of the paradoxes now being worn into platitudes is this, that the truly practical man is the mere theorist. If you want a radical remedy, go to the logician. He has the stoat-faculty of tracking persistently to the kill his selected quarry, whereas the man of affairs is always being lured off the trail by casual rabbits.

Like most of the popular paradoxes, this doctrine is more false than true. Thought is good, and we cannot have too much of it anywhere, but the logician is not necessarily the man of most thought; he is the man who in greatest measure is master of his thought. He coaxes it, marshals it, copulates it, employs it. The best thought may be also the least ductile. The strongest thought is that which masters the thinker and is not mastered by him. So if you penetrate the inarticulateness and inconsecutiveness of the practical man, you may divine in him a wisdom not yet reduced to terms, far less to syllogisms.

It does not follow that every illogical man is a sage; but it does come about that the greatest sages, and those who have scattered most intellectual yeast, are among the disorderly thinkers. Emerson is like the rest of them. He gives you no cunning goldsmith's work, but deals out nuggets from the heap by the shovelful. He made no headway at school or college, either in mathematics or philosophy. Every shallow leader-writer can display his matter more tactically than he. His ways of thought are not those of the trained thinker, but of the ordinary matter-of-fact person. As you listen to such an one, you shall hear the same dominant notions, two or three in number, coming up ever and again for utterance. The rest of his talk is mainly a descant on these themes, with interludes and digressions, and every kind of brokenness. So far as there is method in it at all, the method is not literary but musical. The musician is released from logic, and does not so much order his thought as record its spontaneous happening. It is to this everyday type of thinker that Emerson belongs. He represents this type raised to the sublime.

In quality Emerson's thought is always fine and always noble; in expressing it he has an uncanny union of surprise and clearness. He thinks like a musician and talks like a poet. His several sentences, which have no responsibility one towards another, take each its own symmetry. They will all stand up alone, so that no writer is so easy to quote. Nevertheless, Emerson retains the virtues of his type. He keeps near to the watch-fires of the human race. However much you may delight in the fantastic happiness of his wording, you cannot dismiss his thought as fantasy. It is too close akin to our unspoken faiths. To find it he has dug down under the commonplace, a little deeper, but in the same soil.

In these essays, which deal with practical wisdom, the advantage of the Emersonian method is at its greatest. No art could have bettered it. The previous question always seems to have been carried; the writer is not called on to procure your intellectual assent, he has it already. He does not convince, but impresses. At intervals his main themes emerge, rather by way of reminder than of new solicitation, and the welter of epigams between prepares you, somehow, to feel their truth more heartily at each repetition. One pleasant result of this fashion of writing is that a well-chosen clause will bring back to you the sentiment of a whole essay, as a bar of music may call up a whole sonata. Here, for instance, is the thematic index to the essay on Fate:—

> Whatever limits us, we call Fate. . . . So far as a man thinks, he is free. . . . Fate, then, is a name for facts not yet passed under the fire of thought; for causes which are unpenetrated.

How this may look to one who does not know Emerson, or this essay in particular, it is hard to guess; perhaps as uninspiring as its musical parallel to one who never heard the piece played. But in the memory of one who knows it well, does not the whole dissertation rise at this hint? So again, in the paper entitled "Power," these are the two main themes:—

> The key to all ages is—Imbecility. . . . Success goes thus invariably with a certain *plus* or positive power.

And for the comfort of the majority, the imbecile or minus people, we have a secondary movement, on the attainment of power:—

> Concentration is the secret of strength. . . . The second substitute for temperament is drill.

The essay which Emerson chose to call "Wealth," is a capital instance of his disorderly method and its practical efficiency. Two thirds of this paper are occupied with what looks like an attempt to outline a theory of economics. The remaining third describes the adventures of a literary man who dabbles (without vocation) in practical farming. Here is a stray sentence from the first part:—

> When the farmer's peaches are taken from under the tree, and carried into town, they have a new look, and a hundred-fold value over fruit which grew on the same bough and lies fulsomely on the ground. The craft of the merchant is this bringing a thing from where it abounds to where it is costly.

And this comes from the second part:—

> With brow bent, with firm intent, the pale scholar leaves his desk to draw a freer breath, and get a juster statement of his thought, in the garden-walk. He stoops to pull up a purslane, or a dock, that is choking the young corn, and finds there are two; close behind the last is a third; he reaches out his hand to a fourth; behind there are 4,000 and one. He is heated and untuned, and, by-and-by, wakes up from his idiot dream of chickweed and red-root, to remember his morning thought, and to find, that, with his adamantine purposes, he has been duped by a dandelion.

What then, is the object of the essay as a whole? It is really an instruction in the wise management of a narrow income. The first part has the task of impressing upon you the truth that "it is a peremptory part of virtue that a man's independence is secured." The second part, using the aforesaid adventures as so many parables, deduces five rules of action. When the whole is read again, with this key, the underlying intention of the composer can be felt in each movement.

Sometimes the spirit of an entire essay is found in a single phrase, such as this in "Behaviour": "The tell-tale body is all tongues"; or this in "Beauty": "Beauty is the form under which the intellect prefers to study the world." More frequently we find them answering to a theme. "Men talk of 'mere morality,' which is much as if one should say, 'Poor God, with nobody to help Him.'" To this, in the essay on "Worship" answers a phrase which needs much working out: "Work is victory."

This volume gives us in winsome form the concentrated essence of the good sense of good men. It is part of the general bible, the literature that sweetens the world. It is all the more forcible, no doubt, for its lack of logic. The challenge of the intellect is evaded, and the will is won through the affections and the conscience. But it is in the nature of this style that effects are reached by the balance of unreconciled opposites, and not by their solution. If any reader should cast up against Emerson a chance sentence or page which seems to contradict his message of courage and hope, let Emerson reply:—

> I have no fears of being forced in my own despite to play, as we say, the devil's attorney. . . . I am sure that a certain truth will be said through me, though I should be dumb, or though I should try to say the reverse. . . . We are of different opinions at different hours, but we always may be said to be at heart on the side of truth.

E. W. LUMMIS.

EMERSON'S "REPRESENTATIVE MEN."

I SUPPOSE the day has gone by for Emerson to be taken seriously as a teacher, even by those who consider inconsistency and unpunctuality as the first duties of genius. But there are times when we wait on oracles, and "a voice oracular" he sometimes is, and there are times when it is necessary to be unsaintly and profane, and he always "inspires an audacious mental habit." With me, at certain periods, Emerson is in bloom, like some jaunty flowers from which we get intense pleasure, but of a sort that must soon be over. I read him when he is in season, so to speak, but I never touch him when he is out of season, for he has no power of compelling my mood, a power which I regard as the sure sign of excellent literature, that of creating receptiveness, of tuning heart and brain to its own key.

But given the right moment, and such a book as "Representative Men" has a fine flavour. I care nothing then that there is so much "representative" and so little "men." Nor does it trouble me that the representing is awkwardly managed, here a little loose, and there rather forced, and at times a tendency to turn men into bags of proverbs. This dissolving of people into uses, qualities, and attributes is vicious as a perpetual habit of mind, and often leads Emerson into talk that is cheap, slushy, and even downright inhuman, but here in these seven little lectures no harm is done; there is some playing fast and loose with sacred names, but they are warranted not to tarnish easily, and as (praise the Gods!) it was too late for Emerson to reform Shakespeare, I can read on and be thankful; and after all, in this wilful jumble of

sentences and perpetual concussion of contradiction, what an amount of that wonderful light, which is all Emerson's own, there is. Here are six men of noble proportions in the genial sunshine of his imagination. Hero worship was the fashion, and I cannot but think of its veteran priest. Carlyle has the advantage in flesh and blood; he gives us hands to hold and feet to follow. Emerson has nothing of his Rembrandt power of portraiture; how great, and yet how near to us is dear old Johnson in the "Hero as Man of Letters." But Emerson is a corrective, for Carlyle's figures are too much in shadow, they are all Laocoons and Men of Sorrows. I doubt whether Mercury himself was so glib with the messages of Jupiter as is Emerson's herald of the high gods; but then, on the other hand, Carlyle wanted to pick a quarrel with the herald unless he positively stammered. Alone no two writers could be more utterly incomplete—the one so volatile and devil-may-care, the other for ever at the point of resistance—but the blending of the two becomes interesting chemistry.

The "Representative Men" begins with Plato, who stands for the philosophical class. But it opens in right regal fashion: all the books are converted into translations of Plato, and not only the philosophers, but the poets, the learned doctors of science and theology and grave divines, and even the jokers, are reduced to a rabble of needy mendicants at his heels. Shakespeare just escapes by the skin of his teeth. After a very airy excursion, and a pilgrimage to the East, we are led back to the central figure of Plato's system, Socrates, who is described in a style that might make Macaulay envious. The insight of genius, the talent of the master artist for selection, have given us a fragment of biography only comparable with Greek statuary. Every salient feature is caught, and caught picturesquely. Here is a paragraph:—

> A pitiless disputant who knows nothing, but the bounds of whose conquering intelligence no man had ever reached; whose temper was imperturbable, whose dreadful logic was always leisurely and sportive; so careless and ignorant as to disarm the wariest, and draw them, in the pleasantest manner, into horrible doubts and confusion. But he always knew the way out; knew it, yet would not tell it. No escape; he drives them to terrible choices by his dilemmas, and tosses the Hippiases and Gorgiases with their grand reputations, as a boy tosses his balls. The tyrannous realist! Meno has discoursed a thousand times at length on virtue, before many companions, and very well, as it appeared to him; but at this moment he cannot even tell what it is.

From Plato the philosopher we pass to Swedenborg the mystic. Emerson ought to be at home with Swedenborg, for Swedenborg is certainly the great doctor of the "representative" school. Personally, I think that an excessive symbolism is the destruction of good art and direct thinking. Shakespeare, Dante, Leonardo da Vinci, Jean Francois Millet do not give us types but individuals. By first of all accepting the reality of men and things they open out their significance. Emerson, however, begins by praising Swedenborg for his hard literal precision in this matter, and laughing at the poets for being vague. I prefer the poets, for where it is an opinion as to what a thing may mean, what may be agreeable as an illustration becomes disagreeable forced into an analogy. Emerson himself prefers vagueness and the poets generally; he thinks Wordsworth's "Ode" the best thing on immortality, a perfect example of legitimate symbolism, and its whole philosophy at the same time, and diametrically opposed to that of Swedenborg, where the definition, ever tending to become more arbitrary, ends at last by conveying no meaning except to himself and a group of disciples who have inherited his spectacles. So we are not surprised to find Emerson in the end blaming his mystic for the very quality he has hitherto been praising, and accusing him of turning the whole passionate lives of men into a scroll of queer hieroglyphics. "How different is Jacob Behmen!" he exclaims; "his heart beats so high that the thumping against his leathern coat is audible across the centuries." But he rates Swedenborg in such admirable words, discovers his weakness with such humour, and enforces with such rare discernment the wisdom of reticence in spiritual matters, that one easily forgives the whole passage being a contradiction, so noble is the attitude, so dignified and so benign.

I would that now I might write Emerson down as a lover of our Saint Michael of Montaigne. Bacon, Shakespeare, Isaac Walton, Sterne, Hazlitt, all speaking our mother tongue, have read and loved his book. Emerson read it in Cotton's translation, which cannot be compared with Florio's, and yet he detected the life that is in this man's words; he cribbed them, too. From Montaigne's discourse (divine I should call it, but it is the most beautifully human bit of writing in the world) on "Friendship" he took some phrases to lie cold and shivering in his own arid waste of words on the same subject; but at last he left Montaigne a doubter, a go-between, without enthusiasms, and never saw that the quality of his scepticism is more imaginative than rational; that imagination, ranging from the merest whim to the most hazardous height of speculation, abounds everywhere. This third study, Montaigne on the Skeptic, I find very disappointing. The frank, homely, conservative side of the man is delightfully treated, and the scepticism on its negative side insisted on; but the daring curiosity, the doubt, picturesque as the propositions of children, rising rather from excess than limitation of vision—this side, which surely must have been the attraction for a nature like Emerson's, is quite ignored, and this is the finer side of scepticism and has made the French the first sceptics.

But it is good to see the somewhat cold and impersonal Emerson learning to be a little more personal from Montaigne. A man who doubts the personality of God may be a heretic, but he who doubts the personality of man is something much worse. In the next lecture we are not put off with anything representative. Shakespeare is made light of as a poet, and a large and touching humanity is brought to us. Ask his characters, and they shall speak for the heart, the liver, and lungs of their royal master. What matters the blank in the history books? Shakespeare's history is in these plays. Emerson will not be bounced into Baconianism; he sees with exquisite judgment that with Shakespeare it is not a question of a superlative talent or so. Plato may be as fine, but he is easier to account for, and so he accepts Shakespeare as unique, and does him honour in many a splendid sentence. "He is wise without emphasis or assertion; he is strong as nature is strong, who lifts the land into mountain slopes without effort, and by the same rule as she floats a bubble in the air, and likes as well to do the one as the other." And this impartiality as it is the wonder of Shakespeare so is it his supreme humanness. He is lacking in symmetry; he is superabundant; he does worse things than nod in verse; but in characterisation he never errs; his people are great and small on lines of real life, not according to the number of their speeches—with him we are in Brobdingnag; with other authors it is Liliput and just a giant or two.

But Emerson does not like unique people, and now the stature of Shakespeare alarms his democratic soul; it must be reduced, and this is done by an appeal to the Nonconformist conscience. I wish it was only funny to find the man with a fine taste in "Scourges of God" and impenitent Sadis, concluding his lecture in the style of Chadband with a pious snuffle about public amusement.

Hitherto the lectures have been dealing with thinkers; the fifth study gives us a man of action, under the heading, "Napoleon, or the Man of the World." As long as there is any old Adam left in us we shall find Napoleon's life an absorbing one. Cæsar's has more weight, and Alexander's more glamour, but Napoleon's yields more copy; it abounds with those tit-bits so dear to modern journalism. Out of scraps and fragments Emerson has constructed a most effective figure; the representative theory is luminous here. As an American, Emerson was captivated by a man whose thoughts, unlike most men's thoughts, were born with strong hands and feet for immediate uses. Napoleon is the sublime opportunist; the evolution of the tool-using animal ends here in perfection; the aims of the democracy are consummated.

Perhaps the *pro* and *con* principle which pervades these lectures might have been a little more evenly distributed in this one. The fall of Napoleon is too big a lesson for one page. Eminently sane was this man, says Emerson, and yet to follow his career throughout is at last to watch a feverish monomaniac following the sinister devil of his own shadow, and to see him die of boredom at the end is to get a queer glimpse of how the Fates do their business. But Emerson's generalisation is quite to the point; this man had no sentiment or morals, and the world is made by other forces besides punctuality and tools.

Men who give courses of lectures do not usually keep the best wine to the end. I think Emerson has. An apostle of light, he has honoured the greatest apostle of light, Goethe, who stands in the last study for the writer. "Not the most solemn, nor the most passionate, nor the most earnest, but the most serious," says Seeley of Goethe. This is the dictum of a student of Goethe, but Emerson has anticipated

him, and in one radiant paragraph has shown how Culture may be a Gospel. In the older or the new learning have we a finer word for the true scholar? "In England or America, one may be an adept in the writing of a Greek or Latin poet without any poetic taste or fire. That a man has spent years on Plato, does not afford a presumption that he holds heroic opinions, or undervalues the fashions of his town. But the German nation have the most ridiculous good faith on these subjects; the student out of the lecture-room still broods on the lessons, and the professor cannot divest himself of the fancy that the truths of philosophy have some application to Munich and Berlin. This earnestness enables them to outsee men of much more talent."

R. H. U. BLOOR.

EMERSON IN ENGLAND.

OF Emerson's three visits to England, he has himself left a record of the first two, in 1833 and in 1847-8, in his "English Traits." The third visit was in 1872-3, with his daughter Ellen, when the evening was already closing in upon him, and, while he was seeking to recruit his health, friends at Concord were rebuilding his house, which had been burnt. Of all three visits there is a full record in "Cabot's Life," with delightful passages from Emerson's letters home. In Mr. Conway's "Emerson At Home and Abroad" there is a chapter of special interest on this subject, and the late Alexander Ireland, in his memorial volume, was able to give many particulars from his own personal recollections.

It is of Mr. Ireland that Emerson speaks towards the end of his "English Traits," telling of his arrival on his second visit, in 1847 :—

At the landing in Liverpool I found my Manchester correspondent awaiting me, a gentleman whose kind reception was followed by a train of friendly and effective attentions which never rested whilst I remained in the country. A man of sense and of letters, the editor of a powerful local journal, he added to solid virtues an infinite sweetness and *bonhomie*.

Mr. Ireland had played a chief part in persuading Emerson to this second visit, making the arrangements for his lectures in various places, chiefly in the north of England; and this was not their first meeting, for as a young man in Edinburgh, in 1833, a fortunate chance had given him the opportunity of showing Emerson something of his native city, thus laying the foundation of a life-long admiration and affection. In those early days Mr. Ireland heard Emerson preach, and tells of it in this passage of his "Recollections" :—

On Sunday, the 18th of August, 1833, I heard him deliver a discourse in the Unitarian Chapel, Young-street, Edinburgh, and I remember distinctly the effect which it produced on his hearers. It is almost needless to say that nothing like it had ever been heard before, and many of them did not know what to make of it. The originality of his thoughts, the consummate beauty of the language in which they were clothed, the calm dignity of his bearing, the absence of all oratorical effect, and the singular directness and simplicity of his manner, free from the least shadow of dogmatic assumption, made a deep impression on me. Not long before this I had listened to a wonderful sermon by Dr. Chalmers, whose force and energy and vehement but rather tumid eloquence carried, for the moment, all before them—his audience becoming like clay in the hands of the potter. But I must confess that the frequent thoughts and severe self-possession of the young Boston minister had a greater charm for me than all the rhetorical splendours of Chalmers. His voice was the sweetest, the most winning and penetrating of any I ever heard.

Emerson's lectures on "Representative Men" were given both in Liverpool and Manchester in the autumn of 1847, and in Manchester he gave a further course, including the lectures on "Eloquence," "Domestic Life," "Reading," "The Superlative in Manners and Literature," and "The Humanity of Science."

Of the young men who were kindled by these lectures, we are happy to count some among our veterans to-day. Mr. Harry Rawson heard the second course in Manchester, and in THE INQUIRER of Sept. 28, 1901, we told how Mr. Thomas Hornblower Gill came over from Birmingham to see Emerson in Manchester. (For that occasion see Mr. Conway's book, p. 268.) Mr. Edwin Clephan heard the lecture at Leicester for which the audience had to wait in anxious suspense while it was fetched from a house more than a mile away, Emerson having discovered, only after he took his place on the platform, that he had left it at home!

Among the Liverpool hearers was James Martineau, who had already made Emerson's acquaintance in 1833, when he came with an introduction from Henry Ware. Writing home from Chelsea, Oct. 27, 1847, Emerson says :—

In Liverpool I drank tea last Saturday night with James Martineau, and heard him preach on Sunday night last. He is a sincere, sensible, good man, and though greatly valued as a preacher, yet I thought him superior to his books and his preaching.

That impression would appear to have been mutual, for it is interesting to compare with these words what Dr. Martineau said of Emerson. Writing to the late Mr. R. C. Hall, at whose house in Liverpool Emerson spent his last evening in this country in 1873, Dr. Martineau said :—

A most winning and delightful personality on the side of the affections and conscience, he somewhat disappoints me intellectually. With deep and lovely flashes of insight, characteristic of real genius, I find mixed many dicta which, though striking in their epigrammatic form, do not speak to me as *true* . . . . Much as I love the man, I seek in vain to *learn* from him. The fault is probably in me.

And in an earlier letter, to Mr. Ireland, Dec. 31, 1882, Dr. Martineau wrote :—

Though I could never find in Emerson's effusions as a *Vates* so rich a vein of thought or so awakening a power as his most devoted readers are able to recognise, yet in his own personality he appeared to me almost all that is noble, lovely and venerable; and in his critical and ethical writings, where he commented on the given matter of life, manners and character, to rise to the very perfection of moral judgment, pure and keen without a trace of Cynicism, and with a selecting enthusiasm for all beauty and good, calm and passionless because full of faith in them as the permanency of the world.

We should have been glad to extend these notes, to tell of Emerson's meeting with George Eliot, and many other matters of great personal interest, but must be content to add only one exquisite passage from one of his home letters, quoted in Cabot's Life (I. p. 124). Emerson is writing to his wife from Manchester, Dec. 1, 1847 :—

I trust you and the children are well,—that you are well, and the children are well,—two facts, and not one; two facts highly important to an exile, you will believe. Ah! perhaps you shoulds ee the tragic spectacles which these streets show—these Manchester and those Liverpool streets, by day and by night—to know how much of happiest circumstance, how much of safety, of dignity, and of opportunity belongs to us so easily that is ravished from this population. Woman is cheap and vile in England, it is tragical to see; childhood, too, I see oftenest in the state of absolute beggary. My dearest little Edie, to tell you the truth, costs me many a penny, day by day. I cannot go up the street but I shall see some woman in rags, with a little creature just of Edie's size and age, but in coarsest ragged clothes and barefooted, stepping beside her; and I look anxiously into *her* Edie's face with some terror lest it should resemble *mine*, and the far-off Edie wins from me the halfpence for this near one. Bid Ellen and Edie thank God they were born in New England, and bid them speak the truth and do the right for ever and ever, and I hope they and theirs will not stand barefooted in the mud on a bridge in the rain all day to beg of passengers. But beggary is only the beginning and the sign of sorrow and evil here.

TO R. W. EMERSON.*

GOOD Friend, whose voice hath spurred and cheered
My flagging spirit on its way;
When, like a wilderness, appeared
My life to stretch a boundless grey
And barren landscape to the day;

When weakness raised its bitter cry
Far from the succouring hand of kin,
And sank in baffled agony
Beneath the weight of others' sin,
Thy whisper reached it, "Look within!"

How oft the rocks beneath thy rod,
Their streams of quickening hope have shed,
Where fainting hearts drank deep and trod,
With strength renewed, where Duty led;
And Faith restored gleaned heavenly bread!

Good Friend! if few have paused to bless
For help received the helping hand;
Accept as theirs than mine no less
A stranger's tribute scratched in sand
Upon a dry and thirsty land!

H. A. R. J.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums :—Mrs. Buckton, £1; Miss M. C. Martineau, £2; Miss Crowe, 5s.; Anon., 5s.; Mrs. Robinson, £5 5s.; Mrs. Aspland, £1 1s.; Mrs. Collier, £1; Mrs. Eavestaff, 5s.

* Written in the Colorado desert.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE NATIONAL CONFERENCE.

SIR,—At the Liverpool meeting of the Triennial Conference, its esteemed President called attention to the fact that three years ago it had acquired a definite constitution, and he showed that the present aims and objects of the society were much more far-reaching than those of the simple Conference, to which, twenty-one years ago, our liberal churches were invited for the purposes of mutual interchange of thought and edification.

Now, this being the case, I trust it will not be considered unfit if I urge that the present Committee should take as their first business, and as a matter of urgency, the drawing up of a plain statement of what are the aims and objects of this newly developed constitution. Further, that they should arrange that a copy of this statement be sent, without delay, to every church in the list of the Essex Hall Year Book, together with a paper to be signed and returned by each congregation that desires to join this reconstituted society, for which, perhaps, having regard to its changed condition, it might be well to find a more suitable name than that of the Conference. I may be reminded that some such paper was sent round more than a twelvemonth ago, but it must be remembered that before that could be acted upon, another letter arrived asking the congregations to let the matter stand over for a time.

Surely before entering into the question of ways and means it will be well to know definitely how many of our churches desire to join such an organisation as that shadowed forth by some of the speakers at Liverpool. I can quite understand that some may wish to organise themselves into one compact whole, in full obedience to a House of Representatives so far as externals go, and even perhaps to the consenting of all to sing from one authorised hymn-book with fixed tunes. To such churches we may well wish Godspeed in their new departure, for they are thus taking the path which they honestly believe to be the best; but at the same time those of us who do not think that *our best* lies in that direction, may fairly claim the same right to stand aloof as others do to join together. There are diversities of operations, but may we not all recognise the workings of the one Spirit?

And this brings me to the second point. In the concluding paragraph of his letter last week, Mr. Lummis first assumes a certain definition of the name Unitarian—a definition which seems to me to be utterly erroneous—and upon that he proceeds to base a charge against our Central Association. Now, most of us, I think, who were "born free," take the primary signification of the name (which, for the sake of convenience, has come to be attached to us) to apply to those who put in the first place not only the right of private judgment, but the sacred duty of cultivating and using their own best powers of heart and mind and soul and strength, in matters of religion, and in acknowledging the inner voice as supreme tribunal in contradistinction to that of an external Authority. Doctrine, so far from being the foundation of Unitarianism, has ever held a subordinate position, and has always had to give way when conscience or intellect pronounced against it. It was because men took to reading the Bible for themselves that the doctrine of the Trinity—not being, in their judgment, proved therein—was given up, and it was in commemoration (we may almost say) of the passing of this important landmark that the name of Unitarian was applied. But the same thing has been repeated over and over again throughout the whole history of this little group of pilgrims, who are making their way towards the heavenly city along this road; landmark after landmark of doctrine has been passed and left behind. Those of us who can look back to the past forty years can well remember how one or two doctrines, viewed then as vital, have now been relegated to the past, and yet it has made no change in our real standpoint; indeed, it only seems to have brought out in higher relief and brighter light our watchwords Love to God and Love to man.

If what I have said is true concerning the root principle of Unitarianism, and it is in this sense alone that many of us, at least, accept the name, it stands to reason that there is nothing illogical or out of place in an association made up of individuals united under that name, helping, through its Committee, any body of people who appear to be making their way to the kingdom of God and His righteousness by the same path as that which they accept as the best, whether it be to the Brahmo Somaj in India, or to a Unitarian church in England.

But divided responsibility in a small body is not always advisable, and until our existing Association finds that it cannot compass the work which its members have given it to do, I own that it seems to me an action greatly to be deplored, if forces are to be divided in the way suggested by some members of the Conference Committee; and it is assuredly of the utmost importance that at least our churches may have the opportunity of a frank expression of opinion before anything further is done.

May 18. MARIAN PRITCHARD.

MINISTERS' MEETING.

SIR,—Will you kindly assist in making known the Ministers' Meeting to be held in connection with the Whit-week anniversary meetings? Dr. Crooker is to read a paper on public worship in the council-room at 3.30. In the name of the London Unitarian Ministers' Meeting, I beg to extend a cordial invitation to all visiting brethren to be present. Tea will be provided. W. CHYNOWETH POPE,

Sec. L.U.M.M.

TO CORRESPONDENTS.—A. A.; R. A. A.; J. B.; E. C.; C. F. D.; J. A. G.; A. E. H.; J. A. P.; H. R.; J. R.; E. L. H. T.; J. M. Ll. T.; C. B. U.

DOES THE CONFERENCE REPRESENT THE CHURCHES?

SIR,—There can be no doubt that, formally, the Conference does represent the churches, for the churches elect the delegates. But, in order that this representation may be valid, significant and effective, several conditions must be present which I venture to submit are wanting in the present case.

The questions to be debated at any Triennial Conference being known beforehand, the representative, to be truly such, must ascertain and express by his votes the wishes of the majority of his constituents. The questions at issue should be discussed by the congregations, and their minds having been formed in regard to each, they must choose for delegates those whom they can trust to represent their decisions. It is in this way that all representatives are chosen for Parliament and other public bodies. Each member goes to the Assembly as the supporter of the party and policy which his constituency on the whole desires to be supported.

I would respectfully ask to what extent do these conditions prevail in regard to the delegates chosen by the congregations for the Triennial Conference?

I have taken some pains to inquire, but I have found no single case of a delegate avowedly chosen by his congregation that he might either support or resist any particular policy before the Conference. His representative character is little more than an empty form. He is chosen not in a spirit of keen interest in the questions before the Conference, but often in complete ignorance of what the questions are. In short, he is so far from being a true representative that even if all the delegates were to give a unanimous vote for or against any questions before the Conference, it would be impossible to infer from this the mind of the churches in regard to that question. Things being as they are, the votes of the delegates are no criterion of the trend of public opinion behind them. Often, alas, there is no public opinion at all.

The mode in which delegates are chosen for the Conference will be familiar to many readers of this paper. Last on the agenda of the Church Committee meeting stands the item "Election of Delegates to the Conference." As the members present are putting on their hats, the chairman hurriedly calls out that one little matter of business still remains—the election of somebody to go to the Conference. The members present look at one another with an interrogative expression, and draw nearer the door. "Who *would like* to go?" says the chairman. No answer. "Who *can* go?" At last a victim offers himself, and with a benediction from the chair, "Hope you will have a pleasant time," the matter comes to an end.

We have all heard much about the representative character of the Conference. We know that great hopes and important schemes are based upon the view that it does represent the churches. But may I ask whether the delegates consciously attend in a representative attitude? Are they aware of a distinct public opinion behind them, which will call them to account for their votes? Do they feel

themselves the organ of anything beyond their own private judgment? In short, may we take it for granted that the acts of the Conference express the mind of the churches and not merely the decision of that particular group of people who are present at the meetings where action is taken.?

Until I can get clearer light upon these matters, I must remain—but regretfully remain—one of those to whom the idea of the Conference, as representative of the churches, is little more than a myth.

Birmingham. L. P. JACKS.

CHANNING HOUSE SCHOOL.

SIR,—May I ask the privilege of a small space in your paper on this subject. Most of your readers will know that Miss Matilda Sharpe, with the assistance of the late Mr. Spears, started this school some seventeen years ago as a Unitarian Boarding School for girls on modern high-school lines. It may not be known to all of them that three years ago she made it over to a trust, still retaining the management in her hands, but with a view of asking the trustees at some future date to take the full responsibility of the school.

The time has now come when Miss Sharpe finds it necessary to relinquish the management, and from the close of the present term the school will be in the hands of a management committee, appointed by the trustees, and whose names I hope very shortly to be able to announce.

The head mistress, Miss Lilian Talbot, B.A., will have the full charge of the school with a thoroughly competent and well-qualified staff under this Committee, and it will be the aim of the managers to give at a very moderate cost a thoroughly good high-school education with the happy healthy tone which has long characterised Channing House.

Our only anxiety is that the school should become more widely known among many of our Unitarian families, who, we hope, will gladly avail themselves of the opportunity, and send their daughters where the teaching is definitely in accordance with the principles of our faith, while the education is of the highest character.—I am, Sir, yours faithfully,

W. ARTHUR SHARPE.

Hon. Sec. to the Trustees.

RELIGIOUS AND SOCIAL WORK IN VILLAGES.

SIR,—May I draw the attention of your readers to the Conference on "Religious and Social Work in Villages," which is to take place in Whit-week in connection with the Annual Meeting of the Central Postal Mission and Unitarian Workers' Union. Miss Sewell, of the Southwark Women's University Settlement (though not of our household of faith), has most kindly undertaken to open the discussion and to give us the benefit of her wide experience of social and educational work both in town and country. Those who will be in London during Whit-week should not lose the opportunity of hearing her, and of conferring with her on this important question.

The grave problems which come before our Society in connection with the Suffolk Village Mission—how to remedy the tumble-down cottages, the bad water, the absence of recreative and educational stimulus, the insufficient means of saving, the low wages, the low morals, the low ideals—these are equally pressing for solution in every part of rural England. If our religion is to be a reality, and not lose itself in empty words, it must learn to grapple with the evils of the day, in the spirit of Christ. FLORENCE HILL.

Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

THE DANGER OF TYRANNY.

SIR,—In speaking of the Unitarian Association as having already grasped the reins of Church government, I was alluding (not, I think, in too strong a phrase) to facts which are notorious and unquestioned. The Association has become the collector of dues and the paymaster to the Free Churches. Certain ecclesiastical funds have been placed under its control. The hand-book of the Free Churches is published by the Unitarian Association, and compiled by its secretary, who is, moreover, the general adviser of the Churches, the man upon whose knowledge and wisdom they call in their difficulties.

Where the power of the paymaster, the custody of the official lists and the actual direction of Church affairs are combined, these—may we not say?—are the hands which hold the reins of Church government.

E. W. LUMMIS.

THE CHILDREN'S COLUMN.

GREY DAYS.

I WONDER how many of you children have learnt about the Gulf Stream, that wonderful warm current of water which makes such a difference to so many countries? One part of it comes up past the British Isles, and brings us the warmth we should not otherwise get; but suppose you read about it and find a map of it for yourselves, then you will know all about it.

One day lately we were talking about this warm current, and I heard that someone once said, if anything caused the Gulf Stream to stop flowing past these shores, the British Isles would be cold and wrapped in mist for many days at a time.

As I heard these words it came over me how very dependent we are on outside things like the weather for the warmth, sunshine and clearness of our lives; and how, if we had grey days one after another very often, the result would be one of two things: either everyone would get very gloomy, dull and unhappy, or we would all try our very best to be bright and sunshiny ourselves in order to counteract the cold grey mist which enveloped us.

And then I thought that it would be so much better to start *now*, while we have so many bright days to help us—for the sun is a help—so that, if ever the dark, dull days come, we shall, by the "practice" which "makes perfect," be better fitted to bear them and help others to do the same. For even in England, with the Gulf Stream flowing past, and with all our bright days, there is so much sadness and there are so many grey days in people's lives, that we cannot carry too much sunshine with us.

Perhaps some of you have noticed how you like being with one person more than another, and you feel better yourself after being with some people, perhaps without knowing why. Sometimes it may be a grown-up person, but very often only one of your playfellows. I think it usually arises from the current in their hearts acting on you in the same way that the Gulf Stream affects these isles.

It is always so sad when anyone goes off into a corner and "won't play," for they not only spoil the time for themselves but for all the others. Even if the others go on for their game they can feel the grey mist away there in the corner, and they cannot play with quite so much happiness as if all had joined in.

I know a little girl, who, when her grey days came—as they come to all, I think, at different times—used, when very little, to bang her own head on the floor or put herself in the corner. Do some of you say "How silly! I wouldn't hurt myself"? Ah! but you do very often, though, perhaps, in a different way; the way it hurts you, your very self, may do more lasting injury than a bump on the head, which is well in a day or two.

When that little girl grew older her grey days showed in the play with her sisters, and she was fretful and quarrelsome. But there was a stream of loving warmth always flowing by her, which helped to clear away the grey mists of her life; she was given something to do to help others, and gradually the sweet expression would return to her dear little face, and she would be a ray of sunshine.

Oh! the happiness those people bring, young or old, who enter a room "like a ray of sunshine." We cannot try too hard so to live that each will supply a ray of that sunshine which, when all is blended together, will flood the world with one beautiful light, and so transform it that we shall find we have risen above the grey mists and have entered into a clearer and purer atmosphere.

People never seem satisfied with the weather. It is either too hot or too cold, too wet or too dry, or too windy; and, alas! how often do we not put down all the crossnesses which arise in ourselves to—the weather.

It may not hurt the weather, but I am quite sure it harms us, because by blaming the weather we slide the responsibility off our shoulders where it rightly belongs.

"Whatever the weather may be," says he,
"Whatever the weather may be,
It's the songs ye sing an' the smiles ye wear
That's makin' the sunshine everywhere;
An' the world of gloom is a world of glee,
Wid the bird in the bush, an' the bird in the tree,
Whatever the weather may be," says he,
"Whatever the weather may be."

L. O. H.

WRITE your name in kindness, love and mercy on the hearts of those who come in contact with you, and you will never be forgotten.—*Chalmers.*

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LONDON, MAY 30, 1903.

RELIGION THAT HELPS.

ONCE more on the eve of Whitsuntide the annual meeting of the London Domestic Mission makes its direct and searching appeal to the members of our religious community. That appeal is directed specifically to the young men and women of culture, and with some command of leisure, within reach of the East of London and of Marylebone, asking them whether they care to help, whether they believe in the power of goodness and of brotherly kindness to win its way amid dreary and sometimes appalling surroundings, and lift something of the shadow of life, whether they will come down and give something of their many gifts, in friendly sympathy, something of *themselves*, to those whose need is so much greater than their own. Let them read the report of the meeting and the reports of the Missionaries and see whether the appeal does not come home to them.

But the Mission does not simply make this one direct appeal to those who are close at hand and are called to take a share in the work. It has a word for all who believe in the gospel of practical helpfulness, and desire to have the power of a liberal faith manifested in the world. We are told again and again that the Unitarian conception of life is ineffective, that it has no power to uplift and help men in their sorest need. In the April number of the *British Friend* MARY A. WALLIS wrote a warm appreciation of Dr. MARTINEAU, but with this reservation, that his interpretation of Christianity was insufficient as a faith to live by, that he robbed the conception of JESUS of "its essential spiritual contents and its dynamic power," and "robs the mystery of the Cross of its deepest significance, and throws away the lever which, more than any other, has shown itself potent to raise our fallen humanity." Professor W. T. DAVISON says substantially the same in the April number of the *London Quarterly* in an article on "Martineau and Modern Unitarianism," and we quoted a fortnight ago Mr. CHARLES BOOTH'S judgment that the Unitarian view of the spiritual world wakes "little response in the human soul." We do not argue the matter here and at this moment, but we say that in the work of our Missions is the test. Here if ever it must be seen that our faith in Eternal Goodness has dynamic power, that in our conception of the Kingdom of God on earth there is inspiration, and that when we speak of human brotherhood it is not merely a form of words. It is not true that men of our faith effect no conversions, and rescue no brother from destruction. But are we all doing what we ought? Does the passion of self-sacrifice and of brotherly love move us as it ought, and bring every available helper into the field? We ask again that the reports may be read, and append here the conclusion of the Committee's report :—

"Once more would the Committee, in conclusion, warmly commend the three Missions to the generous help of those who desire to see the simple principles of a spiritual religion applied to the difficult problem of morally and socially raising the condition of the poorer classes in our huge metropolis. Mr. Charles Booth, in his recent work on 'Religious Influences in London,' speaks of the members of our Liberal Churches as 'quite invaluable leaders in social work.' 'In the institution of "Domestic Missions," he says, 'they were pioneers.' Their activity in the field, he points out, 'dates from even an earlier period than the foundation of the Ragged School Union, and of that the scope was at first much more limited.' Great experiments have since been made by orthodox bodies, but, he adds, there are none of those engaged in such attempts that might not with advantage study the work done and the experience gained by our unsectarian organisations. It is the belief of your Committee that so far from the establishment of other agencies having curtailed the sphere of usefulness opened to the Missions of this Society, it does but throw upon them a heavier responsibility of continuing and extending the work to which they were the first to show the way. They combine features not often to be met with in conjunction elsewhere; on the one hand, the insistence upon individual character and moral integrity as the absolutely necessary condition of all effective social reform; on the other hand, the recognition of the deep influence exerted by educational and spiritual agencies upon the life and conduct of the individual. Slowly and by degrees, it is to be hoped, the material environment of the manual toilers in our great cities will be altered and improved by wise action on the part of our legislators. Meanwhile, it is the function of Missions such as ours to do what in them lies towards fitting the people themselves for the impending change, and enabling them to reap its fruits when it comes. Daily your Missionaries are giving their whole time and strength to the task they have undertaken, and the Committee trust that their self-sacrificing labours will meet with the approval and sympathy of those whose representatives they are at their several posts of duty."

THE LONDON EDUCATION BILL.

THE proposed sub-division of London's educational machinery has been given up, and all who know anything about the matter must be devoutly glad. The Government's Bill is a mischievous one still; it abolishes without cause a School Board whose praises have been eloquently uttered this week by Sir JOHN GORST—no partisan in this, if in any case; it adds an enormous task to a County Council which is already heavily burdened; and it extends to the metropolitan area the pernicious principle, already in force in the provinces, that institutions paid for wholly by public money shall be exempt from full public control. In respect to these points it calls for continued vigorous opposition, especially as to the second and third. The County Council's deliberate and overwhelming vote is against the imposition upon it of these new duties. The question of the denominational schools has received new significance after the great demonstration last Saturday in Hyde Park. Politicians who may care little by what name the effective educational authority is to be called cannot ignore the serious factors of an unwilling administration and of an indignant electorate. Would that the Government could even at this late hour find room for a full repentance!

Meanwhile, as we have said, we must be glad at so much repentance as has been shown this week. Clause 2 of the Bill, which went through several chameleon colours in process of dying, is now absolutely dead. The London County Council, as the new local education authority, is left to formulate the scheme of its working committee just as any other Council in the country. It was a great triumph of common sense when the promoters of the Bill saw the inevitable and decided to drop that clause. It was, we suppose, only in human nature that after making so many solemn protestations in behalf of the Borough Councils, the PRIME MINISTER and Sir WILLIAM ANSON should resolve to retain them "in the Bill" as far as possible. Clause 3 as originally drafted had devised amazing powers for them; they were to appoint and dismiss teachers, settle their salaries, hold the buildings, manage the whole work of the schools, and decide upon new sites. On the first announcement of this extraordinary proposal, which involved the most deplorable disorder and waste, the chorus of protest was loud; it was continuous and widespread; and it reached its culmination this week in the speeches of members on both sides of the House, who showed to

conviction the absurdity of any such scheme. Sir JOHN GORST brought the terrible weight of his knowledge and experience fully to bear on the hapless Sir WILLIAM, who in the end had to accept, in place of this Clause, amendments which, while far from perfect, render the Bill immeasurably more satisfactory.

The hope is that on the Report stage further amendment may be effected. At present the Borough Councils are given the power to appoint three-fourths of the local managers to one-fourth appointed by the County Council, and apparently the "local education authority" is to be absolutely supreme over the managers just as the School Board is. If that is so, the worst evils are averted. The only substantial privilege assigned to the Borough Councils is with respect to sites, in the determination of which within their respective boroughs they are to be consulted. A notable improvement in the Bill is the provision that "due regard shall be had to the inclusion of women" among the local managers.

Sir WILLIAM ANSON, like Mr. BALFOUR, has repeatedly expressed the wish to stimulate local popular interest in the education of the children, and we suppose that a genuine desire of the kind blended in the considerations which led to the original drafting of this singularly ill-fated Bill. Certainly there is much room for improvement in regard to the attitude of Londoners generally on this subject, and everyone will wish a means could be found to this end. Whether one-member constituencies of an "*ad hoc*" body would have been a remedy for the prevailing apathy is at least worth considering, and, at any rate, it would escape the blunders of the precious scheme offered by this Government of blunderers. London just escaped a disaster, but it will not forget those ill-informed legislators who in their child-like innocence planned it for them.

LONDON DOMESTIC MISSION.

ANNUAL MEETING.

THE sixty-eighth annual meeting of this society was held on Wednesday evening at the Bell-street Mission, Edgware-road, the Rev. John Hunter, D.D., of the King's Weigh House Congregational Church, in the chair. The opportunity was taken to offer a cordial welcome to the Rev. Sydney H. Street, the newly-appointed missionary at Bell-street, in succession to the Rev. B. Kirkman Grey.

The meeting opened with a hymn and prayer offered by the Chairman, after which Mr. Philip Roscoe made his annual statement as treasurer.

The accounts showed a balance of £211 2s. 1d. at the beginning of the year, reduced to £46 13s. 6d.; but four legacies, amounting to £365, had enabled the Committee again to purchase consols to the value of £433 18s. 1d., and a legacy of £200 since received from Mrs. E. B. Squire was also to be so invested. The increase in annual subscriptions was £142 (though £58 had been lost, chiefly through the death of old subscribers), and the congregational collections were £10 less than last year. The treasurer appealed for £200 more in annual subscriptions, and said that his own feeling was that they wanted a building fund, for they certainly ought to have more adequate buildings at Rhyl-street.

The Rev. G. DAWES HICKS, hon. sec., read the Committee's report.

The report opened with an expression of high appreciation of the labours of the missionaries, and an appeal for more helpers, the large Sunday-school at Rhyl-street in particular being crippled for lack of teachers for several of the classes. The Rev. B. Kirkman Gray's enforced retirement for reasons of health from the work at Bell-street was recorded with deep regret, and a warm tribute paid to the devoted work both he and Mrs. Gray had given to the Mission. Acknowledgment was also made of the zeal and courage with which the Rev. E. E. Jenkins had taken up the work during Mr. Gray's absence. The Rev. S. H. Street had in January accepted the invitation to succeed Mr. Gray, and the best wishes were offered to him and to Mrs. Street in entering upon the work. Meanwhile the work at George's-row and Rhyl-street had been vigorously carried on. The financial position, as above noted was explained. The conclusion of the report is quoted in another column.

The CHAIRMAN, in moving the adoption of the report, spoke as follows :—

The late Professor Henry Drummond, during the last years of his life, published a little tract that had a large circulation, entitled, "A City without a Church." He was not, I venture to think, quite wise and right in the implied depreciation of the value of institutional religion which runs through that brilliant exposition of the truly Christian lesson of the divineness of common life and common work. To argue that because all life and work ought to be sacred to our feeling and thought there is no need for churches, is to oppose things which are not only perfectly consistent but absolutely necessary to each other. Willingly and gladly let the idea of worship be enlarged to mean the sum of the highest energy and consecration of human life, but this enlargement takes for granted the inclusion and use of the means by which the consecration is induced—the quickening and nourishing in the soul of the sentiments and affections which are needed to inspire and hallow the life. But the day of "the city without a church" is not yet, if it will ever be. As men and communities of men rise morally and religiously, they will not lose any of the noblest necessities and characteristics of their present life, though these will all be carried nearer perfection, and find truer and finer embodiment and expression. The Church in some form will have as commanding and permanent a place in the city of the future as religion will in the life of the individual.

The twentieth century is dawning upon peoples who are destined for the great majority to live in cities. And in the cities all the forces of good and evil are present in their keenest and intensest forms. The grave problems which confront modern civilisation press hardest and will continue to press hardest in our great cities. Our religion began in cities, and in cities will still be found the chief sources of its strength and its largest opportunities. The Apostles sought first of all to win to the Christian obedience the great centres of life and influence, Jerusalem, Antioch, Phillipi, Athens, Corinth and Rome, believing that if the cities were won the rural communities would follow as a matter of course. The Church, when it is what it ought to be, is wanted more in the city than anywhere else. The problem of civilisation is still to—

> Work in the man, work out the beast,
> And make the ape and tiger die.

And without that strong compulsion of high influences in the way of reverence and the Christian humanities, men will quickly follow where crude force, unscrupulous sharpness, and ignoble passions are leading on to another deluge of barbaric power. Because religion is just another name for the ideal spirit and order of all true life, personal and collective, there can be no separation between Church and city or Church and State other than that which is formal and functional. Few now-a-days will venture to deny that Christian Churches and Christian ministers have a direct mission to the city and nation. The most conservative among us are no longer inclined to use the declaration of Jesus that his kingdom is not any such coarse compulsion as the Caesars wielded to justify separation from the movements of civilisation. The kingdom and Church of Christ are not of the world, but they are in the world, and in it not to condemn it but to save it. We have as yet no Christian civilisation, if by Christian civilisation we mean a civilisation based upon the principles and spirit of Jesus Christ. We have not yet seen a Christian state or a Christian city, but unquestionably the ultimate purpose and aim of our religion is a Christian civilisation. So far as organisation and government are concerned, we may believe, with many of our fathers, that for the Church to serve city and nation well it must be independent of the State, and yet at the same time believe in the civic and national mission of the Church, and seek and strive through our Churches to serve city and nation. The existence of society in any noble sense depends upon the reverence and faith, the justice, love and sympathy which the Churches exist to quicken and foster. These are the ideal forces which are the strength and safeguard of our civilisation. And religion, where it is not dead or dying, not a superstition or a convention, where it is living and true, is always nobly practical, both the guardian of order and peace and the inspiration and ally of true social progress. It will be an evil day when the Churches fall out of correspondence with the growth and manifold needs of our great cities. The England of the next half-century cannot fail to be a different England in many respects from that in which we have grown up, and it depends very much upon the Churches what the character of the change is to be.

I remember reading, years ago, a chapter

of religious autobiography which had this significant and suggestive title, "How I left the world to come for that which is." The pilgrimage from the world to come to that which is represents the direction which religious thought and life have been taking these many days and are bound to take more and more in the coming days. We have woke up at last to the folly and wrong of neglecting present and practical problems in the name of other world interests and concerns. We have come to see that the two worlds and the two lives cannot be separated, that the city in the sky is best reached through the streets of our own city, and that we are living for heaven when we are living as we ought for earth. The mission of the Church is to bring spiritual ideas and laws and forces into the life of every day—to bid eternal truth be present fact. And it is impossible to exaggerate the social and secular importance of the witness and work of the Church. The sense of a life in common cannot be given to irreligious and non-religious men. The son of man who does not regard himself to be a son of God will not long regard his fellow as a brother whom he is bound to help and serve in all best ways. Our noblest morality has its root in faith, and the service of humanity requires the moral life of religious inspiration to give it spring and enthusiasm. But not only for inspiration, but for instruction in righteousness has that Church a place and mission in that city. To live and do its work in this age of social questions, it must be an educational institution, the natural representative of moral authority, a teacher and interpreter of social duties, informing the mind and conscience, and helping to create a new and better mind and conscience in regard to many things. Its ministers and missionaries, to meet the present social demands, require a patient and sober education in the new problems of the times—require to make a special study of social conditions and ideals as well as of theology and philosophy. And it is good that our colleges are giving to theology a larger definition, widening out the study of it, so as to include not only the literature of devout men, but the literature of social science and philanthropy, accepting sociology not as a substitute for theology, but as a vital and essential part of it. For apart from worship and inspiration and teaching, the Church in the city has much direct and practical work to do in relation to the problems of justice and charity and honesty which no other organisation can do or do so well. Its work naturally belongs to the special field in which it is placed. It is surely anomalous for a Church to be working for enterprises on the other side of the globe and neglecting the opportunities and equally crying needs of the field around it. Many of the Churches need to have their eyes opened to the things that it is possible for them to do in their own neighbourhoods, to domestic as well as to foreign missions. Their field, it is true, is the world, but they ought to begin at Jerusalem, and in doing the best for Jerusalem they are, perhaps, doing the best for the world. In our great cities our Churches are called to be centres to which neighbourhoods and districts shall look for light and love and helpful service and not be disappointed, object lessons in true brotherhood, illustrations in actual life of the conditions which belong to an ideal society, to the kingdom of heaven upon earth. They need as their ministers and missionaries men with the passion of deep and wide human sympathies. It is "the man most man," Mrs. Browning says, who works best for men. Not long ago I heard one of our Labour leaders reviling the Churches, and saying, among other things, that ministers by their education were made unsympathetic toward the cause of the people. Now I do not believe that. Get men with hearts right and sound, and no amount of education will spoil them, as we say, or rob them of sympathy. Their disciplined sensitiveness will lead them not away from the world but toward it, and put them more in love with the simple things of life. It is a poor one-sided culture that takes the form of personal vanity and makes men cold and critical. True culture is the unfolding of all the best powers of life, the powers of the heart as well as of the head. And if, as it is often said, the more reasonable and spiritual forms of religious worship and teaching are suited only to people more or less educated, it can only be that ministers have not learned the art of putting things, or not caught the tone of sympathy. When I see good men seduced into all sorts of religious buffoonery in order to attract the people, I remember that their Master never drew from deeper fountains than when he spoke to ignorant Samaritans and to Galilean peasants. It was the people who heard him gladly, and it was the people who said that he spoke with authority and not as the scribes who claimed authority but had it not. But it is not enough that the ministers and missionaries be full of the spirit of the Master's compassion and sympathy; the men and women who make up the body of our Churches must have the same spirit. We sometimes wonder why men pass by our Churches to found clubs and orders and brotherhoods, and labour Churches, and ethical societies, and the like. They will have them, and ought to have them, until the Churches are what they ought to be—identified with all the high and wide interests of life, regarded and regarding themselves not as private luxuries and clubs for the benefit of the few, but as public means for the extension in the world of the Kingdom of God, which is the true kingdom of man. In one of his books, Oliver Wendell Holmes tells us that the world is full of the tribe of Pooh-Poohs. And our Churches also are full of them. To men who see visions and dream dreams and glow with enthusiasm and want to achieve great things, they cry, "Pooh, pooh, it can't be done." But what ought to be done can be done. According to the difficulty is the opportunity. A divine success is near as soon as we are ready to sacrifice customary conditions or prepossessions to attain it, and are filled with the passion of humanity, the passion of the Cross, the passion to get God's will done here in London as it is done in heaven, in that holy Jerusalem of our hopes and prayers.

Mr. PERCY ALDEN, Warden of Mansfield House, in seconding the resolution, said he was glad of that opportunity of expressing his sympathy with their work. He was grateful to Dr. Hunter for his defence of the true principle of the Church. On that subject they did not need conversion. All work done in a religious spirit was to them sacred. There was as much religion in "the poor man's lawyer" as in any other of their efforts of helpfulness. It was the religion of practical helpfulness that must be practised in the churches, then the working classes would respond. Too many people in the churches regarded the Bible as a sort of spiritual "Bradshaw," useful merely to give directions for a journey; it ought rather to be used as the text-book for a man's everyday life, and for the *whole* of his life. The church that took in the whole man, would before long take in the whole people. In Society at present there was too little justice—for the poor at any rate. While so many thousands of the people were forced to live in one-room tenements, it was idle to look for spiritual growth except in the very rarest cases, and they desired that everyone should have a fair chance of living an honest, decent, and happy life. His experience of life among the people in the East of London made him inclined to say that material improvement must come first; but they must use every means, and attend to the needs of the whole man. The cause of a vast amount of the evil they deplored was the lack of healthy interests in the life of the people. That was why gambling obtained such a fearful hold upon the working classes. And that was largely due to the churches, because they had not come forward to supply the lack. Hundreds of thousands of working men, he was convinced, did not think at all. Their only aim was to get through their work and then to get to the public-house. And the women were worse than the men, but that was not their fault. They were nothing but household drudges. He knew a woman who told him that for thirty years she had not been out of the house further than her own street. They must make these people think, and give them fresh interests for their life. That was a great work for such Missions as theirs, and they ought not to be discouraged, for they would find some good in everyone. He pleaded for the million-peopled Ghetto of that great city, whose voice was inarticulate, to whom the wealth of the city, the pride of the people and the Empire could be nothing. Their pathetic needs cried out for help, for something of the heavenly vision, for help from the great Father. Then they also would respond and rise up to make the nation great and good.

Dr. E. J. RUSSELL, of the South Eastern Agricultural College, then moved a resolution of confidence in the principles of the Mission, appreciation of the work of the missionaries, the Revs. F. Summers and W. Wilson, and of welcome to the Rev. S. H. Street. It was a special pleasure to him, he said, to move that resolution, because he and Mr. Street had for years worked together among the poor in Manchester, and he could bear testimony to his eminent fitness for that work. Dr. Russell then made a forcible statement as to the terrible conditions under which the poor are forced to live in great cities, and the

inevitable evils which result, leading to a steady deterioration of the race. It was becoming more and more clear that for the inefficient man there was no room in modern society, yet brotherly kindness compelled them to care for these also. There was no one remedy for the evil. They must work steadily to raise the physical, intellectual, and moral condition of the people; and in such work their Missions could take a very helpful part.

The Rev. W. G. TARRANT seconded the motion in a sympathetic speech, and it was very cordially passed.

The Revs. F. SUMMERS, W. WILSON and S. H. STREET each responded, and made earnest appeal for practical support in their work. Mr. WILSON showed how much inspiration was to be gained from work among the people, and how at the Mission they preached a gospel of practical helpfulness and religion in everyday life. The great help members of their churches could render was by simply showing personal interest and entering into friendly relations with the people.

Mr. STREET gratefully acknowledged the welcome he had received. There were many things in that work to discourage, yet it made an irresistible appeal to their sympathies; there was a constant revelation of self-sacrifice and heroism in the lives of the people. Their great work was to build up character, and fit the young to fight the battle of their life. He added his appeal to those who had the gifts to come with sympathy among the people and help in the work.

On the motion of Mr. F. W. TURNER, seconded by Mr. E. F. GRUNDY, the officers and committee were then elected, and a vote of thanks to Dr. Hunter was moved by Dr. Hicks and seconded by Mr. J. Harrison. Dr. Hunter, in acknowledging the vote, said that was the second meeting of their Mission he had attended, for he remembered years ago crossing London with his friend Dr. Forsyth (now Principal of Hackney College) to hear Dr. Martineau speak at their annual meeting. He had been very happy to accept their invitation. Dr. Hunter then closed the meeting with the Benediction.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE RECENT BAZAAR.

THE bazaar recently held in the Lower Mosley-street schools, proved to be a great success. The united efforts in raising £1,000 for the Association met with a gratifying response. A social gathering of bazaar workers was held on Saturday last at the Memorial Hall, when official statements were made. The Rev. Charles Peach, chairman of Bazaar Committee, presided over a large gathering.

The CHAIRMAN gave a hearty welcome to the workers and friends present who had so loyally and willingly helped to make the bazaar a success. Compared with other bazaars, they had been very modest in fixing £1,000 as the amount to be raised, and he fully believed that had they resolved upon thrice that sum it would have been obtained. However, they had been content to aim at the amount the Association needed.

Rev. A. COBDEN SMITH, bazaar secretary, followed with his report. He referred to the methods they had adopted since the Association decided in January, 1902, to hold a bazaar. They had appealed for the support of the local Sunday-school Unions with the hope that each would furnish stalls and raise funds for the Association of which they formed a part. The response had justified their expectations, and Manchester, Bolton, Bury, Cheshire, North-east Lancashire, and schools in unattached districts undertook to furnish the stalls required. The Committee of the Lower Mosley-street schools generously gave the use of their commodious premises, and the teachers and scholars of the same school promised to provide all refreshments required, and hand the proceeds to the bazaar funds. Further, Upper Brook-street school organised the advertisement stall, Rev. J. Moore the flower stall, the Rev. H. Kelsey White the book-stall, the Rev. J. M. Bass, M.A., the shooting gallery, and the Rev. W. R. Shanks the café chantant. The medal scheme, which owed its inception and entire management to the Rev. Charles Peach, had produced very gratifying results. A number of churches also readily consented to arrange Sunday collections on behalf of the bazaar funds. The dramatic and musical programmes at the bazaar itself were given by societies connected with the Bolton, Gee Cross, Gorton, Bradford, Longsight, Lower Mosley-street, Monton, Moss Side, Pendleton, Platt and Upper Brook-street Sunday-schools. The bazaar was held during Easter week, and was opened by the Lord Mayor of Manchester, under the presidency of Alderman Harry Rawson, J.P., and in the presence of a brilliant gathering. On the second day, Alderman Thomas Holt, J.P., of Bury, and Mr. J. Wigley, president of the Association, officiated in the opening proceedings. The children's day followed, and they had been favoured with the welcome assistance of Mrs. David A. Little and Mrs. Hans Renold, whose words of encouragement in performing the dutiest allotted to them were warmly greeted and appreciated. Two valued friends of the Association, Mr. George H. Leigh and Colonel Pilcher, officiated on the concluding day. At the close of the bazaar it was announced that £1,070 had been received. The final results had reached an amount which testified to the splendid services rendered by Sunday-school workers to their Association.

Mr. J. H. PIMLEY, bazaar treasurer, in a brief address presented his financial statement. He gave a detailed account of the various amounts received from all sources. The total proceeds were £1,164 2s. 2d., leaving a balance in hand for the Association, after all expenses had been paid, of £1,029 12s. 9d.

At the conclusion of the reports, Mr. J. WIGLEY, president of the Association, expressed the thanks due to the bazaar officials, whose efforts from first to last, he said, had been entirely successful. That gathering indicated the representative character of their organisation. Every section had co-operated in achieving the splendid result, and the individual service rendered had been a further source of valuable assistance. The encouragement he derived from such evidences was that their work was alive, full of vitality and promise.

Mr. DAVID A. LITTLE, secretary of the Association, in supplementing the remarks of Mr. Wigley, spoke of the usefulness of social gatherings of that kind, and thought it would be well to arrange meetings of a similar character during summer months, The remainder of the evening was spent in social intercourse, music and refreshment, and the Bradford orchestra, Brookfield Choral Society, Mrs. Southern and Mr. Harry Smith contributed enjoyable pieces which were much appreciated.

The gathering was a great success, and it should be stated that the entire expense was defrayed by a few friends in order to avoid the necessity of using any funds of the Association.

A. C. S.

THE MINISTERS' BENEVOLENT SOCIETY.

SIR,—Are your readers—particularly those who are subscribers and donors to the above—aware how hardly the age-limit of membership in the Society bears upon a not inconsiderable section of our ministers? The Society is doing a good work, as all who know its operations acknowledge; but it might do a better work were it not for Rule III. It has a capital of about £60,000, roughly three times that of the recently established Ministers' Pension and Assurance Fund. Moreover, it not only provides annuities for ministers in their declining years, but helps them in seasons of sickness, and also gives annuities to their widows and orphans; being the only fund available for Unitarian ministers which does these two latter: the new fund having no department for these objects and the Widows' Fund being confined to Lancashire and Cheshire. But it restricts the opportunity of securing these substantial benefits to ministers under forty-five years of age. What makes the matter more hard, no intimation is given to ministers of the existence of this age-limit. At least, I myself was not made aware of the rule until I found it operating in my own case; indeed, until this, I had no *official* intimation even of the existence of the Society.

It is said, in support of this age-limit, that it encourages early provision on the part of ministers. But surely this object could be adequately attained by some system of graduated subscriptions, giving an advantage to those joining early and penalising those joining late, without enforcing so extreme, arbitrary, and undiscriminating a Rule as the present one. This Rule admits to membership at forty-*four* on just the same terms as at *twenty*-four; but at forty-*five* refuses admission on any terms.

This Rule seeks to encourage *early* provision by preventing *any* provision at all after a certain age, and this latter an age when, on the Society's own methods, *full* provision is practicable. The twenty years between forty-five and sixty-five would just suffice for the twenty annual payments which constitute complete membership, to say nothing of the provision which permits commutation by a lump payment of fifteen guineas.

This Rule is quite unsuited to the conditions of the Unitarian ministry, which is largely recruited by men who come (like the present writer) from other communions. Part of the penalty such men pay for their fidelity to conscience is that they have to surrender their interest in the benevolent funds of the religious bodies they leave. But this Rule further penalises them by refusing them admission (unless they are under forty-five) to the benevolent fund of the body to which they come. And yet, curiously enough, the constitution of the Benevolent Society is especially sympathetic—in the opposite direction—on this matter of conscience. A Unitarian minister who adopts Trinitarian views, and joins another communion, can remain a member of the Society. The official list of members contains in fact the names of two gentlemen who have for a number of years been clergymen of the Establishment. What an anomaly that men who have long ceased to minister in our group of churches should be eligible for the substantial benefits of this Society, while men who are at work in our midst, and expect to be so all their lives, are altogether debarred!

In all this no reflection whatever is intended upon the present or past managers of the Society, who are rather to be honoured for the time and trouble they have disinterestedly given to the carrying out of its objects. All that is meant to be suggested is the need for some revision of a constitution drawn up half a century ago. The Rule to which objection is taken probably had its origin in the double character of the Society. For, although it is in one sense strictly a *benevolent* society, recognising no legal rights on the part of its members to help, but regarding its grants as gifts, yet in another sense it is a mutual benefit society, for it demands certain payments from its members. And probably fifty years ago it was anticipated that this quasi business element in the working of the Society would be much larger than has actually proved to be the case. Rule XXIV. says:—

Application for benefit shall not be entertained for the first five years from the formation of the Society unless the General fund shall, in the meantime, amount to the sum of four thousand pounds.

Reading between the lines of this Rule it seems pretty plain that the original founders of the Society had little idea of the large sums from non-beneficiary sources which were in course of time to become available, and feared they might have to depend much more than has actually been the case upon the subscriptions of beneficiary members, that is upon the payments of the ministers themselves. Hence this Rule. It is framed in the spirit of the mutual benefit societies of that period, which were wont to exclude middle-aged men from membership with the object of getting the longest period of subscriptions from their *clientèle* along with the shortest term of eligibility for benefit. But that was fifty years ago. Since that time even such societies, with their strictly business basis, have, I believe, extended their age-limit. Any way, in that long interval the mutual benefit element in the Ministers' Benevolent Society has become quite insignificant. The vast bulk of the funds of the Society come not from ministers, but from subscribers and donors. They are *given* in fact, given by the Unitarian laity in order that Unitarian ministers may be succoured in sickness and old age, and that after their death their widows and orphans may be succoured also. And I would put it to the Unitarian laity whether it is their will that some Unitarian ministers should be entirely excluded from these benefits just because they are over forty-five. And I would put it to those Unitarian ministers who have the good fortune to be members of this Society whether it is their will that any of their brethren should be debarred from benefits which they themselves value so highly.

Francis Wood.

25, St. Vincent-street, Sunderland,
May 12.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

APPEALS.

For the Children.—Miss Jennett Humphreys desires to thank the many friends who responded to her appeal for picture cards for the children, some of whom gave no name or address for a personal word of thanks.

London (Stratford).—Friends of West Ham Lane Sunday-school are reminded that the children's summer treat in Epping Forest depends on their accustomed gifts. Mr. G. Shute, 53A, Romford Road, is the secretary.

Glasgow.—The *Monthly Record* of the St. Vincent Street Church appears this month with a cover, bearing on its front a picture of the church. Grateful appreciation of Miss Pritchard's recent visit is expressed, and the Rev. J. Forrest, Mr. James Graham and Dr. Barlow give their impressions of the Liverpool Conference.

Halstead.—Rev. T. E. M. Edwards conducted the annual "Flower Service" in the Free Christian Church on Sunday, and took for his subject, "Moralising among the Flowers." A solo, "Consider the Lilies," was also sung. Flowers were kindly sent by friends living at Colne, Halstead, and Braintree.

Hapton. — Sparsely scattered over the country districts in East Anglia, are found the evidences of our Presbyterian forefathers. At Hapton, in Norfolk, one of these remnants of the olden times still exists. The manse and the meeting-house, with its adjacent burial ground, lie embosomed amid trees and shrubs and flowers of varied hue, a haven of rest in the past for many of our old ministers. The recent death of the Rev. James Knapton has given the trustees and congregation an opportunity of appointing a new minister, and of renovating the old meeting-house. So completely has this been done, that few would recognise in the now neat and compact building, the dilapidated structure of years gone by. Matchboarding has supplied the place of whitewashed walls, while the galleries have been restored and pews renewed; a centre door with a porch has taken the place of the two former entrances, and a new harmonium supersedes the one in former use. At a meeting of the congregation and trustees recently held, Mr. Alfred Rump, many years superintendent of the girls' Sunday-school at the Octagon, Norwich, was elected by the congregation and confirmed by the trustees to the vacant ministry. Mr. Rump's acquaintance with Hapton dates from an early period. The formal induction of Mr. Rump into the ministry and to the charge of the congregation took place on Wednesday, 20th inst., when the Revs. Alfred Hall, of Norwich, Lucking Tavener, of Ipswich, and John Holden, Congregational minister of Norwich, attended. From the neighbouring districts many friends made their way on foot to this evening service. The address to the congregation and the minister was given by Rev. John Holden, who dwelt upon the importance of Christian unity and brotherly love. The devotional part of the service was taken by the Revs. A. Hall and L. Tavener, who gave the right hand of fellowship and welcome into the ministry.

London: Mansford-street.—A special service was held in the Mansford-street Church, Bethnal-green, on Sunday evening last, May 24, for the reception and dedication of gifts to the Church in memory of Miss E. J. Garrett. The gifts consisted of the following:—(1) A mural panel in opus sectile with four figures, representing works of beneficence and illustrative of the text, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me," by Henry Holiday; (2) an embroidered cloth for the communion table, designed by the Royal School of Art Needlework and worked by the younger members of Miss Garrett's class; (3) a beaten copper flower vase, the offering of Mrs. Ryman. There was a large and sympathetic congregation. The Rev. John Ellis conducted the service. The special music consisted of a duet, "The Lord is my Shepherd," and a solo "But the Lord is mindful of His own." The panel was unveiled by Mrs. Percy Preston, and the cloth by Miss Carrie Norman. These ladies made touching reference to the friendship and devotion of the departed, and in loving memory dedicated the gifts to the service of the Church. In his address, Mr. Ellis spoke with much feeling of the far-reaching effects of Miss Garrett's influence, and the inspiration they must derive from such an example of consecrated work in the loving spirit of Jesus. She had given herself utterly to the work of helpfulness, among those whose need was greatest.

Maidstone.—On Wednesday, May 20, the Annual Congregational Meeting was held. A good number sat down to tea, and the number was increased by others who attended the meeting only. The Rev. S. S. Brettell, M.A., presided. The congregational report was read by the secretary (Mr. F. W. Ruck), and reports relating to the Sunday-school (Miss Ellis, superintendent and secretary), the Sewing Circle (Miss Gegan, secretary), and the Young People's Guild (Miss Peters, secretary) were presented to the meeting. In the chapel report attention was drawn to the fact that during the year a special fund, amounting to £79 4s. 6d. had been raised; £41 17s. of this sum had been contributed by the members, and the remainder had been provided by the generosity of outside friends. By the aid of this fund, the organ had been thoroughly restored at a cost of £32 10s., and the deficit of the previous year met. All the reports were of a satisfactory nature, and indicated a spirit of energy and hopefulness in all departments of church life. Testimony was borne to this effect by Messrs. W. Gegan and W. Coats in moving and seconding the adoption of the congregational report, and also by Messrs. A. J. Ellis and F. W. Ruck in speaking on the work of the chapel and associated institutions. Mr. John Harrison, who was warmly welcomed as the representative of the Provincial Assembly, and who was characterised by the chairman as a splendid worker for Unitarianism, gave a sympathetic and encouraging address, for which he was afterwards heartily thanked. The Rev. S. S. Brettell expressed his deep gratitude to all the various speakers for their appreciative references to his own work. He especially appealed to the young people to take upon themselves a large share of the duties of the church. An enjoyable entertainment followed.

Newchurch. — On Sunday last the school anniversary sermons were preached by the Rev. John Page Hopps, of Leicester. Crowded congregations listened to two inspiring discourses, and when evening had come the testimony was given, on every hand, that it had been good to be there. The collections were in advance of last year, and amounted to £53 16s.

Stockton-on-Tees.—On Sunday, May 24, the 215th anniversary of this Church was held, when the Rev. Frank Walters, of Newcastle-on-Tyne, conducted the services. On Monday, the 25th, an enjoyable conversazione was held in the schoolroom, attended by friends from Middlesbrough, Darlington, and the district. Alderman John Green presided, the Revs. Charles Geeson (Congregationalist), Frank Walters, Henry Cross, and Mr. W. J. Watson delivered short addresses. The anniversary celebration was full of encouragement.

Sunderland. — A very enjoyable concert was held in the Unitarian Chapel, Bridge-street, on May 20, to help to clear off the balance due in respect of the re-decoration of the chapel (the sum recently raised by the bazaar not being quite sufficient for that purpose). Mr. Chas.

E. Thompson (a well-known layman in the town, of broad views, though not himself a Unitarian) presided, and also gave a subscription. Several well-known artistes from Newcastle and South Shields kindly gave their services, and the concert was a most successful one, though the audience might with advantage have been a little larger.

Yorkshire Unitarian Sunday School Union. — On Saturday last, in place of the usual quarterly conference of teachers, the committee had arranged for a ramble, the rendezvous being the extensive, picturesque, and historic district of which the Shibden Valley is the centre. Many of the schools in the Union were represented, the Halifax and Bradford contingents being especially numerous. The exploring party, to the number of about 100, had for their guide Mr. Jagger, of Pepperhill. Many historic events were mentioned and places pointed out *en route*, which were both interesting and instructive, and the party reached the Pepperhill Chapel about six o'clock, where tea had been provided. The company included the Revs. Chas. Hargrove, C. Harvey Cook, and W. T. Eastlake. After tea, congratulatory and encouraging addresses were delivered by Mr. J. Jagger, Mr. Fred Clayton, the Rev. W. H. Eastlake, the Rev. C. H. Cook (advocating the sale of the *Union Chronicle* or *Seed Sower*), and Dr. Griffiths. The singing of the Doxology and the benediction (pronounced by the Rev. C. H. Cook) brought the proceedings of a most enjoyable day to an end.

WE have more than once called attention to the admirable work done by the Children's Flower Fund in sending boxes of flowers for the children in elementary schools in London. The last annual report gives the following particulars :—

The work of the Fund goes on steadily increasing. During the year 1902, 738 boxes of flowers (including 14 large hampers) were sent to London Schools, as against 642 in 1901, and the number of schools or departments of schools supplied rose from 71 to 77. One school received a box containing 150 bags of lavender, and another a bag of walnuts. In addition to the flowers, nine boxes of shells were sent to various schools, and the teachers in every case welcomed these and found them very helpful in object lessons, &c.

A few more country schools have been added to the list of senders, and we hear from teachers, both in London and the country, of the pleasure which the interchange of letters gives the children. One Head Mistress of a country school writes :—"My girls will be very pleased to send flowers and letters again this year. They have sent letters only this month (January) as they could not find anything worth sending, but when the snowdrops come they will be delighted to send some. They very much enjoy both writing and receiving letters from the London children. I am sure they would be very grieved to discontinue either sending the flowers or letters."

The increasing work of the fund resulted last year in an adverse balance of £1 11s., the total expenditure being £15 5s. 9d. Subscriptions may be sent to Miss M. S. Beard, 20, Christchurch-road, Hampstead, N.W., who will be glad to hear of any friends willing to undertake to send flowers.

AT five Wesleyan Synods, including those of Liverpool and Manchester, resolutions have been passed by large majorities asking Conference to consider the desirability of amalgamating the existing organisations specially dealing with the young, viz., the Wesley Guild, the Sunday School Union, and the Bands of Hope; these to be united in a department to be called the Young People's Department.

HAVE love! not love alone for one;
But man as man thy brother call;
And scatter like the circling sun
Thy charities on all.—*Schiller.*

Terms for Advertisements.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week. The scale of charges is as follows :—*

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MARRIAGES.

ABBOTT—MOFFAT—On the 27th inst., at St. Mark's Church, Dunham Massey, Cheshire, by the Rev. H. D. Lockett, Vice-Principal of Wycliffe Hall, Oxford, assisted by the Rev. R. K. Preston, vicar of the parish, Charles Ernest Rowland, only son of Thomas Charles Abbott, of Netherley, Bowdon, and of Manchester, to Elizabeth Hayton, of Bayfield, Bowdon, younger daughter of the late J. B. Moffat, of Liverpool and Manchester.

College Chapel, Stepney Green.

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On the Religious, Political and Social Aspects of

RUSSIAN LIFE,

BY

VLADIMIR TCHERTKOFF,

Editor of the "Free Age Press," and friend of LEO TOLSTOY.

SUNDAY AFTERNOON, JUNE 7th,
At 3 o'clock.

Followed at 4.30 by

POSTAL MISSION CONFERENCE

ON

'CHRISTIAN PROGRESS,'

OPENED BY

VLADIMIR TCHERTKOFF.

ALL WELCOME.

LONDON DOMESTIC MISSION SOCIETY

At the ANNUAL MEETING held on WEDNESDAY, May 27, 1903, at Bell-street, Edgware-road, the Rev. JOHN HUNTER, D.D., in the Chair, the following resolutions were passed :—

1. Moved by the Chairman, and seconded by Mr. Percy Alden :—
"That the Report of the Committee, and the Statement of Accounts, together with the Reports of the Missionaries, be receiveed and adopted."

2. Moved by Dr. E. J. Russell, and seconded by Rev. W. G. Tarrant, B.A. :—
"That this Meeting desires to express its continued confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the Missionaries, the Revs. F. Summers and W. Wilson, during the past year. It also desires heartily to welcome the Rev. Sydney H. Street, B.A., on his settlement at Bell-street, and to wish him and Mrs. Street every happiness and success in their new work."

3. Moved by F. W. Turner and seconded :—
"That the best thanks of this Meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1903-4 :—Treasurer, Mr. Philip Roscoe; Committee, Mr. P. M. Martineau (Chairman), Mr. Howard C. Clarke, Mrs. Enfield, Mrs. Evelegh, Mr. J. Harrison, Mr. A. Jolly, Rev. F. H. Jones, B.A., Miss C. A. Lawrence, Mr. I. S. Lister, Mr. Oswald Nettlefold, Miss A. Sharpe and Rev. J. H. Wicksteed, M.A.; Auditors, Mr. Douglas A. Henderson and Mr. R. M. Montgomery; Hon. Secretary, Dr. G. Dae s Hicks."

4. Moved by Dr. G. Dawes Hicks and seconded by Mr. J. Harrison :—
"That the best thanks of this meeting be given to the Rev. Dr. Hunter for his valuable services in the chair."

G. DAWES HICKS, Hon. Sec.

MARY DUKE'S ALMSHOUSE CHARITY, MAIDSTONE, KENT.—The TRUSTEES are prepared to fill a Vacancy in the above Charity for Maiden Gentlewomen of the County of Kent or of London, fifty years of age or upwards, Presbyterian Dissenters, and who have not received parochial relief within five years.—Applications must be made on or before June 30 to W. COATS, 1, Scott-street, Maidstone, of whom all particulars and forms of application may be obtained.

UNITARIANS visiting ABERYSTWYTH are requested to make themselves known to the Chairman of the Congregation, Mr. A. JOINSON, Pier-street.

A WIDOW will be glad to sell Water Colour, by Hunt—BIRD'S NEST.—H., Office of INQUIRER, 3, Essex-street, W.C.

OUR CALENDAR.

SUNDAY, May 31.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. E. GWILYM EVANS, B.A., of Chesterfield.
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.
Deptford, Church-street, 11.15, A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. R. H. U. BLOOR, and 7 P.M.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON and THOMAS J. HARDY, B.A.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M., Mr. A. PHARAOH, and 6.30 P.M., Mr. SALT.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. JAMES CROSSLEY, of Birkenhead.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars. No service. Closed for cleaning.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street, Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.; 3 P.M., Rev. A. E. PARRY.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. ALEXANDER GORDON, M.A.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M. and 6.30 P.M., Rev. E. O. JENKINS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—May 17, at 11.15 A.M., JOHN A. HOBSON, M.A., "American Efficiency."

SUPPLY.—Rev. E. S. LANG BUCKLAND, 3, Guildford Park-road, Guildford.

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Rev. JAMES HARWOOD, B.A., President, in the Chair.

CONFERENCE at 4 o'clock

ON

THE BIBLE AND THE LITERATURE OF THE SUNDAY SCHOOL.

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Rivington Chapel Bicentenary.

On JUNE 10, 1903, the above Celebration will be held; and also on SUNDAY, JUNE 14, SPECIAL SERMONS will be preached by the Rev. S. THOMPSON, dealing with the History of the Chapel. On JUNE 10 a short COMMEMORATIVE SERVICE will be held in the Chapel at 3.30 p.m.; Preacher, Rev. C. J. STREET, M.A., LL.D., of Bolton. At 4.30—5.45 p.m a MEAT TEA will be provided in the Schoolroom, at a charge of 1s. each, and at 6 p.m., a PUBLIC MEETING will be held in the Schoolroom, R. D. DARBISHIRE, Esq., of Manchester, in the Chair; to be addressed by the Rev. PRINCIPAL ALEXANDER GORDON, M.A., of Manchester, and several other speakers. All friends cordially invited.

ANDREWS CROMPTON, *Hon. Sec.*

YORKSHIRE UNITARIAN UNION.—The ANNUAL MEETING will be held at Holbeck, Leeds, on Wednesday, June 10. There will be Divine Service at Domestic-street Chapel, at 3.15, conducted by the Rev. C. Harvey Cook, with a Sermon by the Rev. Ambrose Bennett, M.A., followed by a collection in aid of the funds of the Union. Tea will be served in the Schoolroom at 5.30. Tickets, 9d. each. A Public Meeting will be held in the Schoolroom at 6.30, when the Chair will be taken by the Lord Mayor of Leeds, and the Rev. F. W. Stanley and others will speak. All friends are cordially invited to attend.—E. BASIL LUPTON, Secretary, 14, East Parade, Leeds.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL MEETING and CONFERENCE, ESSEX HALL, ESSEX-ST., STRAND, JUNE 4th, at Half-past Two o'clock. Miss TAGART in the Chair, supported by Miss Clephan (of Leicester), Miss Lucas (of Darlington), Mr. R. Newell (Suffolk Village Missionary), Mrs. Crooker Anne Arbor (U.S.A.), and Mr. Shende (of Bombay).

Miss SEWELL, of the Women's University Settlement, Southwark, will introduce the subject, "Religious and Social Work in Villages," to be followed by Discussion.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

The TENTH ANNUAL MEETING will be held at ESSEX HALL, on FRIDAY, June 5th, 1903.

CONFERENCE OF BAND OF HOPE WORKERS at 4.30 p.m., Rev. CHAS. HARGROVE, M.A. (of Leeds), in the Chair. Paper: "How can we Strengthen the Temperance Life in our Churches?" by Miss M. ADA SALE (of Northampton); to be followed by Discussion.

Tea and Coffee provided at 6 p.m.

Selection of Music, 6.45 p.m. Sleigh Bells, Mr. Duncan S. Miller; Handbells, Mr. J. D. Saul.

PUBLIC MEETING at 7.15 p.m. The Right Hon. the EARL OF CARLISLE (President) in the Chair. Speakers: Rev. R. A. Armstrong, B.A., Rev. W. C. Bowie, H. G. Chancellor, Esq., Rev. W. G. Tarrant, B.A., Rev. J. H. Wicksteed, M.A., and others.

J. Bredall,
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3180. NEW SERIES, No. 284.] LONDON, SATURDAY, JUNE 6, 1903. [ONE PENNY.

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WHIT-WEEK ANNIVERSARY MEETINGS.

OUR anniversary week has been fortunate in pleasant sunny weather, all the pleasanter because the great heat of Monday was followed by a certain keenness in the air, and there has been a delightful gathering of friends from all parts of the country. Of friends and fellow-workers from distant lands, as will be seen from the reports, several were present, and added greatly to the pleasure and helpfulness of the meetings. Let the cable greeting from the President of the American Unitarian Association read at the business meeting of the home Association, stand here also at the beginning of our record:—

"President Armstrong, Essex Hall.

"Affectionate greetings from America. Read Titus iii. 15,"

which reads:—"All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen."

The meetings began, as last year, with that of the Sunday School Association, held on Tuesday afternoon, followed by a reception by the President and Committee for tea in the Council-room. Later in the evening Mr. Augustine Birrell gave the Essex Hall Lecture, on Emerson, to a crowded audience. Needless to say, the lecture was full of sparkling wit and humour, and contained some memorable sayings, as that Watts's hymns (Mr. Birrell meant, of course, the moral songs) were written for a crowded nursery! That those to whom Emerson has been an inspiration will be satisfied with the lecture, we do not think; but it was full of interest, and when it is published it will deserve careful study, and may be profitably read with Mr. Birrell's other essay on the same subject in *Obiter Dicta*.

The annual religious service of the British and Foreign Unitarian Association was held on Wednesday morning in Little Portland-street Chapel, which was filled by a large congregation. The service was conducted by the Rev. E. D. Priestley Evans, of Kidderminster, who read as lessons from Isaiah lv. and Galatians v. The opening hymn was Dr. Sadler's "To God, most high, draw nigh!" and the closing hymn, Stopford Brooke's "Arm, soldiers of the Lord!" the other two being Hosmer's "O Name, all other names above," and Samuel Longfellow's "Holy Spirit, Truth Divine." Mr. John Harrison presided at the organ, and the service included his setting of the *Te Deum*, which has some passages of very beautiful harmony. The sermon, which was preached by the Rev. J. H. Crooker, D.D., of Ann Arbour, the representative of the American Unitarian Association, we hope to print in full next week. It was a powerful statement of the Unitarian conception of religion in these latter days, and a moving appeal for loyalty in bearing witness to its truth and helpfulness. The text was from 1 Timothy i. 11., "The glorious Gospel of the Blessed God."

At the conclusion of the service the President and Committee of the Association entertained a number of representatives of district associations and other unions and societies and a few other friends to luncheon at the Holborn Restaurant, when certain toasts were duly honoured and eloquent speeches, which we may not report, were made.

In the afternoon followed the annual business meeting of the Association, and, after an interval for tea, a public meeting in Essex Hall, of which a full report will be found in our present issue.

On Thursday morning, after a brief devotional service, conducted by the Rev. J. E. Stronge, followed the Conference, with papers by Miss Westenholz, of Copenhagen, on "The World-Mission of Unitarianism," and Mr. J. C. Warren on "The Work which is demanded of Unitarians in England To-day." These, with a report of the discussion which followed, we hope to publish next week. The other meetings of the week, that of the Central Postal Mission and the National Unitarian Temperance Association, also remain to be reported. The Conversazione at the Royal Institute of Painters in Water Colours concluded, as usual, the meetings of the Unitarian Association.

SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

THE Annual Meeting of the Association was held at Essex Hall, on Tuesday afternoon, the President, the Rev. James Harwood, in the chair. Among those on the platform were Dr. and Mrs. J. H. Crooker, of Ann Arbour, U.S.A., Miss Marian Pritchard, Persident-Elect, and Mr. J. Wigley, representing the Manchester District Association.

After an opening hymn, the treasurer, Mr. W. BLAKE ODGERS, K.C., made his annual statement, and explained the unsatisfactory nature of the balance-sheet, as indicated below. Annual subscriptions stood at £303 9s., an increase of £11 on last year; but that was quite inadequate to meet the needs of the work. The chief expense had been in the publication of books, and he appealed to those present to buy the books and make others buy them.

Mr. ION PRITCHARD, the hon. secretary, presented the annual report.

THE REPORT.

The report opened with a grateful tribute to the memory of the late Mr. I. M. Wade, who had passed away since the last annual meeting, having held office for over forty-five years as hon. secretary, president and vice-president of the Association. The record of the year's work showed great activity. The expenditure for printing and binding had been £657 2s. 4d., larger than ever before. In this work the Read Publication Fund had been a great help; but the Committee regretted that the increased activity in producing new books had not been met by a corresponding sale, and an appeal was made to superintendents and teachers to make themselves acquainted with the books and other helps issued by the Association. Particulars were then given of the successful autumn meeting at Newcastle, and of meetings of local societies at which the Association was represented; also of the summer session for teachers at Manchester College, Oxford, last July, attended by over 100 students. The next summer school, it is hoped, will be held in 1904. Among the new publications were another volume of the perennial *Young Days*, edited by the Rev. J. J. Wright; "Elizabeth Fry," by Miss J. E. Brown; a musical service, "Joseph," by the Rev. J. L. Haigh; and a new edition of the "Sunday School Hymn Book," edited by the Rev. Dendy Agate. A book of "Twelve Addresses to Children," by the Rev. R. A. Armstrong was just issued. A good deal had also been done in providing sets of lantern slides for loan to schools, with lectures or other appropriate readings. As to finance, the balance sheet, with a total of £1,509 6s. 1d., showed the adverse balance reduced from £59 15s. 8d. to £58 1s. 2d., but that had only been secured by spending a legacy of £50 from the late Miss C. A. Martineau, selling £100 of stock, and a loan of £101 19s. from

the Read Fund. The largest item on the expenditure side was £346 15s. 2d. for the printing of books, one of the chief objects of the Association. Clearly, therefore, a larger income is required.

In presenting the report, Mr. Pritchard emphasised the need of greater efficiency in the Sunday-school correspondents, through whom their business with schools throughout the country was carried on. It was their duty to bring the letters received and books sent down, before the notice of their teachers, and this was sometimes neglected, so that recently he had found a superintendent who did not know that the Association issued a select catalogue of suitable gift and prize books (which had been done annually for about twenty years). When a correspondent (as one had confessed) was too busy to attend to the matter, another should be appointed. Mr. Pritchard also called attention to the slides which had been prepared, to illustrate Miss Wiggin's story, "Timothy's Quest."

The President, in moving the adoption of the report and accounts, paid an affectionate tribute to the memory of their dear old friend, Mr. Wade, whom they had lost since the last annual meeting. He then proceeded to speak of the value of the local Associations, as bringing the schools of each district more closely together. He had travelled a good deal lately among the churches in different parts of the country, and had been interested to gather information as to the expenditure of their Sunday-schools. From sixteen schools of very various character, and in different parts of the country, he had obtained particulars. Those sixteen were about 5 per cent. of the whole number, with 3,230 scholars. The amount they spent on Sunday-school work was £454, which was about 2s. 6d. per scholar. On literature, they spent only £13 6s. 6d., less than a penny a head. Twelve of the schools had spent *nothing* on books, and one of the schools, that of Leigh, Lancashire, spent as much as 9d. per head. Those were facts, however to be explained, which ought to be seriously considered by their teachers throughout the country. In conclusion, he paid a warm tribute to the indefatigable and devoted work done for the Association by Mr. Pritchard as hon. secretary. They were under a deep sense of obligation for the faithful and effective way in which he had carried on the work for years.

Mr. Harold Wade seconded the resolution, and said he was very glad of that opportunity of thanking the members of the Association for the great sympathy they had shown to his father during his last illness. A message sent from the annual meeting two years ago had been a special gratification to him, of which he had frequently spoken. He had been ever a militant Christian. Many a friendly blow had been delivered and received by him on that platform, and the further north he went, the harder he hit, knowing the character of the people, and received, no doubt, as good knocks back. But he never made an enemy. His friends knew that he was in earnest, and no work was closer to his heart than that of the Association.

The resolution having been unanimously adopted, the Rev. C. J. Street moved a resolution of thanks to the officers and Committee, and their election for the ensuing year, Miss Marian Pritchard being elected President. She, he said, was known to all their schools, if not to all under her own name, yet as "Aunt Amy." As to the work of the Association, he said they in the north recognise it as national, and they valued especially their publications.

The Rev. H. Rawlings seconded the motion, and bore testimony to the appreciation of their publications by outsiders. He was delighted that they were to have Miss Pritchard as President, and suggested that, as women played so large a part in Sunday-school work, they ought to be represented on the Committee by more than the one other member they now had.

The resolution having been very cordially passed, the President put the following resolution to the meeting, expressing the particular gratification it was to them to be able to welcome Dr. Crooker and Mrs. Crooker at that meeting:—

That the hearty welcome of this meeting be given to the following representatives of affiliated and kindred societies:—American Sunday Schools, Mrs. Crooker; Irish Non-Subscribing S.S. Association, Rev. James Kennedy; Scottish Sunday School Union, Rev. William Wilson; South Wales S.S. Union, Rev. T. J. Jenkins; Bolton District S.S. Union, Rev. J. J. Wright; Liverpool Sunday School Society, Miss Alison Hall; London Sunday School Society, Mr. John Harrison; Manchester District S.S. Association, Mr. J. Wigley; Midland S.S. Association, Mrs. Wright; North Cheshire S.S. Union, Rev. W. Harrison; North-East Lancashire S.S. Union, Mr. J. T. Bibby; North-Midland S.S. Association, Miss Catherine Gittins; Southern S.S. Union, Rev. Clement E. Pike; South Cheshire S.S. Union, Rev. James C. Street; South-Eastern S.S. Union, Rev. Frederic Allen; Western Sunday School Union, Rev. H. Shaen Solly, M.A.; Yorkshire Sunday School Union, Rev. John Ellis.

The welcome was acknowledged by the Revs. T. J. Jenkins, of Trebanos, and H. S. Solly, of Bridport, who spoke, the former of the work of the Welsh Schools, their love of their native language, and the systematic instruction given to the children, the latter especially of the value of the books published by the Association, and of good slides for Sunday-school use. He urged that slides should be prepared to illustrate courses of systematic Bible instruction.

The Education Bill.

The Rev. W. Copeland Bowie, M.L.S.B., then moved the following resolution:—

That this meeting resolves to offer its strenuous resistance to the Education Bill for London now before Parliament:—(1) because it will seriously diminish educational efficiency and destroy direct popular control; (2) because in the case of denominational schools it violates the principle that institutions maintained out of public funds should be under complete public control; (3) because teachers in the schools, who are practically civil servants, should be free from sectarian tests and subject only to public authority.

They could not be too thankful, he said, that the mischievous Bill introduced by the Government had been practically destroyed, and chiefly by the criticisms from their own side of the House, so that unity of administration was preserved for London. At the same time, efficiency could not be secured by tacking on education as an extra for the County Council, and the Bill in its present form, like that of last year, was fundamentally wrong and unjust, on the second and third counts of the resolution. What he felt most keenly was the injustice of theological tests imposed on teachers, not merely for their own sake, but for the sake of the children. It prevented them from getting the freest minds and noblest characters to bear on the mind and character of the children. The test was not only an intellectual, but a moral difficulty, and they must continue their protest, till the injustice of the Bill was done away. He was not in favour of what was known as passive resistance, but felt that Liberals ought to go in and make the best use that was possible of the Act, while still working for something better. The time could not be far distant when they would have to get rid altogether of the religious difficulty in national education. The present teaching of religion, both in Board and voluntary schools, was often beneath contempt; but then an enormous new field would open out for the teachers of religion.

Mr. Ronald Bartram, who seconded the motion, said that he was glad they were falling into line with other Nonconformists in their protest, and dwelt upon another blot in the Bill, in the exclusion of women from the work, in which on School Boards they had taken such a prominent and efficient part, except through the indirect means of co-option.

The resolution was unanimously passed.

The Conference.

The two following papers were then read by the Revs. T. P. Spedding and W. G. Tarrant.

THE BIBLE AND THE LITERATURE OF THE SUNDAY SCHOOL.

I. The Bible.

BY THE REV. T. P. SPEDDING.

Let it be assumed, first, that there is a desire for an extended use of the Bible in the Sunday-school; and, second, that the Bible can be made more useful.

Then that there are plenty of books about the Bible, teachers' aids in abundance; such a multiplicity of helps and explanations that it is conceivable some exceptional teacher might give a long series of Biblical lessons without having opened the Scriptures themselves.

There is room, however, for a closer acquaintance with the Bible itself. History, chronology, genealogy, criticism, doctrine, these are dealt with amply. But probably the majority of our teachers have given little systematic study to these questions. Even where they have, while they are communicating their views and information, the Bible itself may remain a closed book. This kind of work is, of course, necessary, but alongside of it there should be some method that would familiarise us with the actual Scriptures. To suggest the issue of a book or series of books, in readable compass, that should include everything which pertains to the Bible's

beauty, usefulness, and real inspiration; that is the object of this paper. The justification follows.

It is not likely that our scholars have been generally "drilled" in the Bible as Ruskin was. The average child is not prepossessed in its favour. It makes a very rare appearance in the home circle. It is often clumsily handled in the class, and the scholars are impatient. At a later stage they learn of coarse pleasantries at its expense, and those have more effect than half-hearted and half-doubtful teaching. Still later a different interest is aroused. Young people have to make some sort of apology for the faith that is supposed to be in them. They would give a great deal then to quote texts as glibly as their opponents, and to speak of the Bible with as much confidence. But probably this deeper interest comes too late. They were never trained. Our people too often prefer to leave these things until the children are "old enough to think for themselves." And when they are old enough they don't know how! They are at a loss with the Bible; don't know where to look for what they want; don't know how to start. They want a royal road at that moment. Perhaps they get hold of a Unitarian catechism or handbook. But that only puts the Bible into their hands as a weapon, and ministers not to edification, but to controversy. No book of the kind can make the Bible into a treasury of sacred poetry and truth. If the Bible itself is put into the hands of these young folk, they look at its 1,536 pages and leave them. The Bible is too big to be useful.

Many of the teachers had this experience as scholars, and it is only the few who have had special advantages. The many teach ineffectively because they are uncertain of their ground. What they do know is that they are not supposed to say "Amen" to their Bible, like the orthodox. They know not when to go on, and when to stop. They call themselves by the Unitarian name, or by some parallel or equivalent term, and they realise a few central ideas; but the faith has not been made sufficiently clear to give them the opening to these sacred things. They are aware of the existence of the critical spirit, but of its findings they have little knowledge. Probably many imagine that much more is disputed than is really the case. What is generally known of criticism is probably the least helpful part. When it comes to be applied, it is unpleasant to the teacher to be telling the class that this is wrong, and that is not reliable. You cannot well enforce the value of a book whose contents you are constantly disputing. On the other hand there is diffidence in dealing with a passage that contains difficulties, if you are not sure that the explanation is sound. On the whole it is easier to refrain from using the book at all. There may be many schools exempt from these conditions, but my experience would be singularly unfortunate if I were alone in supposing that something of what is here described were true of only a few schools.

There is, however, another side. There is almost always a keen interest, perhaps not actually in the Bible itself, but in many of the discussions arising out of it. I understand that the recent deliverances of the German Emperor had something to do with the choice of the present topic. But there are justifications for it closer to hand. The admirable issues of the Rationalist Press Association have quickened interest, and in the Lancashire district the articles of Robert Blatchford ("Nunquam") on Science and Religion have much attraction for the man in the street. The tendencies of all these, of course, is more or less hostile to the Bible—very markedly so in "Nunquam's" articles. And any attack upon Christianity or the Bible is gratifying to some. But there are others, surely, who are not gratified. They are conscious that there is still something to be said for the Bible, even though they would not dispute the hostile exposition of any isolated passage. Only they have not the acquaintance with the Bible which is necessary to make these other things clear. I am not inclined personally to make any plea for some of these selected passages, except that they reflect the ideas of the age they belong to. Let them be so ruthlessly exposed that men shall never believe in them again. Let them be thankful to the enemy that this apparent dis-service has proved a service. But the fear is that the whole shall suffer with the part; and what is wanted is something that shall make a man sure that while all these objectionable things may go without a murmur from him, imperishable things remain. And he must be able to come upon the good things of the Bible without wading through all these books as they now are.

In addition to helping a person to understand this and that about the Bible, help is needful that he may sort it out, as it were, for himself. Take the First Book of Chronicles as an example. It has 29 chapters, occupying 40 odd pages in an ordinary edition. The first eight chapters have 363 verses, where 20 would suffice. They consist of long lists of names which are summed up in the first verse of chapter 9 in the words, "So all Israel were reckoned by genealogies." This accounts for 15 pages. Of the remaining 21 chapters, 329 verses contain all that is necessary, and 240 verses might be left out. The book, then, contains 930 verses, of which 580 are useless to the general reader. What happens? The book is largely composed of these lists of names which the average reader never wants to read, and which he would be no better for reading. The first impression is enough, and probably the book is left alone, with the result that some of the finest passages in the Bible are lost sight of. You have the prayer of David in the 16th chapter; the decision to build the temple in 17; the addresses to Solomon in 22, 28 and 29; and these chapters contain some of the noblest sentiments in the Old Testament. By some means it should be possible for the reader to come quickly at these passages, without having to toil through every page.

The book might be reduced to the compass indicated without interfering with its real completeness. But in this reduction you do not want merely to select passages which might be unobjectionable in the present day. In many cases there might be very little left, if you had to expunge everything to which exception could be taken. The idea is that a person might take up a condensed edition with absolute confidence of seeing what the book teaches quite independently of his agreement with it. You do not leave out the questionable; only that which is unnecessary to the telling of the story, the drift of the teaching, and the presentation of the state of mind responsible for the composition of the book.

In this way the object differs from the very admirable work attempted by Miss Pritchard in her "Book of Beginnings." That left out things of which, presumably, "Aunt Amy" did not approve. She admits that a compiler cannot "transcribe all the unworthy attributes imputed to God," in preparing these books for children. Nor is it a book of Bible stories in the words of Scripture that is suggested; and it differsf rom "The Historical Parts of the Old Testament," published, I believe, for the Association, in 1852. But this book approaches most nearly to the present idea, and forms a precedent for action along this line. The cutting and carving must apply only to the size of the book. There must be no interference with the sense. If you are to give the spirit of a book, you must include the ideas which the author had in his mind. Only in that way do you become a reliable guide to the contents of the Bible, and if you are ever proved false to that spirit your influence is gone. The object is not to put the best face on the Bible, but to let it tell its plainest tale that men may read for themselves without the tedium of wading through irrelevant and uninforming matter.

It may be objected that opinions would differ as to the wisdom of leaving out certain lists of names. Take, as most important of all, the genealogies of Jesus. The bulk of those names, after all, are only names for the average teacher and reader. He is a very curious student who wants to examine them one by one. For his purpose the A.V. is always accessible, and it is not supposed that anyone desiring this close examination would content himself with anything less than the complete text. But the average reader hardly marks even the principal names; he reads them through rapidly, and there is an end of the matter. He wants to get on to the story.

But if the objection holds, so that nothing must be omitted, still it ought to be possible to indicate salient matter by bolder type. In the polychrome Bible, distinctions and periods of authorship are shown in colours, and in a less ambitious, but probably more useful work, it should be possible by varieties of type to distinguish the essential from the non-essential.

Not less important is the translation into the vernacular. The Bible suffers because it is not of the speech and language of to-day. The *Twentieth Century New Testament* is an illustration of what may be done by way of improvement in this direction. Take exception to its readings, but it makes the New Testament a readable book, and many a person who could scarcely have been induced to look at the old version has read this new translation with eagerness.

The limits of this paper prevent references to more obvious matters, such as chronological arrangement of books, and introductory notes.

And whether anything of the sort is

possible I cannot discuss. That it is necessary I am convinced. I need the Bible in a handier form. I have imagined nothing in describing the relation of our young people and teachers to the Bible. I work among men and women, some well equipped and others less fortunate, but not less earnest. The best help for many of us, no matter what our advantages or disadvantages, would be, not another help to the Bible, but what might fairly be called a helpful Bible. As it stands, the book is almost worse than useless, because it is unwieldly. People are wanting to know what it is, but they dread attempting its dreary length, and a library of sidelights. And I sympathise with them. They have neither time nor knowledge to sort it out of and by itself. But they have the common sense and patience to read and understand a plain statement. They would welcome, for instance, the teachings of Jesus gathered together under headings; but they would not turn up the passages, if you simply gave the references. You want to let them see what he did say so far as the gospel narratives preserve the record. And it's worth while making it easy as well as plain.

Lastly, such a work would be carried through without doctrinal considerations. It doesn't matter whether one opinion gains or loses. All that has to be done is to put the reader into a better position for judging. What, then, I claim is a fair field and no favour for the Bible. I listen to those who pull the book to pieces with the feeling that they are as far from the truth as those who claim it as an inspired oracle. There are special pleadings on this side and the other, but the book, nowadays, practically never speaks for itself. Let the reasons for it be what they may, it is plain that we do not read as our forefathers are reputed to have read. We are not charmed by its eloquence, and our ears have waxed dull to its message. And yet we would give something to come easily at the secret of the Bible; and if this method were pursued we might in the end find that it was inspired by national, domestic, and religious sentiments. If men have mistaken these for the inspiration of God, they are next best to that, and they have in them the strengthening of men, who, stretching out lame hands in darkness, still touch God's hand, and are lifted into light.

THE BIBLE AND THE LITERATURE OF THE SUNDAY SCHOOL.

II. Literature other than the Bible.

BY THE REV. W. G. TARRANT, B.A.

With all respect to our Association, it ought not to exist—at least, as an agency to provide books for the Sunday-school. I hasten, however, to say that, as things are, I hope it will continue to exist until the happy hour is reached when, as teachers, we can do, as we should do, without literature altogether. It is because of the hardness of our hearts and the emptiness of our heads that we have any need of books in our class-work. The ultimate object of any true teaching, and especially of the Sunday-school, is not to put something into the scholar, but to get something out. I know that with older people it is as with dry pumps; you must often pour a bucketful in first, in order to get their valves to work. But it should not be so with children, restlessly alive, and with eager young people. The world is still fresh to them, and they are fresh to the world. The right kind of teacher—that archetypal entity of which it is understood a working model is kept somewhere downstairs in the office—if he only existed in the flesh, would never — or hardly ever — want printed pages when he came to his class. He would find there pages much more interesting, and he would know not only how to read them, but especially how to set them reading themselves. For is not this the final cause of the school: to enable the young mind to realise itself in contact with God and His world? We want it to become more and more alive to beauty, goodness, order, law, and loveliness in all shapes. The teaching of texts and the reading of paragraphs are doubtless of possible use to this end, but if, as sometimes appears, they are regarded as an end in themselves, the life and glory of the thing are gone. Why, a diner-out might as well be asked to swallow the menu card! Let us agree to this: the intelligent reading of good literature is helpful only as a means—it may supply subjects, furnish illustrations, keep the minds of scholars and teacher from wandering, and indefinitely increase the teacher's stock of wisdom; but if any other means will do as well, or better, it should be welcomed.

That being agreed upon, with all meekness because of our felt inadequacy, but with all sincerity because we want to do something *real* for our children, let us consider the resources laid open to us in our extremity by these books. Undoubtedly, those resources are great, both in variety and in extent. Of making of books there hath been no end; of using them aright there has been only a beginning! If we study our Association's goodly catalogue, and have the wit to take the trouble to look elsewhere as well, we cannot reasonably complain of a serious deficiency. Of course there is room, and always will be, for new experiments and illustrations, for new works by new writers to supplement or supersede the old. But candidly, is it not a little childish—with the childishness of the child who doesn't know how many toys he has—to be always grumbling that we haven't the right sort of books? What sort do we want? Is it biography, natural history, travels, tales, poems, science? Is it criticism, theology, philosophy, even? They are all to be had in plenty—and almost, though not quite, without money and without price. I am sorry for the poor school that cannot get a proper share of the right kind of books for its needs. But, after thirty years' experience, I protest that it isn't the right sort of book I want, but to be myself the right sort of teacher. And I believe that kind of teacher is really not very far away from any sincere well-wisher to his class. The right sort of teacher is hidden in every such heart, but he hasn't fully discovered himself yet. When he has done so, and has overcome his excessive reticence, he will be able to find the right sort of matter in almost any decent book; he will even know how to make the multiplication table a fountain of unceasing wonder, and the Shorter Catechism (or its Unitarian equivalents) a perennial joy.

Perhaps we may get glimpses of the right teacher as we pass along among our books. For convenience sake, I think four divisions of our literature may be marked. Where should we begin but at *Picture Books?* Under that term I would include many in addition to those prepared for infant classes, where the artist has caught, and held fast for leisurely inspection, some of the forms and colours that, in nature, dance to bewilderment about the child's eye. There are others, either actual collections of good pictures, engravings, photographs, &c., such as most people place, conspicuous but profitless, on their parlour tables or, on the other hand, those books that chiefly paint word-pictures, books that don't argue, don't moralise, don't exhort, don't plead, don't do anything but provoke to delight in beauty. Such picture books are but too little used, and children grow up unacquainted with the real forms of leaves and sprays, the contours of mountains and ripples of the sea, the shapes of clouds the glories of petals and shells, and feathers and crystals—some of which, at least, need no book to introduce them. I believe not only the very little children are to be benefited by these things—does not the Gate Beautiful lead us all into the sanctuary?

In the next division are the *Story Books*, which range outward from Parables truly worthy of the name to those doubtfully profitable tales which lie on the very circumference of the allowable. No doubt, a first-class teacher could take hold, if need be, of the flabbiest fiction that was ever served out to inoffensive childhood, and make even this serve to good result; but I think I have observed that it is usually the weaker brother or sister that succumbs to the temptation to read that sort of stuff to the children. But happily far inside this dubious circumferential region there is abundance of good material, tales of adventure, struggle, constancy, heroism, by which the most important principles of character may be stamped indelibly on the youthful memory. Ought a teacher to read tales to his class? *Yes*, if he can't tell them. But most certainly *No*, if he reads only to get through the hour with as little trouble as possible. Only pains come of taking none, and the last end of that teacher will be worse than the first. But the thoughtful worker can find an ample store of good literature of this kind — tales, *e.g.*, of Greeks, of Scandinavians, tales from Shakespeare, and others more modern, well fitted to kindle love of the admirable and detestation of the mean and unworthy.

As a sub-section among *Story Books*, I venture to include biography. "Is it true?" asks the child; and if you must acknowledge it is "only made up," the matter is discounted. If you can say, "This is quite true; Bernard really lived; Catherine and Francis were once children like you"; the thing drives home—or it ought to do so. Only it must be admitted that genuine biography is rarely decked out so attractively as fiction is—whether that is due to the devil or not, I

can't say. But if the life of a real hero or pioneer is given in rather unpicturesque colours in the book, so much the more need of that good teacher who is trying to be born in everyone of us. He reads through the life first, cuts its long thread into convenient lengths, seizes upon this incident, or that, for emphasis and an approach to dramatic rendering, and rehearses subtle efforts beforehand. In short, the book gives him the sticks and he makes the fire.

Passing from this class of books—in which our list is singularly rich, I think—we come to the third division, that, viz., of *Fact Books*. These range from the simplest notes on natural objects and daily occurrences up to the exactly scientific. Let me earnestly commend them to you. I know that some people are eager to warn me against imparting "mere facts" to the child. But the wise man knows no "mere facts"; he sees them in relation, and regards as a piece of printed lunacy the book that gives them otherwise. But I believe it is easier to starve a child's mind through lack of facts than to injure it by withholding philosophy and theology awhile. The people are "destroyed for lack of knowledge." How pitiful is the display by most children when a test-paper is set in day-school in "general information"! On the other hand, how many "false facts" (as to their own bodies, for instance), float about in the minds of older people! You and I have come to years when we have learned not only that

> Facts are chiels that winna ding,

but that the least thing that is true, in nature and in the life of man, is a finger-post to deepest mysteries. Indeed, all the books referred to thus far are subsidiary to this end—they serve as baits to attract the mind to facts, and as models to reveal their beauty and significance. No Sunday-school is worth much that doesn't leave with its scholars a definite impression of at least the most salient certainties with which they have to deal in this world—classes of objects, kinds of force, the parts and the relation of the parts—in a word, Science. Does anyone say this is better fitted for the day-school or evening class than the Sunday-school? He may be wise in his way, but he is not yet the right kind of teacher; else he would know that no surer ally to the moral law can be found than in the immutable veracity, the certain flow of cause to effect, which are revealed in the Universe. I think, too, that such a teacher will know how to drape the bare forms of science so as to wake the deepest awe and reverence in the scholar's mind. We all aim at evoking these feelings, but too often, as with unskilful painters, our art is all drapery with no living body, no downright bony skeleton, rigorously truthful beneath.

The last class of literature to which I would point is what may be called *Thought Books*. The names of theology and philosophy would do as well, if they were not rather fearsome. Happily, we have many good books to help children to think — printed talks, such sermons, *e.g.*, as those of the late John Byles or Dr. Sadler. For older scholars there are special books like Smiles's, or Mr. Dendy's "Successful Life." But the right teacher finds thought-books about him everywhere, and he plays the part of mediator between the young people and the poets, preachers, and philosophers, who are so much to himself. But need I say that in proportion to the height of the aim the bow must be stretched? If it is injudicious to take even a picture-book to a class without previously mastering its contents, what shall be said of him, who at the eleventh hour or at a quarter to twelve (I speak parabolically) hurriedly snatches up the lesson book that is, forsooth, to teach the scholars to think! "This sort goeth not out, save by prayer and fasting." Let us remember what we are at. It is a great thing, though not difficult, to wake a child's mind to a feeling of delighted wonder at a pretty thing. It is not hard to kindle admiration of the heroic. But it *is* difficult to train aright a young thinker, not only to lead him to certain desired conclusions under stress of the guiding personality of the teacher, but in the end to leave him competent to think for himself in everyday crises. This difficult task is the crown of our Sunday-school work. It is worth some pains to attain such an end; and, again, without some pains it cannot be attained.

So here we come back to the original thought, viz., that all this literature, of *Picture Books*, *Story Books*, *Fact Books*, and *Thought Books*, and especially the more advanced, is but a help, and not a substitute for teaching. Be the message of the book what it may, before it gets into the scholar's head it should be well in the teacher's, and there receive (as the tradesmen say) his "best attention." I encourage my fellow-teachers to use this wealth of literature so, and to hope, confidently, that they will like their work better the better they work. I commend to my fellow-superintendents the care of the book-shelves, not only with an ear to the advertiser of our Association's wares, but with an eye to the real needs of their own special scholars, and even more to their teachers' aptitudes, for it is no good putting excellent books into hands that can't make use of them. And my last word is (with yours and Mr. Spedding's leave) about the Bible. I hope I have not suggested at all too imperatively the need for careful choice and much mental digesting in connection with other literature in our schools. But if I seem to have done so, let me warn any, whom ight be so disposed, against thinking that they will escape this responsibility and toil by the short and easy method of wedding themselves to the Bible, and, "leaving all other," cleaving to that alone. To be quite honest, and I hope not too blunt, there is no book more canted about than the Holy Scriptures; no book more badly used; no book so unintelligently flung at the heads of the hapless innocents; and, (Heaven be thanked for this retaliatory mercy), no book so unutterably bewildering and wearisome to the lazy teacher. And if one is not willing to accept for himself that unflattering description, if as a student of the Scriptures he is truly industrious, he will do well to remember Channing's word—

> He who studies nothing but the Bible does not study that book aright.

While we are learning to use the other books well that lie quite close to our modern life, we shall learn how to use our Bibles better.

For the discussion of the papers only a quarter of an hour remained, and the President could only call upon two speakers.

Mrs. J. H. CROOKER said if it was true that one touch of nature made the whole world kin, she could understand why it was she felt so much at home there. She had heard them discussing most earnestly some of the problems which were pressing closely on the attention of the American people. She wished that every minister and teacher in America might have heard those papers to which they had listened with so much interest and instruction. True, the conditions of life were different in the two countries, yet they were all of one family, pressing forward with the eternal truth before them, summoning to its rescue the best thought, study, and consecration of the world. So on either side, in the largest and truest sense, they were clasping hands across the water, working for the same high and holy purpose. There was one word she was glad to bring to them, which she could not have brought when she was in this country ten years ago. It was a most encouraging thing that now throughout the land there was a growing interest in the study of the Bible. The dust might indeed have grown a little thick on the lids of the Bible at home, but that was due not a little to the fact that they now saw the Bible was no longer to be read, but to be studied, and not merely in the curriculum of the college or school, but as a life study. The Bible was being opened as the text-book of life, and it was studied in that spirit. So from Boston to San Francisco the Bible had come into a new appreciation. The work which the great German and English scholars had done was familiar to them; it was one with that of their own best scholars; it was opening to them the wonderful pages of that wonderful book. Both Liberal and Conservative saw that they must know that book, if they would have a true appreciation of art. The Bible must be known as literature if they would know art and the best in music, and no less if they would write with an inspired pen or speak in the language of the orator, and catch the ear of the world. They must know that book and apply its masterful passages, if they would reach the people and bring them to their own position. So the Bible was used in all their best colleges, not compulsorily, but for voluntary study. A scholarly episcopal minister recently said to a Unitarian minister: "The Bible is a dead book. It is closed. We have to get at it another way, if we would bring it again into the hands of the people." That was what they were doing. They had an instance in the great university town where she lived (Ann Arbour) where four thousand students, men and women, were being educated together. There one of the first Biblical scholars of America had been twice brought down to teach the Bible from the orthodox standpoint; but the conclusions were just what they themselves

held, and young men and women, who, perhaps for months together, never went to a church, had attended the lectures and found the teaching very beautiful. So the Bible was being opened wider and wider, and these scholars of Germany and Great Britain and America were the Martin Luthers of to-day, who were again giving the Bible to the people as a free, beautiful, glorious, inspired book of life.

Mr. J. WIGLEY, of the Manchester Sunday School Association, also spoke in warm appreciation of the two papers, and a vote of thanks to the President, the readers of the papers, and all the helpers, moved by the Rev. W. Harrison, seconded by Mr. Blake Odgers, acknowledged by Miss Marian Pritchard and the President, brought the meeting to a close.

THE ESSEX HALL LECTURE.

EMERSON AS THINKER AND WRITER.

THE Essex Hall lecture, associated this year with the Emerson Centenary, was given on Tuesday evening by Mr. AUGUSTINE BIRRELL, K.C., the large hall being crowded. The chair was taken by the Rev. R. A. ARMSTRONG, President of the British and Foreign Unitarian Association, who, in opening the proceedings, said they had hoped the chair on that occasion would be taken by Mr. Choate, the American Ambassador, but they had received from him the following letter :—

American Embassy, London,
April 2, 1903.

DEAR MR. BOWIE,—It would have been a great pleasure to me to accept your kind invitation to preside at Mr. Augustine Birrell's lecture upon Emerson in commemoration of his centennial birthday. Bnt at the date fixed, June 2, I expect to be on my way to New York to attend the wedding of my son, which takes place on June 6, and so I must, with great regret, decline the invitation.—Yours very truly,

JOSEPH H. CHOATE.

It was not their usage, the President said, to make any lengthened address before the Essex Hall lecture, and he should content himself with reminding them that the American Unitarian Association was founded on May 25, 1825, the twenty-second birthday of Ralph Waldo Emerson, while their own society was its junior by only twenty-four hours. Young Emerson, as Mr. Chadwick reminded them in his most interesting and delightful life of Dr. Channing, which had just appeared, was one of the first missionary preachers of the American Association. It was a striking presage of the progressive spirit which was to work in both societies throughout the century. They had that evening the privilege of welcoming amongst them one of the brightest English men of letters of their time, a man who stood also for progress and liberty in many spheres, and he was to discourse to them on the most exalted American master of literature. Through the lens of Mr. Birrell's vivid criticism they were to contemplate the profound and spiritual thought of that transcendent soul. He had peculiar satisfaction in asking Mr. Birrell for his address, in welcoming him, and thanking him for coming amongst them.

MR. AUGUSTINE BIRRELL then delivered his lecture, which was enriched by copious quotations from Emerson's prose and verse, and of which, as it will be immediately published by the Association, we must give only a brief account here.

The fact that Emerson was born a hundred years ago, the lecturer said, did not make his task any easier. Few men of the modern world had been more written about than Emerson, and by a greater variety of persons. Austere critics and wild ones, sober-minded folk and the veriest outlaws of thought had alike made him the subject of their appreciation. But Emerson had not only been written about, he had been read. He had been zealously read in the study and the pulpit, in college rooms, in poor men's dwellings, and in the open fields. Remembering what Lowell and Holmes had written, and Arnold and Morley, remembering also that marvellous correspondence between Emerson and Carlyle, he hesitated to add any criticism of his own. He proposed to speak first of the nature of the man himself and his genesis in Boston, and then of some of his dominant ideas.

Emerson, Mr. Birrell said, was more than an author, he was a living voice. He was a subtle influence, that had made all the difference in many men's minds. Since 1837 he had spoken in many an ear as hardly any other; he was, as Carlyle said, an epoch in his huge country's history.

The dominant Calvinism of New England, mitigated by human nature, which was never sectarian, was passing into Unitarianism when Emerson was born. So in that country of rapid movements they saw Channing come after Jonathan Edwards and Emerson in the pulpit of Cotton Mather. New England was then a quiet place, and the population was brought up in quiet habits. They no longer believed in human depravity, and virtue was common (Dr. Watts's hymns were written for a crowded nursery). Emerson came of a race of preachers, and remained a preacher all his life, and a Sabbatical man. He inherited the quiet assumption of his race that he had the right to speak and to be listened to. Authority had neither charm nor terror for him. "Whoever would be a man," he said, "must be a Nonconformist." History was little to him. He grazed his soul on all pastures.

> One accent of the Holy Ghost
> The heedless world hath never lost,
> I know what say the fathers wise—
> The Book itself before me lies,
> Old Chrysostom, best Augustine,
> And he who blent both in his line,
> The younger *Golden Lips*, or mines,
> Taylor, the Shakspeare of divines.
> His words are music in my ear,
> I see his cowled portrait dear;
> And yet, for all his faith could see,
> I would not the good bishop be.

It was a bewildering world in which they found Emerson and Newman both alive at the same time. In the thirties Boston was agitated as Oxford was, ready for tracts not against the times but for the times. The Oxford movement looked back to the fourth century, and aimed at restoring the Church to life and supreme authority. Boston looked forward to the unfolding of future mysteries and found the temple of the living God in the human soul. It was foolish to ridicule such movements. Tractarianism and Transcendentalism were both living forces, and ought to be reckoned with. Emerson himself acknowledged that there were queer folk among the Transcendentalists, but no saner man than he ever drew breath in New England. Carlyle wrote to him about the *Dial* :—

I love your *Dial*, and yet it is with a kind of shudder. You seem to me in danger of dividing yourselves from the fact of this present Universe, in which alone, ugly as it is, can I find any anchorage, and soaring away after Ideas, Beliefs, Revelations, and such like—into perilous altitudes, as I think.

To which Emerson replied :—

For the *Dial* and its sins, I have no defence to set up. We write as we can, and we know very little about it. If the direction of these speculations is to be deplored, it is yet a fact for literary history that all the bright boys and girls in New England, quite ignorant of each other, take the world so, and come and make confession to fathers and mothers—the boys that they do not wish to go into trade, the girls that they do not like morning calls and evening parties. They are all religious, but hate the churches; they reject all the ways of living of other men, but they have none to offer in their stead.

In America, Mr. Birrell said, the Emerson Centenary was being treated as a national event. And it was right that it should be so. He had written for his country patriotic songs.

> By the rude bridge that arched the flood,
> Their flag to April's breeze unfurled,
> Here once the embattled farmers stood,
> And fired the shot heard round the world.

And he was one of those men who helped to make a nation great by making it self-respecting. The wide-spread celebration was at least a tribute to the things of the spirit by the things of the flesh. Emerson was an emancipator, not of black bodies, but of white men's minds. Fearlessness was one chief mark of his teaching, and another was optimism, based on his theory of compensation. That was sometimes looked upon as a whim, but it was in him the very pulse of the machine; and in every fibre of his being he was an individualist. Having spoken of the absence of any theology strictly so called in Emerson's teaching, and his faith in the greatness of the soul, the lecturer concluded: "Social unrest haunts both worlds. Fear sits at the bottom of men's hearts. 'Society,' said Emerson, 'is devoured by a secret melancholy, which breaks through all its smiles and all its gaiety and games.' It is so still. The nations live behind barricades, forging fresh weapons of offence and defence. Great guns and hostile tariffs have lost none of their vogue. If ever freedom shrieked, she might be expected to do so to-day. It is hard to be an optimist on the second of June, 1903. But at no time did the luckless race of man stand more in need of Emerson's spirit than it does at this moment. His splendid courage, his determination to quake at nothing, his spiritual independence and individuality, his lofty sense of the brotherhood of man, his undying cheerfulness, his sincerity, his peace, are qualities of which we stand sorely in need."

O air-born voice! long since, severely clear
A cry like thine in mine own heart I hear:
"Resolve to be thyself! and know, that he
Why finds himself, loses his misery!" *

On the motion of Mr. W. BLAKE ODGERS, K.C., seconded by the Rev. C. HARGROVE, a hearty vote of thanks was accorded to the lecturer.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE ANNUAL BUSINESS MEETING.

THE Annual Meeting of the Association was held at Essex Hall on Wednesday afternoon, the President, the Rev. R. A. Armstrong, B.A., in the chair. Letters containing expressions of interest, sympathy, and goodwill for presentation at the Annual Meeting of the Association had been received from the following:—Dr. Samuel A. Eliot, Rev. C. E. St. John, and Dr. S. M. Crothers on behalf of the American Unitarian Association; Bishop Ferencz and Professor Boros for the Unitarian churches of Transylvania; Baron F. de Schickler, President of the Délégation Liberale; Dr. C. J. Niemeyer, secretary of the Nederlandsche Protestententenbond; Rev. Uffe Birkedal, of Copenhagen; Professor Bonet-Maury and Rev. E. Fontanes, of Paris; Dr. C. Schieler, of Dantzic; Dr. O. Veeck, of Bremen; Rev. Tony Andre, of Florence; Professor B. D. Eerdmans, of Leiden; Rev. Ph. H. Hugenholtz, of Amsterdam; Professor E. Montet, of Geneva; Dr. Lunge, of Zurich; Professor Chatterjee, of Allahabad; Mr. Hem Chandra Sarkar, of Calcutta; Rev. William Jellie, of Auckland, New Zealand; Rev. R. H. Lambey, of Melbourne.

The minutes of the last annual meeting having been signed, the secretary, the Rev. W. Copeland Bowie, presented the Report.

THE REPORT.

The Report, having referred to the prospect of new and enlarged work opened by the additional income of £3,000 secured through the offer of a friend of the President, and the response it had met, his £1,000 securing promises of another £2,000, gave a record of the past year's work. Grants amounting to £2,237 had been made to congregations and missionaries, and much valuable work had been done by special lectures, notably by the Rev. J. E. Carpenter's lectures on the Bible in various parts of the country, while the Rev. J. Harwood's visits to congregations had been much appreciated, and the Rev. J. C. Street had paid a helpful missionary visit to six towns in the Southern District. Grants had also been made for foreign and colonial work. It was specially gratifying to note that the new Unitarian Church at Auckland, New Zealand, promised to become self-supporting in less than five years from its formation. It was noted that Mr. Z. Toyosaki, the Japanese student at Manchester College, Oxford, would complete his course in June, and it was hoped that another student from Japan would take his place. Mr. V. R. Shinde, B.A., the Indian student, would also complete his course in June, and the Brahmo Committee, at Calcutta, had recommended Mr. V. A. Subktankar, of Poona, who had already done valuable religious work at Bombay and Poona, as his successor. The cordial good wishes of the Association were offered to Mr. Shinde and Mr. Toyosaki on their return home. Publications of the Association had gone to all parts of the world, and the Postal Missions had also been very active. Of new books in which the Association was directly concerned, Mr. Carpenter's "Bible in the Nineteenth Century" had been published by Messrs. Longmans & Co. The first edition of the Revised Essex Hall Hymnal had been quickly exhausted, and a second was being printed. Dr. Drummond's Essex Hall Lecture, "Some Thoughts on Christology," had been published, and a third edition of Mr. Armstrong's "God and the Soul." The five addresses on "Types of Religious Experience," delivered last Whitsuntide, had been issued in an attractive form, and quite recently an English edition of the Rev. J. W. Chadwick's new "Life of Channing." In Scotland, the expenditure of the McQuaker Fund included £615 for the new Church at Aberdeen (the balance of £750 granted), and it was noted that Mr. Ewart, the McQuaker student at Manchester College, Oxford, would complete his three years' course in June, and was going abroad as a Hibbert scholar. Under "Civil Rights" it was noted that at the Coronation in Westminster Abbey the President of the Association had represented the Unitarians of the United Kingdom, also that in view of the present education crisis in London the committee had gladly agreed to the secretary's again joining the London School Board, to which he had been co-opted as a member. Particulars were given of the autumnal meeting at Newcastle, and of other district meetings, at which the Association had been represented, and also of the coming meeting of the International Council at Amsterdam in September. In the obituary record, the loss of four members of the Council was deplored—Lady Bowring, Messrs. Frank Taylor and I. M. Wade, and the Rev. E. S. Anthony, and of a large number of subscribers to the Association. Among other faithful workers death had also removed the Rev. T. W. Freckelton, J. Panton Ham, and Henry Solly. The report concluded with the scheme for new and enlarged work, showing the lines on which the use of the new income of £3,000 is contemplated. The year's accounts showed an income of £5,021 (not including the balance from 1901 and a special £88 for Melbourne), an increase of £95 on the previous year. The total expenditure was £5,173, and the balance of £82 with which the year began was reduced to £19. The investment account had been increased by a donation of £1,000 from the late Field Marshal Sir Neville Chamberlain, £250 from the sale of Thorne Chapel, and legacies from Miss E. A. Gibson, £100, Mrs. T. R. Dobson, £50, and Miss S. E. Squire, £50.

Mr. OSWALD NETTLEFOLD, as treasurer, presented the accounts, announcing that the annual collection that morning had been only £30 3s. 9d., less by £10 than last year, but if they had lost there, he said in a humorous phrase, they had been gaining in other ways. He drew attention to points in the accounts noted above, and then spoke of the great event of 1903 by which they had secured an additional income of £3,000. The response to the challenge of the President's friend had been so prompt and generous that they had received for the present year £2,167 to add to his £1,000. That total was reached by taking only a fifth of the donations of £335 which had been received, and which would be reckoned as subscriptions covering five years. Of the subscriptions promised, £1,146 was given without specified limit, £375 was promised for five years, £480 for four years, and £99 for three years. He wished, therefore, to impress it upon them that they had by no means yet done all that was necessary to secure that great subscription of £1,000 from their anonymous friend in coming years. In every subscription list the tendency was naturally to shrink by steady degrees, and, apart from other causes, five years hence from the list as now promised they would have over £1,000 to make up. They ought now to raise another £1,000, and thus show their gratitude to the donor for his gift, and also for showing what they themselves were capable of. Their friend, he was sure, would take that as the best possible mark of their gratitude to him.

The PRESIDENT, in moving the first resolution for the adoption of the reports and accounts, said that he must first read to them a cable received from America. The other day their American friends held their anniversary meeting in Boston, and a message of greeting had been sent to them. Yesterday he received from President Eliot, of the American Unitarian Association, the following cable message:

President Armstrong, Essex Hall.
Affectionate greetings from America. Read Titus iii. 15.

Which he proceeded at once to do from the Authorised Version:

All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

Turning to the resolution, he said that during the past year he had enjoyed the opportunity of becoming better acquainted with the work and with the spirit of the Association than ever before. A year ago he had faith, now he had knowledge. Like many another president, he had been profoundly impressed with the mass of quiet, beneficial, liberal, noble work done in the office of that Association. If they were to single out one man to whom they were indebted for the marvellous business grasp and method with which the affairs of the Association were directed, it would undoubtedly be his friend Mr. Bowie; and any other Association or organisation which might aspire to do similar work for their churches must find a secretary as able, business-like, and broad-minded as he. The year had been signalised by a noble gift, to which a speaker earlier in the day had referred as coming from Liverpool. But that was a mistake, and he asked them to refrain from trying to guess the unguessable. It was neither very courteous to their unknown friend nor very kind to the other excellent friends of the Association, of whom one after another it was whispered quite confidently that they were the anonymous donor. The work they could now do was very large, and he hoped it would be very beneficent. He had every reason to believe that the gift would be continued in its noble proportion so long as the life of their friend was spared, but distinctly on condition that the other £2,000 was subscribed. If, in any case, the list fell even a few shillings below that amount, he believed the £1,000 would absolutely disappear. He had been greatly impressed by the liberality of policy which, not apparently by any effort, but by the nature of the men, characterised the Committee

* From Matthew Arnold's "Self-Dependence."

of that Association. A great institution necessarily attracted some shafts of criticism. All that the friends of the Unitarian Association had to ask was that their critics should approach them with fair and open minds and be quite sure of their facts. He had great pleasure in moving that resolution.

The Rev. C. J. STREET, seconding, said that during the last twenty years and especially during Mr. Bowie's secretaryship, the Association had made marvellous strides of advance, and that year's report was the best they had ever had. The way in which the fresh income of £3,000 had been secured was an indication of what could be done when they had the will. During the year, £2,200 had been spent in grants to churches. If any other association were to come in to do that work, the money could be equally well spent in other ways. He congratulated the committee on the success of the revised Essex Hall Hymnal, and emphasised the appeal for more self-denying men with missionary zeal to enter into the fields that were white unto harvest. As to that missionary work, the B. and F. U. A. held the field, and commanded the general confidence of the churches. Where would the churches be to-day, if it had not been for the Association —both the churches of old Presbyterian foundation and the new churches which had been established through their instrumentality? The Association was trusted because of the conviction that they stood for great principles of truth, which they desired to promote in the minds and lives of men. He was ready to fight for freedom, and would cherish the freedom of their churches, but there was something greater still. Freedom gave the opportunity; their work was to declare the truth. Let there be no misunderstanding or misrepresentation of that Association. To say that the Association kept its hands on the reins of authority was not true with regard to the life of their churches. It never attempted to control the churches to which grants were made. It acted, where possible, through the local Associations, which were for the most part representative of the churches. All they asked was whether good work was being done, and their grants would be helpful. The Association never insisted on the Unitarian name being taken by churches that were helped, and they always put the broadest interpretation on that name. They all loved and honoured that name, because of what it stood for, and as individuals, at any rate, would put it in the forefront. Their present duty, it seemed to him, was to recognise that the name was given them, whether they liked it or not; that is what people would call them, and they must make it stand for the greatest dignity of which they could conceive. Let them take the spirit of the sermon of that morning, and make that their Unitarianism, and God would grant His blessing.

The resolution having been unanimously passed, a resolution giving leave to enlarge the number of the committee from 20 to 25 members, if desired, was passed, on the motion of the President, seconded by Rev. W. G. Tarrant.

Mr. James Beard then moved :—

That the best thanks of this meeting be given to the President, the Treasurer, and the Committee, for their valuable services during the past year, and that the following be the respective appointments for the present year :—President, William Arthur Sharpe, Esq. Treasurer, Mr. Oswald Nettlefold. Committee, Mr. J. Barlow, M.D., Mr. G. W. Brown, Mr. H. Chatfeild Clarke, Mr. Edwin Clephan, J.P., Rev. V. D. Davis, B.A., Rev. Henry Gow, B.A., Rev. Charles Hargrove, M.A., Rev. James Harwood, B.A., Miss Helen Brooke Herford, Mr. Herbert B. Lawford, Mr. T. Grosvenor Lee, Mr. G. H. Leigh, Mr. David Martineau, J.P., Mr. W. Blake Odgers, K.C., Mr. C. F. Pearson, Mr. Percy Preston, Mr. Stanton W. Preston, Mr. Ion Pritchard, Rev. F. W. Stanley, Miss Tagart, Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler. Trustees: Mr. S. S. Tayler, Mr. David Martineau, J.P., Mr. W. Blake Odgers, K.C., Sir E. Durning-Lawrence, Bart., M.P., Auditors: Mr. Sydney Martineau, Mr. Ronald Bartram, Mr. Harold Wade. Council (see list in Annual Report, pp. 33-4).

Speaking of their gratitude to the President, he said that to Mr. Armstrong the expression of high ideals in noble language had been as the very breath of life, and during his year of office the chair of the Association had been resonant of high ideals. They asked a great deal of their president and a great variety of things. There was great need for knowledge of individual churches and members of churches, and judgment and tact in dealing with them, and in dealing with various questions, sometimes difficult, that arose, and in all these their President had never been lacking. They thanked him warmly and cordially for the wisdom, tact, and discretion with which he had guided the counsels of the Association. It seemed that only ministers could really open the pockets of their laymen. He recalled what their dear friend Brooke Herford had done, when he came back from America, to double the income of the Association, and Mr. Armstrong's year of office had been signalised by the splendid new addition to their resources. It was a great opportunity for increased work, and they were grateful for it. It was difficult to assign the exact place in nature of the President of their Association, but he took it to be something half way between a motor-car and an archangel, with the good qualities and powers of both. In welcoming Mr. Sharpe to the office, which he did with the utmost cordiality, he congratulated him on the opportunity of exercising such varied powers to meet their varied needs. He concluded with words of warm appreciation of the services of the treasurer and committee.

The Rev. DENDY AGATE seconded, and added his word of welcome to the new President, who bore a name honoured in the fellowship of their churches, and who was honoured also for his own good work. He welcomed the Revs. C. Hargrove and H. Gow as new members of the committee, and expressed the great regret with which they missed the name of Mr. Frederick Nettlefold from the list. In his retirement, Mr. Nettlefold had the respect and affection of them all.

The PRESIDENT and PRESIDENT-ELECT having acknowledged the vote, the following resolution was moved from the chair and seconded by Mr. W. Blake Odgers, K.C. :—

That the hearty welcome of this meeting be given to the representatives of the following affiliated and kindred societies :—East Cheshire Union, Rev. W. Harrison; Eastern Union, Rev. Alfred Hall, M.A.; Irish Non-subscribing Association, Rev. J. Kennedy; Liverpool District Association, Rev. H. D. Roberts; London District Unitarian Society, Mr. David Martineau; London and S.E.C. Provincial Assembly, Rev. F. K. Freeston; Manchester District Association, Mr. T. Fletcher Robinson; Midland Christian Union, Rev. A. A. Charlesworth; North Lancashire and Westmoreland Unitarian Association, Rev. J. Channing Pollard.; North and East Lancashire Mission, Rev. J. J. Wright; North Midland Association, Rev. J. M. Lloyd Thomas; Northumberland and Durham Association, Rev. W. H. Lambelle; Scottish Unitarian Association, Dr. J. Barlow; South Wales Unitarian Association, Rev. David Evans; South-East Wales Unitarian Society, Rev. T. J. Jenkins; Southern Unitarian Association, Mr. F. Pinnock; Western Union, Rev. Walter Lloyd; Yorkshire Unitarian Union, Rev. Charles Hargrove, M.A.

This was acknowledged by Mr. T. Fletcher Robinson, of the Manchester District Association, the Rev. J. Kennedy, representing Ireland, and the Rev. David Evans, South Wales.

Mr. ROBINSON referred with pleasure to the fact that the Association would hold its autumn meeting this year in Manchester, and spoke of the very cordial relations which subsisted between the district associations and the central body. He thought the scope of the district associations should be widened until the whole country was covered.

The Rev. J. KENNEDY spoke of the sufficiency of Scripture and the right of private judgment as the foundation principle of their Irish Association, and expressed the pleasure with which he had found that the importance of the study of the Bible was being emphasised amongst them. Scholars must interpret the Bible, and yet it must remain their foundation, for it was the record of the religious experience of the most religious race of the world.

The Rev. D. EVANS acknowledged the great indebtedness of the Welsh Churches to the Association. In Calvinistic Wales they were often made to feel their loneliness, and it was a source of great encouragement to feel that they were connected with such a body as that.

The Presidentthen moved :—

That this meeting extends its warmest welcome to the Representatives of Liberal Religious Thought from abroad; and conveys an expression of its gratitude, esteem, and goodwill to those who, in all lands, are striving to unite pure religion and perfect liberty.

That a copy of this resolution be forwarded to the Foreign Correspondents of the Association in America, Australia, Belgium, Canada, Cape Colony, Denmark, France, Germany, Holland, Hungary, Iceland, India, Italy, Japan, New Zealand, Sweden, and Switzerland.

"I reach out hands of sympathy," he said, "to the friends in all those distant quarters of the world. I have been profoundly impressed, in some cases by correspondence, in others by personal contact, with the depth, breadth, and earnestness of Unitarian sentiment which prevails through large portions of the world." It was impossible, he added, in the brief time available, to speak to that resolution

as it deserved. Their friends must imagine all the love and sympathy they felt towards all the different groups represented by those names.

The Rev. JAMES HARWOOD, in seconding the resolution, said that he held in his hand a large number of letters of greeting, which it was impossible for him to read (the list is given above), but he must mention those representatives who were present in person, and whom they were delighted to welcome :—America : Dr. J. H. and Mrs. Crooker (Ann Arbor, Mich.), Mr. A. E. and Mrs. Lang (Toledo, Ohio) ; Denmark : Miss M. B. Westenholz ; Belgium : Rev. James Hocart ; New Zealand : Miss Ella Macky ; India : Mr. V. R. Shinde and Mr. B. N. Sasmal ; Japan : Mr. Z. Toyosaki. As they thought of their friends in other parts of the world it was instructive to note how they were all doing the same work, under various names, and with the most various ecclesiastical relations. It enlarged their outlook, and set some of their burning questions at home in a new light. It showed how little the dispute as to names had to do with the essential things.

Mrs. CROOKER acknowledged the welcome with much feeling, saying what a delight it was to them to receive the beautiful hospitality of English homes and of the church homes. They would always remember those happy hours, and, whether they were able to come over again or not, would each year celebrate with them that anniversary.

The PRESIDENT moved, and Mr. A. J. MUNDELLA seconded the following resolution, "Wales" being added after "England," in the suggestion of Dr. Griffiths :—

That this meeting earnestly protests against the people of England being required by law to pay rates to be applied to the maintenance of denominational schools which are not under complete public control, and in the payment of salaries of teachers who, while being paid wholly out of public money, are subject to religious tests.

Mr. MUNDELLA said the resolution was very simple and moderate. It was a protest against the denominational system in England. He would gladly have gone further, and protested against the application of taxes also to denominational institutions. He objected to denominational schools under public, almost as much as under private, control. And, as to tests for teachers, he would extend the protest to scholars and pupils in training colleges, and to managers of public institutions. Of a great many public elementary schools, only those could be managers now who had been for three years communicants in the Church of England, which excluded, not only all Nonconformists, but the great bulk of Churchmen. The resolution touched a great crisis and raised a great question, whether education was to be under public control in the interests of the people, or under clerical control in the interests of a sect. Almost the whole country was protesting, and it was right that they should do their part.

Mr. J. C. WARREN recorded his protest against the resolution, on the ground that the Act was an honest effort to deal with an extremely difficult question, and made towards improvement. Because there were certain blots, it ought not to be altogether condemned. If they had been consistent in the past, they would have supported nothing but absolutely secular education. They had not done so, and the present protest he thought was largely due to party reasons.

The resolution was passed with two dissentients.

The Rev. CHARLES HARGROVE moved, and Mr. J. BREDALL seconded :—

Considering that according to the Majority Report of the Royal Commission, "it is undeniable that a gigantic evil remains to be remedied, and hardly any sacrifice would be too great which would result in a marked diminution of the national degradation" due to intemperance, this meeting protests against any attempt to limit the discretion of magistrates in dealing with publicans' licences, and while of opinion that it is desirable that licensees deprived of their living without any misconduct on their part should receive compensation from members of their own trade, it protests against such compensation being in any way charged on or insured by national or local taxation, as unjust and inevitably tending both to restrict the suppression of licences in the interest of the public, and to confer a continuous or vested interest in licences which are expressly granted for the year only.

Mr. HARGROVE pointed out that for hundreds of years the trade had been under strict control, and to interfere with the discretion of the magistrates would introduce a dangerous principle. It was not a sectional protest he was urging, it was on behalf of all who believed in temperance.

The resolution was unanimously passed.

A cordial vote of thanks to Dr. Crooker, preacher of the anniversary sermon, to the Little Portland-street congregation, and to London friends for their hospitality, was moved from the chair, and seconded by the Rev. J. MacDowell.

The Rev. J. H. CROOKER, in acknowledging the vote, said that he had felt the invitation to be their preacher on that occasion as the greatest honour. It came as a surprise and delight, for he had never expected to stand where James Martineau had stood, and others of their great saints and seers. He thanked them for the patient hearing they gave him. It was good to be there, and to find them singing the hymns of his people and singing the English hymns they on their side sang. He also spoke of his great happiness in seeing once more his dear friend Brooke Herford, who, with Robert Collyer and Mr. Sunderland, had welcomed him into the Unitarian ministry. He thanked them again for the honour they had done him, which would remain one of the choicest memories of his life.

The meeting then terminated.

THE PUBLIC MEETING.

After an interval for tea, a public meeting was held in Essex Hall, the PRESIDENT in the chair. The meeting had been preceded by an organ recital by Mr. John Harrison, and in opening the proceedings the PRESIDENT said that they were first to have the pleasure of receiving the greetings of two friends from the distant lands of India and Japan.

Mr. V. R. SHINDE, B.A., offered "Greetings from the Brahmos of India," and began by remarking upon the unique fact in the history of religious followship that the Brahmos of India and Unitarians of England, starting from different points of historical development, were marching hand in hand towards one goal. The simple fact that a Hindoo student was invited to prepare in a Unitarian college in England for work in India was significant. It was a fitting occasion for him to express his deep gratitude for the opportunity of having been in England, and at Manchester College, an institution singularly devoted to truth, to liberty and religion. While there the authorities had never inquired what he believed, or did not believe. He would ever remember how disinterestedly they ministered to him, mind and heart and soul, by their expositions in the chair and exhortations in the pulpit, and above all and beneath all, by their personal purity and personal inspirations. Thus they gave without condition and without desire for return. But he did not confine himself to the College, but went about the country, and everywhere he found a warm welcome. And now he would go back to India, and tell his brothers that the prophecy of Keshub Chunder Sen was being fulfilled, that the future religion of the world would be the common religion of all nations, though each with an indigenous growth. As to their work in the West of India to which he was returning, it was yet in a pioneer stage. Able and zealous preachers came occasionally from Bengal, from the central movement in Calcutta, but for the most part they had to depend on their own slender resources. Therefore it was a great encouragement when the B. & F.U.A. enabled some of their men to come to study in England, and he was glad that his successor was also to be from Bombay. They did not know any distinctions between clergymen and laymen. All the distinction they made was between the man who devoted the whole, and the man who devoted part of his time to the work. Their only hope was in the goodness of their cause ; their only help was divine Providence. The failure of orthodox Christian missions in India made them all the more thankful for the wise methods of the work of that Association. His last word for the meeting was to thank them for what they had done on his own personal behalf, and on behalf of all his brothers in that distant land.

Mr. Z. TOYOSAKI also offered "greetings from the Unitarians of Japan," observing that he was the first Japanese Unitarian who had studied in England with the special view of joining the Unitarian movement of the future. Without the help of this Association he could not have done so. Perhaps they might know that the Unitarian movement in Japan was started some twelve years ago. The relations between Japan and America, owing to the American Unitarian Association, had been direct and intimate. By their offering him special help at Oxford, he hoped a new bond of friendship had been made between England and Japan. Moreover, he was delighted to learn they were willing to have more Japanese students at Oxford, and he hoped their new relationship would be more and more

confirmed. He had always heard that religion should be the great agency in bringing together all nations for the common good. The world was progressing towards the higher ideas. He was delighted to learn they were contemplating a great enlargement of the work of this Association which covered the whole earth by a cosmopolitan spirit of enterprise. Japan was now waking up from the superstition of former days. It was true that orthodox Christianity had made great progress, but it was a fact that educated and thoughtful Japanese were becoming dissatisfied with the teaching of orthodox Christianity. It was Unitarianism that was winning the hearts of the Japanese people. Unitarianism was acceptable to the Japanese people because it emphasises the infinite value of the human soul; because it taught that God was the Inspirer of every soul. It was the great duty of the Japanese, whose nation was young and had much to do in the direction of building up the country, to stem the wave of materialism. It was a great joy to him to offer the most sincere and hearty greetings of the Japanese Unitarians, as fellow-labourers in a common field for a common cause.

THE PRESIDENT'S ADDRESS.

The PRESIDENT then delivered his address, and, after a few introductory words, spoke as follows:—

If we look back over the seventy-eight years since the British and Foreign Unitarian Association came into being, and the immediately preceding decades, we recognise that modern Unitarianism began with a refusal to import, on ecclesiastical authority, a plurality of persons into the conception of God, or a plurality of natures into the conception of Jesus Christ. This refusal was as yet coincident with the acceptance of many conceptions and doctrines common to the Christianity of the day which have since fallen away from the Unitarian mind. But in itself, and as far as it went, this refusal was an instinctive effort towards simplicity of conception on the highest themes of human contemplation, and towards realisation of the all-embracing principle of *oneness* in the universe. As far as it went, therefore, and however unconsciously, the Unitarian thought of a hundred years ago was, in its own field, a preparation for, and anticipation of, the characteristic thought of the middle of the nineteenth century, the thought which we associate with such names as those of Joule, of Grove, and, indeed, of Darwin and Spencer, the idea of the organic unity of all that is.

But Unitarian scholars, teachers, and preachers, having once started on this path, could not long rest satisfied merely with unifying God with Himself, and Jesus with our common human nature; but the same imperious instinct flowed into their conceptions in many other fields. The dividing fence separating the Bible from the rest of the world's literature, for example, gradually fell away. The sacred Scripture became a purely human product. Its inspiration became no longer a unique and abnormal phenomenon, still less a quality maintained at an exact level of uniformity from the story of Eden to the vision of Patmos. The Bible took its place as the loftiest tableland, indeed, in the vast area of human letters, sweeping upwards, here and there, to altitudes that seemed to touch the very heavens, but always with its valleys of communication with other fields, and unbuttressed by any sheer precipices of demarcation. Inspiration was a normal gift of God to the souls that loved Him of every race and clime, though breaking into dazzling brilliancy in an Isaiah, in a Paul, supremely in Jesus of Nazareth. Nor could the phenomena of the physical world any longer be severed into the normal and the abnormal, the natural and the supernatural. All were natural and all were supernatural alike. And so, too, miracle was gradually erased, not, indeed, by the sinking down of the sublime to the level of the commonplace, but by the lifting up of the whole plain to the height of the sublime. If you sample the publications of this Association for three-quarters of a century, you will find this movement going forward steadily from first to last.

Unitarianism, then, on its theological or philosophical side, has become in its essence a conception in vital unison and sympathy with the conception which was the most conspicuous thought-product of the nineteenth century, as against all such modes of doctrine as tend to hold theology aloof from the methods of thought applied to the universe generally by the mind of the time. As a system of doctrine it is essentially undefinable, refusing to sacrifice its freedom of development and modification in order to fit in to the terms of any definition. There have now and then, indeed, stood forth in its ranks individual men of the dogmatic type of mind. But leaders have always been forthcoming to resist any and every attempt at authoritative definition; and their spirit, and not the spirit of the dogmatists, has always been the spirit of the rank and file of this Association and of the Unitarian people generally; and every effort to establish definitions has uniformly failed. Thus the "ism," Unitarianism, has been essentially a method, a way of approaching theological problems, rather than a particular theology. It has never closed up. It has never had, and could never have, articles or creeds, for such articles would themselves have been the destruction of its vital and essential spirit, which has more and more lain in openness of approach to all problems critical, philosophical, and theological. So far as the word "Unitarianism" means a theology at all, it means a theology by nature progressive and always undergoing modification, never fixed, always on the contrary in flux.

Unitarianism, then, having progressive modification as its essential nature, necessarily finds itself hostile to all theological compulsion, to all intellectual suppression or oppression in any Church, congregation, or society whatever, and friendly to all reverent freedom, wherever exercised, and expressing itself in whatever language. Moreover, having no theological scheme of salvation to maintain, but believing that the human soul obeys the will of God most nearly when it most faithfully follows the leading of His Spirit in the search for truth, it has no interest in pressing this or that theological scheme on churches or communities by any other mode than friendly suasion or purely spiritual appeal; no interest in suppressing this or that line of thought by any social, pecuniary, or other illegitimate and irrelevant pressure. It is entirely free from the temptation which must present itself to the representatives of any theology which holds salvation to be only by sacrament or by creed, to drive, squeeze, or push men into agreement, a temptation which often makes the earnestness of conviction and the genuine love of souls the very measure of the violence, tyranny, and cruelty of the suppressive or oppressive energies put forth.

Thus then I see in Unitarian Christianity a form of Christian faith which stands unique in its attitude to the problem of theological freedom. Other theologies may have learned, as the centuries have worn away, the folly and futility, nay, the wickedness and crime, of religious persecution. But with them the tolerance can only get a footing in competition or compromise with the theology. Of Unitarian Christianity alone is it true that the vital principle of the theology carries with it tolerance as its necessary corollary, and that it can only live in an atmosphere charged with the spirit of liberty. The Calvinist or the Roman Catholic may take on an ethical culture which makes the persecution which is the logical issue of his creed abhorrent to him, and leads him to let his creed go by the board rather than offend against the canons of modern civilisation. It is, I think, given only to the Unitarian Christian, and those in essential harmony with him, to feel that it is solely in an atmosphere of freedom that his convictions can live and spread, and put forth seed and flower in the community around him.

But now let us turn the problem round. I have contended that Unitarian Christianity necessarily makes for, and is impassioned by, the love of religious freedom. Now, reversing the question, how does religious freedom itself stand towards Unitarian Christianity? We, I take it, are members of a group of Churches theologically free, whose boast and glory is that neither minister nor member has ever been required to put his hand or shape his lips to compulsory formula or confession of faith. And we are very jealous for this our perfect liberty. Any society or organisation which should attempt to curtail it or cut it off would rouse an energy of resentment and resistance which would sweep all before it. Many of us probably are even more deeply stirred in our inmost being by the thought of this our freedom of thought and utterance and worship, than by our Unitarian theology itself. What, then, is the relation of this magnificent principle of our Churches to the Unitarian Christianity which so many of us avow?

Why, it is manifest that it shows itself in an inveterate tendency to elaborate as its essential product a Unitarian theology. In perfect faithfulness we hold back our Churches from any utterance of official creed or formula. We inculcate the principle of freedom continually, eagerly, with ardour, with genuine passion. And, lo! nevertheless, nay, all the more,

everywhere these Churches produce Unitarians and Unitarianism, teem with the Unitarian type of Christianity. All the orthodox Churches know it. They all know that the relaxation of doctrinal discipline means the upspringing of Unitarian thinking. It is to keep Unitarianism out that they all hold on to their subscriptions and articles, confessions and trust deeds, synods and assemblies, bound and pledged, again and again, despite all the restless protestation of the time-spirit. *They know* that freedom in the Churches spells Unitarianism. Why then do we ourselves alone, in all the Christian world, refuse to face the fact? Why do we alone shrink back from confessing the fact that ecclesiastical freedom makes Unitarianism, that our Churches are and must be filled with Unitarians, that however loyally we hold our Churches, pew and pulpit, unpledged and free, by the very fact and essence of that freedom the prevailing product is and will be that type of religious thought and feeling which goes by the decried but honourable name of Unitarian Christianity.

The fact is that a free religious community, though individual members may or may not be led to lay stress on the unipersonality of God or on the unity of nature of Christ, necessarily verges towards the Unitarian type of religion, that its mind is informed and vitalised by that same tendency towards unification which is the life and breath of a Unitarian theology.

There is, then, I am persuaded, an inveterate and organic mutual attraction and sympathy between these two things, Unitarianism and ecclesiastical freedom. They are not the same thing, it is true, and each has its own spring of life. But they have an unfailing tendency to coalesce. The one for ever breeds the other. It is right and proper that we should logically distinguish between them, but all nervous alarms lest the one should injure or impair the other are beside the mark. Each finds in the other its natural friend and ally. They are of one spirit, and they are bred of the same genealogy. It is not wise to disown relationship between them. The more ungrudgingly we recognise their kinship, the stronger and better will our position be, for the continual effort to hold aloof the two interests, each in its own sphere so dear to most of us who are gathered here to-day, is necessarily a source of continuous weakness, a fighting with shadows when there is practical work to be done, a tilting at windmills while the hosts of spiritual darkness confront us on the plain.

If now we turn to the constitution and history of the Association which completes to-day its seventy-eighth official year, we come upon startling evidence that our fathers instinctively recognised that same strain in Unitarian Christianity on which I have dwelt, distinguishing it from all the ecclesiastical creeds. We are accustomed somewhat loosely and carelessly to speak of our Society as a *doctrinal* Association. Yet that is, in fact, quite an inaccurate description. If this Association had been founded primarily with the view of maintaining a particular fixed theological doctrine, common sense would have suggested some definition or other—however broad—of the doctrine which it was founded to maintain. The constitution, however, of the Association is absolutely destitute of any such definition, statement, or description. It refers to no doctrine whatever as such. It insists neither on the unipersonality of God, nor on the unmixed human nature of Christ. On the contrary, in the very first draft of the Rules drawn in 1825, Rule I. reads: "That a general society be formed for the promotion of the principles of Unitarian Christianity at home and abroad," while Rule II. declares the name. To this day, moreover, the same undogmatic statement of purpose stands at the head of our constitution. The second Rule, under the revised code of 1898, declares that it is "the diffusion of the principles of Unitarian Christianity" that the Association exists to promote.

Our fathers felt then, even as we also feel, that there was something prior to doctrine, something still dearer, something even more momentous—namely, certain *principles*—principles vital, life-giving, broad, tolerant, free, progressive, which they knew not how better to describe than as "the principles of Unitarian Christianity"; the principles which had underlain that gradual movement of dogmatic emancipation from which modern Unitarianism had been evolved; principles with which they felt, as we feel, the future hope of religion itself was bound up; principles of bold and undaunted thinking, of frank and uncompromising utterance, of fellowship transcending dogmatic limitations; principles of respect for every man's private conscience; principles of a world-wide charity and philanthropy. They were doubtless aware that there were individuals outside their ranks who cherished such principles as truly as they. But these were the principles that had been and were peculiarly characteristic of Unitarian Christianity, and they knew not in what other quarter to look for an ecclesiastical connection, a group of Christian churches, who found in these principles the breath of their nostrils, the only air in which they could breathe and thrive. They knew not where else to look in that day when they created our Association; nor, I confess, do I know where else to look to-day.

This Association, then, is built up, not on a definite *doctrine*, but on certain *principles*—those, namely, which have characterised Unitarian Christianity.

Doubtless Robert Aspland and Mr. Rutt, Mr. John Christie and Mr. Thomas Gibson (noble founders) felt deep interest in the specific Unitarian controversy, and unsheathed their swords as occasion came, as fourteen years later did James Martineau and John Hamilton Thom in Liverpool, as do some of us amid the ever shifting conditions of the controversy, with feebler weapons, even now. But their concern in this Association was not permanently to fix a dogma on the minds of the people, but to infuse and invigorate a set of principles which to them seemed well described as "the principles of Unitarian Christianity."

At any rate, so they laid the foundations and so they built the temple. And if ever the doctrine and the principles were to come into collision, this Association, by its fundamental constitution, would be bound by the principles, and have to stand by them or betray its trust. The consciousness of this fundamental fact reveals itself again and again in the annals of the Society; and if ever some brother has shown himself so zealous for the doctrines that he has invited the members to action impairing the principles, he has been promptly brought to book, and the Association has been firmly held upon its proper path. The Association never has brought and never could bring doctrinal pressure to bear upon any church or churches. Such action would not only be a violation of the principles on which it is built up, but it would be contrary to the spirit which has ever prevailed among its counsellors. I am convinced that suspicions to the contrary are absolutely destitute of all foundation; most of all in these latest years, when the principle of doctrinal freedom in our churches has come to articulate self-consciousness with unprecedented distinctness.

Whether it be or be not a convenient arrangement that this Association should listen to the appeal of churches that come to it soliciting financial aid is proper matter for unbiassed deliberation. But this at least is certain, that its response to such appeal can never endanger the freedom of any church, a freedom for which, by its tradition, its history, its fundamental and enduring principle, it is at least as jealous as any individual whatsoever in the Free Catholic Churches of Great Britain.

Miss CATHERINE GITTINS spoke on "The work which women might do for liberal religion." It was because they were all one company, travelling the same road, surrounded by the same mysteries, confronted by the same problems, nearing the same goal, and hoping for the same gift, that it behoved them to consider each component part in order to promote the interest of the whole movement. She considered it a privilege to be allowed to represent her fellow women, and to try and set forth the ways in which they might help on the cause. Holy memories of individual women in the past came to their minds. There were many women, who, a century ago, by their lives, character, and the conscientious use of the talents entrusted to them, did much in their communities. Some of these women had the gift of poetic utterance, and she recalled the memory of Mrs. Barbauld and Sarah Flower Adams, who wrote the hymn, "Nearer, my God, to Thee. They rejoiced to have among them now many women of wide culture and literary skill, which they devoted to their cause; she thought of one revered friend of many of them, Miss Frances Power Cobbe, from whom, long ago, she heard words of benediction in an address given in a Friends' Meeting House in Birmingham, on the work women might do. Miss Cobbe had then expressed her thankfulness that women were beginning to take a larger share in bettering things outside their own homes. She was the first to touch the question of what women might do for religion. For all work done conscientiously was a witness to Christ's spirit, whether in the care of the young, of the aged, comforting the poor, helping the sick, uplifting the fallen. They were glad to know that in many of

these ways their women take their full share side by side with the men. As to the special work of uplifting, of which Mr. Carpenter had spoken in his Conference sermon at Liverpool, she felt that what he said was just. At the same time, they must remember that hitherto those engaged in such work had regarded a special form of evangelical belief as essential, but now a broader spirit was being manifested, as she herself had found, and she asked them to consider what they might do in that direction. It was, they all recognised, individual work, and work which only women could do. By giving themselves to that work, with the wisdom of a large charity, they would do much to advance the cause of a true and liberal religion. As to religion in the home, she would add a plea for simplicity of living as the right atmosphere for high thinking and for a true appreciation of all that was best in literature, which also should do much for liberal religion. The wise mother would not avoid serious speech with her children. Coming to the question of what women could do for the churches, she was reminded that unmarried women had been described as the cement of society, keeping the parts from falling into a shapeless ruin. But women, married or unmarried, might be looked upon in that light with regard to their churches and institutions. She thought enough was not made of the sisterly feeling among all women working in the same church. It was only here and there they found the women friendly societies, which gave to women, young and old, useful work and friendly intercourse. All their churches would be the better for such among their woman members. For such would enable them to reach out a kindly hand of fellowship to the many weary working sisters who live in the neighbourhood of their town and city churches. The missionary spirit needed cultivating among their churches, and this would provide the opportunity. When she was asked what women might do to rouse the flagging energies of their churches she could only answer it was impossible to say so long as the smallest share in management was denied them. It was much the same as with the new education authorities. They might pay their little moneys and sit on subordinate committees, but the final appeal must be to the men. And the reason given was that the men had the longer purse and understood business. Surely there was no wonder things were wrong with their churches when they rested upon such a material basis as this. But a change was coming over them, and some of their leading churches were appointing women members on their councils. She wished to speak as one of many women who believed in the coming of the Kingdom of God on earth, beyond and outside the churches. The one main note of the recent Conference sounded by the President was the call to the churches to grapple with the social problem of their time. It seemed as if Unitarians were waking up to the methods to be adopted. How was it that long ago their chapels were so identified with the cause of civil and religious liberty? They were not only ready to speak with united voice, but to suffer for the cause—ministers and laymen alike—even to die for it. The firm attitude of religious bodies brought about reform. They were told that the aim of their churches was to improve the individual character of their members. God was calling them to the human question. They wanted something to take them out of their self-satisfaction, and surely it was most inspiring to work together for that great purpose of redeeming the common life of the people.

The Rev. CHAS. HARGROVE, M.A., spoke on "Our Cause: Is it worth supporting?" Commencing with the two questions: "Is Unitarianism played out?" and "What did Unitarianism stand for?" He said it stood in the past for a protest against the terrible old doctrines of depravity and hell, and the scheme of salvation which went with those doctrines. And there was still need of that protest. He thankfully allowed that in many churches, and by many eminent men these doctrines were not only not taught but were absolutely denied. Yet they could not say therefore that there was no need for a religious society which protested against them. It was true that there were individuals in every Church—perhaps, excepting the Roman Church — who denied those doctrines, but there was no Church which sanctioned those denials, no Church which, as a Church, had denied them, no Church which had disowned them. For that reason there was need for a religious society which emphatically protested against those doctrines and absolutely denied them. The Unitarian cause was worth supporting on that account alone. Unitarianism stood for human reason and divine religion, for the freest, fullest, most fearless exercise of reason as not only the right but the duty of every man. It stood for religion as entirely compatible with reason, not for this or that form of religion, but that underlying recognition of the supernatural which was common to all forms of religion, however much it might be obscured in many of them. The greatest argument for the truth of Unitarianism was, as the President had said, that, given freedom, they would arrive at the same results. They had another reason for supporting the Unitarian cause, in that it stood emphatically and professedly for salvation. If any religion plucked the sinner out of his evil ways, set up the fallen, enlightened those in darkness and brought peace to the troubled soul, that religion was so far true and good. Unitarians preached to men that they should repent of their inhumanities, their follies, their low views of life, their mean ambitions. They worked for the clearing of slums, for the suppression of the drink traffic, for the lifting up of the fallen, for the education of the poor. Was not that a cause worth supporting? He ended with an impassioned appeal for loyalty and devotion to the cause.

Dr. C. HERBERT SMITH, speaking on "applied religion," said that from the standpoint of the younger Unitarians he felt that their leaders were making a great mistake in taking up too frequently a tone of pessimism with regard to their cause. The average Unitarian—by which he meant the younger men—did not believe that. They believed they had a good cause, and that, having a good cause, they were bound to be triumphant in the long run. Those who believed in the creed of Unitarianism—that was, in a religion without a creed—must put their shoulders to the wheel. There never was a time when it was more necessary for all friends of progress to stand shoulder to shoulder and resist the tide of reaction. For instance, who would have thought, twenty years ago, that education would have stood in the position that it did to-day. The principles which, twenty years ago, seemed to have been established once and for all, had been ruthlessly swept away. And what had the Unitarian body been doing in the matter? He did not profess to know. That was the sort of work he put under the head of applied religion. If Unitarianism was to do any good, it must be brought into every-day life. The one great danger in which Unitarianism stood at present was this: they were much too fond of looking backwards and singing pæans over the work already done. But young men hoped to have a future. However glorious the past might be, they hoped to have a more glorious future. In the past the finest work a religious body could do was to fight the great battle of religious freedom—to secure the right of the individual to think out even great religious questions for himself, and act for himself. The twentieth century was not going to fight that battle again. The great battles of commerce, the battles between nation and nation, and, if he might say so, the battles between religions were going to be fought out on different lines from those on which they would have been fought 50 or 100 years ago, and the great mistake was that they were ignoring that fact. If Unitarianism was to take its proper par- in the future they would have to recogt nise this fact—that organisation in some shape or form would be absolutely necessary for existence. What he argued for was not creed as a basis of organisation. He wanted nothing dogmatic, but he did want Unitarians to feel that they were in sympathy with one another, and were connected in some practical way. Small communities scattered about the country needed support in every possible way. They wanted to be made to feel that they were members not only of a particular congregation but of a whole Unitarian body. He ventured to say that whatever the past of Unitarianism had been, the future was likely to be a great deal more glorious. He believed that at this period of English history there was an opportunity for a body such as theirs, which was free from all creeds, to do such a work as had never been offered to any religious body in the past. In Unitarianism they had the one religion which was in accord with the spirit of the times, absolutely fearless, and willing to accept any scientific discovery. As time went on, it would be more and more the religion, not merely of everyday men and women, but of the men and women who would come forward to lead the great movements of the world. The twentieth century would be one in which was established, not any theological principles, but the real religion of humanity and the real downfall of theological tests which at present bound so many people.

The Rev. HENRY GOW, B.A., spoke on the subject "Lessons Taught by Chas. Booth's Book on Religious Influences in London." Mr. Booth's book, he said, was one which challenged the attention of all the Churches. Mr. Booth and his assistants had attended worship at churches and chapels of all denominations, had interviewed clergymen and ministers, had studied calendars and annual reports, and had made every investigation possible to men trained in that method of investigation for finding out what Christianity in an organised form was doing in London. Mr. Booth did not consider the intellectual side of religion. He did not ask whether a system was true, but what it was doing. A clergyman in a poor district was quoted as saying: "What we want is wholesome pessimism, which sees the worst and is unhappy about the worst." That, however, could not properly be called pessimism, because there was an element of hope behind it. Christian churches of all denominations, Mr. Booth's book showed, only touched a small minority of the people. Neither their worship, their moral teaching, nor their doctrine attracted the great majority of the citizens of London. When the present Bishop of London was working in Bethnal-green, he held weekly "at homes" for working-men, and he found that only 1 in 80 of those men went to church. London was not a Christian town in the sense that Mecca was a Mahommedan place. In Eastern countries religion meant something which enjoined doing certain things which usually were done, and not doing certain things which consequently as a rule were not done. It played a part in the life of the people. In London it was not so. There were, however, three signs of encouragement which Mr. Booth quoted. First, among the working classes there was seen a kind of sublimated trades-unionism which was almost a gospel. Secondly, the life of voluntary poverty seemed the only road to the confidence of people in the slums. Such a life of self-sacrifice took hold of the poor. Thirdly, taking London as a whole, it was the children alone who were responsive. The High Church more than all others had realised that. Unitarians were always saying they could not get the masses, but they could get the children. It was Sunday-school teachers who were needed. There was constant complaint of crowded under-staffed schools and empty over-staffed churches. Then they must recognise the "sublimated trades unionism" referred to, and be careful that the middle classes in which they moved so much did not prejudice them against the working classes. There was an immense field for young unmarried men to live and work in the poorer districts. High Churchmen were doing it to a great extent, and there was nothing in the doctrine or faith of Unitarians which need hinder them from doing as much or more. Upon faithfulness in such work depended in great measure the future of their churches.

The meeting closed with the singing of the Doxology and the Benediction pronounced by the President.

LIST OF MINISTERS PRESENT AT THE MEETINGS.

THE Revs. R. A. Armstrong, B.A., Dendy Agate, B.A., Henry Austin, J. Worsley Austin, Frederic Allen, Alfred Amey, T. B. Broadrick, E. C. Bennett, John Birks, S. S. Brettell, M.A., R. U. Bloor, B.A., John Barron, George Critchley, B.A., A. A. Charlesworth, Gordon Cooper, J. Cogan Conway, George Carter, C. C. Coe, R. C. Dendy, B.A., Peter Dean, Edgar Daplyn, W. H. Drummond, B.A., C. F. Dear, V. D. Davis, B.A., John Ellis, E. D. Priestley Evans, T. E. M. Edwards, David Evans, Alexander Farquharson, Silas Farrington, John Felstead, F. K. Freeston, E. I. Fripp, R. H. Fuller, M.A., Henry Gow, B.A., B. Kirkman Gray, R. H. Greaves, C. A. Greaves, William Griffiths, Ph.D., C. A. Ginever, A. Harvie, W. Harrison, J. B. Higham, J. Page Hopps, Charles Hargrove, M.A., James Harwood, B.A., Alfred Hall, M.A., Rowland Hill, F. A. Homer, E. R. Hodges, P. M. Higginson, S. Jenkinson, T. Lloyd Jones, J. Fisher Jones, T. J. Jenkins, L. Jenkins Jones, J. Kennedy, Walter Lloyd, H. M. Livens, W. Lindsay, George Lansdown, W. H. Lambelle, H. V. Mills, Philemon Moore, J. McDowell, A. J. Marchant, J. S. Mummery, Ph.D., J. Edwin Odgers, M.A., J. Collins Odgers, B.A., G. L. Phelps, B.A., H. S. Perris, M.A., Gardner Preston, H. Woods Perris, J. Channing Pollard, G. A. Payne, A. E. Parry, J. C. Prior, C. E. Pike, W. C. Pope, Henry Rawlings, M.A., W. H. Rose, A. Ryland, J. Ruddle, F. T. Reed, H. D. Roberts, Thomas Robinson, F. W. Stanley W. R. Shanks, H. Shaen Solly, M.A., J. E. Stronge, James C. Street, S. H. Street, C. J. Sneath, A. H. Shelley, T. P. Spedding, Christopher J. Street, M.A., J. Kertain Smith, W. Stoddart, W. Stephens, F. Summers, A. Leslie Smith, B.A., Charles Travers, Eustace Thompson, Alfred Thompson, E. Turland, W. F. Turland, W. G. Tarrant, W. J. B. Tranter, A. Hermann Thomas, B.A., J. M. Lloyd Thomas, John Toye, G. Hamilton Vance, B.D., F. H. Vaughan, E. A. Voysey, B.A., P. H. Wicksteed, M.A., J. H. Wicksteed, M.A., J. J. Wright, Joseph Wood, W, Wooding, B.A.

THE DANGER OF TYRANNY.

SIR,—I very much regret that I cannot regard as satisfactory the explanation offered by Mr. Lummis of his grave allegation that the Unitarian Association "has already grasped the reins of Church government," although I observe that he now substitutes the word "hold" for the more active expression "grasp."

Mr. Lummis alleges that the Association "has become the collector of dues and the paymaster to the Free Churches." I submit that the collection of voluntary subscriptions is in no way analogous to the collection of "dues," the latter word implying some kind of obligation or compulsion, and being quite irrelevant to Mr. Lummis's case unless he uses it as importing such obligation or compulsion. I further submit that the Association cannot, with any sort of accuracy, be called "the paymaster to the Free Churches." In the first place, it makes no payment at all to most of them; and, in the second place, there are other associations or trusts making payments to ministers or churches all over the country, notably the Augmentation and the Sustentation Funds, which have quite as much claim to be honoured or dishonoured by being called "paymasters" as the Unitarian Association. Mr. Lummis goes on to state that "certain ecclesiastical funds have been placed under its control." If he will be so good as to state to what particular funds he alludes, it will be easier to weigh the importance of his statement. Our excellent secretary would, I am sure, be the first to disclaim being "the general adviser of our churches," though I believe it to be quite true that very many of us gladly turn to him for counsel on many occasions. I do not think that any new adjustments which Mr. Lummis may seek to bring about will tend to make us less gratefully seek Mr. Bowie's counsel or attach less weight to his opinion or advice.

It is true that the Association publishes a handbook, which many of us find useful. If any friends will produce another more useful still, we shall gladly welcome it. No one is under the least shadow of obligation to buy or use the Essex Hall Year Book. But it would be a rather strenuous kind of freedom that would hinder the Association from publishing a handbook found useful by its members.

Finally, Mr. Lummis declares that "the actual direction of affairs" is in the hands of the Association. The statement, I venture to think, is entirely outside the facts. The Association never meddles with the affairs of any church unless its aid is voluntarily solicited; and even when it yields to the petition for assistance, it abstains from any interference beyond the seeking of such guarantees as trustees are bound to seek when administering public funds.

It seems to me, then, that Mr. Lummis has wholly failed to sustain his allegation that the Association "has already grasped the reins of Church government," and I could wish that he had withdrawn what was, no doubt, originally a somewhat unguarded statement, instead of trying to support it by other statements which will not bear examination. I know well that he would not willingly mislead. But when we are all anxious to understand one another and to find ways of working together harmoniously in the interests of religious truth and freedom, it seems to be of the first importance that we should avoid every distorted representation and be scrupulous not to allow our views to discolour facts.

RICHARD A. ARMSTRONG.

Liverpool, June 1.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums:—The Misses Meyer, £3 3s.; Mrs. Rutt, £1 1s.; Mr. Taylor Heape, £1 1s.; Mrs. Temple, £1 1s.; Miss Short, £1 1s.

ERRATA.—In last week's article on "Emerson in England," in the quotation of Mr. Ireland's account of Emerson's preaching at Edinburgh, for *tumid* read *turgid*, and for *frequent thoughts* read *pregnant thoughts*.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Godalming.—The spring services at Meadrow were conducted last Sunday, in the morning, by the Rev. Hubert Clark, and in the afternoon and evening by the Rev. Frederick Allen, more than a hundred worshippers being gathered together; and no faces were brighter than those of the children and the young people, amongst whom the minister of this old and hallowed chapel has an inestimable influence with his teaching of religion perfectly tolerant, free from all dogma, and meeting God in the constant call of common love and daily duty.

Guildford.—It will be recalled that some time ago we recorded an exchange of pulpits between the Rev. W. G. Tarrant, of Wandsworth, and the Rev. G. B. Stallworthy, pastor of the Congregational Church at Hindhead, Haslemere. Such events proclaim the wider view of the true teaching of Christ more welcome to those who hitherto have adhered to a more straitened position. Further, it shows that the broader interpretation is one not intellectual but spiritual, and not exclusive but in the noblest sense comprehensive. On Whit Sunday, Mr. Stallworthy's pulpit was occupied by the Rev. E. S. Lang-Buckland, who conducted the morning, evening, and baptismal services. The pastor of the Congregational Church at Hindhead is one who has proved no sectarian and whose tolerance amounts to magnanimity. Mr. Stallworthy has more than once lectured and conducted the services at the Free Church in Ward-street, Guildford.

Horsham.—The 130th Anniversary services were held on Sunday, when sermons were preached by the Rev. J. H. Wicksteed, M.A. There were present a good number of friends, including members of the Billingshurst, Brighton and Ditchling congregations. A conference in the afternoon was addressed by the minister of the day, the Revs. J. J. Marten and G. Lansdowne, and Mr. Jas. B. Price from Australia. The Essex Hall hymnal was used for the first time, sixty copies having been presented to the church by Mr. D. Price.

Lye.—On May 24, the Sunday-school sermons were preached by the Rev. F. A. Homer, when there were good congregations afternoon and evening; and the collections amounted to £10 7s. 6d.

Mansfield.—On Saturday, May 23, the Old Meeting House Field Club held its first meeting for the season at Ault Hucknall, when a most interesting historical address was given by the Rev. E. I. Fripp in the ancient church (fully reported in the *Mansfield Chronicle* of May 29). One of the associations of the church, is that Thomas Hobbes, author of "Leviathan," who died December 4, 1679, is buried there.

Oldham (Presentation).—The services of Mr. Charles Haigh as chapel secretary for a period of sixteen years were recognised on Tuesday evening, May 26, when he was presented with a combined secretaire and bookcase, and copies of a dozen neatly bound oratorios besides. Mr. Wm. Marcroft presided, and the presentations were made by Mr. Hepworth (Vice-President of the Congregation) and Rev. J. A. Pearson, who referred in their own way to the excellent work Mr. Haigh had done. They spoke of the trying times the congregation had gone through twice when it was without a minister, of the unvarying fidelity and regularity of the secretary, and it was pointed out how the membership had increased from 181, in 1887, to 256 in 1902; that while subscriptions had fallen from £189 to £173, the total income had increased from £272, in 1887, to £305 in 1902; that the payments for the new chapel had been completed, the new schools built and paid for, and a balance on the right side obtained. Mr. Haigh had a record of twenty years' work as a Sunday-school teacher, and had been leader of the choir for many years as well. They made their presentations with kindly feeling and respect, and the hope of many years yet to be spent in work together. In acknowledging the gifts, Mr. Haigh spoke of the co-operation of the committee and minister, which had aided him greatly, and expressed the desire that all connected with the work at the Unitarian chapel might continue to prosper.

Pentre: South Wales.—On May 20, the Rev. David Rees lectured to a good audience at the Baptist Chapel, Mardy. This is the third time that the Temperance Committee of the Mardy Free Churches has extended this invitation to Mr. Rees.

Southend.—The fifth anniversary of the foundation of the church was celebrated on Sunday and Monday week. Special services were conducted on the Sunday by Rev. J. H. Wicksteed, and on Monday a well-attended public meeting was held, at which Revs. Frederick Allen, W. Chynoweth Pope, Mr. Ion Pritchard, Miss Marian Pritchard, Mr. Alec. Steel, and Mr. W. T. Davies delivered addresses in support of Unitarian principles. The meeting was full of encouragement for the church.

London Sunday School Society.

The ANNUAL AGGREGATE SERVICE for Teachers and Elder Scholars will be held at ESSEX HALL on Sunday, June 14th, at 3.15 P.M.

The Rev. J. H. WICKSTEED, M.A., will conduct the Service.

Friends will be cordially welcomed.

A. BARNES, Hon. Sec.

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UNITARIANS visiting ABERYSTWYTH are requested to make themselves known to the Chairman of the Congregation, Mr. A. JOINSON, Pier-street.

BIRTHS.

STANFORD—On the 30th May, at 25, Chalfont-road, Oxford, the wife of Captain Wm. Stanford, of a daughter.

MARRIAGES.

WICKSTEED—RORKE—At Jordanhill, Glasgow, on the 28th May, by the Rev. J. H. Wicksteed, Samuel Arthur Wicksteed, Kettering, son of the Rev. P. H. Wicksteed, to Margaret Cowan, daughter of John Rorke.

DEATHS.

HAYHURST—On the 29th May, at Fulwood, Preston, John Henry Hayhurst, aged 59.

JOHNSON—On the 28th May, at Deganwy Castle Hotel, Llandno, Major Bryan Johnson, of Chester, aged 79.

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OUR CALENDAR.

SUNDAY, June 7.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. E. GWILYM EVANS, B.A., of Chesterfield.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boy's Own Brigade, "Strength and Courage," and 7 P.M., "Saul the Persecutor," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. WALTER REYNOLDS.

Deptford, Church-street, 11.15, A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Communion, and 7 P.M., Address on "The Journal of George Fox," Rev. FRANK K. FREESTON

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. R. H. U. BLOOR, and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. J. H. CROOKER, D.D., and 7 P.M., Mrs. J. H. CROOKER.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Rev. W. H. ROSE.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Mr. HERBERT RIX, B.A.
LIVERPOOL, Hope-street, Church, 11 A.M., Rev. J. L. HAIGH, and 6.30 P.M., Rev. J. C. HIRST.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. ALEXANDER GORDON, M.A.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M. and 6.30 P.M., Rev. T. ARTHUR THOMAS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—June 7, at 11 15 AM., Dr. WASHINGTON SULLIVAN, "The Service of Man."

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—June 7, at 11.15 A.M., JOHN M. ROBERTSON, "The Penrhyn Problem."

SUPPLY.—Rev. E. S. LANG BUCKLAND, 3, Guildford Park-road, Guildford.

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On JUNE 10, 1903, the above Celebration will be held; and also on SUNDAY, JUNE 14, SPECIAL SERMONS will be preached by the Rev. S. THOMPSON, dealing with the History of the Chapel. On JUNE 10 a short COMMEMORATIVE SERVICE will be held in the Chapel at 3.30 p.m.; Preacher, Rev. C. J. STREET, M.A., LL.D., of Bolton. At 4.30—5.45 p.m. a MEAT TEA will be provided in the Schoolroom, at a charge of 1s. each, and at 6 p.m., a PUBLIC MEETING will be held in the Schoolroom, R. D. DARBISHIRE, Esq., of Manchester, in the Chair; to be addressed by the Rev. PRINCIPAL ALEXANDER GORDON, M.A., of Manchester, and several other speakers. All friends cordially invited.

ANDREWS CROMPTON, *Hon. Sec.*

YORKSHIRE UNITARIAN UNION.—The ANNUAL MEETING will be held at Holbeck, Leeds, on Wednesday, June 10. There will be Divine Service at Domestic-street Chapel, at 3.15, conducted by the Rev. C. Harvey Cook, with a Sermon by the Rev. Ambrose Bennett, M.A., followed by a collection in aid of the funds of the Union. Tea will be served in the Schoolroom at 5.30. Tickets, 9d. each. A Public Meeting will be held in the Schoolroom at 6.30, when the Chair will be taken by the Lord Mayor of Leeds, and the Rev. F. W. Stanley and others will speak. All friends are cordially invited to attend.—E. BASIL LUPTON, Secretary, 14, East Parade, Leeds.

SAMUEL JONES' FUND.—The Managers meet Annually in October for the purpose of making Grants.

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The ANNUAL MEETING will be held at UNIVERSITY HALL, Gordon-square, W.C., on Wednesday Afternoon, 10th June, 1903, at 5 o'clock.

C. S. LOCH, Esq. (of the Charity Organisation Society), has kindly consented to preside.

Subscribers and friends interested in the work are cordially invited to attend.

MARY DUKE'S ALMSHOUSE CHARITY, MAIDSTONE, KENT.—The TRUSTEES are prepared to fill a Vacancy in the above Charity for Maiden Gentlewomen of the County of Kent or of London, fifty years of age or upwards, Presbyterian Dissenters, and who have not received parochial relief within five years.—Applications must be made on or before June 20 to W. COATS, 1, Scott-street, Maidstone, of whom all particulars and forms of application may be obtained.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3181. NEW SERIES, No. 285.] *LONDON, SATURDAY, JUNE* 13, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

TO-MORROW is Hospital Sunday in London, and public interest has been quickened by the King, who, with characteristic thoughtfulness, asked that the day might be observed a week earlier at St. Paul's Cathedral, and himself attended with the Queen a special afternoon service. The Bishop of Stepney was the preacher, who, taking Luke xxii. 24 as text, said that the only real title to greatness was in service, and he who served his fellow-men must be moved by a great compassion. Christ had manifested that great truth to the world, and, speaking on Trinity Sunday, the Bishop declared that the power of the Godhead had made its supreme revelation in self-sacrifice for the love of man. "Only God, because He is so great, could thus dare to stoop to death in the fulness of compassion." The assertion that God died we must regard as a monstrosity of "Aberglaube" on the Bishop's part, but may none the less gratefully accept the truth of his plea that the divinest strength of humanity is in compassion and unselfish service of others' needs. Thus the preacher said:—

We may still watch and push and struggle for place, position, or wealth; but all the while we know that our efforts are poor and mean and degrading. Men despise us even when they make way for us. There is nothing great in position unless it is used as a power for wider service; nothing great in wealth unless it is used as an opportunity for helping others. Forgetting this, even if we seem to succeed, we are making the great failure. But let us make an act of self-sacrifice, let us feel the thrill of sympathy that unites us with our fellow-men, and we know that we are raised! Compassion rules by Divine right, and is the one real power all the world over!

The Bishop then spoke directly of the appeal made by the London hospitals:—

On Hospital Sunday our imagination is touched by the thought of the vast tide of pain and suffering which our hospitals are trying with such noble patience and devotion to stem. If one poor sufferer were brought before us there is not one of us who would not do what we could to help. But to-day it is not one poor sufferer, but the 105,000 in-patients and the 1,670,000 out patients in our London hospitals who are, as it were, laid at our door. And to lend if it might be force to their plea, our gracious King and Queen, with the members of the Royal House, have associated themselves with it by their presence, illustrating the true royalty of compassion, proving once again that it needed no proof that here in England "the throne is upholden by mercy,"

The annual deficit of £250,000 from which the hospitals suffered, was, he said, a sign that London, with its great wealth, had not yet reached the height of its opportunity. It would be a grievous thing if their charities could no longer depend on voluntary gifts, but should be obliged to claim the aid of the rates. One more passage from this short but eloquent sermon we will quote:—

The greatness of a nation consists not so much in the number of its people or the extent of its territory, in the mass of its wealth, as in the strength and width and jnstice of its compassion. We are proud of the greatness of the City of London. But its size is a thing to appal, not to uplift, unless it speaks of one body in which the strong and the weak, the rich and the poor, are bound together by the ties of mutual help and common service. Its wealth is a mere golden idol upon feet of merest clay unless it is used as a trust for the public good, an opportunity for the exercise of compassion. Our hospitals stand in our midst as a continual reminder, lest we forget, lest we forget the real greatness of this city.

The collection at the service amounted to £4,300.

The *World's Work*, in this month's article on "The Work of the Book World," gives the following notice of abook that has special interest for our readers, under the section "Serious Reading."—"*Studies in Theology* (Dent), an eloquent and scholarly work, every page imbued with things of the spirit, is a statement of the present ethical position of Unitarianism by two thinkers who, since the death of Dr. Martineau, are the foremost exponents of modern Unitarianism. Professor J. Estlin Carpenter contributes seven essays, Mr. P. H. Wicksteed six. All have appeared before, either as separate publications or in periodicals or collections, and there is not one essay, from Mr. Wicksteed's *The Religion of Time and the Religion of Eternity*, to Professor Carpenter's *The Place of Immortality in Religious Belief*, but is optimistic and fervently hopeful of the higher destiny of man. Says Professor Carpenter:—

"Our transits through successive spheres of being are but the stages on a path that may sometimes, like the planetary motions, appear retrograde, yet only because it circles higher and higher towards a central holiness and love. In this continuous ascension some fly with sorrowing wing, some plod with slow and halting step. The moral conditions of the life immediately after death cannot be altogether unlike the present, if there be any truth in that maxim of Indian wisdom which affirms that "a man is born into the world which he has made." In any life of spiritual progress there must be inequalities of capacity and achievement, and consequent ministries of helpfulness; and it may well be our cherished trust that those who have been for us guides, teachers, revealers here—parent, or wife, or child, or friend—will fulfil the same divine function for us otherwhere.

"This high and consolatory extract may fittingly close our record of the important books of the month."

MR. CARNEGIE, who has recently offered to bear the expense of building a great Temple of Peace for the housing of the Hague Tribunal, considers that if international politics were as harmonising a force as international education, industry and science, the alarming race for increased weapons of destruction would promptly cease. He told the Iron and Steel Institute in his inaugural address on May 7, which has been published in *Engineering*, that if the whole subject of international relationships were referred by the parliaments of the world to that Institute, they could readily appoint a committee of distinguished citizens of the various countries, members of the Institute, who would have little difficulty in laying the foundations of international peace and goodwill. His address dealt, further, with the need to establish such relationship among owners, managers, and workpeople of great trading concerns as shall secure the sense of comradeship and community of interest among all engaged in any business enterprise, by profit-sharing and the use of the ideas of all who had ideas to communicate. He gave particulars of the methods adopted to this end by several companies, especially the United States Steel Company, the largest of all industrial corporations, and maintained that

the most satisfactory means would be found through practical experience and could not be argued out beforehand. One thing, however, must be secured, that the interest of the ordinary workman in the capital of the company he served must not be subject to the fluctuations of the Stock Exchange, but that his capital must be held in such a way as to be a reliable resource for his old age, and his concentration on his own particular work must not be dissipated by anxious watching of Stock Exchange quotations.

A VACATION term for Biblical study by women is being arranged at Cambridge. Mrs. Creighton, widow of the late Bishop of London, who is to be addressed at Hampton Court Palace, is secretary of the committee, and will gladly give any necessary information. She, and the president, Mrs. Benson, have addressed a letter to the *Times*, from which we quote the following passages :—

There are many who have little opportunity or leisure to gain the knowledge which alone will enable them to resist the attacks of hasty and one-sided criticism. A three-weeks vacation term has been arranged at Cambridge in order to provide facilities for academic Bible study on the level of honour work in other subjects. It is hoped that such a course of study arranged on a Christian basis and conducted by lecturers chosen, not as representatives of any particular school of doctrine, but as experts in their own subjects, may meet a very widely-felt need.

As at present arranged, the scheme will include courses of four lectures—from Dr. Kirkpatrick on "Old Testament Religion," Professor Swete on "New Testament Christology," Dr. Stanton on "New Testament Times," Dr. Rashdall on "The Philosophy of Religion," Mr. F. C. Burkitt on "The Synoptic Gospels," the Rev. C. F. Burney on "Genesis and Exodus," Dr. Barnes on "Isaiah," Dr. Agar Beet on "The Epistle to the Romans," the Rev. R. H. Kennett on "The History of Israel," as well as single lectures on special subjects.

The terms, including lecture fees, and with residence at Newnham or Girton Colleges, will be £1 17s. 6d.—in lodgings from £1 12s. 6d.—per week.

The annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held on Tuesday, May 26, at the Sunday School Union House, 56, Old Bailey, the Rev. Thomas Greenwood being in the chair. The report shows that during the past year 75 aged and infirm ministers have been relieved by the Society, among whom £860 have been distributed.

IT is the angel aim and standard in an act that consecrates it. He who aims for perfection in a trifle is trying to do that trifle holily. This aspiration to do perfectly—is it not religion practicalised? If we use the name of God, is this not God's presence becoming actor in us? No need then of being "great" to share that aspiration and that presence. The humblest man or woman can live splendidly! That is the royal truth that we need to believe, you and I who have no "mission" — no great sphere to move in. The universe is not quite complete without my work well done.—*W. C. Gannett.*

ARTICLES IN THE REVIEWS.

THE most interesting thing in this month's *Nineteenth Century and After* we have found a brief note at the end by the editor, giving a revised report of Lord Kelvin's recent speech acknowledging a "creating and directing Power which science compels us to accept as an article of belief," and adding some reminiscences of the famous Metaphysical Society. Having mentioned the chief members of that society, including Dr. Martineau (whom Tennyson, says Mr. Knowles, held to be "the greatest among us"), he adds :—

Lord Tennyson himself, who sat so loose to the ordinarily accepted forms of Christianity, formulated in those days his own personal creed, and I reproduce it here in order to set the belief of a King of Poetry alongside that of a Prince of Science. It has already been published in this Review (January, 1893), and runs thus :—"There's a something that watches over us; your individuality endures; that's my faith, and that's all my faith." To cardinals and archbishops Tennyson's creed seemed sadly insufficient, but Martineau said of it, "Yes, God and Immortality—a sufficient basis for religion," and Ward (that most generous of all Ultramontanes) used to declare, "In these days one must be thankful for a Theist."

The *Contemporary* has a wholesome article on "Habitual Confession for the Young," by a Rugby master, Dr. A. J. Wilson, showing its disastrous effects on the moral character, and another of Miss E. M. Caillard's thoughtful articles, on "The Ethical Individual and Immortality." Sir G. W. Kekewich writes on "The Church and the Education Act," speaking very frankly of the Act as designed "for further educational endowment of the Church of England out of the rates." The conduct of the clerical party in their manipulation of the Bill in Parliament is exposed, and then it is added:—

Hundreds of clergy, thousands of Churchmen, view the proceedings of their Church with grave apprehension and deep regret. Some object to the interference of the County Council: some are conscious that the greed and injustice of the Church must weaken her influence on the people, and they resent the financial propping by the State of the creed which they regard as fully capable of holding the field by its own inherent truth. Among the former class are many admirable clergymen, who have managed schools with energy and justice, and take a profound personal interest in the secular instruction, as well as in the religious knowledge of the children, and who have spent considerable sums of money out of their own pockets on the improvement of the teaching. These men naturally do not appreciate being ousted, as a reward of merit, from the control of the secular instruction, and regard themselves as having been betrayed by the bishops and Convocation. The latter class contains the most progressive and far-sighted of the clergy.

The present state of things, Sir George adds, cannot last. The Church has lost the substance of control over education, and kept the shadow. The sooner that also goes, as in a few years it must, the better will it be for the Church.

The *Monthly Review* is of unusual interest this month. There is Sir Herbert Maxwell's article on "Animal Intelligence," and an illustrated article on "Who should Emigrate to Canada?" (see also the beautifully illustrated article in *Scribner's* on a new holiday country in the West), and an article on "The Philosophy of James Martineau," by Mr. Reginald Balfour, which, however, does not go very far, but maintains that between them Hamilton and Martineau "restored the modest empire of natural dualism." The serial story (if story it is to be called), "The Veil of the Temple" sets a number of enlightened people discussing the profoundest questions of life and religion in a very readable, and, at the same time, very capable manner.

The *World's Work* opens with a full-page portrait of Mr. Choate, the American Ambassador, and has several other most interesting portraits, particularly one of F. C. Gould, as well as an illustrated article in which this inimitable caricaturist (one of the few redeeming features of present-day political life) interviews himself. "The Revival of Irish Linen," "The Reform of our Prisons," and "The Oxford University Press," are samples of the very varied contents of this admirably illustrated review.

BELLINI'S MADONNA.

WHO gazes would for ever gaze,
Sweet mother, on thy Babe and thee;
Calmer of my vexed days!
Pictured tranquillity!

Shelter and shadow thou dost make,
Intangible, but oh! as sweet
As a landscape in a lake,
Or mirage in the heart.

As He the veilèd eyes doth hold
Spellbound to Him, thine eyes hold me,
And draw me to the gold
Redemption on thy knee.

Oh! golden ransom pictured here!
Fair fruit of the Hesperides!
Held to thy heart so near—
Our ancient woe's release.

But the white hand that holds the fruit
Outgleams its golden loveliness,
And its large might makes mute
Life's wayward storm and stress.

Hold me, oh! to thy heart as near
As now thy own Sweet Fruit is held,
Till all life's strife and fear
In my dark heart is quelled.

E. L. H. THOMAS.

COUNTRY HOLIDAY MOVEMENT. — Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., begs to acknowledge with many thanks receipt for this fund of the following sums :—Miss Wood, 10s. 6d.; Miss E. Taylor, £1; Mrs. Frank Jolly, 10s.; Mrs. C. G. Mott, £1 1s.; Miss Wrigley, £1 1s.; Miss Stainbank, 10s. 6d.; Mr. and Mrs. Frank Preston, £1 1s.; Mrs. G. Du Vallon, 10s.; Mr. W. C. Talley, £1 1s.; Mr. Carslake Thompson, £2. Also a parcel of clothing from Miss Wood.

THE UNITARIAN GOSPEL. *

BY THE REV. J. H. CROOKER, D.D.

"The glorious Gospel of the blessed God."—1 *Tim.* i. 11.

THIS text is a noble scripture that sets us in a wide horizon under a serene sky. The supreme gospel, or good news, is the discovery that goodness operates at the centre of creation. If we deny this fact, every bright prospect suddenly ends in the darkness of night, and every sweet melody vanishes quickly into eternal silence. But if we plant ourselves firmly upon the eternal goodness, all discords melt into harmony in due time, and every shadow finally lifts, revealing the sun that casts it. The most inspiring glad tiding is the prophecy that gladness is the final goal to which all souls are moving. The most precious thought of God is that which represents Him as distributing, not woes and curses, but blessings to all the children of men; all pains and sorrows are incidents in an education of love. This is our general outlook upon the universe; a courageous faith, an earnest optimism, chastened by pity and fired by moral enthusiasm.

It is from just this point of view that we need to approach and describe the Unitarian Gospel. It is not a finality, but a method of growth, the spirit of a life; a revelation in the process of disclosure. It is not an estate which is selfishly held as a monopoly; it is rather a common possession of spiritual wisdom which we share with the innumerable multitudes of God's children living in all ages and widely scattered at this moment over the whole earth. We are most gladdened by our faith, not when we pride ourselves upon it as a solitary treasure, but when we rejoice in it as a wide sweeping river of the water of life. God blesses us most, not when we think of Him as speaking to us alone, but when we realise that He communes with all. We deny the love of God and approach atheism when we limit His blessings to ourselves. The Unitarian Gospel is not a negation to be described by criticisms of other churches; it is a positive and profound conviction jubilant with trust and hope. We care nothing for the word "Unitarian" as a dogmatic badge or sectarian war-cry; but we cherish above everything else the glorious truths of which it is the symbol, and we gladly put it on the banner under which we march. No other word is associated with a nobler band of saints and seers, and no other word so well describes the scientific discoveries and humanitarian enthusiasms of the time.

The Unitarian Gospel is both an affirmation and an aspiration. We affirm a spiritual interpretation of human nature; an interpretation assumed by democracy, implied by education, approved by science, demonstrated by philanthropy. Our fundamental proposition is the sanctity, dignity, perfectability --- yes, the divinity of the human soul; neither made nor created, but begotten in the image of God. We accept all the facts about man—some very black and melancholy—but the only way to arrive at a divine Fatherhood deserving worship is to start with man as a being worth bringing into life. We trace our inheritance, not down to the clod, but upward to God.

We affirm that God is love. There are ways of the Eternal which we do not understand; there are mysteries which we cannot penetrate; we see in part and we prophesy in part. But there are supreme realities in our knowledge, however limited; sublime certainties in our intuitions, however imperfect. This much we must grant to have any science at all. The only way to account for ourselves is to trace our life back into the realities of the universe. The love in our hearts reveals and demonstrates a love outside ourselves.

We affirm that man is able to live a moral life because he lives in a moral universe. The seeing and knowing together, which is "conscience," is possible because there is a moral law and a spiritual quality in nature that is discoverable. The architect can build the dome of St. Peter's because there are mechanical qualities in the materials with which he works. It is possible for man to create a moral character because principles of morality inhere in the life-materials which he handles. The fact that the ethical outcome of human actions often outruns the human intent of the actors in the drama of life, proves that ethical law underlies and overrules human affairs. The better outcome could not issue were there not a Providence outside ourselves intent on lifting our feeble effort for the good up to the best.

We affirm that nothing can do the work of religion but religion. The fruitfulness of religion reveals the religiousness of the universe. The very excesses of superstition measure the wonderful hold of religion upon life; the very cruelties of misguided piety reveal the transcendent power of the religious sentiment. Religion is native, essential, dominant. The church is created by human need: that which underlies the market, the school, the state —only deeper down and more precious. There can no more be a substitute for religion than for breathing. If we have holiness and all the sanctities and felicities bound up with it, we must plant and nurture the seeds of the religious life. We need not fear the outgrowth of religion. We need to be anxious at only one point: Have we a modern faith and are we wise and active in our methods of religious nurture? The interpretation of human nature necessary as the basis of the laboratory is all that is needed for the foundation of the temple. What undermines the spire of the church will bring down the observatory; and views of life that leave no place for piety provide no room for science or philosophy.

We affirm that the Bible is the literary expression of the religious sentiment native to man. Therefore the only wise use of the Bible is as a means of religious culture; not to impose opinions, but to communicate life. As universal history shows that man is a Bible-making being by nature, it follows that the soul that makes must be superior to the thing made: authority for evermore in the reason that reveals, not in the written word that records, however precious. The religious use of Scripture must give heed to the conclusions of reverent but free and progressive scholarship. Texts are never to be worn as fetters. They are fuel to feed the altar flames of the heart.

We affirm that Jesus was the realisation of human possibility, whose sole ministry is to help us realise our divinity. To keep him within the limit of humanity is to appreciate him most fully and also to inspire our own hearts most effectively. The measure of our discipleship is the likeness of our lives to the essential spirit of his life. Our salvation does not issue from acceptance of his merits, but from obedience to his gospel; it is not the result of what he did for us at the throne of God, but the fruitage of what he accomplishes in our own hearts; it is not belief in him as revealing God's love, but the love which we put into our lives under the inspiration of his life and in obedience to the spirit of God; it is not looking unto the cross for deliverance from the penalty of sin, but the bearing of our crosses that sins and sorrows may vanish from all hearts. As Unitarians we insist that the duty of the Christian Church is not to emphasise the speculations of dogmatists about Jesus, but to apply his gospel to the lives of men, and organise human society in obedience to the Sermon on the Mount.

We affirm the hope of immortality. We ask that men trust their own souls. The immortal hope exists and persists because it has been and is of infinite use in human life. It came into the soul out of the hand of God to help the soul. Its vast utility proves its supreme reality and certainty. The human eye reveals the existence of light, and the organ persists because it is of use. There is a warrant in the environment of birds for wings, or they would not exist. The immortal hope that serves the most precious interests of human life would not be in the breast of man were it not warranted by the nature of things, by the spiritual constitution of the universe. It was born out of human need; it remains because of use in the highest realm of life; its utility demonstrates its basis in divine reality. The steps of assurance are these: I find this hope in my soul. It persists in face of all mere appearances to the contrary. It commands and enriches my life. It is of infinite utility. It fosters the best that is in me. How could it be there unless warranted by the spiritual universe that environs me, unless put there by God Himself? And if God put it there, then it is true, if there be any veracity in the universe. Therefore, we rest our hope of immortality, not on text or marvel, but on the integrity of the universe, the truth and justice of God Himself.

We affirm that destiny is determined by Inner Life. Our personality is the measure of our worth to the world. The spiritual quality of our own life is the source of our permanent blessedness. We plant ourselves firmly upon the teaching of Jesus respecting the kingdom of heaven: purity its condition, growth its method, love its motive, service its expression, reason its guide, character its fruitage. We shall export to the future what we have imported into our hearts and minds.

But the Unitarian Gospel is more than an affirmation, it is an aspiration. It is more than a truth seen, it is a truth lived.

* The Annual Sermon of the British and Foreign Unitarian Association, preached in Little Portland-street Chapel, on Wednesday morning, June 3.

It is our aspiration to stand in the watch-tower of discovery and welcome and use every truth that is brought into the field of knowledge. We insist that a growing faith is the strongest faith. We strive to adjust our opinions and our actions to all the facts as they become known. We would keep the note of reality in the church as in the school. He who fails to revise his belief loses his hold on God. He who fails to incorporate new truth into his religious faith is as disloyal to God as he who violates a moral principle. He who shuts the door to discovery so far denies God. He who neglects to utilise and emphasise the spiritual significance and conduct value of the great revelations of modern science not only dishonours God but lessens the influences for good in the world. It is, therefore, our ambition to assist in the progressive organisation of truth in private and public life. We would demonstrate the important fact that there may be perfect freedom in religion without licence. We would make it clear that progress may go forward without any lessening of sanctity or loss of authority. We would show the world that co-operation in the great tasks of Christianity may flourish, and the work of the churches become more fruitful than ever, without conformity of theological opinion. And also we would prove that respect for Scripture and use of reason, enthusiasm for humanity and reverence for God, may go hand in hand in a more glorious dispensation of the Spirit.

It is our aspiration to lead the world in a glad, uplifting worship that shall be free from the dogmas that misrepresent the universe, and from superstitions that belittle God. What we seek to provide is a praise of God in which the scientist and the philanthropist can join—prayers that do not ask impossibilities of the Almighty, and hymns that indulge no contempt for other religions. What we need is a worship of our Father in heaven that will give us the spirit of heaven, that will lift and unite all men; not a selfish invocation that makes us feel that the Creator is less loving than the creature. It is our aspiration to do all we can to emancipate men from sin, injustice, misery, by a practical application of the method and spirit of Jesus. Not outward reorganisation of the units of society, and not a new distribution of the mere goods of the world; but growth of Inner Life, a purer and stronger love in the heart, a firmer will, a larger thought, a nobler ideal. Then evils will vanish, tears will cease, and gladness will abound. In brief, it is our aspiration to do something to bring in the Kingdom of God by simplifying the message, multiplying the energies, and uniting the forces of Christendom.

This is a brief statement of some of the ideals and aims of those who to-day rejoice in the name "Unitarian." They are the "good news" which we proclaim. And as we stand at the beginning of a new century, we may well ask: How does the Unitarian Gospel look as we view it in the light of modern thought? Have its fundamental positions been destroyed or confirmed by scientific discovery and the general progress of mankind? We claim no freedom from error for our fathers in the liberal faith, and we would not for a moment imply that science and scholarship have simply demonstrated the truth of our doctrines. But we may safely assert that our main principles have been abundantly confirmed by the scientific discoveries and the humanitarian achievements of the last century.

For what is the most central and important teaching of modern science? It is certainly this: The Infinite Life which fills the universe operates according to uniform laws. This truth, fundamental to all the sciences, sweeps aside all mystical schemes of mediation, and leaves no basis for the old systems of sacrificial atonement. Mediatorial redemption is as unreal as magic. The human need is not the propitiation, but the appropriation of God by growth and service. The way of salvation is not sacrificial, but educational. This is admitted everywhere, except in theology. This is adopted everywhere, except in the Church. And this discovery of science respecting the method of God's operations is a complete vindication and confirmation of the Unitarian Gospel. This scientific truth confirms our general interpretation of life, our explanation of the ministry of Jesus, and our description of human destiny.

If we go to the historian he points out to us that whatever has come to expression in human affairs existed from the first potentially in human nature. Carried over into the world of the spirit this means the naturalness of religion and the kinship of all religions. Here, too, we find the confirmation of our fundamental Unitarian doctrines. If this be true, then what we have asserted respecting the naturalness of the religious life, the authority of reason, the need of progress, liberty, and fraternity in the religious world, all these things become as clear as noonday and receive approval as universal truths.

We cannot truthfully claim that the whole Christian world has accepted the Unitarian view of Jesus of Nazareth; but we can truthfully assert that Christendom is rapidly moving in our direction, and that a very large proportion of the most eminent Christian scholars have practically adopted views of Jesus similar to those held by Unitarians. All the changes of opinion made in recent years respecting the nature and ministry of Jesus have carried the Churches in our direction. There is a rapidly growing tendency to place emphasis on the humanity of Jesus, and a corresponding neglect of the texts formerly used to prove his deity. There is an increasing appeal to him as a personal saviour, bringing into prominence the spirit of his life rather than the mystical merits of his death. Every year a larger use is made of the Sermon on the Mount as the substance of Christian doctrine, while the doctrinal portions of Paul's letters are more and more neglected. Wherever we go we find that the constant and emphatic teachings of Church leaders, who would resent being called even Liberals, agree more and more that the essential thing is, not believing about Christ, but living in the spirit of Jesus—precisely the Unitarian plea from the beginning. The revisions of the New Testament text, the new interpretation of doctrinal passages of Scripture, the conclusions of patristic scholarship, the changing spirit and emphasis of the modern pulpit, the increasing use of the life of Jesus for inspiration, these and other significant facts show the astonishingly rapid movement of thought and feeling in the direction of the view of Jesus long held by Unitarians.

Every time an astronomer has turned his telescope to a dim point of light in the Milky Way and brough back tidings from afar; every time the physicist has measured the quick footsteps and traced the correlations of the energies which fill the Universe; every time the biologist has laid bare the methods of life and revealed the affiliations of living forms, illustrating the ways of the one creative Spirit: all these discoveries have confirmed the Unitarian Gospel.

Whenever an explorer has put his spade into the dust of the centuries and uncovered forgotten civilisations; whenever the scholar has reached his hand into the distant past and brought to light a sacred scripture with great words of hope and trust; whenever the student has examined various languages, the vocal and graphic coinage of the human soul, and traced the affinities of speech that reveal the wonderful similarities in the movements of human thought: all these achievements have confirmed the Unitarian Gospel.

Every document of the early Church that has been discovered or studied with fresh insight; every ecclesiastical rite or dogma that has been traced to its source or followed through its successive stages of development; every page of our Bible that has been illuminated by archæology, or reconstructed by scientific criticism, or reinterpreted by philosophical insight: all these triumphs of modern scholarship have confirmed the Unitarian Gospel.

Whoever has struck off the shackles from a human being, giving the liberty that means diviner life for man, woman, and child, for hand, head, and heart; whoever has demonstrated the efficiency of the educational method, whether in the emancipation of a Helen Keller or the wonderful transformations wrought by the Kindergarten; whoever has dealt with even the most vicious classes in hope and love like our great reformers, proving that no human being is without recuperative power, and teaching us that the lowest case of depravity must not be treated as a finality; whoever has spoken with power to the hearts of mankind in these later days, and in the presence of calamity or in behalf of justice has awakened a sense of universal brotherhood: all these moral triumphs, illustrating the spiritual capacity of the human soul, have confirmed the Unitarian Gospel.

It is not for us to stop and ask what such a gospel is worth to the world. It is for us, animated by supreme enthusiasm, to see to it that it is made effective among men. Let us not dwell on our opportunity, that is likely to keep us on a selfish level. But let us rather realise how much the world needs us. Look at that long line of people in the bondage of fear; many crushed by great burdens of ancient traditions and outgrown dogmas—a dead and deadening load

—not one can be put to use, but they are afraid to put away a single line of the creed. Many feel the spirit of progress, but they are afraid to grow. Many are stirred by generous impulses, but they are afraid to co-operate with Churches of a different faith. Is it not worth while to strike off these bonds, to destroy these fears, to emancipate these spirits in prison so that they may look the universe full in the face, so that they may follow truth out into the light and joy of a new life, so that they may treat their neighbours and friends with as much courtesy in religion as in social affairs? To give these people freedom from fear and prejudice is our high calling.

Does the world need our word? Let us see. Last Sunday thousands of men and women opened their Bibles and followed the advice of Mr. Moody, who urged that attention be given solely to the "blood passages." Many others read their Bibles in the spirit of Mr. Ingersoll, who was chiefly concerned with the mistakes of Moses and the cruelties recorded in the book of Judges. A vast number of people —and this class is rapidly growing—never open the Bible at all. Is it not worth while to take the old Bible out of the hands of dogmatist and scoffer and open it afresh, so that they may see it in true historic perspective and study it in perfect freedom? Is it not worth while to give the people the "New Bible" that they may find it and read it as it really is? Is it not worth while to transfer attention from the "blood passages" to the great teachings of the Hebrew prophets, from the incidental blunders and barbarities to the great central truths of the Sermon on the Mount? Is it not worth while to introduce the thousands ignorant of Scripture to the real Bible that they may understand the greatest religious literature in the world, and be instructed and inspired by its great ethical lessons? Here is a work that we are called to do, and there is no grander work to be done in the world.

Let a brief reference to conditions in America—and similar conditions exist everywhere—emphasise the need of our work in the world. During this month of June some twenty-five thousand young men and women will march out of our colleges and Universities in the United States with their diplomas in hand. Four years ago, when they came up to these institutions from their homes, they, as a rule, cherished the religious beliefs common to the conservative churches. But many worked in the laboratory and studied in the library, the faith of their fathers vanished. They found it too small to fit the facts. The study of science and history slowly but surely set aside dogma after dogma. Some are in doubt, some are in despair, many are indifferent; very few are adequately equipped with rational and spiritual religious ideals. Their situation presents more than a sectarian opportunity. Here is a great human need; here is a call for our Gospel.

Is it not worth while to arrest the attention of these young people, and to interest them in a religion as modern as the sun, and as free as the air—a religion as rational as science, as broad as humanity, as catholic as philanthropy, as efficient as education? Is it not worth while to equip them with a religious ideal for which no apology is needed; so spiritual and human that all scepticism seems absurd? Is it not worth while to stir these young people with an ethical enthusiasm, a spiritual conviction, that shall be more valuable to them in the stress and temptation of life than their command of language or their knowledge of science? The fact is that the spiritual poverty and religious indifference of thousands can only be removed by a Gospel such as we preach. Surely these facts are sufficient to stir our hearts with victorious zeal, and to guide our hands in fruitful services for the good of mankind.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

MANAGERS OF CHURCH SCHOOLS.

SIR,—You report in your last issue the assertion of Mr. Mundella in his speech on the Education question at the Business Meeting of the British and Foreign Unitarian Association on the 3rd inst., that "of a great many public elementary schools only those could be managers who had been for three years communicants in the Church of England, which excluded, not only all Nonconformists, but the great bulk of Churchmen"; but you say nothing of the correction that I thought it necessary to make to his words if I had not misunderstood them. I now find from your report that I had not misunderstood them, and this being so I am at a loss to know why he did not correct his error then and there—an error which I must deprecate your helping, by simply giving the bare report that you do of his speech, to convey to those who are not properly acquainted with the subject.

It may, or may not, be a fact that it was provided by the trust deeds of some public elementary schools that their managers should have been "for three years communicants in the Church of England," and of these schools, if there be such, I apprehend the four "foundation managers" would have to be such communicants, the words of the Act, Sect. 11, being: "The foundation managers of a school shall be managers appointed under the provisions of the trust deed of the school," there following, however, a certain proviso even as to this; but with regard to the other two managers, the Act, Sect. 6, Sub.-Sect. 2, puts no restriction whatever upon the religious belief of those that may be appointed. In what I said at the meeting, I named that I had myself been chosen by the Council of a Parish a manager of its Church of England school, and that in Bridport a Nonconformist had been chosen as a manager of each of its two Church schools. No whisper of an idea of asking me to accord with the doctrines of the Church of England ever reached my ear, nor, I apprehend, did such for a moment enter the heads of the Parish Council, and I have no doubt I could say the same with regard to the Bridport managers, and the Town Council who appointed them. At all events, there can surely be no doubt that the Act of Parliament is clear that there is no obligation of religious belief on any of the managers of public elementary schools other than the foundation managers, and I had thought that it had been the common knowledge of all who had studied the question that such was the case.

Bridport, June 9. WM. COLFOX.

THE DANGER OF TYRANNY.

SIR,—My respect and regard for Mr. Armstrong are such that I wish I could yield to his admonition, and own myself in the wrong, but since I cannot, he will, I feel sure, forgive me for persisting in a cause which I feel bound to maintain; the more readily, because it is one which he has himself stalwartly defended, and now for the first time abandons.

First, as to the minor point singled out by Mr. Armstrong, the discussion of which tends to becloud the real issue. My facts are not to be argued away, nor do I think the criticisms passed upon my phrases go very deep. The money which the Unitarian Association systematically collects from the churches may not be "due" to it; let the word go; the fact remains that such money is from the churches, by the Unitarian Association, systematically collected (see page 30 of the current Report). The objection to the word "paymaster" seems to me equally trifling; the fact to which it refers remains obstinately true (see page 29). Mr. Armstrong's counter-facts are not so accurate; neither of the funds which he names make payments all over the country. The ecclesiastical funds which have been placed under the control of the Association are specified on p. 28 of the Report. They are the Bicentenary Ministers' Fund, the Bowring Fund, and the Chamberlain Fund. "It is true," my friend and late leader admits, "that the Association publishes a handbook." It is also true that it contains the accepted list of our Free Catholic churches and ministers.

Mr. Bowie, to whom Mr. Armstrong refers by name, has earned the confidence and esteem of all who know him. But it cannot be argued that the continual recourse of the churches to him originates simply in our knowledge of his personal qualities. His counsel is sought because he is the secretary of what Miss Pritchard well names "our central Association." There can be no doubt that Essex Hall has become—not to repeat a phrase which seems to give offence—a centre of ecclesiastical administration.

[I have not said that the Association has yet abused its powers. To the best of my knowledge and belief such a charge would be at the opposite pole from the truth. I much regret that I was prevented by illness from attending the annual meeting, and setting right my hasty critics on that point.]

Nor can a plain man doubt that the Unitarian Association is a doctrinal society.

Mr. Armstrong's argument, resting on a doubtful interpretation of the word "principle," does not appeal to me; but if there be a sense in which the Association is not doctrinal, there is another and very real sense in which it is. I have shown that some of its special funds are ecclesiastical; but others, such as the McQuaker and the Bayly Funds, are concerned with theological propaganda. The publications and the personnel of the Association are additional proofs of its doctrinal character.

To come now to the main point. Mr. Armstrong attacked the proposed (and, I trust, destined) development of Conference on the ground that all ecclesiastical organisations issue in tyranny. I challenged his major premise, and he has not made it good. I added, the choice before us is not a choice between this organisation and none, but between this and that; between one which is based on the principle of freedom of thought, and one which is based on a specific (however ill-defined) theological doctrine. There is no instance in history of an organisation which is based on freedom to follow God's light being led by that light into works of darkness. There are many, alas! of doctrinal churches, which stood in their day in the van of religious thought, degenerating into persecutors of the sons of light. I cannot conceive how any true Unitarian, any loyal member of our glorious Association, should prefer a Unitarian church to one which is free and Catholic.

Mr. Armstrong himself wrote in the *Inquirer* two years ago: "Some of us—pupils of Tayler and Martineau, believers in the teachings of Thom and Beard—have principles in this matter (the question of the name Unitarian as applied to a church) from which we can never depart." And less than two months ago, appealing to the same authority, he said: "In Liverpool for sixty years the three greatest Unitarian divines of the nineteenth century gave all their force and all their gifts to the exposition of the theory that there should be no organic connection between a Unitarian Association based on a theological doctrine and the free life of their churches." I range myself, in this great battle of principles, on the side of Tayler and Martineau, Thom and Beard.

E. W. LUMMIS.

THE MINISTERS' BENEVOLENT SOCIETY.

SIR,—I venture a word on this matter, as a member of the above Society, in support of Mr. F. Wood's appeal. He has made out a good case for the reconsideration of the rules, and probably also for their revision. It ought not to be difficult to devise some fair and just conditions under which ministers between the ages of forty-five and fifty-five might be admitted into membership. Would not the payment of two guineas a year for, say, twelve years, or a commutation payment of twenty-one guineas within three years of admission be something like an equitable arrangement? In any case, the matter is deserving of discussion; and, as very few of the members of the Society can attend its annual meetings, an interchange of opinion through the medium of the *Inquirer* is a very helpful way of bringing the subject to the notice of all persons concerned, as well as of assisting the acting managers of the Society to undertake the consideration of the question at the meetings of committee, and at the next annual meeting. No doubt those responsible for the management are most desirous to do their utmost in the best interests of ministers collectively and individually. They have proved this abundantly every year the Society has been in existence, and are not likely to be lacking in ready sympathy now that a newly-discovered need has been made known.

H. BODELL SMITH.

Mottram, June 5, 1903.

"THE LEAVEN OF HEROD."

THE reputed miracle of feeding great multitudes with a few loaves and fishes has probably long been looked upon by many advanced thinkers as a parable, taken (or rather mistaken) literally by those who finally compiled the gospel stories.

But it is rather surprising how little attention has been given to two passages in the gospels themselves, which seem to testify in the most explicit way to the fact that the story was originally no more than a figure.

It will readily be admitted that as a parable the story is remarkably forceful and eminently characteristic of Jesus's style of illustration. "A little leaven," he says, "leaveneth the whole lump." But how much more the leaven of the spirit—for one or two loaves of spiritual food will feed countless multitudes of men and women, and leave behind as much or more than ever. To take this literally is to be guilty of the very grossness of the Samaritan woman who asks to have the wonderful water Jesus speaks of: "That I thirst not, neither come all the way hither to draw."

Let us picture the occasion. Jesus, according to his wont, seeks solitude in a desert place, where he is followed and discovered by the multitude. He then begins to preach and holds them rapt till far on in the day. At last the disciples become anxious. They have provided insufficient, perhaps, for themselves, and they do not like to eat even what they have while all the multitude remain unfed. With a certain amount of very human disingenuousness they profess solicitude for the multitude and are reproached with some such very characteristic rejoinder as follows:—"Have I not already been feeding the multitude with food 'that satisfieth?' (*cf.* Is. lv. 1, 2) and though I have but a morsel myself, yet there is abundance left for you; nay, such is the food of the spirit that if you will but take from me and give out again, all this multitude may be amply fed, and you yourselves may have even yet more and more to give." But the disciples, on the contrary, thought it would require two hundred pennyworth of bread to feed so great a company, and, accordingly, while Jesus dismisses the people, they cross the lake (according to one version) to get bread for themselves and him. So far the story; but now let us turn to its testimony.

The next incident of which we are told is an encounter with the Pharisees, who ask for a sign.* Jesus indignantly refuses to show them any sign except (scathing charity!) the most stupendous sign of all that they, like the Ninevites, shall repent. Subsequently, in the boat, meditating over the encounter, he breaks forth into a stern warning—there is a terrible power about this unspiritual way of looking at things which, like the Gospel itself, may, from a very small beginning, spread its evil far and wide among men. "Beware," he says, "of the leaven of the Pharisees and the leaven of Herod."†

Suddenly we seem to see them drop their oars and look round at each other. "He is right, we have forgotten to take bread," their minds still on material things. And when Jesus fully realises what they are "reasoning among themselves" he breaks out into one of the most tragically pathetic expostulations in the whole story. We imagine a kind of despair entering his heart at this sudden revelation of the state of mind of his chosen disciples—well might he warn them against the leaven of the Pharisees. "Why reason ye because you have no *bread*? Do ye not yet perceive, neither understand? Have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?"‡ But now notice the really remarkable sequel. In order to convince them that he is speaking of spiritual leaven he refers to this very parable (as it surely is) of the feeding of the multitudes: "When I break the five loaves among the five thousand, &c." Now how in the name of reason, I ask, could this possibly make his meaning clear if it had been literal bread literally eaten? Obviously he is endeavouring to explain his present figure by a figure he has used before, and, according to the Matthew version, he succeeds; so that we are relieved to read, "then understood they that he bade them beware not of the leaven of bread, but of the teaching of the Pharisees and Sadducees."§ But how they arrived at this understanding, according to the present version of the story, is scarcely obvious.

Unless Jesus meant *his* teaching by the bread with which the multitudes were fed, how could he be supposed to mean the Pharisees teaching by the leaven they were to beware of? If Jesus had fed the five thousand with literal loaves surely the disciples scarcely deserved such severe reproach for supposing that it was the literal leaven of the Pharisees of which they were to beware. The astounding thing is that these passages have stood in their place for nearly two thousand years without attracting general attention and discrediting the literal truth of the feeding miracles. The leaven of the Pharisees has been working triumphantly amongst Jesus's followers for two millenniums and has kept these material miracles in their place of credit. Let us hope that at last a more enlightened age may give opportunity to the spiritual leaven to work, which Jesus lived and died to spread.

JOSEPH H. WICKSTEED.

* Mark viii. 2; Matt. xvi. 1.
† Mark viii. 15.
‡ Mark viii. 17 f.
§ Matt. xvi. 12.

OBITUARY.

MAJOR BRYAN JOHNSON.

WE have to record the death of Major Bryan Johnson, of Chester, which took place on May 28, at Deganwy, North Wales. He was the youngest son of Mr. John Johnson of the Lead Works and Field House, Chester, and was born in Chester in 1823. Like his father and elder brothers, he took an active part throughout his life in the services and work of Matthew Henry's Chapel. He had been a trustee from 1861, and took a great interest in the recent restoration commemorating its bicentenary. Bryan Johnson was educated at the Rev. R. Brook Aspland's school at Bristol and afterwards at the Proprietory School, Birmingham; and he kept up through life many early friendships formed with the Unitarian families in these towns.

With the exception of the period of his apprenticeship to James Nasmyth, the eminent engineer at Patricroft, who was then inventing the first steam hammer, the whole of Major Johnson's active life was passed at Chester, where he carried on business as an engineer and iron-founder. This business developed largely, and he retained his interest in it as a director of the Hydraulic Engineering Company, down to the time of his death. He was an enthusiastic supporter of the Volunteer movement from its very early days, when he joined the force as a private with a number of his workmen, and retired over twenty years ago as Major of the 2nd Volunteer Battalion of the Cheshire Regiment, formerly the 2nd Earl of Chester's Rifle Volunteers. He was one of those who received the Long Service Medal, only missing the Officer's V.D. by a few days' service.

A liberal but moderate man in all his views he took little part in politics, and though he was a member of the Town Council from 1875 to 1878 he found that other activities appealed more to his kindly nature, and for many years was an energetic member of the Board of the Chester Royal Infirmary, in which he took a very warm interest, devoting much time and thought to the management of this philanthropic institution; also to the *Clio* training-ship for orphan boys stationed in the Menai Straits. He visited the *Clio* within a week of his death, and his loss to these institutions will be a very real one.

He took a great interest in the Chester Society of Natural Science, started by the late Canon Kingsley when in Chester, also in the Chester School of Art. Though a staunch Unitarian in a cathedral city, he had a wide sympathy with those of other views. His friends were many, and to them his bright and genial qualities fully revealed themselves, so that he will be missed and mourned by a large circle in Chester and elsewhere.

After cremation at Anfield, Liverpool, the ashes were deposited in a family vault in the Chester Cemetery, on Tuesday, June 2, the service being conducted by the Rev. H. D. Roberts, of Liverpool, and formerly of Chester.

THE CHILDREN'S COLUMN.

Which ever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

I HAVE seen, in a book, five rules which someone wrote for those people to try who wished to gain contentment; the first is this: "Allow thyself to complain of nothing, not even of the weather."

Now why should we complain of the weather, or rather let us think of some of the reasons why we ought not to do so, and perhaps you can think of others.

Surely whatever weather is sent us in the course of the months and years, is *meant; that* weather is *planned* out, like all things in nature are planned, and as the weather acts the part assigned to it, so ought we to act our part, which is to accept the weather just as it is, if not gratefully for ourselves, then in the cheerful spirit that hopes somebody is benefiting by it. We know so little of what goes on in the world that it is very easy for a wet day or even an east wind to be of use somewhere, and we not know it.

Cold as an east wind can be, it may yet prove the beginning of a friendship between two people, meeting as strangers, sheltering in a friendly porch for a moment to escape the cold wind, and who, after starting a conversation provided by "the weather," find a warmth in each other which may grow and abide with them for years or always.

To people in business houses and shops the weather gives an opportunity to pass a friendly word over the counter. I have noticed, even if it is wet or cold, those behind the counter make the best of it by saying cheerfully in their usual make-the-best-of-things voice, "It is very wet to-day." Then, perhaps, one can answer, "But it is clearing up now," and, glancing up, they will catch a glimpse of blue sky or sunny cloud. Or, if it is still raining, and one cannot cheer them with the hope of "clearing up," there still remain the few words set apart from buying and selling.

We all know the proverb "It is an ill wind that blows nobody any good." I think we say it so often that we let it glide over our lips without taking the full meaning into our hearts and minds.

Out of all the days of the year and years of our life, we get many a day "just made for us," and we ought rather to be grateful for those falling to our share, than grumble at the days that don't come specially right for us, but yet may be so for somebody else.

When some children I know are looking forward to a pleasure, they have a way of saying, "*I* say it will be wet, for then, if it is fine, we shall get what we want, and if it isn't I shall have guessed right"; and there is *some* comfort got out of having "guessed right."

Suppose we are going to a picnic, or are enjoying one, and down comes the rain! Though we are sure to be sadly disappointed, we shall not lose all the brightness, happiness, and goodness of that special day if we take the disappointment cheerfully. And doing so, opens the door to our seeing things which we would not otherwise have seen or noticed, and which we may remember happily in after years as having happened "on that day when it was so wet, and we couldn't go after all," or "when we sheltered in the large barn and played on the hay." It may be then we notice, for the first time, how exquisite is the earth, and how clear the air after a shower; how jubilant are the tones of the birds; how fresh the flowers look, and how strong is their scent which is wafted in to us through the open barndoors. Then if the rain stops, and though we cannot play in the grass or sit about, we look round for a nice walk. A fresh surprise awaits us. We find that the roads so lately hot, glaring, and dusty, are dusty no more, but cool and refreshing. We wander on and turn into a woodland path. There, the stillness of the wood is broken by a rushing sound, which, if we follow, we shall find to be a stream swollen by the rain. Trying to keep close to it, our feet are led along a narrow path through bushes, and we find ourselves standing on a rock, and facing a grand waterfall, which, but for the rain, would have been small and insignificant.

Have you ever seen a waterfall just after a heavy shower? I am thinking of one in the Lake District, which is always a treat after the wettest of wet "Lake days." How the water dashes down! The rocks and mosses look so refreshed, and the ferns wave their delighted fronds and seem to be sending happy messages by the hurrying waters which will carry them through country and towns; and anyone, miles away, who stands on the bank and listens for them, will hear them, especially if they have once watched the graceful attendant spirits of the waterfall drop their messages into the safe keeping of the water.

And oh! there are so many little things we may notice and be glad of; and years after we may perhaps remember and give thanks for the wet day which came as a blessing in disguise, for on that day our eyes were opened to the fresh beauties and living realities waiting for any or all who will gather them to their hearts.

In the Lake District, which I love so well, even the greyest and wettest day usually begins or ends in glory—the glory of the rising or setting sun. As the day closes in, there, through the grey mist, breaks forth the glorious, purifying sun! Then, if but for a few moments, we can refill our hearts with sunshine, and give thanks to the Creator for that one precious gleam.

L. O. H.

THE TRUE REST.

"Fecisti nos ad Te, et inquietum est cor nostrum, donec requiescat in Te."

I SAID "complacency is best;
The self-sufficed alone are blest."
Yet in myself I found no rest.

Then I—"of others' lives be part;
This is of rest the secret art."
Still rest was stranger to my heart.

"Die then to self," I said, "and kill
Love of thy kind; renounce thy will,
Then rest." But I was restless still.

"Father," I cried, "my folly best
Approves Thee wise: I leave my quest."
And to my heart, unsought, came rest.

Lord, for Thyself designed are we,
Restless our hearts must ever be,
Until they find their rest in Thee!

H. A. R. J.

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TOWARDS FULLER LIFE.

WE now have before us not only the proceedings of the National Conference, but reports of the Whitsuntide meetings of the British and Foreign Unitarian Association and other societies. There is in these reports abundant matter for reflection. We may gather from the chief utterances at these meetings, both in Liverpool and London, what are the real interests of our people, and in what directions the aspirations of our religious life are tending.

It is very pleasant to feel that the spirit of harmony has prevailed over every sectional interest, and that the dominant desire has been for mutual understanding, and to discover a clear course of action in which all may unite in self-forgetting service of the world. It would be too humiliating if a little fellowship such as ours should be split up into sharply divided sections, when the great field of common work is waiting; and in face of the urgent duties of our day, and the crying needs of the world, every difference within the ranks must seem paltry and not to be tolerated as a hindrance to united action.

As one people we are hungering for fuller life, and what we have to find is the best method of bringing the whole of our available resources to bear upon the work to which we are called.

There would seem to be two great aims appealing for our loyalty, and yet a third, greater than either, which demands the surrender of our whole strength in self-forgetting service, towards the attainment of which those other two can only be regarded as means to the one supreme end. As Unitarians we are called to bear witness to the highest truth that has been revealed to us, and to the right method for the pursuit and the acceptance of religious truth. As members of Free Churches we are called to maintain the fellowship of a true spiritual worship, to make quiet resting-places, homes of the spirit and of brotherly kindness, where nothing may hinder communion with the Most High. But the service of truth and the worship of the Church alike make towards the perfecting of life, the establishment of the Kingdom of God on earth. That is the supreme end, by whatever means it may be sought, to make the life with GOD a reality in the world, and felt as the one supreme reality.

In the promotion of Unitarianism we have part in a world-wide movement of thought. It takes many forms in the revolt from old orthodoxies, in the effort to harmonise religious thought with modern knowledge. It appears under various names, is allied with different kinds of church life, and often is quite independent of all church life. With us it is called Unitarianism, and we are warned not to worry about the name. Logic may not be satisfied; but there is this great world-movement of thought, in which we have our part, with great writers, thinkers and poets of many schools, aiming at setting men right with the Universe, teaching them to think the highest and best thoughts of GOD and the world and their own nature, that the way may be clearly opened to them for the true life.

And while as a people we give our adhesion to this movement, and devote the full strength of our British and Foreign Unitarian Association to its promotion, we have a special interest in certain Free Churches, in which a great many of us, at any rate, find our religious home. It is a distinct interest and a very serious trust, to maintain in them the true spirit of worship. Some of those churches have a venerable history, looking back along a line of unbroken religious development to an origin in which "Unitarianism" had no part. And they are to be maintained simply as Free Churches, bound to no *ism* but that which may be described as surrender to the living GOD, and constant openness to His truth in whatever form a progressive revelation shall make it clear.

Thus the churches have a life of their own to be jealously guarded, which rightly claims the loyal service of all their members, and it is natural that they, simply as worshipping societies, should hold together, for sympathy and mutual helpfulness in the nurture of a true religious life, which must fit them to do their own work for the Kingdom of God. Therefore it is that those who feel deeply the helpfulness of such religious fellowship desire to strengthen the church idea among our people, to see the churches strengthened and grouped together in the close union of local associations and in the wider union of the one National Conference. There is a question, which is said to some extent to burn, whether the National Conference should be so far rendered more effective as an executive instrument as to undertake work now in the hands of the British and Foreign Unitarian Association, and by that Association most admirably done, in making grants to needy churches and generally directing the efforts of our common church life. The logic of the situation is entirely on the side of the Conference; but the English never were a logical people, and it seems very doubtful that any strong or widespread desire will make itself felt for a radical change in our methods of administration.

The President of the National Conference did indeed make a proposal, by way of an *Eirenicon*, but confessedly not knowing how widely-felt the need might be which it aimed at meeting. For our own part, we strongly feel that it would be unwise to carry out that particular proposal, even supposing enthusiasm for an ideal could raise the money, to establish a permanent endowment fund for the maintenance of churches. We are inclined to look with more hope to the suggestions of Mr. Wood's paper, which are also in the hands of the Conference Committee, and are offered for the serious consideration of the churches. And meanwhile we are assured that there is no real ground for uneasiness even on the part of the staunchest idealist, for the British and Foreign Unitarian Association will not hurt the freest church, but only help, and it is pledged, before any particular doctrine, to certain great principles of freedom and progressive thought, which are entirely in keeping with the spirit of our Free Churches.

Whether it could be maintained in a court of law that such is Unitarianism, and whether history would altogether bear out the contention, we will not venture here to affirm, but it is for the present a good working rule, for there can be no question as to the unexceptionable and truly Catholic spirit in which the Association now does its work; and we will venture to repeat an opinion before expressed, that those who believe absolutely in the Free Church ideal should concentrate their attention for the present on the effort to make the local associations of churches more effective, and to nourish in their constituent members a deeper sense of mutual responsibility and common life.

And for the rest, while we all desire that truth shall prosper, and that the life of the churches shall be strengthened, let us never forget the one supreme end of all our efforts, and find our deepest inspiration, both as servants of truth and as a worshipping people, in the religion of practical and self-forgetting helpfulness, in service of the world's needs, and the present Kingdom of God.

If we are asked why more people do not join our fellowship, and why the loyalty of

so many is less than half-hearted, do not let us look for any excuses in circumstances outside ourselves or in the faults of others, but acknowledge that there is not in ourselves enough of the constraining love of a true religious life, that we do not make people feel in our own life that this is the only true way, and there is no fellowship so inspiring and so helpful as this of our Free Churches. Let us throw ourselves with a new ardour, and more utter self-devotion into ministry to others' needs, sharing with them every good and beautiful gift we have, demonstrating by everything we do, no less than by the spirit of worship in our churches, that GOD is in the world, and that we are with GOD in a lowly, reverent, and trustful life. Then shall we be lifted into a new strength and joy of life, and shall see with a new clearness the true place and office of our churches.

THE NATIONAL CONFERENCE.

AT a well-attended meeting of the Committee of the Conference on Thursday, June 4, the President, Mr. W. B. Bowring, in the chair, the Revs. C. Hargrove, J. Edwin Odgers and F. W. Stanley, and Messrs. Wallace Bruce, L.C.C., and H. P. Greg were co-opted according to rule. A lengthy discussion followed with reference to the proposals made at Liverpool in the address of Professor Carpenter and in the subsequent paper by Rev. J. Wood, and these were ultimately referred to a sub-committee for consideration and early report.

The following is the complete list of the Committee for 1903-1906 :—

President: W. B. Bowring.

Vice-Presidents : J. R. Beard, W. Blake Odgers, Harry Rawson, Revs. J. E. Carpenter, S. A. Steinthal.

Treasurer : H. Chatfeild Clarke.

Hon. Secretaries : A. W. Worthington and Chas. Fenton.

Elected at the Liverpool Conference: Revs. J. Wood, C. Roper, J. Ellis, H. Gow, E. I. Fripp, J. C. Street, J. C. Odgers, W. H. Drummond, Miss F. Hill, and Messrs. P. H. Leigh, J. Cogan Conway, and A. Nicholson.

Elected by District Societies ; Revs. R. A. Armstrong, D. Walmsley, J. M. Lloyd Thomas, W. G. Tarrant, Dendy Agate, C. J. Street, R. Travers Herford, J. H. Bibby, J. A. Kelly, B. C. Constable, F. K. Freeston, C. C. Coe, J. McDowell, J. Harwood, F. Walters, H. D. Roberts, A. Hall, G. H. Vance, Miss Tagart, and Messrs. L. N. Williams, Dr. John Barlow, Grosvenor Talbot, A. H. Worthington, and Byng Kenrick.

Co-opted: Revs. C. Hargrove, J. Edwin Odgers, F. W. Stanley, Messrs. Wallace Bruce and H. P. Greg.

"GENTLY, my son, gently!" said the monk; "nothing is lost by patience. See how long it takes the good Lord to make a fair flower out of a little seed; and He does all quietly, without bluster. Wait on Him a little in peacefulness and prayer, and see what He will do for thee."

—*Mrs. H. B. Stowe.*

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE CONFERENCE.

AT the Conference on "Our Work at Home and Abroad," held at Essex Hall, on Thursday morning, June 4, the chair was taken by the President, the Rev. R. A. Armstrong, B.A., and the first paper was read by Miss M. B. Westenholz, of Copenhagen, on "The World-Mission of Unitarianism."

This paper, by an unfortunate misunderstanding, we failed to secure in time for publication this week.

The Rev. Jas. Hocart, who was the first speaker after the paper, said that he wished to dwell upon one point of the great mission of Unitarianism, viz., the reconciliation between religion and freedom of thought. He had almost constantly laboured in Roman Catholic countries, and for the greater part of the time entirely among people who were Catholics by birth. Thus situated, he had perpetually experienced that the doctrine of religious authority constituted a most serious obstacle to the progress of religion. He was still hampered in his work by the wide spread belief that the whole of Protestantism eschews free thought. In Belgium and France the grand name of free thought was monopolised by people outside religion. A prominent Paris professor maintained that all positive religions were intolerant, not by accident, but by essence. When a man said he was in possession of absolute, supernaturally-revealed truth, the temptation was strong to impose it on rebellious minds. On the other hand, he would not care to belong to an association or church without doctrine; he wanted something to believe and preach ardently and passionately, not because it was written, but simply because of its own rational evidence. And this was what they were doing, endeavouring to reconcile freedom of thought with religion. For this he offered his respectful homage.

Mrs. Ginever (née Miss Györy, of Budapest) spoke of her country's struggles for liberty during centuries. She found a great similarity between this country and Hungary in different ways, one of which was broad-minded tolerance. The Hungarians were tolerant of each other's creeds. The fundamental teaching that God is one ought to become the great word of salvation for all the world. God was one, one Father of all. His name could not be blasphemed more vilely than by people who hate their fellow men. She remarked upon the activity of the Association, and how it was progressing. This activity kindled the sacred flame of free knowledge. One of the mistakes in the religious life of the present time was that the churches forgot to keep pace with teaching. Hail to the church which understood close communion with the mental life, for the great result would be that the two would strengthen each other and raise one another.

A Mission to Germany.

Miss G. VON PETZOLD, M.A. (a student for the ministry, at Manchester College, Oxford), spoke of the mission that English Unitarianism might undertake in Germany. It might appear to them an extraordinary suggestion that there was a field of work for them in her country. For was it not in Germany that modern theological literature had its origin? Was it not due to the unwearied labours of a whole line of German scholars that theology now ranks as a science? Was not the greater part of the theological work done in this country for the last twenty or thirty years based on the methods and results of German scholarship? Nevertheless, their work was needed in that country. For, although Germany was teeming at the present day with first-rate theologians, although there were liberal and practically Unitarian professors of theology at every university, in the schools the teaching of orthodox Christianity still prevailed, in the pulpits the Apostles' Creed was recited every Sunday, and the mass of the people were left utterly in the dark with regard to the progress made in the study of the Bible. There was little or no popular theological literature, few, if any, devotional books written in the liberal spirit, and no prayer books, so far as she was aware, of a modern type. The consequence was that boys and girls left school, confirmed in the old traditional doctrines of the Lutheran faith, and, not having been taught to think on the subject, the Bible remained for them a more or less unintelligible book, the contents of which they had been taught to believe indiscriminately. Its truths had been so marred to their young minds as never to have become spiritual realities to them. Then, when they began to think for themselves, the great disillusionment followed; they found that the world around them really did not care about the matter; professional and business men had thrown it all aside; to get on in the world, to live and let live was their ideal, and when those young men and women turned to the theological literature of the day, they found only works of scholarship, difficult for the untrained lay mind to understand. There were young souls thirsting for truth—perhaps at the very turning-point of their lives, their character, as it were, in the balance. Who was there to stretch forth a helping hand, to teach them how to right themselves with the Universe, to show them the truth, and all the wonderful growth and revelation of truth, which ran through the Biblical records? Who was there to open their eyes to the true spirit of religion that could never die, but would live and grow as long as human souls were yearning for a God to comfort them in their sorrows, and to brace them for their battles? It seemed to her a terrible neglect on the part of their German theologians, that they had allowed their young men and women to become indifferent to the eternal realities of religion. She might be mistaken, and her experience was in the north rather than the south of Germany; but it seemed to her that in Prussia, at any rate, the choice lay between the old orthodox evangelicalism and blank indifference and materialism, and that for the great majority of thinking men, the old beliefs were hopelessly exploded; while any suggestion of the possibility of a new liberal religion would be met by an incredulous smile. She firmly believed that there would not be so much moral depravity,

callousness, gross materialism among her countrymen, if there had been from the first a little more Unitarianism, a religion outspoken, earnest, honest at heart, however faulty and narrow on the outside. Yet the German temperament in itself was an intensely religious one. The metaphysical instinct was native to the German mind, and religious enthusiasm, fervour, and self-forgetfulness were hidden forces, slumbering in the hearts of the people, waiting for liberal reformers to bring them once more into play.

Would they undertake this task? Would they become missionaries to the German people? They must call all German scholars to their aid, and work hand in hand with the liberal clergymen of the day. They would not find it plain sailing, and would not take the people by storm. They would have to feel their ground at first, making friends of such men as Harnack and Gunkel, Soden and Delitzsch; they would have to feel the pulse of the people, overcome their prejudices, and learn to love them. But if anyone objected that they had more than enough to do at home, and they ought not to go out of their way to undertake this work in Germany, she had seen enough of Unitarianism to know that it was not all that it might be; she had seen something of its inefficiency, its mediocrity, its lack of the right men in the right places. But for that very reason she said Go to Germany! It would widen their prospect, enlarge their interests, and infuse new life into their movement, and their labours at home. Once get the great German theologians on their side, once set the religious impulse free that was slumbering in the hearts of the German people, and they would be inspired with a new hope and a new courage.

But they must not undertake this work unless their heart was in it. What was needed in Germany was life, living bread, living energy, wholeheartedness, high ideals, self-sacrifice. Let them take those things—as a cup of cold water—to their brothers and sisters in the spirit of Christ.

Unitarian Work in England.

Mr. J. C. WARREN, then read a paper on "The Work that is Demanded of Unitarians in England To-Day." After an opening allusion to the proposals laid before the National Conference by Mr. Carpenter, Mr. Wood and Mr. Dendy, which appeared to him somewhat visionary, and which, with the whole subject of organisation, he should not attempt to discuss, Mr Warren said that with regard both to their duty and their work as Unitarians, their first duty was to emphasise among themselves and present to those outside their pale their theological and doctrinal position. Of what were their denominational papers—or, at all events, a large proportion of them—full? Not of the progress of their common faith, or the best methods of promoting the acceptance of what touched them so nearly, but of constantly recurring letters and articles on such barren subjects as the freedom of their churches and the suitability of their name. Yet how many of them imagined their spiritual liberty to be in danger, or even threatened? He would venture to urge a truce to all that. Heartily he echoed Mr. Wood's words at the Conference, when he begged his hearers to put aside the name controversy; but he had a shrewd suspicion that it was to Mr. Wood and his friends that the name controversy owed its prominence, and they would do well to remember the reply of the French statesman, when certain bands of freebooters, then very prominent in France, suggested a general disarmament, and say with him, Let "*messieurs les assassins*" begin!

However that might be, let them drop those fruitless controversies and get to real work, whether of organisation (should anything further of the kind be needed, which he doubted) or of doctrinal propagandism. Let them hear no more of Free Catholicity. To the vast body of their laymen the subjects he had mentioned did not in any way appeal, and the result of their discussion was only to disappoint and dishearten those who would gladly be up and doing something for the cause they had at heart. He repeated that their first duty as Unitarians—to his mind a very pressing duty—was to emphasise and spread their Unitarianism, and what to most of them was the very essence of Unitarianism, the duty of absolute fidelity to conscience and conviction.

They had suffered in the past, he was not sure that they were not still suffering, from the idea that it was not right to impart special doctrinal training to the young, and the constant insistence on their freedom from doctrinal bonds too often led to a practical indifference to doctrine, and the falling away of their members. They ought to insist more on the importance of truth and the duty of loyalty to their own Church. He thought that as a body they would be improved by a little more backbone. Many of them seemed to be suffering at the present time from a specially developed bump of "approbativeness"—they were so anxious to have other people's good opinion. He recalled a speech made by their President several years ago, in which he had said he was tired of being in the right with two or three—he wanted to be in the right with two or three millions. That time would come, but it would not come by any exaggerated tolerance of others, by any invertebrate teaching or any attempt to group their Churches under some meaningless sesquipedalian name, but by steady work, by the enforcement of their doctrines, and the maintenance of their spiritual integrity.

Mr. Warren went on to urge the importance of doctrinal teaching in Sunday-schools. He wished a Unitarian catechism were a possibility, but he supposed the cry of outraged freedom would be raised if any real attempt were made to introduce it. Yet a couple of generations back such catechisms were not unknown. There was one, compiled by the Rev. Benjamin Carpenter in use at the High Pavement in Nottingham some fifty or sixty years ago, and no one seemed to be a penny the worse, indeed, their older people who learned it, were, if he might judge from their enthusiasm for and attachment to the chapel and school, very much the better for it. He feared there were many Sunday-schools through which their scholars passed without having heard a word of definite and direct Unitarian teaching. Could nothing be done to remove that reproach? For their young people, not touched by the Sunday-school, he also urged systematic instruction, followed, as opportunity offered, by a dedication service and a welcome into the congregation. That had been tried in several places with success, and he would have it carried out in a regular and definite manner in all the Churches where at all practicable. In connection with such instruction, he thought that periodical examinations by a central body, that should offer certificates or even prizes, would be of advantage, and some sort of handbook would be of great help, which that Association seemed the fittest body to provide.

Referring to the programme of "new and enlarged work" drawn up by the Association, he emphasised the importance of the proposed visiting of congregations by some of their ablest ministers. Too often congregations were left for years in solitude, and were in urgent need of the advice and encouragement which such visits would bring. And for his own part he thought there should be no delay in the appointment of a travelling missionary to devote himself to propagandist work in towns and villages where there was now no centre of Unitarian teaching.

Turning to the subject of publications, he thought their weekly papers might be made more serviceable to the cause of Unitarianism. The ordinary members of their chapels were not given to reading philosophical articles or disquisitions on abstruse points which had never arisen before, and which they must all heartily hope would never arise again—but they did seek to know what was going on in their different chapels, while efforts made by one congregation often gave most valuable hints and suggestions to its neighbours. They wanted to know more fully than at present what their churches were doing. Their denominational life and work, and the centres of that life and work, required "writing up," and he trusted that he might without impertinence ask their editors to keep that point in view.

Taking up another point, he asked his ministerial friends kindly to consider how far it was desirable for them to take a prominent part in controversial and party politics. Far be it from him to say that ministers personally and as individuals were not to join therein (though he was satisfied they would consult the best interests of their congregations by abstaining from so doing), but they must remember that it was difficult, if not impossible, for them to entirely divest themselves of their representative character, and they should take the greatest care to make it clear that it was only as individuals they spoke or acted. The time had gone by when members of their churches were certain to "vote solid" on every political or social question, and less than ever before were laymen led by their spiritual advisers on those topics. He knew he should be met by the answer that there was nothing into which religion did not enter, or which did not concern the religious teacher. It might be so; but the religious teacher often found it difficult to draw the line between his functions in that capacity and his position as a party

politician, and when that border line was reached, his action might be fraught with serious danger to his charge. The true part of their ministers was to help them to see the ideal right, and they might be trusted to fitly apply the teaching.

He had no desire merely to criticise their ministers. No one had a deeper respect than he for their splendid enthusiasm and self-sacrifice, their efforts under most difficult circumstances, their cheery optimism, their indomitable courage, but he should not be quite honest if he had not spoken as he had done. Finally, he said that there was one other thing necessary, and that was, for laymen and ministers alike, a plentiful allowance of that spade-work, of which they had lately heard so much. With it and a faithful adherence to those principles, which had received so brilliant an exposition in the President's address, he had no fear for the future.

He regretted that he had said so little that was worth listening to, so little that could be of real help—so much, perhaps, that might have been better left unsaid—but he had spoken from an earnest desire to promote their cause, and as one who, of however little service he could be, cherished among the chief interests of his life the progress of the Unitarian faith, and as one of his deepest attachments the Unitarian name.

At the conclusion of Mr. Warren's paper, there remained very little time for discussion, and only one speech was made.

The Rev. J. C. STREET first made some reference to work in other countries, and then turned to the questions raised by Mr. Warren's paper.

He agreed with Mr. Warren that the absolute duty of the day was for them to proclaim their faith, and they would be wise in dropping mere verbal controversies. Mr. Warren had said he was anxious there should be absolute fidelity to conscience and convictions. This spiritual veracity was the one thing needful. As for doctrinal teaching in their schools, doctrine was in danger of becoming dogma. He was afraid of the crystallisation of doctrine into dogma. With regard to their work at home he was old enough to remember the wave of spiritual earnestness which passed over their churches between forty and fifty years ago, and it had seemed to him during the meetings of that week as though a new Pentecost might be coming for them. He concluded with an eloquent appeal that men might be sent forth, in the spirit of faith, free to deliver the message that was given to them.

[Of other passages of Mr. Street's speech, and particularly of what we gather from the President's concluding remarks to have been some criticism of the INQUIRER, we regret that our reporter has preserved no note.—ED. INQ.]

The PRESIDENT, in summing up the discussion, said that Mr. Warren's paper recalled to him old times. He had often known the joy of battle with him. He was the kindliest and most delightful man to disagree with whom he had ever known. Referring to Mr. Street's criticisms of their newspaper press, he suggested that such criticisms might lead to some discouragement. He had been drawn into some official connection with one of their papers, and he found that they received sheaves of advice, but advice perplexingly varied. One counsellor thought that they would do no good unless they filled their columns with reports of local meetings. Another thought that mere local meetings ought to be ignored, and that they should aim exclusively at becoming such an organ of the higher religious thought as would appeal to the world at large. They had to steer a middle course. The amateur reporting of the local enthusiast did not always result in such accounts of meetings as would be widely appreciated by the larger public. He would only plead for a little more sympathy with the difficulties involved in conducting their various journals, and a little more gratitude to the men who were devoting their lives to it—a little less criticism, and a little more help. He would close the Conference by recalling them to the high ideals set before them in the address of Miss Westenholz, with its call to every nation, as every individual, to work out its own salvation.

CENTRAL POSTAL MISSION.

ANNUAL MEETING.

THE annual meeting of the Central Postal Mission and Unitarian Workers' Union was held at Essex Hall on Thursday afternoon, June 4th. The chair was taken by the President, Miss TAGART, who, in opening the proceedings, apologised for the absence of Lady Wilson, the treasurer, who to their great regret was obliged by ill-health to resign the office.

The report of the Committee and the accounts were presented by Miss FLORENCE HILL, the hon. secretary, who announced that Miss Ethel C. Lake had undertaken the treasurership, in succession to Lady Wilson.

The report opened with a reference to the loss sustained by the death of two vice-presidents, Lady Bowring and Miss Davenport Hill, and then gave particulars of the work, which had been steadily maintained both by the Central Society and various missions throughout the country. The close of the Rev. Alfred Amey's ministry at Framlingham and Bedfield, and his removal to Colyton, after thirteen years' service, was recorded, and the settlement of Mr. R. Newell as his successor, with a good prospect of successful work. Particulars were also given of the delightful "co-operative holiday" at Aberystwyth, organised last summer by Miss Tagart. The total receipts for the general fund and for the Suffolk Mission, including grants of £50 from the B. & F.U.A. for the latter, amounted to £239 11s. 5d., the expenditure being £253 11s. 9d. It would, therefore, be necessary to take £14 0s. 4d. from the Reserve Fund, practically exhausting it, to meet the adverse balance of the year, and the committee appeals for an additional income of at least £30 for the Suffolk Mission Fund.

Miss LUCAS, in moving the adoption of the report and accounts, said that Mission was a testimony to women's work and a true lay-ministry. With a small amount of money a great deal was done. They had been faithful in small things, and she hoped that friends would see that they were scripturally rewarded. The Mission had done most efficient work in spreading literature, thus sowing seed and preparing the ground for further work, and affording to inquirers personal help in an unobtrusive and quiet way. Correspondents were prompted by different motives. Some wrote merely out of curiosity, but even that was good, and helped to do away with ignorance and prejudice. Others had known some Unitarians whose life and work were such that they wanted to know something of the religion which produced such noble characters. Others were real inquirers, brought up in a faith against which their soul revolted, longing for some higher conception of religion. And often they found with joy in Unitarian literature thoughts and ideals which answered to their need, and a new world was revealed to them. Correspondents frequently wrote with gratitude and wonder, saying that they found Unitarianism just answered to their own thoughts, but they had not known there was any body of people teaching such truths. The Postal Mission had been a God-send to many, and particularly to people in isolated places, debarred by circumstances from any helpful religious fellowship. Unitarianism was not merely a question of theological argument, but of life in its highest meaning. With some it was a question of religion or no religion, and so they felt that their cause was indeed worth supporting.

Miss GITTINS, seconding the motion, said their work was very pleasant, but it was more than that, it was more far-reaching than they knew. It gave just the help that people wanted, when they were confronted with the great problems of human life and destiny, giving them the opportunity of quietly reading for themselves at home, and helping them to think.

The PRESIDENT then introduced Miss Sewell, formerly head of the Southwark Women's University Settlement, who, after wearing herself out and building up many stalwart workers to take her place there, had gone to a quieter sphere in the country, but one not less important to the true welfare of the people. They were greatly indebted to her for her kindness in consenting to read a paper to them on

RELIGIOUS AND SOCIAL WORK IN VILLAGES.

Miss SEWELL, at the beginning of her paper, said that social work must depend on social deals. Their ideal was determined by the desire to make life good and pleasant for all, and especially for those who had less than themselves. There must be for all a certain amount of wealth, health, and education to fit them for the occupation they wished to follow, and to widen their horizon, and furnish fresh interests beyond their round of daily work. Was that their true aim, or did it conflict with any social theories? Did they really wish to equalise society on the basis of worth? Theoretically they did, but practically many were timid. They were afraid of making people discontented, and that perhaps there would soon be no one left to do the disagreeable things they did not like to do for themselves, and that their villages would be deserted. But justice must be the best wisdom in the end, and if it was just to give everyone his opportunity, had they not better forget theories and go forward? But as a matter of fact the fears were groundless. What was

wanted was education which recognised the need of training in all kinds of work. Their aim had been not merely to raise an individual here and there, but to raise the dignity and the remuneration of industrial and unskilled work by putting intellect into it. Agriculture required mind as much as anything else, and only so could survive as an industry in England. They must raise the estimation in which it was held by a careful training of those who engaged in it. Higher education rightly conceived would maintain labour in the country; but this, hitherto, had been very imperfectly recognised in their elementary schools.

Miss Sewell then proceeded to speak from a wide range of knowledge, and with the insight of true social wisdom, of the many opportunities of public service open to cultured residents in villages; but we are tempted to keep our notes of this part of the paper until we are able to make fuller use of them than would be possible here.

Miss CLEPHAN, who was the first speaker after the paper, said that they could do most of the things Miss Sewell had suggested, if it were not for the Board of Education. The kind of hand-book issued for the study of special country subjects was a weariness both to teachers and children. School managers, and especially ladies, had a great opportunity through coming into close and sympathetic touch with the children. The main difficulty in social work among uneducated people was that they tired of everything so quickly, and the workers had constantly to be thinking of fresh things to interest them, so that in time the workers found their inventiveness fail. There was a great mission for agriculture in this country. A school inspector, noting the result of education in a village school, had said that the lads were getting too good to go on to the land. But the truth was that the land was too good for most of them to go on to it. What they needed was a new wisdom to understand all that the land could teach them, of the better life they could live in close contact with Nature.

The Rev. J. BELLAMY HIGHAM, Mr. W. GLOVER, Mrs. J. H. CROOKER, and Mr. R. NEWELL having spoken, the resolution adopting the report and accounts was unanimously passed, and on the motion of Mr. W. H. SHRUBSOLE, seconded by Mr, H. G. CHANCELLOR, the officers and committee were elected, Miss E. C. Lake being appointed treasurer.

After a few words from Mrs. GINEVER, who spoke of the efforts being made to improve the conditions of the peasants of Hungary, a resolution of thanks to Miss Sewell and the President, moved by the Rev. P. H. Wicksteed and seconded by Mr. V. R. Shinde, brought the meeting to a close.

THE annual meeting of the Winifred House Children's Convalescent Nursing Home, held at University Hall on Wednesday afternoon, we must report next week.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

ANNUAL MEETING.

THE tenth annual meeting was held at Essex Hall, on Friday, June 5. In the afternoon a Conference was held, the Rev. Charles Hargrove in the chair, supported by the Earl of Carlisle (President), Mrs. H. Shaen Solby, Mr. J. Bredall (hon. sec.), and others.

After an opening hymn and prayer, the CHAIRMAN, in his opening address, remarked on the small number of Unitarian ministers who were enrolled as total abstainers. They ought to be abstainers for two reasons: for their own good, for he could say after an experience of three years that they would be healthier in mind and body, and that was the common experience of all who had tried; and also for the sake of others, for the effects of drink upon the world brought a terrible curse, and whoever drank his moderate glass was helping to encourage the evil. Three years ago 160 of their ministers had taken the unpopular course of protesting against the war, and had been content to be in the despised minority; but the evils of the drink traffic were greater than those of the war, there was greater expense, more waste of life, more ruin and misery, and the evil remained with them, while the war had passed. He hoped that before long there would be at least as many of their ministers to protest against that greater evil.

Miss M. ADA SALE, of Northampton, then read a paper on "How can we Strengthen the Temperance Life in our Churches?" Their position, she stated, ought to be in the very forefront of the temperance ranks, since they believed in character before creed, and in the gradual growth in goodness, as better than any conversion. They must be ever on their guard against everything that lowered the moral and religious tone of life. She doubted whether their churches realised the magnitude of the evil. There ought to be a Band of Hope and a Temperance Society in every one of their churches, and they should be regarded as of equal importance with the Sunday-school. Nothing should interfere with the regularity of that work, and children of all classes should be drawn in. A Temperance Home Circle was also a good thing to encourage, with members over fourteen, and monthly social evenings. Saturday has been found a good evening for such meetings, when, together with games and other entertainments, they had an address on some aspect of the temperance question. But if the church was not strong enough for a monthly meeting, let them at least keep a register of total abstainers, and hold occasional meetings. They should also secure an evening for their subject at the meetings of Mutual Improvement and Debating Societies. If they as Unitarians could not take much part in rescue work, they should do all the more in preventive work. Many abstainers did very little temperance work, but as religious people they should be made to realise that their help was needed. Temperance Sunday, the last Sunday in November, should be made the most of. It was pleasant to note that the Band of Hope Union had no theological test of membership, and that about half of their societies were affiliated to it. Temperance reform would only be effected by the patient, steadfast efforts of average workers. They must each worthily make their own contribution.

The paper was followed by discussion in which Mr. H. G. CHANCELLOR, Mr. F. ADKINS, representing the U.K. Band of Hope Union; the Rev. F. SUMMERS, Dr. HERBERT SMITH, and the Earl of CARLISLE took part. Dr. SMITH, while insisting on the importance of total abstinence, said that he never felt able to sign a pledge, and did not allow his children to do so either. The Earl of CARLISLE said that he had at one time had the same feeling, but was convinced now that they could not get on without the pledge. It ought not, however, to be regarded as a vow taken for life, but as an undertaking which could be given up, if necessary, on mature consideration.

THE BUSINESS MEETING.

After tea, and a short musical programme by Mr. Duncan S. Miller with his Canadian sleigh-bells and Mr. J. D. Saul with dulciana hand-bells (but the sleigh-bells were not in tune with the piano), the business meeting was held..

The EARL OF CARLISLE, as President, was in the chair.

Mr. J. BREDALL read the annual report, which stated that the Association now consisted of 65 societies and 152 personal members. Sixty-four of their ministers were enrolled as total abstainers. They had to mourn the loss of the Revs. E. S. Anthony, T. W. Scott, and Henry Solly.

Mr. F. A. EDWARDS presented the accounts, which showed total receipts £63 3s. 2½d. and expenditure £82 8s. 3d., this reducing the balance in hand from £31 0s. 6d. to £11 15s. 5½d.

The PRESIDENT, in moving the adoption of the report and accounts, said that while the progress made was matter for congratulation, they should guard against becoming too exclusively a Band of Hope society. The Band of Hope, admirable as it was, without an adult society, into which the young people could automatically pass, was only a stop-gap. The greatest danger was to lads when they left school and got among other young men, and thought it manly to drink. Just then, they were leaving the Band of Hope, and they ought to have the protection of fellowship which an affiliated adult society could give. Turning to wider aspects of the Temperance movement, he strongly deprecated divisions in the ranks, which had latterly hindered progress in what had become to some extent a popular movement. In face of a united strongly organised trade, with enormous interests, they would fail of their due influence unless they could silence discordant voices, and all work together for the one great end. The difference mostly arose out of political action, in judging what action was at the moment most opportune. The importance of such issues ought not to be exaggerated, for even if they got all they aimed at through

legislation to-morrow, it would be comparatively useless unless supported by a great body of earnest temperance feeling. That was what they ought all to join together in producing. The resolution on the subject of licensing to be proposed to that meeting was of the greatest importance. They were in danger of suffering a serious drawback to temperance work throughout the country, which would render it materially harder in the future. In face of this they should all unite, and not merely pass the resolution formally, but use every means to impress on people the importance of doing all they could in the matter.

The Rev. R. A. ARMSTRONG, in seconding the adoption of the report, told of a new effort of their Liverpool Society, which had started a company for the opening of one or more temperance public-houses, as attractive as they could be made, and managed on business principles, but not for the purpose of making the fortunes of the promoters. They bound themselves not to take more than 5 per cent., and did not intend to take more than 3½. Further profits would go towards founding more houses. They were very anxious to have a large body of shareholders, that the interest in the work might be wide-spread. A prospectus of the Liverpool Temperance Public-House Co. could be had from the secretary, Mr. B. P. Burroughs, of 19, Sweeting-street, and the 10s. shares could still be applied for. He should like every member of that society to join, and he hoped their success would encourage workers in other cities to follow their example.

Mrs. J. H. CROOKER followed with an earnest and encouraging speech. She quoted a saying of Lucretia Mott's to Wendell Phillips in one of the darkest hours of the American struggle against slavery, "Do not forget that God and one are always a majority." In that spirit they ought to carry on their work. They could not perhaps realise the difficulty of the work in America, but in Chicago forty languages were spoken, and there and in all the great cities of the States, Europe was there voting and clamouring for free liquor. Their best help in that was in the public schools: only by training up the children as American citizens could they resist those other forces which made for the destruction of the people. Another hopeful sign was that the great railways, the banks, and other business undertakings were realising the importance of temperance to their interests, and the strictest discipline against drinking was being enforced. And they had temperance instruction in the public schools. Amid all differences of doctrine, the home, the church and the public school were as one, making for the high type of morality which belonged to temperance habits, methods, and connections.

Mr. Z. TOYOSAKI expressed his sense of the need of temperance work in Japan. The Unitarian movement in Tokyo had not as yet any special temperance department, but they must start some work of the kind. There was a branch of the American Women's Temperance movement which they might join. Doctrinal differences ought not to separate them in such work. The Unitarians of Japan were distinctly social reformers, to whom humanitarianism was almost synonymous with Unitarianism.

After a few words from the Revs. A. AMEY and W. G. TARRANT, the resolution was unanimously passed.

On the motion of the Rev. J. H. Wicksteed, seconded by the Rev. Dr. J. H. CROOKER, the officers and committee were then appointed, and the following resolution, moved by the Rev. C. Hargrove, seconded by Mr. H. G. Chancellor, and supported by the Rev. R. H. Greaves, was passed:—

Whereas 'the Licensing Bench is a body interposed between the licensee and the public for the protection of the public' (*Lord Watson*):

And whereas 'the Justices have an absolute discretion to determine, in the interests of the public, whether a license ought to be granted' (*Lord Herschell*):

This meeting protests against any attempt, whether by means of a Compensation Scheme, as in Mr. Butcher's Bill, or by a Suspensory Bill, such as that of Sir W. Hart Dyke, to prevent the magistrates from continuing to exercise their legal powers freely for the advantage of the public."

After a vote of thanks to the President and speakers, hymn and Benediction brought the meeting to a close.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Bermondsey.—The annual school excursion is to take place on July 15. The expenses amount to between £4 and £5. Contributions sent by generous donors for this purpose will be gratefully acknowledged by the minister, Rev. Eustace Thompson, 47, Upper Grange-road, Bermondsey, S.E.

Cardiganshire Churches United Singing Festival.—This year the old town of Carmarthen, famous for its Theological College, and hallowed by its associations in the sight of all earnest Unitarians, was the rallying place of the tribes representing the Cardiganshire Musical Union. On the morning of June 8th they came in force by special trains from Lampeter, Llanybyther, Pencader, and Llandyssul to celebrate the twelfth festival, and when they assembled at the Tabernacle Baptist Chapel, kindly lent for the occasion, the number of singers and their friends was not much below a thousand. Everything conspired to make the meeting a memorable one. The weather was all that could be desired; the committee had been fortunate in the place of meeting and in the choice of conductor (Rev. D. Evans, Cwmbach). The kindness of the Baptist friends at the Tabernacle was conspicuous, and the presence of visitors from far and near, such as the Rev. James Harwood, B.A., of London, now in charge of the Cardiff pulpit; Rev. T. J. Jenkins, Gellionen; Rev. Fisher Short, of Aberdare; Rev. J. P. Kane, Dowlais; Mr. Colby Evans, ex-Mayor of Carmarthen; Mr. Titus Evans, Mr. Principal Evans, Mr. Weatherall, and a host of others, was very cheering. Most of the time at the morning and afternoon meetings was taken up by the rendering of the musical programme, the "Hallelujah Chorus" coming as a *finale*. In addition to the addresses of the two presidents, the Rev. E. O. Jenkins, Llwynrhydowen, and Professor Weatherall, speeches were called for from the Revs. James Harwood and Fisher Short, both of whom heartily responded. To the former, especially, the proceedings of the day were a novel experience, and the sight of some 800 people singing with all the might and enthusiasm of their Welsh souls, must have been exhilarating. The thanks of the committee are especially due to Mr. Harwood for his first appearance in West Wales on this occasion, and for his earnest words of sympathy and encouragement.

Chester.—We are glad to note that the J. K. Montgomery has been elected a member of the new Educational Committee for the city.

London (Rhyl-street).—Some 50 people, including a good number of men and strangers, met together on Thursday evening, June 4, to take part in a service, conducted by the Rev. J. P. Hopps, in the name of "Our Fathers' Church," his subject being "A message from heaven concerning comfort." His text, "Comfort ye, comfort ye, my people," was a message from God to his children on the earth, telling them to comfort one another by their thoughts, deeds, and words of sympathy, humanity and hope. God's love was manifested through the love of men. Human beings were also to comfort themselves, and one another, by believing, accepting and resting upon the infinite love of God, the heavenly Father of all. It was as if God said, "There is nothing to fear; do not be afraid because of the wrong things men have said of Me. I love you all; believe in My love; let it be a joy, a comfort, and a strength to you to live a beautiful, human, helpful and hopeful life on earth, at the end of which I shall take you to Myself for fuller life in heaven." It was a service sure to do good of the very best kind. It is contemplated to hold open-air services on Sunday evenings, beginning June 14.

London (Stepney-green, E.).—Last Sunday was a red-letter day at College Chapel. In the afternoon Vladimir Tchertkoff, the friend of Leo Tolstoy and editor of the *Free Age Press*, gave a most interesting lecture on the religious, political and social life in Russia. He touched on the sharp contrasts in the social condition of the leisured and the working classes: the luxury and idleness on the one hand, the extreme toil and want on the other; the evils of a State Church, of capital punishment, and of war. The heroism of the peasant Doukhobors was mentioned, and their bravery in refusing military service, and readiness rather to endure imprisonment and the lash. The lecture was illustrated by excellent slides. One striking series showed the emigration of the Doukhobors and their settlement in their new Canadian home. Appropriate music played by a gifted Russian gentleman further illustrated most agreeably the subjects touched on. The lecture ended with scenes from the life of Jesus, and Mr. Tchertkoff eloquently contrasted the principles there exemplified with those of modern life. Following on this lecture was the Postal Mission Conference on "Christian Progress," presided over by Mr. Ginever, and in which Mr. Tchertkoff took the leading part; and though very divergent views were expressed, no one could fail to be impressed with the splendidly earnest and Christian spirit in which Mr. Tchertkoff unflinchingly tried to apply to the solution of each question brought forward the principles of truth, justice and peace. After the evening service, conducted by Mr. Ginever, an address was given by Mrs. Ginever, who, in eloquent and touching words, spoke on the duties of life more particularly in relation to those of women and the home. The congregation and friends parted, feeling they had seldom had a more profitable and inspiring Sunday, or one which gave rise to more serious and searching thoughts.

Maidstone.—Flower services were conducted on Sunday by the Rev. S. S. Brettell, M.A. The choir and the scholars rendered the special music very effectively. The children's offerings of flowers were afterwards sent to Blackfriars Mission.

Manchester.—The annual scholars' festival was held as usual on Whit Sunday in the Free Trade Hall. There was a larger attendance of both scholars and adults than there has been for several years past. The day was fine, and at least one additional school joined in the service. The preacher was the Rev. Dendy Agate, B.A., of Altrincham, whose address on "White Garments" admirably caught the attention of the children. Mr. Baker was the organist and Mr. Whittaker the conductor, and the singing of both hymns and anthems went with a swing. Altogether the service was one to be remembered, and was a proof that although so many people spend their Whit week away from home, the popularity of the Free Trade Hall Festival is still an event looked forward to with great interest.

Norwich.—The Young People's Annual Induction Service was held on Whit-Sunday

evening. Four young men and four young women out of those who had attended the Sunday afternoon preparation classes decided to enter our Church, and were formally welcomed by the minister. This is one of the most inspiring and helpful services of the year.

Peckham.—A sale of work, arranged by Miss Carter and Mr. G. Griffin, was held in the school-room of Avondale-road Church on Saturday, June 6, in connection with the Sunday Scholars' Guild. After a hymn and prayer, the opening ceremony was conducted by Mrs. Bredall, who gave a charming little address of encouragement, at the close of which a bouquet of flowers was presented by the youngest member of the Guild. There was not a large attendance, but the financial result was very satisfactory.

Richmond.—As at Shrewsbury a fortnight ago, the Rev. J. H. Crooker, D.D., and Mrs. Crooker were the preachers morning and evening at the Ormond-road Free Church on Sunday. The evening service was conducted by the Rev. S. Farrington, and Mrs. Crooker's sermon was from Acts xxvi. 19: "I was not disobedient to the heavenly vision." It was an earnest exposition of the constant inspirations of the higher life granted in successive ages to the world, and in many forms, as in the great champions of freedom, the leaders of reform and philanthropy, and higher education and the enlightenment of a liberal theology.

Sheffield: Upperthorpe. — Sunday-school anniversary services were held on Sunday week, and in the evening of last Sunday. The scholars had been well trained for singing their hymns and anthem by Mr. W. R. Stevenson. There was a good attendance at all the services, which were conducted by Rev. A. H. Dolphin, and the offertory was slightly in excess of last year. Last Sunday afternoon a united service of Upper Chapel and Upperthorpe scholars was held at Upperthorpe. The service was conducted by Rev. A. H. Dolphin, and Rev. J. E. Jenkins gave the address. About 400 scholars were present.

Sheffield (Upper Chapel).—The usual Whitsuntide treat for the Sunday-school was held at Fox's pastures, Lightwood, the scholars (numbering 344, including 80 from Attercliffe Mission) being driven from Channing Hall in waggons and drays. After tea, prizes for the sports, the gift of the Master Cutler and Mr. M. J. Hunter, were distributed by Mrs. J. E. Jenkins. The day was greatly enjoyed.

South Cheshire and District Association.—The annual meeting was held at Nantwich on Wednesday, May 27th. The congregations and schools represented at the gathering were Chester, Crewe, Knutsford, Nantwich, Newcastle, Shrewsbury, and Whitchurch. The business meeting was held in the afternoon under the presidency of the Rev. J. C. Street. The Committee's report stated that the statistics showed an increase, both in the total number of teachers and scholars—from 52 to 56, and from 374 to 420—and it was further satisfactory to find that there had been a gain in each school making a return to the Association, and that good, steady work was being done. The Committee recorded with very great regret that at the conclusion of the Rev. R. S. Redfern's ministry at Crewe, both the school and church were closed by the Liverpool District Association. The hope was expressed that at no distant date an earnest attempt would be made to re-organise the work in Crewe. The Treasurer's financial statement showed a small balance in hand. The reports and balance were adopted on the motion of the president, seconded by the Rev. G. A. Payne.

A vote of thanks was passed to the retiring officers, who were unanimously re-elected for the ensuing year.

A very cordial welcome was offered to the Rev. W. R. Shanks as representing the Manchester District Sunday School Association, and Mr. Shanks in the course of an interesting reply conveyed the greetings of his Association to the meeting.

It was decided to hold the autumnal meeting at Knutsford and the next annual meeting at Whitchurch. Tea was served in the schoolroom at five o' clock, and advantage was taken of the arrival of Rev. C. Roper, to thank him for so kindly consenting to preach the annual sermon. After tea a considerable number of the party, under the leadership of Mr. W. Vickery, paid a visit to Willaston, and by the courtesy of the Head Master—Mr. Guy Lewis—were shown over the magnificently-equipped school buildings. At seven o'clock divine service was held in the chapel, conducted by the Rev. C. Roper, B.A., who preached an extremely interesting sermon from the text "The streets of the city shall be full of boys and girls playing."

A collection was taken at the close on behalf of the funds of the Association.

Windermere.—The Secretary of the Missionary Conference reports that the first of the summer services will be held in the Albert Hall, Cross-street, Windermere, on Sunday morning, June 21, at eleven o'clock, when the Rev. J. Channing Pollard, of Lancaster, will be the preacher. The services will be continued into September. The assistance of volunteers to play for the singing will be gladly welcomed.

The Snnday School Conference of the Irish Non-subecribing Association was held at Ballycarry on Saturday, June 6, when a paper on "Catechisms" was read by the Rev. D. Walmsley. A report of the Conference we shall publish next week.

To CORRESPONDENTS.—Letters, &c., received from the following:—A. O. A.; A. N. B.; G. B.; E. C.; J. E. C.; J. D.; M. D.; R. B. D.; A. C. F.; ,L. O. H.; S. J. H.; J. A. G.; R. McG.; C. R.; R. R.; C. J. S.; H. B. S.; J. C. S.; R. R. S. (Multan); J. H. W.; W. W.

London Sunday School Society.

The ANNUAL AGGREGATE SERVICE for Teachers and Elder Scholars will be held at ESSEX HALL on Sunday, June 14th, at 3.15 P.M.

The Rev. J. H. WICKSTEED, M.A., will conduct the Service.

Friends will be cordially welcomed.

A. BARNES, Hon. Sec.

MISS MARGARET CAPLETON, Dramatic Reciter for "At Homes," Garden Parties, &c., 113, Highbury New Park, N. "Miss M. Capleton's Recitations took the audience by storm. Miss Capleton is a discovery."—(*Press Notice.*)

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OUR CALENDAR.

SUNDAY, June 14.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., "Saul the Convert," Rev. FREDERIC ALLEN.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Prof. WILLIAM H. HUDSON, late of University of Chicago, U.S.A.

Deptford, Church-street, 11.15, A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON, Hospital Sunday Sermon and Collection, and 7 P.M., Rev. G. COOPER, B.A., "John Wesley's Journal."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. R. H. U. BLOOR, and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. H. WOODS PERRIS.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. S. FARRINGTON, and 7 P.M., THOMAS J. HARDY, B.A.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., Mr. G. WARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. T. B. BROADRICK.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Mr. HERBERT RIX, B.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. ALEXANDER GORDON, M.A.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M. and 6.30 P.M., Rev. G. EYRE EVANS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

Situations, etc.

ENGAGEMENT Required as HOUSEKEEPER, Companion-Housekeeper, or Secretary-Housekeeper to lady or elderly gentleman. Thoroughly experienced. Salary about £40.—Address, C. C., 16, Hereford-road, Hyde Park, London.

NURSE, superior, desires Situation to one or two children, country preferred.—Address, MABEL ALLKINS, Beech House, Albert road, Tamworth.

SUPERIOR NURSE wanted, for boy of five. Willing to give some help with invalid gentleman.—Mrs. JOHNSON, 42, Salisbury-road, Cressington, Liverpool.

TRUSTWORTHY NURSE Wanted for little children. £25 to £30.—Apply Mrs. LAWRENCE, 67, Salisbury-road, Grassendale, Liverpool.

UNITARIANS visiting ABERYSTWYTH are requested to make themselves known to the Chairman of the Congregation, Mr. A. JOHNSON, Pier-street.

SUMMER ENGAGEMENT WANTED in an English family, by preference near Bristol, by a French young lady, musical, who would teach French and German in return for board and travelling expenses paid. Apply to JEAN REVILLE, 4, Villa de la Réunion, Paris, Auteuil.

MARRIAGES.

LAWRENCE—JOHNSTONE—On the 7th inst., at St. Thomas' Chapel, Portsmouth, by Mr. T. Bond, H. F. A. Lawrence, R.N., to Alice M. Johnstone.

YORKSHIRE UNION BAZAAR.

The Committee gratefully acknowledge the following additional subscriptions towards the £5,000 to be raised :—

	£	s.	d.
Sir John T. Brunner, Bart., M.P....	200	0	0
Mrs. Marriott	25	0	0
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Mr. W. Haslam	5	0	0
Mr. Russell Scott	2	2	0
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Mr. Alfred Holt	10	0	0
Miss Marion Hibbert	1	1	0
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The ANNUAL PROCEEDINGS in connection with the Closing of the Session will take place at the College on THURSDAY and FRIDAY, June 25th and 26th.

A VALEDICTORY RELIGIOUS SERVICE will be held in the College Chapel at 8 o'clock P.M. on THURSDAY, June 25th. The Farewell on behalf of the College will be given by the PRINCIPAL, and the welcome into the Ministry by the Rev. HENRY GOW, B.A.

The Rev. CHAS. HARGROVE, M.A., will deliver the ADDRESS to the Students on THURSDAY at 5 o'clock in the Afternoon.

The ANNUAL MEETING of Trustees will be held on FRIDAY, June 26th, at 11.30 A.M., for the usual business.

Rev. H. ENFIELD DOWSON, B.A., Gee Cross, Hyde;
A. H. WORTHINGTON, B.A., 1, St. James'-square, Manchester. } Secs.

SAMUEL JONES' FUND. — The Managers meet Annually in October for the purpose of making Grants.

Applications must, however, be in hand not later than June 15th, and must be made on a form to be obtained from
EDWIN W. MARSHALL, Secretary.
38, Barton Arcade, Manchester.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—June 14, at 11.15 AM., Dr. WASHINGTON SULLIVAN, "The Dante Drama."

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—June 14, at 11.15 A.M., JOHN A. HOBSON, M.A., "The American Temperament."

SUPPLY.—Rev. E. S. LANG BUCKLAND, 3, Guildford Park-road, Guildford.

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NOTES OF THE WEEK.

THE Lord Mayor has issued a further appeal on behalf of the Hospital Sunday Fund. Last Sunday's collections unfortunately were "half-ruined" by the deplorable weather, and the Lord Mayor appeals to clergymen and ministers in London to ask to-morrow that those members of their congregations who could not be presentlast Sunday may send their conbutions either to their minister or direct to the Mansion House.

THE bi-centenary of the birth of John Wesley was celebrated on Wednesday. At Epworth, his birthplace, there was a representative Methodist gathering, when a sermon was preached in the Wesley Memorial Chapel by the Rev. C. H. Kelly, and in the evening a public meeting was held. In London, the celebration of the day began early, with a Love Feast at seven o'clock in the morning at Wesley's Chapel, City-road. At an afternoon service, the Rev. W. L. Watkinson was the preacher, and at the evening meeting, over which Mr. R. W. Perks, M.P., presided, six of the various sections of Methodists were represented, and an enthusiastic united demonstration was held, not without utterance of some earnest aspirations after re-union. Of Wesley's work and Methodism in connection with the bi-centenary, we have spoken in another column.

BY a series of ruthless murders a revolution was last week effected by the Army in Servia, the King and Queen being shot in the Palace at Belgrade by a company of officers in the first hour of Thursday morning, the Queen's two brothers and several of the chief officers of State being also among the victims of the plot. Thus the Obrenovitch family is wiped out, and the throne is left to the rival house of Karageorgevitch. Prince Peter, of that house, has been unanimously elected King, and has been congratulated by both Russia and Austria. He has accepted the throne as vouchsafed to him "by God's mercy," and in a solemn service of thanksgiving in the cathedral at Belgrade the aged Metropolitan has thanked the Army for what has been done. Sensational reports of revolting brutality which accompanied the murders have been widely circulated, but the special commissioner of the *Daily News*, who arrived in Belgrade on Sunday morning, and whose letter was published on Thursday, put the action of the conspirators in a better light, and justified the revolution, if not the murders, as required by the best interests of the country, which include the restoration of a Liberal constitution. Yet one seems to be carried back by such an occurrence into a barbarism which we had supposed to be a thing of the past, at least in civilised Europe. One most astonishing thing is the reported callous indifference of the people, while the repeated invocations of divine sanction cast a lurid light upon the "Christianity" of the successful revolutionists.

THE gravity of the "Passive Resistance" movement shows increasingly from week to week. Overseers and rate-collectors declare their sympathy with the resisters, and some appear willing to run any risks rather than execute their duty under the present law. And this spirit is now manifested on the Bench, a magistrate having declined to take action in cases of refusal to pay the rate. Of course, the Government of Mr. Balfour and Lord Halsbury would not stickle about short ways to deal with recalcitrant justices of the peace; but we can imagine the Prime Minister, in the midst of tariff inquiries and Irish Land Bill troubles, echoing the patriarch's lament, "All these things are against me." Speculation is rife, whether, after all, the London Education Bill can be passed, now that the cordial understanding between Irish members and the Government has been broken. But we can have no doubt that it is sincerely meant to be enacted, and all of us who oppose it must do so with unabated energy.

WE called attention last year to the invaluable pioneer work done by Miss Mary Dendy, as hon. secretary of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-minded; and are glad to hear from Miss Dendy, in the letter which will be found in our present issue, how well the work has prospered. We trust that her plea for further financial aid will meet with abundant response.

NOT only Londoners, but all who are interested in temperance reform should watch with interest the experiment of Mr. Charrington on the island he has purchased off the Essex coast in the estuary of the Blackwater, five miles from Maldon, forty miles from London. Osea is a little island a mile and a half long and half a mile broad; on it Mr. Charrington purposes to build a convalescent home in connection with his Mile-End Mission, and to make opportunity for building cottages and houses which shall all be beautiful, healthy, and attractive. But it is to be a prohibition island; no intoxicant is to be sold there. Though not prepared to undertake the building of an inebriate home himself, Mr. Charrington looks for the establishment of one, and wishes the place to be one in which temperance reformers may try their schemes for reclaiming drunkards, the exceptional advantages being that they have "a mile or two of salt water between them and the nearest public-house."

AMONG the beneficent work undertaken by the Manchester University Settlement in Ancoats, the care of crippled men, women, and children especially appeals to the warm sympathy of many friends. Within the district, over a hundred of these stricken human beings have been found and befriended. They are known as the "Santa Finas," and have their monthly gathering, in winter at the Art Museum, which is the home of the Settlement, where they are entertained and cared for, and in the summer months in the gardens or grounds of friends who invite them, taken thither in omnibuses, wagonettes, and cabs. The amount of thought and service required from the healthy in organising and carrying out the arrangements for these parties is very great, but so complete and genuine is the kindness of the workers, and so able the management, that the sad sight of some hundred deformed people brought together is relieved, and even transfigured into a scene of beauty, by the tenderness of willing service and the unaccustomed brightness in the sufferers' faces. What one finds is a "Christian" gathering of people of many churches and none. A stalwart, broad-backed young journalist is playing cricket with limping boys, and some of the fielding is done on crutches.

A literary lady is giving rides about the grounds in a bath chair to some who cannot move of themselves. Young fellows are at hand to lift and carry the incapable. Ministering women seem to enjoy the company of the weaker folks whom they tend and talk to. The spirit is right; it is the spirit that could reform the whole world.

MESSRS. LEVER BROTHERS have made another gift to the inhabitants of their model village, Port Sunlight. An open-air theatre was declared open by the Mayor of Bolton, on Saturday, June 13, Mr. W. H. Lever presiding. Mr. Lever explained that the provision of this place of amusement was a continuation of his firm's method of giving a bonus to their work-people. They have already provided a large proportion of their employees with beautiful and healthy homes, rent free, while continuing to pay trades union rates of wages, and have provided the village with handsome schools, halls, baths, and other public buildings. At the new theatre, arrangements have been made for various entertainments furnished in a large measure by the villagers themselves. Those which are already announced aim at little more than innocent amusement, but it is expected that eventually Shakespearean plays and other educational and elevating entertainments will be arranged. The stage is under cover; the orchestra is almost beneath the footlights; the open-air auditorium consists of a flat rectangular area with a stepped gallery on three sides, accommodating in all about three thousand people.

COR HUMANUM.

IF raven-locked I hardly care,
Or if her eyes were blue;
I reck not if her face were fair,
Or if her figure true.

I know her heart was rich with love,
Her nature brave and strong,
And this ten years suffice to prove
In a dim world of wrong.

She knelt beside her mother's knee
Her evening prayer to say;
"Thank God," she prayed, "for bringing me
Safe through another day.

"Preserve me through the coming night,
And bless——" a pause, a sob;
Round mother's neck small arms wind tight,
Small pulses wildly throb.

"I cannot leave him out, mother,
Whatever you may say;
I cannot leave him out, mother,
Or else I cannot pray!"

Then brightening to a doubtful smile
As tears allowed, she cried,
"Thank God I had him for a while,
My daddy, ere he died."

"Thank God he was so kind, so dear,
And I may love him still."
Then passed without a break or tear
To prayers for Kate and Will.

'Tis ever thus for human heart,
However Thought may doubt;
As one by one our friends depart
We "cannot leave them out."

H. A. R. J.

EMERSON NOTES.

THE Literary Supplement to the *Times* of May 29 opened with an elaborate and extremely interesting centenary article on Emerson, by a correspondent writing from New York on May 13. The correspondent had known Emerson both at home and in this country. He speaks of himself as having been brought up among the Massachusetts Whigs ("the American analogue of the British Tory"), and his family were shocked at his having anything to do with the radical heretic; but while he was a law-student at Harvard, he heard Emerson lecture in Boston, and William Emerson (a nephew) was his fellow student. So it came about that on Emerson's invitation the two young men spent a week-end with him at Concord. "When you had once passed through that doorway into his presence, life was never again to be to you quite the same thing as before. There was a new earth and a new heaven—perhaps a new divinity. Emerson's influence might totally fail to reach you, but if it reached you it became an inspiration." Then follows a description of Emerson's unaffected frankness and simplicity, and his genuine interest in the young men. And the writer continues:—

Then he proposed a walk, and took me through the famous Concord woods, and discoursed of Nature, of Thoreau, "who came closer to her than most of us do." But every word he said betrayed his own intimacy, not only with Nature in the large sense, but with details: with trees and birds and all the rest. He was at home in the woods, but did not insist that you should prefer them to the houses. In London society, many years after this, he seemed equally at home, but always with the air of one assisting at a spectacle which he understood yet still was a spectacle. So much of it as was artificial he thought trivial; then, as ever, he sought for what was essential; and he rejoiced in meeting, not only men and women of distinction, but any man or any woman in whom he could discover character or high qualities. In the Concord woods, in his own home, in a London house, on the platform of the Music-hall in Boston, dreaming aloud to 3,000 people, he was the same Emerson, with the same manner—kindly, yet remote, profoundly concerned with whatever was human, yet never distant in thought from those celestial spaces in which his soul roamed freely and far.

The writer, who was one of the many young Americans who came to this country with an introduction from Emerson to Carlyle, places a very high estimate on the debt which his countrymen owe to him.

The beauty in Emerson's thought, like that in his life, does not lend itself readily to analysis. Our inheritance in him is more than a legacy in this or that department of intellectual effort. The political lesson of this Republic in its origin and in its growth is, above all others, the lesson of independence. The American venerates Jefferson as the author of the Declaration of Independence—that "passionate manifesto of a revolutionary war," as it came later to be described. He venerates Lincoln as the author of emancipation, the second great lesson of American history, outside of the Constitution. And to Emerson he now looks up as the third of this triumvirate—as the thinker who taught him intellectual independence, and from whom came to him, more than from any other single benefactor, the inestimable gift of spiritual emancipation.

A CENTENARY article on Emerson, full of warm appreciation of his genius and character, appears in the May number of *Macmillan*. Of the character of New England's greatest seer, the writer speaks in the following terms:—

Emerson, by his nature and disposition, came near to realising that perfection which is at once the ideal and the goal of humanity. It has been said that we must go back to Spinoza before we can find another character to compare to his in its startling purity and self-fidelity. We are lost in admiring wonder while viewing the aerial height to which he attained, and we search in vain for some flaw in his character, some trifling indiscretion, that would assure us that after all he really was a man like ourselves. In all the relationships of life he was never found wanting. As son, husband, father or citizen, his conduct responds to our expectations. He was the ideal of a friend, and, beautifully as he has written on the subject of friendship, he has thrown his writings into the shade by his noble practice. No man had truer, more generous and beautiful relations with his literary contemporaries.

What Emerson thought of England and Englishmen may be read in his "English Traits." The writer of this article quotes an eloquent passage from the Manchester speech of November, 1847, and asks us to ponder it in the light of our self-knowledge to-day. Then he turns to the quality of Emerson's teaching:—

"A great interpreter of life ought not himself to need interpretation," says John Morley, and Emerson certainly does not need an interpreter, charged though he may be by some readers with obscurity. For the "pungent and unforgettable truths" he utters are drawn from the bed-rock of our primary emotions, and are self-affirming. His view of life was that of the healthy man. The development of the body must go hand in hand with the expansion of the mind; the cultivation of the heart must accompany the training of the intellect. Emerson was the master of "living well," and, as he said, it requires as much breadth of power to succeed in this as it does to win laurels in the State, or the army, or the bar, or any other function to which man may set his hand. When we examine his writings we are amazed at the fertility of illustration, the wealth of imagery, with which every essay is crowded; and of Emerson we can say he saw life steadily and whole.

DR. CROOKER, since his arrival in this country, has not only preached the annual sermon of the British and Foreign Unitarian Association in Little Portland-street Chapel, but has already occupied two other of our historic pulpits, that of Hope-street Church, Liverpool, as we reported at the time, and on the following Sunday that of the Shrewsbury Church. At Shrewsbury Mrs. Crooker also preached in the evening; and again to-morrow (Sunday) at the Richmond Free Church, Ormond-road. Dr. Crooker is to preach at the morning service and Mrs. Crooker in the evening.

Too often has the hopeful, sunny-spirited leader of Galilee been painted only as "a man of sorrows and acquainted with grief." Jesus must have been naturally joyous-hearted, and full always of a sublime hope and earnestness.

—*James H. West.*

LITERATURE.

RECENT HELPS TO THE STUDY OF THE BIBLE.*

PROBABLY most of our readers know that Delitzsch's lectures have caused a great stir in Germany, and have become the occasion of a controversy in which a considerable number of eminent scholars have taken part. He has been criticised by Biblical critics of the first rank such as Budde, Cornill, Kittell, Sellin, as also by at least two experts in Assyrian research viz., Hommel and Jensen. The German Emperor himself has taken part in the fray, and a vigorous protest has been made by men engaged in pastoral work and by the ecclesiastical journals, Catholic and Protestant. We cannot but think that the Biblical scholars and Assyriologists are wholly right in the objections they have raised. We have on the other hand little sympathy with the position taken by the extreme conservatives, nor had we any idea that the strength of this party was still so great in Germany. Whatever opinion we may hold on these points, it cannot be wise to forget that Delitzsch has given in popular and attractive form a really admirable summary of the contributions which Assyriology has made to the study of the Old Testament. First, then, we shall speak of the indisputable matter which occupies nearly the whole of the two lectures. Afterwards we shall have something to say on the statements which have aroused opposition and which are, as we believe, questionable in the highest degree.

What has Assyriology done for the Bible? Sixty years ago the Hebrew records were our oldest authority for the history of Western Asia, and our knowledge of it began with the Hebrew exodus from Egypt, say, in the fourteenth century B.C. Now we can trace the ordered and civilised existence of the Semites in Babylonia as far back as 3,700 years before our era, and behind this is another civilisation far more ancient, though how ancient no one can tell as yet, the civilisation of a non-Semitic people from which the Semites borrowed their script with much of their religion and their science. From the third millennium B.C. we have an elaborate code of law by Hammurabi, who is most likely the Amraphel of Genesis xiv. The Tel-el-Amarna tablets throw a flood of light on the state of Canaan from 1500 to 1400 B.C., *i.e.*, in all probability before the main Hebrew immigration thither, and prove that its cities must have been for long familiar with the Babylonian language, Babylonian writing, Babylonian ideas. The Hebrew accounts of the creation and flood are in their framework of Babylonian origin, and the germ of the Hebrew Sabbath also came apparently from the same people. Places famous in Bible story, *e.g.*, Ur, which was Abraham's early home, have been probably identified. We can look on a portrait statue of Sargon, who is mentioned in Isaiah, but who was till yesterday a mere name. Instead of the artificial and contradictory chronology which prevails in the Hebrew books of Kings, we now have a Babylonian chronology which can be checked by its reference to eclipses, which is consistent and intelligible, and which, as kings of Israel and Judah from Omri onwards are mentioned in the Assyrian annals, enables us to fix the chief dates in the Bible records. Our days of the week, the signs of the Zodiac, the system of weights and measures current not only in Israel but also in Greece, are also due to Babylon. This, and much more than this, may be read in Delitzsch's pages. The information they give is not new and is, we suspect, much more familiar to English people than to Germans who are not Biblical scholars by profession. Still it is put with admirable clearness, and in a most attractive way.

It is a pity, we think, that controversial matter should have been introduced at all, but it is, of course, perfectly true that Assyrian research makes it unreasonable to believe in the verbal inspiration of the Old Testament. The Old Testament contains, as we have seen, myths borrowed from heathen sources. The historical statements of the Bible are often confirmed, but often also corrected and modified by cuneiform inscriptions. So far we have no serious quarrel with the ground Delitzsch takes.

But it is quite another matter when he contends that the ethical monotheism of the Hebrew prophets was anticipated by the Babylonians. What is the proof of this? To begin with, Delitzsch lays stress on the word for God (El) common to Assyrian and Hebrew. He takes it to mean "the goal," He to whom men's eyes turn, for whom they long, exposed as they are to the changes and chances of this mortal life. Now he gives no hint that this etymology is one of about five which have been advocated by modern scholars, and by no means either the most likely or the most widely accepted. Next he produces a brick from the British Museum inscribed with characters which, as he admits, are "scarcely legible." He reads "Jahve is God," a reading which is contested by Assyriologists quite as competent as Delitzsch, and which he himself no longer considers more than highly probable. The matter is of no great importance; it is the character, not the name of Jehovah which concerns us. No doubt, it would be highly significant if, as Delitzsch assumes, Jahve is equivalent to "the existent," "the permanent." But it cannot for a moment be assumed that this interpretation, though supported by the Pentateuch, is admirable. The God who blows (in the wind), or, again, the God who casts down (lightning, hail, &c.), are interpretations far more likely, and in any case Delitzsch's opinion may be safely dismissed as antiquated. Another text in which, as Delitzsch reads it, Marduk, the god of light, is identified with other deities, Bel, Nebo, &c., goes a very little way to establish a theory of Semitic monotheism. Such pantheistic unification was carried much further in Egypt and had no real influence on popular worship. Here again the reading of the cuneiform text is disputed. We cannot enter into the controversy, which must be fought out by experts. In any case the religion of the Babylonians and Assyrians remained by Delitzsch's own confession "a crass polytheism," and he must be a timid believer who fears that the unique glory of Hebrew revelation will be wounded by such blunt weapons as these.

We have already spoken of Hammurabi's code, and Mr. Johns has provided the English public with a translation. The King of Babylon professed to have received those statutes from the sun-god. The translation stands in urgent need of a commentary, for a good deal is hard to comprehend. We should like to know, for instance, what is meant by "a woman who is a votary." The form of the statutes reminds one of the Hebrew "book of the Covenant" (Exod. xx.–xxiii.). In substance the two codes are very different. The Babylonian lawgiver presupposes a state of things in which the tribal system has entirely disappeared. There is scarcely any trace of the blood-revenge which lingered among the Hebrews, though it was modified and restrained during the whole of their history. Everything at Babylon seems to have been subject to the king's judges. There are minute regulations on the price of commodities, on rent, on the hire of boats and ships, on surgeon's fees, &c., &c. The enactments are sanguinary, *e.g.*, unjust appropriation of lost property, detaining fugitive slaves, theft at a fire, allowing seditious brawling in a wine-shop were capital crimes. There is little or no reference to religion, though in cases of doubtful evidence litigants have to make an oath "before God." But there are laws against witchcraft, and ordeal by throwing "into the holy river" is recognised, *e.g.*, in the case of a wife suspected without definite evidence. On the whole the position of women is well maintained, and the custom by which a childless wife gave her own maid to bear children by the husband was common to Babylonians and Hebrews.

A few words must suffice for the last book on our list. It is not critical, for though the author is aware that the books of Samuel are composed of different documents, he is so unwilling to part with any picturesque detail that he attempts to reconcile hopeless contradictions. He also gives far too free rein to a fancy which is characteristically French. How does he know that Bathsheba was "a born actress, a consummate tragedian," or that "billowy tresses fell in dark splendour over the ivory fairness of her young beauty," or that Uriah was "a sword turned into a man, with the tenderness of a bar of iron and the soul of an instrument of war"? At the same time the book is worth reading. It shows sympathetic insight into David's extraordinary genius, that union of courage, statesmanship, chivalrous generosity, poetic inspiration, attractive power, which made him the darling hero of Israel. It is a good book to put into the hands of young people, though it contains not a little which they will have to unlearn.

Since writing the above we have received

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* "Babel und Bibel, ein Vortrag," von Friedrich Delitzsch. 1903.

"Zweiter Vortrag über Babel und Bibel," von F. Delitzsch. 1903.

"Babel and Bible." Two Lectures by F. Delitzsch, edited with an Introduction by C. H. W. Johns, M.A. Williams and Norgate. 1903. 5s.

"The Oldest Code of Laws in the World," by Hammurabi, King of Babylon, B.C. 2285—2242, translated by C. H. W. Johns, M.A., Lecturer in Assyriology, Queen's College, Cambridge. Edinburgh, T. and T. Clark. 1903. 1s. 6d. net.

"David the King," from the French of Dieulafroy, by Lucy Hotz. London: Fisher Unwin. 1902. 7s. 6d. net.

a translation of Delitzsch's lectures by a very competent Assyrian scholar, Mr. C. W. Johns, of Queen's College, Cambridge. This work is published by Williams and Norgate, and forms part of the "Crown Theological Library." It appears in a most attractive form and reproduces the beautiful and instructive woodcuts which are a prominent feature in the original. In his introduction Mr. Johns, as it seems to us, seriously underrates the weight of the opposition offered toDelitzsch. It is not only extreme conservatives but Old Testament critics of the highest reputation and independence who have deprecated his reckless generalisations. Some of these points have been indicated above. Even when Delitzsch avoids positive error with regard to the Old Testament, his statements are apt to be one-sided and so misleading. Is it fair, for instance, to dwell on the inferior position of the Hebrew woman on the value assigned to her for "purposes of work," and to ignore the far higher view which prevails, *e.g.*, throughout the book of Proverbs and culminates in the noble acrostic in praise of the good wife? or to urge the particularist and national character of Hebrew religion without taking account of the wider outlook revealed to the prophets and especially to the unknown author of Isaiah xl.–lv.? The fact is that Delitzsch's knowledge of the Old Testament is neither exact nor profound, as his recent translation of Job proves. At the same time we may well be grateful to Mr. Johns for making Delitzsch's lectures accessible to English readers. We agree most heartily and unreservedly with the concluding words of his introduction:—

The men of deep religious faith, who alone count for the progress of the race, will rejoice and take it as a fresh proof that the Father has never left Himself without witness among men, and that even the most unlikely elements have gone to prepare the world for Him who was, and still is, to come.

WILLIAM ADDIS.

WESLEY AGAIN.*

THIS is the kind of book to make one ask whether the responsibility of sending forth another volume into the bookshops is not sometimes undertaken too lightly. You go into a shop with a few shillings in your pocket wishing to exchange them for some helpful and edifying book to give a young friend. Here it is, you say, just the thing: nice looking volume, well-known publishers, not a very high price, some excellent portraits, a remarkable history, too, that it will do young people good to read. What could be more suitable? Hardly anything if it were what you suppose. But I have looked into it, and read it, and I assure you that it is not a history at all. Whether the author really meant it to be a history is doubtful; there is no preface, and he may not have understood the title in the sense which you and I naturally attach to it. It is very probable, sadly probable, that your young friend would like the book. For your young friend takes *Tit-Bits* and reads the *Strand Magazine*, you say. Very well. This book abounds in good anecdotes, and curious bits of information, and interesting discussions. And then, again, look at the portraits. There is a very excellent one of Mrs. Susannah Wesley, John Wesley's mother, marked carefully, "to face page 57." That page opens the third chapter, which contains, indeed, nothing about Mrs. Wesley; but it contains John Wesley's meeting with Whitefield, John Wesley's temporary misunderstanding with Whitefield on account of doctrinal differences, Wesley's relations with the Moravians, various kinds of difficulty and opposition that Wesley met with; all of which Susannah Wesley would have been interested in if she had known the circumstances. Your young friend will like the book. But it will be your duty to send along with the volume a letter advising your friend that when he (or she) has read it through he will not know the history of Wesley and his work, but will only know that such history is accessible in other volumes. In "Southey's Wesley," in "Tyerman's Wesley," in the "'Journal' of John Wesley" (of which an excellent abridged edition has recently been issued), in various biographies of Wesley's co-workers and assistants, and especially in the life of the Rev. John Fletcher, of whom no mention is made in this volume, in "Green's History of England," and in Wesley's own Sermons that history may be learned. It would be possible within the compass of this volume (over 300 pages) to write a history of the Wesley movement on a small scale. That is not here attempted. What is given is a series of what one may call literary snapshots. We see Wesley, here and there, in many counties and in various sorts of company; we get glimpses of the manners and customs of the time in which Wesley lived. Odds and ends of fact with which Wesley was little concerned or totally unconcerned come up occasionally, and insist on being noticed. Hence we learn several times over that Dr. Johnson was short-sighted. Well, it is a sad and solemn fact; and though Johnson himself objected to have it mentioned, he is dead now, and we can speak of it as often as we wish. It should be added that when the author of this book speaks his own thoughts, when he forsakes the Wesley diaries and biographies, and utters himself as a man with a message to the world—he says something. The fifth chapter closes with these memorable words:—

Thus while at all times we may becomingly show interest in the days which have gone before, let us never show ourselves to be so lacking in judgment as to suppose that those old times were comparable to our own, as regards those things which we chiefly prize as rational and accountable beings. In the early days of the ninth decade of the century, when Wesley passed from the scenes of earth to pass into the full glory of the beatific vision, he had sowed the seed in the British Isles, which in our times would yield an abundant harvest. He is one of those blessed ones whose works follow, and who being dead yet speaketh.

Woe to the man who by adding further words would spoil the effect of those.

J. R.

* "Wesley and his Preachers, their Conquest of Britain." G. Holden Pike. London: T. Fisher Unwin. 7s. 6d.

FOR THE CHILDREN.*

BOOKS for Sunday-schools are so often printed on poor paper and in small type, in order to keep them within the narrow limits that can be "afforded" for such things, that we are particularly glad to see Mr. Armstrong's "Pulpit Talks to Boys and Girls" brought out in a really attractive form as regards binding, paper, and print. The book is pleasant to see on the table, to hold in one's hand, and to read. Anyone who has to do with children, either in school or home, cannot do better than get it and read it to them—but not more than one address a week. Don't let it lie about to be dipped into, or to be taken up by the children and read till they weary of it. Bring it out and read one of the addresses, and talk about it, and put the book away till next week. And as for those who have no children about them, let them get it and read it to themselves when they want a few moments away from the grown-up world of every day.

The myths and legends that spring up in the childhood of nations will always appeal strongly to the children of a later day, and especially the children of a literary age such as ours; and this collection of addresses opens most aptly with Scandinavian mythology and Irish legend as moulded by two modern poets, Matthew Arnold and Tennyson, in their poems of "Balder Dead" and "The Voyage of Maeldune." In these there is narrative enough ready to the hand of any poet or preacher, and the story needs only to be told and its lesson pointed out.

The next two addresses are on subjects which are taken altogether from modern literature, for the verse of Genesis which tells of the inventions of Jabal, Jubal, and Tubal-cain cannot be said to be even the foundation, but only the suggestion of George Eliot's noble poem of "Jubal." The two subjects are George Eliot's "Jubal" and Browning's "Pippa Passes"; the birth, growth, and power of music and of genius devoted to some great purpose for man; and the saving influence of the music of a bright and innocent life.

The rest of the addresses are very varied in character, connected only by one golden thread of sympathy and cheerful faith that runs through them all. Every-day courage, cheerfulness, heroism, the possibility of a simple resolve "to be good" in no spirit of priggish self-assertion, but in a pure desire to fit oneself for one's own proper place in a world which is God's world, consideration for others, kindness to our dumb fellow creatures, these are the practical and religious lessons of Mr. Armstrong's little volume.

"The Making of Heroes," "Princess Drina," and "A Cheery Spirit," inculcate by example the virtues of our age, as the "Lives of the Saints" inculcated those of the Middle Ages. "Doth God care for Oxen?" and "May Day at Keswick" should stay many a thoughtless act of cruelty, and bring young readers or hearers of these addresses into intelligent and sympathetic relations with all the marvellous and beautiful life of nature and

* "Come to me O ye Children: Pulpit Talks to Boys and Girls." By Richard A. Armstrong, B.A. London: Sunday School Association, Essex Hall. 1903. Pp. 177. 2s. net.

wild and domestic animals. And the concluding address, "Be Thou Faithful unto Death," will surely arouse a desire to know still more than it can tell in so short a space of those strong, true lives of the seventeenth century which laid the foundation of our churches in a reverent freedom of religious life.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE PROPOSED CONFERENCE GRANTS FUND.

SIR,—The consideration of this subject has been referred to the Conference Committee, but it is desirable that public interest should be sustained in matters of so much importance, and I think there is a point which has not been openly discussed hitherto, though it can hardly have escaped the notice of careful students of the situation.

In addition to replacing the grants now made to the churches by the B. and F.U.A. —about £2,000 annually—the sums disbursed by those local societies which also bear the "doctrinal name" must be similarly provided for if the object is to be obtained which the President specified in his Liverpool address. The case of societies bearing a "mixed" name (*e.g.*, Unitarian and Presbyterian) is not clear. They may be considered unobjectionable in the same way, apparently, that the National Conference is, notwithstanding the inclusion of "Unitarian" in its title. Some of our local grant-making societies omit this term altogether from their titles; others have adopted it without ecclesiastical co-ordinate. Such are the Northumberland and Durham Unitarian Christian Association, the Yorkshire Unitarian Union, the North and East Lancashire Unitarian Mission, the London District Unitarian Society, the Southern Unitarian Association, the South Wales Unitarian Association, the South-East Wales Unitarian Society, the Ulster Unitarian Christian Association, and the Scottish Unitarian Association.

The funds raised by some of these are small, but in the aggregate they furnish a full half of the grants from local societies to the churches. With reference to Scotland, also, it must be remembered that its aided churches depend chiefly on the McQuaker Fund, the administration of which is by the will of the founder placed in the hands of the B. and F.U.A. It is clear that the Conference church list cannot be considered free of contact with the "doctrinal" name, so far as grants-in-aid are concerned, while this administration continues.

The most recent balance sheets of the local Unitarian societies with "unmixed" names show that the churches receive from them grants amounting annually to more than £1,900: of course, I omit the grants received through these societies from the B. and F. U.A. The McQuaker Fund may be credited with disbursements to churches (including building grants) of £600 a year. It is well within the mark, therefore, to say that, instead of the comparatively simple though still arduous task of getting rid of the B. and F.U.A. grants by a Fund of £50,000 plus the collections on "Association Sunday"—a doubtful asset, I fear—the problem is really much more complicated and difficult. Allowing the "collections" item to stand, and assuming the same rate of income from the Fund, the capital sum to be aimed at must be increased to over £130,000; and then, what to do with the superfluous "Unitarian" societies?

If we were studying chess we might consider the possible, though not hopeful, "move" of converting these doctrinally named local societies from the error of their ways, and so get rid of this formidable financial difficulty. But, with Mr. Wood, most of us are weary of this name-battle. With Mr. Wood also, we would rather see present societies strengthened than the creation of a vast new Central Fund. The B. and F.U.A. is just now rejoicing in a bountiful increase in its resources. Would it not be practical "business" to make the strengthening of all our local societies—whatever their style and title—the next great effort of our time? In this effort we should be all able to join, I hope, and the Conference Committee might lead the way. It is worthy of notice that two local societies, N. and E. Lancashire and the Yorkshire Union, are endeavouring to raise funds of £5,000 each during the year. We want similar enterprise all along the line. So long as our district associations are weak—and none are too strong, while the condition of some is simply deplorable—the whole work halts, in spite of both Conference and Association.

W. G. TARRANT.

THE DANGER OF TYRANNY.

SIR,—A few days hence I hope to sail to regions whither the dust of our domestic controversies cannot follow me. Moreover, I no longer occupy an official position which imposes upon me the duty of defending the British and Foreign Unitarian Association from what may seem to me injurious misstatements of fact. This, therefore, will be my last word of protest against the statement of Mr. Lummis. My sole purpose has been to ask him to substantiate or withdraw the statement that the Unitarian Association "has already grasped the reins of Church government." If he will look at my first letter, in the INQUIRER of May 23, he will see that this and this alone was my purpose, and that I expressly declined general controversy by newspaper letters on questions of policy now before our churches.

Mr. Lummis, however, now declares that this statement of his is a "minor point." I cannot so consider it. If the Association had really been guilty of the conduct imputed to it, I for one would never have consented to hold office in it. But it has not, and Mr. Lummis has failed to substantiate the allegation.

Mr. Lummis himself declares that to the best of his knowledge and belief the charge that the Association has ever abused its powers "would be at the opposite pole from the truth." It is hard to see how this admission can be reconciled with the charge that it has "grasped the reins of Church government." Nor does one quite perceive why, after a record for nearly eighty years which wins such a certificate of honourable abstention from Mr. Lummis, he should now see looming large before him "the danger of tyranny" from the Association.

Of the funds referred to by Mr. Lummis, all, save the McQuaker Trust, small and local, it appears that they have been placed under the administration of the Association, under strict trusts, by will or other instruments executed by the donors. It is difficult to see how the Association could have declined to act; and the confidence thus reposed in its executive in any case does not sustain the allegation that it has grasped the reins of Church government.

With regard to the funds of the other "paymasters," Mr. Lummis cannot charge me with inaccuracy. The Augmentation Fund and the Sustentation Fund divide the whole country between them, having a geographical line of demarcation clearly drawn. It is surely absurd to withhold the epithet "paymaster" from them, yet attach it to the Association, seeing that their united grants largely exceed those of the Association, and cover a very much greater number of ministers or congregations.

I am obliged to notice one other implication in Mr. Lummis's letter, not arising out of the original (and, in my intention, only) point of dispute. While I entirely disclaim any kind of pretension to be anyone's "leader," I must repudiate the suggestion that I have "abandoned" a position which I once "stalwartly defended." I have always refused to describe our churches as "Unitarian." I have always maintained their free catholicity. I do so to-day as zealously as ever. On the other hand, I have always believed in and supported an Association established to promote "the principles of Unitarian Christianity." I have approved of free and friendly offices between our churches and that Association, mutual helpfulness and goodwill, so long and so far as the congregations are so minded. If there is any change at all in my mind in regard to these things, it is simply this, that my year of office as President of the Unitarian Association has made me realise more vividly than I ever realised before, that there is an organic and natural relation between the principle of freedom and Unitarian Christianity.

Personally, I heartily desire the strengthening of our Free Catholic Churches (*pace* Mr. Warren); but I do not think that it will be promoted by ingratitude to an Association which has helped many of them through times of stress and strain; and I rejoice in the conviction that we all regard it with goodwill, Mr. Lummis as truly as any of us, even though expressions that fall from us sometimes disguise that feeling. I am sincerely sorry that illness deprived us of the presence and speech of Mr. Lummis at the late anniversaries. We look to him for much help and strength and counsel in the coming years.

RICHARD A. ARMSTRONG.

Liverpool, June 15, 1903.

THE DANGER OF TYRANNY.

SIR, It is, perhaps, unfortunatet hat the important controversy now being conducted in your columns should be carried on under this title. We are all, on both sides, so fully conscious that we have no desire to tyrannise that the suggestion implied in the use of the word naturally rouses some warmth of feeling and tends to confuse the issue.

That issue is really not whether any body of men at the present time do desire to tyrannise, but whether the system or organisation which they advocate would at some future time, and under the control of men of a different temperament and having different ideals, lend itself to tyranny or, to use a less objectionable phrase, undue influence.

It is possible to create an instrument which, in the hands of those who framed it and are conscious of its limitations and alive to its possible misuses, may be useful and harmless, but which, falling into other hands, may become the means to great mischief.

Such is the danger that some of us foresee as possible in connection with the Unitarian Association. While we have full confidence in the ability and wisdom of those who at present administer it, and in their loyalty to the great principles of freedom, we cannot see that there is any security that the great instrument which they are now creating will not some day pass into the hands of other men, who will take a different view of their duty. Such men might well consider that their primary duty was not to promote free and reverent thought on theological questions, but to uphold and foster a Unitarian theology as they happened to understand it. They would find themselves in the position of administering considerable funds for the benefit of needy churches, and they might naturally enough consider it to be their duty to see that those funds, collected under the Unitarian name for Unitarian purposes, were given only to churches which would accept that name and endorse a theology which might seem to be satisfactory. The churches are, many of them, miserably poor, and the temptation would be great. Is there anything in the constitution of the Unitarian Association to make such a state of things impossible; and is there not in human nature, especially in theological human nature, a good deal that tends to make it possible? There are, I think, earnest and influential men among us today who see no harm in affixing the name Unitarian to our churches; nay, who would wish to do so, and, in some cases, succeed in doing it. It is not necessary to go much farther to bring about such a state of things as I have suggested.

On the one hand, a powerful Association with money to distribute, organised under a name which at least admits of a definite doctrinal interpretation, and administered by men who conceived it to be their duty to emphasise the doctrinal position; on the other hand, a group of needy churches, too much accustomed to rely on external assistances—should we not have, to say the least of it, a favourable opportunity for undue influence? It may be said that the traditions of the Association are such as to preclude all dangers in this direction. The traditions are, no doubt, good, and would be helpful, but they are not binding, and would not be any great restrain upon men who were at once strong and narrow-minded.

There seems to be a curious vein of thought running through some of the utterances on this question. The principle of open trusts and absolute liberty is admitted; but it is, at the same time, suggested that we have pretty well got to the bottom of the matter, and that in Unitarianism the last word has been said. It is the old orthodox position with this qualification that you may safely leave the door open, not in the confident hope that fresh light and truth will come in, but because there is practically no danger that anything more will come in. And that being so, if, perchance, you forget to leave the door open, no great harm will be done.

Necessarily, we never can tell what the new light and truth will be. We can only be confident that to the open mind it will come in one form or another. To me it seems quite possible that the Unitarianism of to-day, if stereotyped and fastened upon our churches, may become as great an obstacle to the spiritual religion of the future as some of us feel that dogmatic Trinitarianism is now.

JOHN DENDY.

THE MINISTERS' BENEVOLENT SOCIETY.

SIR,—Being a very recent comer into the ranks of the Unitarian ministry, it is with some diffidence that I write to you upon a subject that has primarily to do with the question of £ s. d., lest it might look as if cash considerations rather than conscientious convictions were the dominating motives leading to the renunciation of one denomination and the adoption of another. However, be this as it may, I cannot refrain from writing a few words to support and, if possible, strengthen the appeal made by the Rev. Francis Wood, in the INQUIRER of May 30, respecting the age limit of "The Ministers' Benevolent Society." No truly sincere man expects or even desires that the sacrifices he makes in breaking with his past in order that he may be loyal to the light shall be compensated by any benefits he may receive from sources like the one named. The one absorbing question when the crisis comes is not the question of gain or loss, important as that is, but the burning question of fidelity to God and to conscience at any cost. But when the step has been taken and a man has, thereby, cut himself off from several kindred aids and helps, and is proving his sincerity by doing his honest best to serve the church of his adoption, and that in many cases for a stipend considerably less than heretofore, it does seem, to say the least of it, an unexpected and arbitrary hardship to be debarred from the benefits of a society like the one in question because he had the misfortune to be two or three years beyond the age limit when the voice of duty bade him go forward. That the funds of the Ministers' Benevolent Society and all kindred funds should be very carefully fenced around is only just and reasonable. Yes, and that the life and the lot of those whose love of truth and fitness to teach the truth have been duly tested and approved should not be made unnecessarily hard, is also just and reasonable. And it seems to me that this age limit, by shutting a man out absolutely from the benefits of this society—when, in the judgment of the advisary committee and other authorities, his age, health, and strength, are no barriers to his being received into the ministry—certainly creates an additional and, it would seem from the wealth of the society, an entirely uncalled-for hardship. I therefore join with Mr. Wood in asking both the laymen and the ministers if this irksome limitation is in accordance with their will.

ROBERT MCGEE.

Keighley-road, Colne, June 9.

SIR,—Referring to the two letters which have recently appeared in your columns in reference to the age limit applicable on an application for election as a beneficiary member of this Society, it may interest many of your readers to know that I have already received a suggestion relating to this subject which will be reported at the next directors' meeting, and which, if adopted, will probably meet some of the objections raised to the present laws.

T. H. RUSSELL, *Hon. Secretary.*

18, *Newhall-street, Birmingham, June* 16, 1903.

OBITUARY.

MRS. ALFRED LAWRENCE.

WE regret to have to record the death of Mrs. Alfred Lawrence, which occurred at her residence, 26, Kensington Palace Gardens, London, early on Saturday morning last, the 13th inst.; just two days after she had completed the sixty-fifth year of her age.

Mary Elizabeth Lawrence was the eldest surviving daughter of the late Henry Ridge, of Upper Clapton, and granddaughter of the well-known Unitarian minister, the Rev. Robert Aspland. She married, on October 27, 1858, Alfred Lawrence, third son of the late Alderman William Lawrence, and brother of the late Sir William and Sir James Clarke Lawrence, also of Sir Edwin Durning Lawrence, Bart. Her eldest son, Alfred Henry Lawrence, died on November 15, 1900, but she leaves a son, Frederick William Pethick-Lawrence, and three daughters, namely, Ellen Mary, wife of the Rev. W. J. Davies, Miss Anne Jane Lawrence, and Miss Caroline Aspland Lawrence, also a sister, Miss Anna Sophia Ridge.

The interment took place on Wednesday last, the 17th inst., and was preceded by an impressive memorial service at Essex Church, in which members of the congregation had placed many beautiful white flowers. It was attended by a large concourse of mourners, including the relatives, the household servants, personal friends, members of the church, over fifty members of the mothers' meeting, and representatives from various associations. The Provincial Assembly was represented by the Rev. F. Allen (secretary); the British and Foreign Unitarian Association by Mr. Oswald Nettlefold (treasurer), and the

Rev. W. G. Tarrant; the London District Unitarian Society by the Rev. J. E. Stronge (secretary). Numerous floral wreaths bore witness to the wide and deep regard in which Mrs. Lawrence was held, those from the mothers' meeting and the choir of the church being especially conspicuous.

The service was conducted by the Rev. Frank K. Freeston, who, after reading a few Scripture passages, spoke as follows :—

"We have gathered together into this place to bid our earthly adieux to one who was very dear to us, one who, within but a few days past, moved amongst us as a familiar presence, and whose absence leaves a sense of loss beyond the reach of words to express.

"This simple memorial service is held at the wish of the church of which Mrs. Alfred Lawrence was one of the most attached and truly beloved members, in order that we may pay our affectionate tribute to her memory, and offer our united sympathy to her family. From the days when this congregation met for worship in Essex-street, and through its intermediate ten years interval in the previous chapel, and through its sixteen years again in this present building, she was one of its most faithful supporters and constant attenders. Morning and evening service always found her in her place. And, during all these years, she grew ever dearer to the hearts of the old friends who had known her longest, and the new friends whom she admitted always with such readiness to her heart and to her house. Hospitality like hers was a blessedness to experience, a memory to cherish. Her heart and home were most warmly open to those who could render no return, lonely ministers from distant country chapels, visitors to London meetings, teachers from the school belonging to this church. She was one of those sermon-on-the-mount Christians, who give and who love, asking for nothing again.

"To the poor she was a true friend and benefactor, and by none will she be mourned with deeper sorrow, as I know from their grief and their presence here. For she was their Dorcas in good deeds, a mother herself to her large mothers' meeting, but without any tinge of patronage or pride of station. She drew no dividing lines, and she was always the same, never spoke ill of anyone, worked easily with others, and was so easy to work with herself; never put herself into the front place, dignified life's lowly duties, did the ittle kindnesses which most leave undone, or despise, spread thankfulness and peace, gave herself, her means, her sympathies with that—

> Graciousness in giving that doth make
> The small'st gift greatest, and a sense most meek
> Of worthiness, that doth not fear to take
> From others, but which always fears to speak
> Its thanks in utterance, for the giver's sake:
> The deep religion of a thankful heart,
> Which rests instinctively in Heaven's clear law
> With a full peace, that never can depart
> From its own steadfastness.

"And thus she was so helpful and peaceful an influence amongst us; her interest was so assured and accepted; we took her, I fear, so much for granted that it is only as we now look back on her tranquil life and her trustful work that her virtues claim the homage which she was the very last to claim for herself. I seem to hear her own voice rebuking us for saying even this, and for ascribing to her qualities which she did not consciously possess.

"Ah, yes, she was a beautiful example of that old-fashioned, domestic, modest piety, now, alas! so rare, which found its daily nurture in family prayer, and led her to cherish with tenderest reverence the precious sanctities, the hallowing memories, the sacred associations that cluster round religion and worship and the church. She had a holy awe of holy things. She was so loyal to the deepest religious impressions of her earlier days under the ministry of the Rev. Charles Berry, at Leicester; and if she had any family pride, it was that she was a granddaughter of the Rev. Robert Aspland.

"There is a phrase often quoted, 'of the dead say nothing but good'; but of her, surely, there was nothing but good to say. There was nothing behind her transparent simplicity, her patent sincerity, for she suspected nobody and she believed the best of everybody.

"And there is a thing called fame, a thirst for position and reputation, a craving for celebrity which is the besetting temptation of so many. It is the sweet opposite of that which we commemorate in her to-day. In a restless age of confusions and theories, of straining after vain ambitions and loud success, she was gently, patiently content to keep a quiet heart and to live the quiet life. And so, though not unacquainted with care, though accepting her duties of wife, mother, widow, her days pursued their even tenor, she trusted in God, and her children rose up to call her blessed.

"She loved much and was much beloved. She made us better by her presence; she has left us the heritage of a tendet, memory, which, like her immortal spirit, shall not die. God be praised that she has lived amongst us; God be thanked that her end was peace."

The hymn, "Hand in hand with Angels," was sung before the address, and, afterwards, "God giveth quietness at last." The whole congregation stood at the close during the playing of the Dead March.

The interment took place in the family vault at Kensal Green.

THE CHILDREN'S COLUMN.

IN the year 1743 there lived a little girl named Barbara. Her parents were very respectable people, but, from misfortune or mismanagement, had become extremely poor; indeed, the family were almost starving. Barbara's little earnings were almost the only thing they had to live upon. In those days there was nothing to oblige parents to send their children to school; and little Barbara, who was still only ten years old, and had two little younger sisters, was employed in the theatre, at first only in the choruses, or where children were wanted to fill up the scenes. But, as she was very diligent and clever in doing her little parts, the manager soon let her learn and act whole parts in little plays, and of this she was very proud.

One evening, in some little play in which she was acting, there was a scene where she had to sup off a roast fowl ("O, joy to Barbara!") Poor hungry little girl, how she reckoned on it! But the man who was acting with her threw over the dish such a quantity of salt ("O, grief and pain of heart to Barbara!") that when she put some of it into her mouth she was obliged to sputter it out; and what with shame at her bad acting, and the hungry child's pain and disappointment at missing such a dainty, her little heart sobbed almost to breaking, and was relieved by a flood of tears, which the spectators could not understand.

Well, this good little half-starved girl stood one Saturday before the paymaster of the theatre, to receive her weekly pay, which was always a half-guinea. He was a careless old man, and this week, by mistake, he slipped a whole guinea instead into Barbara's hand. She did not notice it at first; but when she got downstairs as far as the first landing, she became conscious of an unusual weight in her hand, and there lay the guinea!

She was naturally a good child, but she had been taught nothing about right and wrong; she had never known temptation, and always thought of honesty as belonging to grown-up people.

Her first impulse was to go back to the old man and explain his mistake. But all in a flash came other thoughts. Would he miss it? And he was so good-natured! And then came an image of a better dinner and more meat next day at home; and then of her little sisters who had no shoes and stockings; she looked at her own neat shoes and stockings which her place at the theatre obliged her to wear, and longed to cover their poor feet too; and she thought how *then* they could go to the rehearsals with her, which their poor clothes had till now made impossible; and with these thoughts she passed down to the second landing.

And then somehow, without knowing how, for she never felt her feet to move, she found herself standing by the old man's desk again, and putting the guinea into his hand. He exchanged it for a half-guinea without a word; he had been quite unconscious of his mistake, and knew nothing of the minutes which had passed, which to Barbara were anxious ages. "And from that moment a deep peace fell upon her heart, and she knew the quality of honesty."

A year or two of industry "brightened up the feet, and the prospects, of her little sisters, and set the whole family upon their legs again." Barbara was heard to say that it was "a surprise not much short of mortification" to her to see the coolness with which the old man pocketed the guinea which had caused her such a struggle.

Long years after, when Barbara had been a great actress, and was an old woman, she had still kept the scrawled copies of the parts she had had given her to learn and act as a child, each of them separately bound up in costly morocco binding with fine clasps; and they were precious to her as a remembrance of those old days.

This little story is told by Charles Lamb in one of his volumes of essays, from which I have taken it. Next week I think you would like to hear something about the writer himself. GERTRUDE MARTINEAU.

The Inquirer.

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LONDON, JUNE 20, 1903.

JOHN WESLEY.

IT is two hundred years since that great man, whose name is still so familiar to us all, was born into this world, at Epworth, June 17 (old style), 1703. When we wish to see his monument, we have simply to look about us. Hardly are we able to get out of the reach of Methodist churches, chapels, mission houses, schools, &c.; and never, perhaps do we, as long as we are among English-speaking people, get quite beyond the influence of Methodism. God spake, through the instrumentality of John Wesley, and the thing was done; He commanded, and it stood fast. As Wesley himself never had the slightest doubt about the work given him to do; as he was so serenely confident on the subject that he never felt bound to argue the matter, but could take for granted that whoever was trying to suppress him had either made a mistake or was doing a wicked thing; so we can never doubt the reality of the good work he did, or the change which he effected in the lives and thoughts of the people.

It was from the beginning a change from dull inapprehension to lively perception, from spiritual stupidity to spiritual sense and life. When, in his Oxford days, Wesley first perceived that with most of the students and dons of his time the precepts of Christianity had become a dead letter; that hardly a soul realised the awful contrast between religion as taught in the New Testament and the formularies of the Church, and religion as feebly exemplified in the lives of professing Christians, he had already received his call. From the time that he and a few others began to live more strictly and to *demand* that others should do so, there was the beginning of Methodism, the Methodism that fought and conquered. Whatever Wesley might do or leave undone, however many and serious might be his mistakes—and he made some very serious ones, as in Georgia, and in regard to his marriage—he never afterwards allowed any circumstance to hinder him from bearing witness against the slackness, the apathy, the spiritual deadness of his time; he never ceased to call on men to repent, and believe in Jesus Christ.

The passion of the man for travel and for preaching, the thousands of miles that he rode every year, and the thousands of times that he preached; the early hour at which he rose; the long, long days of labour that he could bear without overfatigue; the dangers he escaped, the inconveniences he endured, have been told many times, and can be read best of all in his Journal. His persistence and endurance would have much to do with the respect which he often awakened even in those who were not affected by his preaching. But his main success was caused by his undoubted conviction that he had the secret of salvation, and that God was revealing Himself to men through him. This conviction started with him on his first mission, and remained with him to the end. No matter that his own views sometimes underwent change. No matter that he afterwards doubted whether during his whole Georgian mission he himself had been a converted man. No matter that he was open-minded enough to gain an occasional hint from the Quakers, to gain very much of his theology from the Moravians, and generally to be ready to note any new spiritual phenomena that might correct or enlarge his thoughts. These personal experiences never made him hesitate in his life's work, never caused him to speak with faltering tongue.

If one asks, what was the secret of salvation, according to Wesley? it can be read at large in his sermons, but is known to everyone by his collection of hymns. These hymns, many of them written by his brother Charles, expounded the way of salvation in its inward and outward aspect. They unfolded the Gospel as a historical scheme by which God had made atonement for the sins of all men by the sacrifice of His Son; but they also traced the inner life of the awakened soul, from the moment when it first hears the Divine voice calling it to repentance, through the periods of doubt and hesitation, hope and faith, till, peace attained, the struggle for the higher life of holiness begins; till, what with fighting, working, praying, suffering, interceding, the believing soul obtains perfect redemption here below, and calmly awaits removal to the heaven for which it is prepared.

The counterpart of this ideal experience will be understood from a study of Wesley's sermons. There it will be seen that the expressions used in the hymns were by no means empty metaphors. The fighting was a combat with the actual sins that Wesley saw before his eyes; he who dared challenge the consciences of the heads of the University assembled there before him as he preached from St. Mary's pulpit, was a stern and almost fearful moralist wherever he went. He never hesitated at particulars. "Every shilling which you needlessly spend on your apparel is in effect stolen from God and the poor." "Let me see before I die a Methodist congregation as plain dressed as a Quaker congregation; no Brussels lace, no elephantine hats or bonnets!"

He was, perhaps, less at home in speaking the Gospel of comfort (except to those duly convinced of sin) than in denouncing the sinful. In the first of his discourses on the Sermon on the Mount he gets a little lost among the gentle beatitudes of Jesus, and goes off to St. Paul and the Epistle to the Romans. Is it permissible to say that in character and in doctrine he was rather a follower of St. Paul than of Jesus? The most convinced of Christian believers, the pattern of missionaries, the sternest and most outspoken of preachers, with a self-confidence so naïve that it excites wonder rather than offence, he did a marvellous work in his own day, a work whose direct and indirect effects are everywhere about us. Yet can the Wesley Gospel hardly continue to be effective longer than its main thesis shall continue to be credible. And it is now fast becoming incredible. The progress both of natural science and of Biblical criticism has hopelessly undermined the doctrine of justification which Wesley preached. Thousands of preachers, with millions of money at command, cannot restore it to the position it held in Wesley's day. It was a doctrine for an age, and not for all time. Even the great organisations which owe their origin to Wesley, who are rightly proud of his name, will henceforward be useful in this world, not surely as they are faithful to his doctrine; not perhaps in proportion as they return to his stern morality, though there are lessons there still needed; but rather as they shall train men to see the needs and miseries of their time as Wesley saw those of his day, to sacrifice themselves for its sake with a kindred spirit of consecration, and to speak out their honest thought with a similar incorruptible desire for the glory of God and the good of men. We look for the Wesley that is to be.

AN APPEAL.

WE venture to make an appeal to our readers, which we hope will be taken in good part, inasmuch as it is made on behalf of a cause which is as dear to many of them as it is to us. We desire to ask their assistance in extending the circulation and thereby the usefulness of THE INQUIRER. The conduct of a newspaper such as this is a much more difficult task than is generally understood. It is not a question of working to profit. A circulation ex-

tended beyond the fondest dreams of its managers would not put money into the pockets of its proprietors. Nor, indeed, do they desire anything of the kind. The work is carried on for a cause, not for a profit, and is made possible only by the generosity of a number of friends, who subscribe, some of them very considerable sums, for its maintenance. They do this because they believe there is need for such an organ, and that its work, however faultily performed, is worth supporting.

What is that work? It may be classified under several heads. First, there is the giving the news of our churches. It is well and helpful that we should know what our friends are doing, and have the opportunity of profiting by their experience, rejoicing in their successes, and sympathising with their troubles. Next, and more important, comes the duty of upholding the special principles for which our Free Churches stand, and affording a regular opportunity for the expression of the best thought on theological and other subjects which is current amongst us. Hardly less important is the duty, too much neglected amongst us, of noting the movements of thought in other churches, and quickening our sympathies with others who approach such questions from a different point of view. Then there is a very definite missionary work open to such a paper, not by way of attack on others, but simply by putting our own views frankly and soberly before any into whose hands the paper may happen to fall. From time to time evidence comes to hand that such a work is to some extent being done. With an increased circulation it might be done much more effectively. In passing, we may observe that even among the adherents of our own churches there is room for this missionary work. For it is not all of us who take the trouble to acquaint ourselves with the latest developments of thought in our midst, or to study carefully the difficult problems we have to solve. Finally, our paper recognises its duty to stimulate and foster the religious life of our Churches. All this varied work it tries to do, and its history of over sixty years bears witness that it has not been altogether unsuccessful. Let it here be said that it claims no monopoly of this work, and gladly recognises the important services rendered by other journals.

Now if our proprietors, managers, guarantors, editor, and contributors all recognise a duty in these matters, may they not fairly say to the readers of THE INQUIRER, "You too have a share in this duty. It is a common cause, in which you can render most valuable assistance if you will, by aiding us to extend the circulation and sphere of usefulness of our paper." We have no adequate machinery for doing this. It would cost far more than we could possibly afford to push the paper in the ordinary commercial way. The bookstalls will not take it. But if each of our readers would try to get us one or two more regular subscribers, it would soon make a wonderful difference.

There is plenty of room for this work amongst ourselves. Not long since we heard of a gentleman, a life-long member of one of our congregations, who appeared never to have seen a number of THE INQUIRER. Recently, also, we were told of a well-to-do family who liked to see the paper but generally borrowed it from a neighbour. These instances, we are afraid, might be easily multiplied.

Now, it is not an expensive business to support THE INQUIRER by regularly taking it. For 6s. 6d. a year it is delivered by post, and you can begin at the June quarter, paying for the ensuing six months 3s. 3d. Will not some of our readers help us to make use of the accompanying order forms among their friends? We are pleading for the common cause, and that the example of the subscribers to our Subvention Fund should be imitated, and, if possible, their burden somewhat lightened by a general effort on the part of all our friends. It would be a great encouragement to those who have a somewhat thankless task in hand in managing the paper and its affairs, if there should be a reasonable response to this appeal.

DR. MACLAREN.

THE retirement of Dr. Maclaren from the pastorate of Union Chapel, Manchester, brings to a close the official life of one who has been called the prince of preachers and the preachers model. Dr. Maclaren proposes to retain the position of honorary pastor, and to preach now and then as his health may allow. In some way or other Manchester will no doubt do honour to one of its most distinguished citizens, who, in more ways than one, but specially as a prophet of righteousness and hope, has added lustre and renown to the city of his adoption. For more than forty years Dr. Maclaren has ministered to a great congregation, numbering among its members many of the men foremost in the social, municipal, educational and philanthropic work of the town. His was a rare instance of preaching that held both the cultured and the uncultured. While his sermons gave pleasure to intelligent, well-educated persons, university professors, students, and others, they were equally well understood by the common people, and men who had little schooling but that of life's hardship profited no less by his teaching. There is no man living whose own preaching has done so much to change the style of pulpit utterance and mould a race of preachers as Dr. Maclaren. In that respect he can only be compared with Robertson of Brighton. Both men brought a freshness of method into sermons which largely revolutionised the pulpits of their time. They condescended to no mean devices for entrapping the attention of reluctant hearers. They were sure that the preacher who panders to bad taste and ignorance, who thinks more of popularity than truth, more of reputation and notoriety than of the mysteries of God's love, is not God's servant, but the devil's. Maclaren's sermons, like Robertson's, are literature as well as oratory. The combination is rare. Many sermons that throb in the pulpit are pale, cold, and bloodless on the printed page. We turn over the sermons of a Whitfield, and we wonder where lay his power. All is as dry as the remainder biscuit. Their influence is only to be explained by the tremendous vitality and the magnetic personality of the preacher at the time. In our own day we have some famous preachers whose pulpit power is of a very noble order, but whose sermons lose nine-tenths of their charm when repeated. On the other hand, in Charles Kingsley and Dean Stanley, in Stopford Brooke and Dr. Martineau, we have preachers whose sermons affect us almost as much when read in solitude as when heard in the subdued excitement of the great congregation. Maclaren's sermons are of this order. Always clear and simple in construction, free from dogmatism, palpitating, earnest, intense in their appeal, abounding in happy and often most beautiful and poetic illustrations, expressed in the choicest English, there are no sermons it would be more profitable to put into a young preacher's hands as models of what preaching ought to be than Maclaren's.

The Baptist denomination has been fortunate during the last generation in its preachers. Spurgeon, Charles Vince, Maclaren, and Clifford make a quartette scarcely to be paralleled in any other communion. They have given the Baptist churches an enormous lift, and it would seem as if at the present moment no communion was making such strides as theirs. Mr. Meyer has lately been explaining the secrets of Baptist success. They are that Baptist theology has a hell as well as a heaven, and that Baptist churches have a rite which demands a good deal of courage for its observance. We venture to doubt the explanation. There is very little of hell, for instance, in Maclaren's sermons, and he is minister of a church which does not make adult baptism a condition of membership. Mr. Meyer himself is far from strong on hell, and at Westminster Chapel, where so much noble work is being done, adult baptism is conspicuous by its absence. The fact is, great preaching—and it is great preaching builds up great churches—has nothing whatever to do either with theological dogmas or ecclesiastical rites. Dean Stanley, and George Dawson, and Mr. Picton, and Mr. Bonner, and Mr. Baldwin Brown—heretics all, from Mr. Meyer's point of view, were yet renowned and powerful preachers, and would have moved the hearts of men whatever their theology. It is the passion for religion, not the passion for theology, which, added to the gift of eloquence, makes the great preacher. The strength and power of Maclaren was not in his theology but in his piety.

TO CORRESPONDENTS.—Letters, &c., received from the following: A.O.A.; H.B.B.; C.A.G.; L.O.H.; C.S.J.; E.B.L.; D.M.; R.J.O. (forwarded to J.H.W.); E. L. H. T.; A.W.W.; M.B.W.; W.W.

AT ANCONA AND LORETO.

NEARLY a hundred miles south-east of the marshes of Ravenna, a bold promontory projects on the coast of Italy into the sea. The ancient Dorian colonists, who made their way across the Adriatic, called it the Ankon or elbow. The name survives in the modern Ancona. Nobly situated at the southern end of a vast sweep of coast, the town rises steeply on the hills that curve round the bay to form the promontory. Below is the harbour, with a fine basin half a mile across, protected by a great pier on which stands a magnificent arch, raised by the Roman Senate in honour of Trajan, A.D. 115, to commemorate the completion of the new quay—smaller, no doubt, in those days than it is now. Tier after tier of houses clings tightly to the hill, built up with mighty terraces, linked by arches, threaded by narrow stairways, with egress sometimes beside a chimney on to a road above.

High over all stands the cathedral, planted on a platform commanding a glorious view of city and bay, coast line and Apennines. It is but a small building, yet of interesting architecture. Reared on the site of a temple of Venus known to Catullus and Juvenal, and containing some half-score of its columns, it takes the form of a Greek cross, with arms originally of equal length, though the eastern limb has been carried forward, with the sacrifice of the terminal apse. The apses remain at each transept, which contain not only side aisles, but also raised choirs and crypts beneath, giving a charming variety of elevation and line as the eye ranges across the building beneath the twelve-sided dome which crowns the centre. An exquisite porch, of later Gothic style, fronts the west; and a whole panorama of history comes into view.

Away among the Apennines Hasdrubal fell on his way to effect a junction with his brother Hannibal, and victory was secured to Rome in the long struggle of the second Punic war. The little group of coast towns, Rimini, Pesaro, Fano, Senigaglia, all bear ancient Roman names, and constituted the Pentapolis Maritima under the rule of one governor in the days of the Exarchate. Rimini saw the Catholic bishops meet in council in 350 against the Arians. At Pesaro the votive stones of the matrons of Pisaurum are among the most ancient Latin monuments extant. Fano rose on the site of a temple of fortune, *Fanum Fortunæ;* Senigaglia marked a settlement of Gauls, *Sena Gallica;* and Ancona boasted a Greek origin. Nor are the mediæval associations less suggestive. Everyone knows the story of Paola and Francesca, of the famous house of Malatesta in Rimini. Pesaro was a centre of art and literature in the days of Tasso. Browning has described for us Guercino's angel at Fano. From Ancona, St. Francis started with the Crusaders for Egypt on St. John's Day in 1219. Taken by the French in 1796, it passed in turn to the Austrians and to the Pope. Besieged by the Austrians both by land and sea in 1849, it was conquered but not subdued, as the inscription on its Palazzo del Commune proudly records, and on the jubilee of the attack, in 1899, it received the first prize for city valour under the gift of the late King Humbert. What a mingling of races, and what successions of powers, events, civilisations, this small province has witnessed!

The train carried me one Sunday morning some fifteen miles further south, till I got out with numerous fellow-travellers at Loreto. High on a ridge above the maritime plain stood the little town which contains the famous sanctuary of the Virgin's house. Some five thousand people are huddled together in the long street that creeps upon the backbone of the hill. At the eastern extremity, borne up by sub-structures of enormous mass, stands the great church built over the Casa Santa, the holy dwelling. It was a long and dusty drive from the station, round the steep slopes of the hill to the gateway of the town. The little shops of the main street were full of Catholic emblems, medals, rosaries, images of the Virgin, and the like; and the large piazza in front of the church was lined along one side with booths where an active trade was going on. Behind the great arcades on the north and west stood the Palazzo Apostolico with the bishop's residence and the Jesuits' College. Superb bronze doors adorn the entrance into the church. It is a huge building of the fifteenth century, with nave and aisles of equal height, the light being chiefly derived from small round windows above the chapels in the aisles. The dome, transepts, and choir have recently been decorated with much splendour; but the nave, touched with no soft tints of fresco or stained glass, seemed cold and bare. A large congregation was gathered, chiefly of peasants, with a small sprinkling of well-dressed visitors, and a few officers. Mass was being celebrated at the high altar in the nave, in front of the Holy House beneath the dome, and a second mass, with an independent congregation, was in progress at one of the side chapels. From the organ-loft over the great doorway came brilliant music sung by powerful though certainly not sweet voices; and the shrill tones of the instrument did not increase the devotional effect. Only when the silver bells rang at the elevation of the Host, and the hush of ineffable mystery fell on the kneeling throng—which I, at least, can never witness without a quiver—was there any manifest spirit of worship. At other points of the service, the groups which I watched from behind a pillar, broke into talk, or even laughing, without reserve.

By-and-by the last words had been said. The sacristan came to hurry me away to see the *Tesoro* before it was closed at noon. The church was full of moving throngs, so into the treasury I went. It was a large apartment lined with cupboards crammed with jewels, diamond tiaras, ruby necklaces, bracelets and ornaments of every description, or with costly vessels for the altar, the gifts of sovereigns and of the faithful from all parts of the world. It was a strange spectacle, and I wondered when some wild impulse would at last arise to protest against the folly of which these gems were the mute witnesses. Still more pitiful was the sight within the Holy House itself. Encompassed by richly carved marble screens, it stood beneath the great dome. Inside, it appears like a room with rough stone walls, some twenty-eight feet long, twelve and a half feet wide, and about thirteen feet high. The small space reserved for worshippers was crowded with kneeling figures as I entered. Silver lamps hung in front of the altar, and behind a superb fretwork of gilding one dimly discerned two small black objects. They were the heads of the images of the Virgin and Child, supposed to have been carved in cedar by St. Luke. Rich robes and sumptuous jewels caught the gentle glow of the lamps, and stirred the imagination of the worshipper, who saw in these figures the visible representation of the everlasting marvel of the Word made flesh, in the form recognised in every home, a Mother and a Child.

The Holy House (so runs the story) was the Virgin's home at Nazareth. When the Holy Land passed into the power of the Turks in 1291, the sacred dwelling was miraculously transported into Dalmatia, and there deposited on the hill of Raunizza, between Tersatto and Fiume. But its stay there was only temporary. Three years later, on the night of December 10, 1294, it was conveyed by angels across the Adriatic, and placed on the hill of Piceno, in a grove of bays which bowed before it in reverent salutation. Hence came the name of Laureto, or later Loreto. The house, we are told, was built of the rock of Palestine, and the mortar which cemented its stones was true Hebrew mortar. It has no foundations, *they* remained in Palestine, and when pious deputations both from Dalmatia and Piceno proceeded to make enquiries about the miracle, it was found that they corresponded exactly with the dimensions of the structure on the Italian hill. What further verification could the believer want? So it has been the most favoured of the Virgin's sanctuaries, though recently, it might be supposed, Lourdes has come into greater prominence. The English Catholics of an earlier generation paid their devotions here, and Faber triumphantly records a signal instance of her power in some such words as these:—"I asked of her something exceedingly difficult, *and she got it for me in half an hour!*"

It was with a feeling of inexpressible relief that I finally left the church, passed through the Piazza whence the throng of salesmen and buyers had departed—it was after one o'clock—and took short cuts down the hill to make my way across the fertile plain that separated Loreto from Monte Conero, the highest point upon the coast. By devious tracks around fields of corn and maize, among olives and fruit trees sycamores and vines, now on the railway line, now past some peasant's cottage, now across rivers, winding in deeply furrowed channels to the sea, I finally reached the road to Sirolo, a little town which climbed the slopes of Monte Conero from the low cliffs upon the shore. The hawthorn flowering in the hedge, the occasional chestnut blossom, the scarlet poppies and red clover in the fields, with a hundred other familiar flowers, spoke of the dear beauties nearer home. There was no one upon the way for miles, till suddenly I saw before me a crying child going towards Sirolo. As I passed, he looked up at me piteously. What did he want? His whole soul was possessed by some childish grief, but I could not understand the broken

words amid his sobs; I could only try the universal language of consolation, and finally offer him some bread and cheese. He took it, and I passed on. A few minutes later I heard the little feet behind me. He could not bear to be left alone with his woe, so he curled his little hand among my fingers, and we trudged along the dusty way together. How old was he, had he a mother, what troubled him? He could not comprehend my questions. I wondered how long the situation would last. We passed some peasants playing their Sunday game at bowls by the road-side. The youths and maidens came down from Sirolo, and sang the eternal song of love and joy in the sweet spring sunshine. The little chap's sobs had long since ceased. Suddenly he darted away and stood by a tall gate at the road-side, whose fastening was far above his reach. A little homestead was at some distance within. I opened the gate and he ran in. Women called to him from an upper window, and I knew he was safe. The lost home was found again. I climbed the steep sides of Monte Conero, and at the top met other members of my party. There was a wondrous view of sea and mountain. Below lay the Adriatic, beaten by strong wind into foam around the rocks upon the coast, but far off blue with a depth and intensity to which Mr. Brett's brightest hues were pale like milk. Southward, at no great distance from the sea, the giants of the Apennines, the Monti Sibyllini and the Gran Sasso, rose suddenly from the maritime plain to the height of more than eight or nine thousand feet, their upper slopes shining white with snow, the lower seamed with deep ravines down which the torrents plunged headlong to the main. Here there was liberty, grandeur, room to think and feel and be. Verily the earth was the Lord's and the fulness thereof. And the glory of the world blended with the cry of a little child, as over against the religion of dogma and tradition there arose the religion of nature and humanity.

J. E. C.

LIFE SAYS.

NOON—and the day is bright;
June—and the year is crowned;
Life is a-tiptoe, stands at height,
Smiles to the world all round.
Music of birds and brooks,
Laughter on vale and hill—
Laughter and music? Farewell, books;
Life says the best thing still.

"Out of the night, the morn";
Hark, how the great word goes!
Out of the soil, the rough black thorn,
Out of the thorn, the rose.
Out of the morn, the day,
The noon-joy clear and strong;
Out of the dust the soul wins a way,
Out of the soul, the song!"

W. G. TARRANT.

ERRATA.—In last week's INQUIRER, p. 394, in the verses on "Bellini's Madonna," in v. 2, line 4, for *heart* read *heat*. In v. 3, line 1, for *the*, read *thy*.

THE PERMANENT CARE OF THE FEEBLE-MINDED.

SIR,—You will remember that last year you kindly gave me the opportunity to appeal, through your pages, for help for our schools for weak-minded children. Friends were most generous and sympathetic, and I received not only substantial money help, but many kind and encouraging letters. I am glad to say that a number of those who helped us last year have become annual subscribers to our fund, and this emboldened me to ask you to again find space for a short letter from me.

Our schools, so far, are most successful. The Boys' School is full, the Girls' School will be full next week. Indeed, we could easily fill four or five such buildings, if we only had them. We have constantly to refuse applications, and very sad indeed it is to do so. Our children are very good and happy; some of the boys have now been a year in school, and begin to be quite useful about the house and in the garden, which we encourage them to consider as their own. The poultry are a great delight to both boys and girls, and will, we hope, prove a source of considerable income to the schools. We have taken over ten out of the twenty acres of land given to us by the Lewis Trustees, and shall shortly have possession of the other ten. But our best news of all is that Mr. Thomasson has promised us £1,000 to begin building again with. Other smaller sums, for the same purpose, have come in, and a new school will shortly be set in hand. But we want more money—not only for that, but for the expenses incurred in getting our land into order. We cannot afford to neglect it, but draining, manuring, and planting are proving so costly that I am most anxious just now as to where the money is to come from. Then we must have pig-styes, and we want more fowl-houses. In fact, this year is, in many ways, full of expenses that will not occur again. Our children will not again cost us so much for clothing. Many of them have come to us in a deplorable condition of rags and dirt. (Our girls') mother almost grudged the beautiful clothing of certain dolls that came to us at Christmas. I may say that Christmas was made delightful for the children almost entirely by some good-natured young people. Two girls found toys and sweets for every child. Another gave us the tree, others dressed very special dolls, and so, in one way and another, the boys and girls had a better time than they ever had before in their sad little lives.

Now we feel that our movement has taken hold, it is no longer necessary, as a rule, to convince people that our plan is a wise one, and we are limited in our work only by lack of funds. I know, very well, how constant are the demands upon the purses of generous givers, but still, may I ask for help again? We need, not only money for the building fund, but a sum of about £300 to pay for extra expenses. If someone would give us our pig-styes, or *a* pig-stye, and someone else our fruit trees (they are planted and must be paid for), or if friends would send us numbers of small sums to be used for these and similar purposes, we should be relieved from considerable anxiety, and should sooner be able to make our land profitable. As it is, we have sold a quantity of potatoes and eggs. Every month adds to our list of subscribers, and I hope, in a year or two, to see our future assured. Meantime, we do need help badly. I am leaving home for a holiday early in July. If, between now and then, anyone who reads this would like to go to the schools, I shall be delighted to arrange a visit. I go myself every Tuesday.

MARY DENDY.

13, *Clarence-road, Withington, Manchester, June* 10, 1903.

WINIFRED HOUSE.

ANNUAL MEETING.

THE annual meeting of the Children's Convalescent Nursing Home, Winifred House, was held on June 10, at University Hall, Gordon-square, when Mr. C. S. Loch, of the Charity Organisation Society, took the chair.

Mr. W. M. BLYTH, hon. treasurer, read the financial statement, which showed some slight falling off in the amount received for subscriptions, though the receipt of two legacies, £200 from the late Miss Rowland, a generous friend of the Home since its commencement, and £50 from the executors of the late Mrs. J. Campbell, had made the total receipts larger than usual.

Miss M. PRITCHARD, hon. secretary (after giving a cordial message of greeting from Mr. Robert Hampson, whose ill-health alone prevented his attendance), read the annual report. This showed that forty-four children had been received during the past year, the average number of beds in constant use having been 16½. Of the forty-four children, sixteen suffered from hip or spinal disease; and of these, ten had remained throughout the year. Six children had become "walking ones" during that time, and almost every one had made marked improvement. Four children had been treated for rickets, and twenty-four were in a debilitated condition and needed carefully "building up." All these cases did splendidly.

During the year there had been three cases of scarlet fever, brought in by a brother and sister, who developed it a few days after admission. Happily, owing to prompt isolation and removal to hospital, the disease did not spread except to the one nearest companion.

The report concluded with expressions of thanks to the many friends who had sent gifts of clothing, food, plants, and toys, and with an earnest appeal for a *piano*, to replace the one in the children's playroom, which is now quite past giving forth sweet melodious strains.

Mr. C. S. Loch's Address.

The CHAIRMAN, in moving the adoption of the report, gave a most interesting and inspiring address, in the course of which he said:—

There are two or three questions which I want to submit to you in connection with this report. I was struck by the distinction made between "carrying" cases, "lying" cases, and "walking" cases; and I thought at once of some adults, who certainly lie on their backs when we want them to walk, and many in the community who always want to be carried. Now one of the most pathetic reasons for

the work at Winifred House is that of teaching children to walk *in order* that they will not want to be carried later on. That this is so is evidenced in the report, where we are told of young people, who return to visit the Home in after years to express their gratitude, and to explain how they are now able, in one way or another, to earn their own livelihood. I do not think there could be any better tribute to your work than this fact suggests.

And yet is it not strange that there are so many people who do not take much interest in this steady, quiet kind of work? It seems as though the public in general looked upon it much as a dog looks upon his master while he is gardening. A dog cares nothing at all about gardening, but, as he is your good friend, he stands by and watches you while you laboriously dig the ground and plod on at your task. But if a rabbit crosses the path the dog is up and after it in an instant. Just so with many people; they stand by you in a way, but are not really interested in your work, though if anything comes along that can be done quickly, hunted down in a moment, then they are ready. It is this outside public, with this dog-like sense, that we have to haul, and draw, and pull in the direction of reasonable charity; and I cannot but think that a visit of such people to this Home, where the work is so thorough, would have a very good effect.

I should like to detach slices from some of our great hospitals, and take the bricks, and with them make small separate homes. Then, having got these reasonable units of seventeen to twenty people, we might get the home feeling to arise afresh, and the two things going together which should never be separated; namely, improvement in the moral as well as in the physical health of those who are in distress.

When one thinks of our hospitals, and particularly of the out-patient department, one feels again and again that it is a dreadful thing that these crowds should surge up day by day, with ricketty children, and with cases of phthisis, really as a matter of course. It seems as if we take it as a matter of course, that in our midst, in our own household, there must be unclean things. Yet very many of these diseases—so doctors say—are quite preventible. Now, my hope and theory is that if these things are preventible, we shall arrive some day at the conclusion that they shall be prevented: that what *is* preventible *must* be prevented. And if we get to that feeling, no person will go into a hospital without there being a reflective movement on the home.

Looking at the funds of this Home, and at those of some of the larger institutions in London—under Poor Law or other management—one is astonished at the contrast. It is clear you must have a most economical housewife somewhere in your administration. Good charity does not need huge expense. Yet again and again in London we have enormous expenditure, going together with very small results. Why? Because the hearts of those interested in the matter do not go forward, as it were, with every penny of the expenditure. It is when you think of the result of pence (and pounds as well, of course) being properly expended that you get good charitable work.

Another thing that struck me in this report was the summary at the end—the medical report, which shows how the children stayed on, and on, and on. I would contrast this with another form of charity which very much struck me and amused me. You have in one case "350 weeks'" treatment—a sort of Methuselah life of weeks—"no permanent improvement to be expected; will probably have to leave soon." I like that for this reason:—You would wish for permanent improvement, of course, but it is good to have had a good try—to try for so many weeks to make one poor girl a competent woman, even if you fail. Then take another case "60 weeks: walks well: in good condition." There is a positive charm in thinking how some of these children trotted out from where they had been carried in! What a contrast this is to another kind of entry here in the notebook of a clergyman, which tells of a man, wife and family, in dire distress, being helped (?) by one or two meat and coal tickets and a pair of boots! Such an inadequate form of help is surely as mischievous as it is misleading.

And now I want to put before you a picture of what might be if we went back on our past history, and reconstructed the whole question of the care of the poor. Suppose charity was allowed to have its own way in trying to draw all classes, of whatever religion or sect, into one. And that, instead of having these big institutions, we had small institutions scattered about here and there—little groups of people at work everywhere. And suppose the religious feeling of the community backed the movement, and said "we should rather do voluntarily with our hearts what is right in this matter, than act under compulsion." If we had that feeling in and around small bands of earnest workers, could we not deal with what a lady here mentioned to me just now as the "black spots" of London? The problem is not a very large one. The geographical areas of these black spots would make only a small town. Why are we such helpless creatures in face of this problem? I hold that it is because we have lost our faith in charity—I use "charity" in a large sense and not the small sense. If there was a working belief, a growing belief in it, we should turn round on our history and reassert the *duty* of charity, and build up a system of personal work which would enable us to carry out its programme. I hope that a new thought of charity and duty will arise, and that out of it will come a new development, of a new soul, so to speak, in our men and women. George Herbert concludes his quaint poem of "The Porch," at the beginning of "The Temple," with these words:—

> If thou do ill, the joy fades, not the pains:
> If well, the pain doth fade, the joy remains.

So shall it be, I believe, with those who pass under such a porch as this into the Temple of Charity.

The resolution was seconded by the Rev. W. WOODING, and carried unanimously.

Dr. ARTHUR BALLANTYNE moved, and Miss BUSK seconded, a resolution of thanks to the Hon. Treasurer, Hon. Secretaries, the Committee and Hon. Auditor, and their re-appointment during the coming year.

A vote of thanks to the Hon. Medical Officers, the Lady Superintendent and her Staff, was moved by Dr. S. C. PRITCHARD, and seconded by Miss MARGARET MICHAEL, Lady Guardian. Both these resolutions were unanimously carried.

After a few appreciative words from Mr. M. BLYTH upon Mr. C. S. Loch's inspiring words, the proceedings terminated.

BI-CENTENARY OF RIVINGTON CHAPEL.

THE bi-centenary of Rivington Chapel was celebrated on Wednesday, June 10. A service of commemoration was held in the chapel in the afternoon, conducted by the Rev. C. J. Street, of Bank-street Chapel, Bolton, a near neighbour of Rivington Chapel, among the oldest Nonconformist places of worship. Mr. Street, taking as text Psalm lxxxiv. 1,2, spoke of the traditions of freedom and piety associated with that old country chapel and of their spiritual forefathers, who had built it (as the trust said) "for the free exercise of their divine worship therein." The sermon concluded with the aspiration that the living generation might truly feel and faithfully practise the religion of freedom and truth, integrity and piety, so that those who were coming after should receive the inheritance from their hands enriched by the additional blessing of their own fidelity to principle, and—please God—fulfil more worthily than they of the present generation the trust which would descend to them!

After tea, a public meeting was held in the schoolroom, and was largely attended. The chair was taken by Mr. R. D. Darbishire, and among those present were the Revs. S. A. Steinthal, A. Gordon, C. J. Street, C. Roper, E. Allen, R. C. Moore, E. S. Hicks, and S. Thompson (minister of the chapel), Alderman James Lawrence, Messrs. Albert Nicholson, Thomas Harwood, and Andrews Crompton. Mr. Crompton read a number of letters of regret for absence.

The CHAIRMAN, in opening the proceedings, expressed, on behalf of the congregation, their pleasure in seeing so many friends present, and referred to his own long connection with Rivington, the memories of which went back over seventy years. His grandfather and father had lived there, and among many things he had learnt there had been the enjoyment of the country, the woods and the hills and the waterfalls. He was tutored there by the clergyman of the church and by the minister of their own chapel, and he was brought up in the recollection of the chapel services. There he had learnt the lesson, which had never passed out of his mind, of the perfect brotherhood of worshippers in neighbouring churches. He did not know whether the custom obtained to this day, but when he was a youth, and long afterwards, it was the habit of both religious societies in Rivington to act jointly on the occasion of their annual sermons. The church was closed, and all went to chapel, or the chapel was closed and all went to church for the day. That was a lesson that had moulded a great deal of his life—the absolute faithfulness of honest

worship under whatever forms. These forms, whether they were liturgy or whether they were unwritten prayers, were human devices, after all, and the real life and strength that lay in every church, however difficult they might find it to appreciate these forms and creeds, was the Christian life of open, equal brotherhood under every form of belief — the Christianity of Jesus, which they could never cease to drink the full measure of—the thing that led them, everyone in his own situation, to sacrifice, and—he said it gravely—to crucifixion. No life was complete until there was realised the absolute loss of self in the presence of this duty. And with it all, the crown of it all, was the Kingdom of God within them, the open brotherhood, the Christianity of Jesus. The traditions that had surrounded that chapel during the past 200 years had been traditions of sincerity of life and faith and worship. It had kept them very humble. There were not many of them, and very few of authority. They had had a good squire and a good neighbour or two, but the rest had been steady, honest, intelligent yeomen and their women, and they had brought up their sons and daughters to go to chapel, and they had learnt in that chapel the same principles—the principles of freedom of belief, of devout religion, and a hopeful death. He had been rather preaching to them, and, seeing the gentlemen whom they had on the platform, he might have left it to them, but he could not help speaking out of the fulness of his heart of his connection with Rivington.

Of the historical address subsequently given by the Rev. Principal Gordon, it is not easy to give in a newspaper abstract a satisfactory account, and we are glad to see from a note in Saturday's *Chorley Standard*, to which we are indebted for this report of the celebration, that the proceedings are to be published in pamphlet form, when we trust that Mr. Gordon's address will be given in full, together with the historical sermon preached on Sunday by the Rev. S. Thompson.

Addresses were also given by the Revs. S. A. Steinthal, C. J. Street, and S. Thompson, who proposed a vote of thanks to the preacher, the chairman, and speakers. This was seconded by Mr. Andrews Crompton. At the chairman's suggestion, a message of sympathy was sent to Mr. J. W. Crompton, who was unable to be present.

WE see that we can only do a deed *to* God by doing that deed *for* Him—only by offering ours as the hands with which it shall be done. Our human love for one another, and all our human help, is not less His for being ours. "God's tender mercy" is the name in heaven for what we call on earth "a drink of water." Many dear things of providence He hands to His little ones *by each other.*

—*W. C. Gannett.*

LET us be like the bird, for a moment perched
On a frail branch while he sings;
Though he feel it bend he continues his song,
For he knows that he has wings.

—*Victor Hugo.*

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS AND OTHER FREE CHRISTIANS.

SUNDAY SCHOOL CONFERENCE.

ON Saturday, June 6, a conference of Sunday-school teachers and other friends interested in the religious education of young people connected with the congregations in the Association was held at Ballycarry. The meeting was held in the afternoon; the bright and cheerful meeting, house was quite filled with a deeply interested audience. The churches or schools represented were: Antrim, Ballycarry, Belfast—First Church, York-street, All Souls', Domestic Mission, Mountpottinger, Knock — Cairncastle, Comber, Dromore, Dunmurry, Holywood, Larne, Moneyrea, Rademon, Raloo, and Templepatrick. The ministers present were Revs. W. G. Marsden (pastor loci), D. Walmsley, B.A., Alex. O. Ashworth (convener of conference), W. J. Davies, W. H. Drummond, B.A., John Jellie, J. A. Kelly, R. Lyttle, John McCleary, R. J. Orr, M.A., G. J. Slipper, W. S. Smith, and Fredk. Thomas.

Mr. Thomas Andrews, D.L. (President of the Association), who was announced to take the chair, was, unfortunately, prevented by important public duties from being present, and Mr. Samuel Magill, of Larne, was moved to the chair.

The hymn, "All people that on earth do dwell," having been sung, the convener announced letters of apology from Revs. Alfred Davison, James Kennedy, S. H. Mellone, M.A., D.Sc., Alfred Turner, and Wm. Weatherall.

The chairman called upon Rev. D. Walmsley, who read a paper on "Catechisms: their abuse and disuse in Sunday-school teaching."

The purpose of the paper was to discourage dependence on catechisms in religious teaching, and justify the teacher's appeal to his own personal conviction of truth and right. There was a certain convenience, Mr. Walmsley said, in having the material of religious instruction cut and dried and chopped up fine, ready for popping into the open mouths of the children, but one word of a man's own experience was worth volumes of talk about other people's beliefs, and the most helpful and valuable thing in the teacher's intercourse with his class was the self-communication of the maturer and better-furnished mind to the receptive spirits of the young. No one more than the Unitarian needed to be on guard against the tendency to shirk the declaration of his own conviction and quote somebody else as bail for his opinions. Our people were not less sincere than others in their pieties. Conviction did not mean less with us than with our neighbours. But there were too many who felt a sort of false shame that made them outwardly disloyal to convictions they did intimately feel; they seldom spoke of the deeper things of the spirit even with closest friends; they were chary of unbosoming themselves. But there were times when it was a duty to speak out, not merely upon theological questions as to which they were at discord with a friend, but of the positive and helpful religious convictions which came home to them and made their faith and hope in God. Mr. Walmsley's advice to teachers was:—Speak of what you yourselves feel sure of; do not quote as true what you really doubt, with the preface, "we are taught to believe"; if you are not convinced of any matter, acknowledge it frankly; do not teach your doubts; but think, realise, prepare to speak, and you will help the young folk better than if you coached them in catechisms till they were word-perfect.

In the discussion which followed, Rev. W. H. DRUMMOND said it was hardly fair to treat catechisms in the way they had been spoken of by Mr. Walmsley. Given the general outline of the catechism, suppose it puts in form your own ideas in a way with which you agree, you can make it exceedingly living and real. It was a pity if the catechism could not be used when it expressed the general teaching of the Church. We had over-emphasised lonely individualism in imparting religious truth.

Rev. ALEX. O. ASHWORTH said he could never understand the difficulty of our making a statement of our religious convictions, or why we should skrink from expressing ourselves on matters of religious belief. We were none the less at liberty to change our opinions when we saw reason. The result of our being too chary in speaking of our Unitarian opinions to young people growing up in our schools and churches was that a large percentage of those young people did not understand why we stood out from the crowd, and did not realise in any intelligent way what we as Unitarians stand for.

Rev. J. A. KELLY said the practical effect of the paper would be to discourage the teacher to do his work. If you do away with catechisms, you increase the difficulty of teaching tenfold. A man in earnest must have a belief and must teach it. If we do not prejudice the minds of our young people in favour of the doctrines and principles we hold dear, their minds will be prejudiced in favour of other views and principles less desirable. A good farmer does not leave his fields to their own resources, but distinctly prejudices them in favour of growing some special crop, and we should go on sowing the good seed in religious matters which we believe in.

Rev. JOHN MCCLEARY said we need not go back to the dead past. Jesus catechised when he asked of his disciples "Whom do men say that I am?" and "Whom say ye that I am?" Earnest Sunday-school teachers can do without any of these helps.

Miss ANDREWS said a Sunday-school teacher should be an idealist. Unitarians were free to develop. Most teachers repudiate the idea of dependence on these outside helps. In the use of catechisms, starting with the best intention not to impose creeds, we end with imposing them, nevertheless.

Mr. KELLIGHER said the vital thing is to set children to learn something. There are too many things which tend to obscure the minds of the young. Education was not complete without being deeply blended with religious instruction.

Rev. R. LYTTLE, in moving a vote of thanks to the Ballycarry minister, congregation, and teachers for their hospi-

tality, and to Mr. Walmsley for his paper, said we had not rated the average teacher sufficiently high. Teachers had been able to do good work without catechising. If we use catechisms they should not be learned by rote. If used, it should be at home, and we should talk directly to scholars. We need to teach scholars a reverence for the spiritual and moral things of life, and the aim should be to impart and develop religious life.

Mr. WALMSLEY made a brief reply to the criticisms. Invitations for the 1904 meeting having been received from Templepatrick and Dromore, it was resolved, on the motion of Rev. D. Walmsley, seconded by Rev. J. A. Kelly, that the new Sunday-school committee be recommended to favourably consider the visit to Dromore in 1904.

A hearty vote of thanks, enthusiastically carried, was tendered the chairman, and the large company adjourned to the schoolroom, where a substantial tea had been provided, and was served by many willing hands to the visitors.

The day was one of glorious sunshine, and there were present at one time or other during the afternoon over 300 people.

YORKSHIRE UNITARIAN UNION.

THE annual meeting of the Yorkshire Union was held at the Domestic-street Chapel, Holbeck, Leeds, on Wednesday, June 10. In the afternoon, the religious service was conducted by the Rev. C. Harvey Cook, and the sermon was preached by the Rev. Ambrose Bennett, of Monton. The collection amounted to £4 6s. 8½d.

In the evening, the public meeting in the schoolroom was well attended, the Lord Mayor of Leeds, Mr. John Ward, J.P., presiding.

A resolution protesting against the Education Act, moved by the Rev. C. Hargrove and seconded by the Rev. J. M. Whiteman, was unanimously passed, and a further resolution, moved by Councillor G. Ratcliffe, of Holbeck, thankfully acknowledged the efforts of the councils of Leeds, Sheffield, Hull, and other towns in clearing insanitary areas, and providing for better housing of the people.

Only a meagre report of these meetings has reached us, almost too late for use this week, but we understand that during the day a welcome was offered to ministers newly settled in the district—the Revs. A. H. Dolphin, P. E. Richards, and F. H. Vaughan—that an address was given by the Rev. J. E. Manning on the relation of our churches to the poor, and an address on the work of the B. and F. U. A. by their delegate, the Rev. F. W. Stanley. We presume that an annual report and accounts were also presented and passed.

ABERYSTWYTH

("The Biarritz of Wales")

Is highly recommended for invalids, and possesses the most equable temperature, its shore being swept by the Gulf Stream and S.W. breezes of the Atlantic. The drainage is perfect, and the town is supplied with the purest water from Plymlimmon. The late Sir James Clarke, M.D., says: "A fortnight is equivalent to a month's residence in most watering places." Guides on application to th Town Clerk.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

APPEAL.

Chichester. — Sunday-school anniversary services were held last Sunday, appropriate addresses being given by the Rev. C. A. Hoddinott, in the morning to the children, in the evening to parents and friends. The special collections for the Summer Treat Fund were a little in excess of last year.

Aberdeen.—Last Sunday, following its usual practice, the Unitarian congregation transferred its second service to the Broad Hill, for the summer, The day was fair, but cold; and it was feared the meeting would be small. However, an audience of over 600 assembled, and, mostly seated on the grass on the hollow hill, listened to Mr. Webster's address on "How should God be Sought?" At the close of the address questions were asked by friendly critics, and answered frankly. A number of tracts were distributed. These meetings, which are now established and imitated, will be continued throughout the summer, weather permitting.

Blackpool (North Shore).—On Sunday last flower services were conducted by the Rev. M. R. Scott, of Ainsworth. There were large congregations, special music, and the offertory exceeded previous years. At the Sunday-school in the afternoon Mr. Scott delighted and instructed the children and adults on the subject, "If I were a King." Mr. John Chadwick visited the Sunday-school on the 7th, and sent a report, which was read by the superintendent, Mr. T. Underwood.

Choppington.—The Sunday-school anniversary was held on June 7, when the children sang special hymns and recited poetry and portions of Scripture. The services were conducted by Mrs. Tweedy, of Newcastle, who addresseds the children in the afternoon and the parente and teachers in the evening. The services wer, well attended, the evening service especially the church being closely filled.

Clydoch Vale, South Wales.—On Sunday, June 14, the congregation held its annual services. The preachers were the Rev. John Davies, Allt-y-placa, and the Rev. R. J. Jones, M.A., Aberdare. The wretchedly cold and wet weather prevented many of the more scattered folks in the Rhondda from attending, yet the muster of Unitarians was quite encouraging. The afternoon and evening services were held at the Saron Congregational Chapel. The brethren at Saron are without a minister just now, and that enabled them to invite to worship with them in the evening. To see Unitarian and Congregationalist worshipping together was a welcome sign of the breaking down of old barriers.

Halifax.—The prizes for early and regular attendance at the Northgate-end Sunday-school were presented on Whit-Sunday by Mr. Arnold H. Wadsworth, one of the superintendents. A number of recitations were said by the scholars. The scholars and those from the Queen's-road branch were taken in waggons to Lightcliffe on Whit-Tuesday, where they had buns and coffee in a field as usual.

Ipswich.—Flower services were held in the Friars-street Chapel on Sunday, June 7. Both services were well attended, the evening being a record attendance during the Rev. Lucking Taverner's ministry. Special music was rendered by the choir, and one hymn, composed by Mr. Frank Woolnough, choir-master, was much appreciated.

London Sunday School Society.—The annual united service for teachers and elder scholars of the London Sunday-schools was held at Essex Hall last Sunday afternoon, but in consequence of the unfortunately wet weather the attendance was not nearly so large as on previous occasions. Only the following six schools sent contingents: Bermondsey, Essex Church, Newington Green, Peckham, Stamford-street, and Stratford; but one or two representatives from other schools were also present. About 150 in all took part in the service, among whom were Mr. John Harrison, the President, the Rev. Philemon Moore, Miss Marian Pritchard, and Messrs. Ion Pritchard, A. H. Biggs, Ronald Bartram and W. H. Ballantyne. Mr. E. A. Reeves kindly presided at the organ. The service was conducted by the Rev. J. H. Wicksteed, whose address on "Promises" was followed with close attention. It dealt with the importance of keeping promises in our dealings with others, and especially those made to ourselves in the endeavour to attain the highest ideal of life.

Mottram.—The first of a series of Saturday Afternoon Rambles, for the purpose of making better acquaintance with the beautiful scenery of the district, was held on Saturday, May 30. A large party walked from Mottram to Compstall and Marple through the valley of the river Etherow, which divides Cheshire from Derbyshire. On Saturday, June 6, Coombe Rocks were visited, a mountain ridge about three miles from Mottram, from the top of which there were splendid views of the Peak district, including Kinder Scout, Kinder Downfall, and part of the village of Hayfield, the district so vividly described by Mrs. Humphry Ward in "David Grieve." On the same day the choir had their annual treat to Chester.

Stannington.—On Whit Monday the children of the Sunday-school enjoyed their usual festivities, marching through the village and singing hymns, and after tea, in which they were joined by a large number of teachers and friends, playing in a field kindly lent by Mr. G. H. Revitt. The anniversary services were held on Sunday, June 14, when very appropriate sermons were preached by the Rev. C. Harvey Cook, of Leeds. The collections, owing to inclement weather, were slightly below the average. Special hymns and a chorus were sung by the choir and children of the Sunday-school.

Sunderland.—The chapel anniversary services were held on Sunday, June 14, conducted by Miss Lucas, of Darlington. On Monday the annual tea meeting was held, when Miss Lucas and the Rev. W. H. Lambell, H. Cross, and T. Paxton were the speakers. There was again a good attendance, including friends from Gateshead and South Shields, and the meeting was very successful.

Swansea.—The service in the Unitarian Church last Sunday evening was conducted by Mr. B. J. Elsmere, a recognised minister in the Society of Friends. At the beginning of his address Mr. Elsmere expressed his thanks for the liberality which had opened that pulpit to him, and he added: "I believe I am in the second oldest building in the town of Swansea. I think the date outside is 1690, while that of the Society of Friends' Meeting House is 1656. That's the first, and this is the second. Our forefathers suffered for religious liberty, and it seems that we shall soon be called on to suffer again. I trust that the grace which made them the men and women they were will enable us to be noble sons of noble sires. Some people seem amazed that I should be here. Why not? It's all in the commission. I haven't read in the Bible: 'Go and preach the Gospel to the Society of Friends'—I have read, 'Go and preach the Gospel to every creature.' I had the honour some twenty-four years ago to preach in St. Mary's Church. The then vicar—Dr. Morgan—couldn't ask me into the pulpit as you have done, it was more than his gown was worth; but he placed a hassock on the chancel steps, and said, "You can preach from there, brother, everyone will be able to hear you." I have preached in Baptist, Congregational, and all kinds of Methodist churches. This is the first time to preach in a Unitarian church. I feel just as free here as anywhere else, and I hope to-night you will forget the messenger, for I want you to remember the message." The text was "Come up higher," and in the course of his address, which appears from the report in the *South Wales Daily Post* to have been very unconventional in form, Mr. Elsmere said: "There's no one here so good he may not become a little better," and solemnly added, "If this is all I have to tell you, it's only half a Gospel; He who tells us to climb, Himself has come down to help us."—"In these days, men smile when they read about Luther throwing the ink pot at the Devil, and at the visions of Fox and Wesley; but, if we were only as inward and spiritual as these men were, we should have visions too."—"You can burn my Bible, and I have no creed; but you can't take away from me my sense of the Divine presence."

Whitchurch, Salop.—On Sunday, June 14, the Sunday-school anniversary services were held at the Church of the Saviour, the Rev. C. D. Badland, M.A., being the preacher. The wet weather thinned the attendance, but the collections were in excess of last year.



Situations, etc.

AS HEAD NURSE, or MATRON, or any POSITION of TRUST. A Widow, 41, seeks re-engagement. Highly recommended from last situation, and also by Mrs. RICHARD ROSCOE and Mrs. WALLACE BRUCE.—Address Mrs. PARSONS, 16, Kemplay-road, Hampstead, N.W.

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NURSE (SUPERIOR) wanted middle of July, for 3 children, 6¼, 3 years, and 5 months. Good wages.—Mrs. PHILIP ROSCOE, 28, Denning-road, Hampstead, London.

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UNITARIANS visiting ABERYSTWYTH are requested to make themselves known to the Chairman of the Congregation, Mr. A. JOHNSON, Pier-street.

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MARRIAGE.

KENNETT—SCOPES.—On June 10th, at St. Nicholas Old Meeting House, Ipswich, by the Rev. Lucking Tavener, Albert John, son of —. Kennett, Esq., of Ipswich, and Beatrice Helen, youngest daughter of Walter J. Scopes, Esq., of Diamond Villa, Ipswich.

DEATHS.

MARLES-THOMAS.—On June 12th, at 14, South Marine-terrace, Aberystwyth, Mary, widow of the late Rev. William Thomas, M.A. (Gwilim Marles), of Llwynrhydowen, and Bwlchyfadfa, Cardiganshire, aged 68 years.

LAWRENCE.—On Saturday morning, June 13th, at her residence, 26, Kensington Palace-gardens, Mary Elizabeth, widow of the late Alfred Lawrence, aged 65.

OUR CALENDAR.

SUNDAY, June 21.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A,
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE. THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., "Paul the Preacher," Rev. FREDERIC ALLEN.
Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. V. D. DAVIS, B.A.
Croydon, Free Christian Church, Wellesly-rd., West Croydon, 11 A.M. and 7 P.M. Rev. W. J. JUPP.
Deptford, Church-street, 11.15, A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON, "John Woolman's Journal."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. C. J. STREET, M.A., LL.B.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. Chynoweth Pope.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. S. FARRINGTON, and 7 P.M., THOMAS J. HARDY, B.A.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M., Mr. A. PHARAOH, and 6.30 P.M., Mr. G. SKELT.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. T. B. BROADRICK.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. JOHN PAGE HOPPS.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Mr. HERBERT RIX, B.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. COLLINS ODGERS, B.A.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

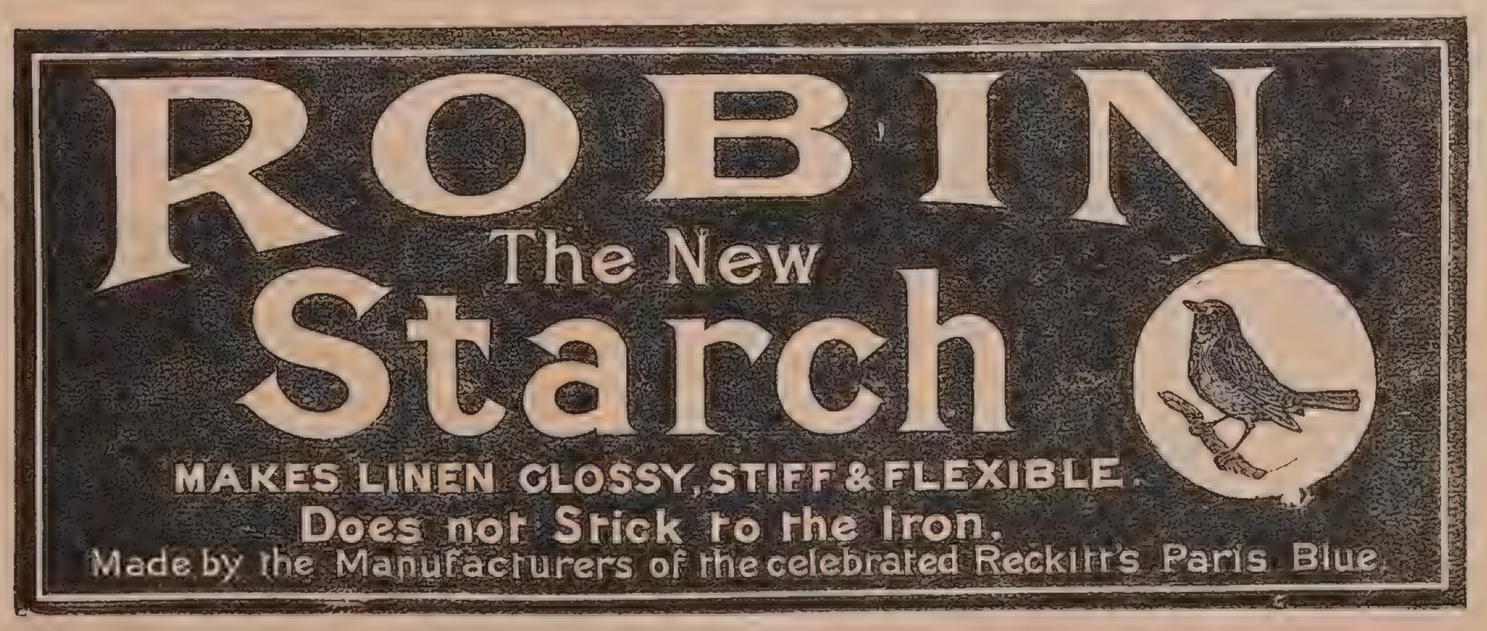
ABERYSTWITH, New Market Hall, 11 A.M. and 6.30 P.M., Rev. LEWIS WILLIAMS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—June 21, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Ethical side of the Mosely Commission."

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—June 21, at 11.15 A.M., HERBERT BURROWS. "The Secular Basis of the Religious Life."

SUPPLY.—Rev. E. S. LANG BUCKLAND, 3, Guildford Park-road, Guildford.



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UNITARIAN CHAPEL, STAND.—The Annual School Sermons will be preached on Sunday, June 28th, by the Rev. F. K. Freeston, of London. Morning 10 45, Evening 6 30.

Bank Street Chapel, Bolton.

THE ANNUAL SERVICES

In connection with the Sunday-School will be held on SUNDAY, JUNE 21, 1903. Morning, 10.30; Evening, 6.30. Preacher; Rev. HENRY GOW, B.A., of Hampstead. Afternoon, at 2.30, a SPECIAL SERVICE, conducted by Mr. HENRY WOODHEAD, of Manchester; at which will be rendered a Sacred Cantata, entitled, "The Day of Rest." Collections at each Service.

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The ANNUAL PROCEEDINGS in connection with the Closing of the Session will take place at the College on THURSDAY and FRIDAY, June 25th and 26th.

A VALEDICTORY RELIGIOUS SERVICE will be held in the College Chapel at 8 o'clock P.M. on THURSDAY, June 25th. The Farewell on behalf of the College will be given by the PRINCIPAL, and the welcome into the Ministry by the Rev. HENRY GOW, B.A.

The Rev. CHAS. HARGROVE, M.A., will deliver the ADDRESS to the Students on THURSDAY, at 5 o'clock in the Afternoon.

The ANNUAL MEETING of Trustees will be held on FRIDAY, June 26th, at 11.30 A.M., at which, in addition to the usual business, a Resolution relating to Professor Upton's retirement will be submitted.

Rev. H. ENFIELD DOWSON, B.A., Gee Cross, Hyde;
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3183. NEW SERIES, No. 287.] LONDON, SATURDAY, JUNE 27, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

THE meetings of the National Conference and of Whitsuntide being now in the past, we can turn our faces uninterruptedly to the meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers to be held at Amsterdam during the first week of September. As with the great meetings in London two years ago, we hope to be able to publish a full record of the proceedings, and in preparation for the event propose during the coming weeks to publish a number of special articles dealing with some of the chief interests of the country and of the people we are to visit in their relations to liberal religious thought and life.

WE understand that at the meeting of the National Conference Committee, held in London this week, it was decided to appoint sub-committees to investigate the schemes referred to in the Presidential Address, and in the paper by the Rev. Joseph Wood, at the Liverpool meeting. Their preliminary plans and suggestions as to methods of inquiry are to be presented to the next meeting of the Committee, which will be held at Manchester, November 10—the day when the autumnal meetings of the B. & F. U. A. will be opened in that city. It was decided also to appeal for funds to carry on the work of the Conference, and in particular to enable a paid secretary to be engaged till the "interim Conference," which is to be called to receive the report of the Committee on the points involved.

THE Wesleyans kept the Bi-centenary of Wesley's birth joyfully at Epworth, but the most remarkable utterance of that day was not at Epworth but at Wesley's Chapel, where the Rev. W. L. Watkinson preached a sermon from Gal. iii. 2, 3, "Having begun in the spirit are ye now made perfect by the flesh?" The Bi-centenary reminds us, he said, that we have a past. "Now a past often proves a dangerous thing. Men attempt to live upon the past, they are impeded by it, they are destroyed by it. . . . We can babble of a not inglorious past. But this will do us little good, and it may do us a great deal of harm." Wise words that will bear repeating outside of Methodism.

HERE, too, is a paragraph which has more than denominational significance:—

One of the papers recently told how an electric plant ran all night with only a corpse in charge. It appears that the night electrician at the water-power plant of a Light and Power Company was killed while oiling the engine. The machinery continued to run, with only the dead electrician in charge, until the day men came to work the next morning. The body had evidently been dead since before midnight. Modern machinery has attained to such a human-like state of perfection that it will run all night by itself without the slightest mishap, attended only by a corpse. It is dreadful to think that something like this might happen to Methodism. Its machinery has been perfected through more than a century, it has attained marvellous precision, it seems to act automatically, and it may continue to act when the life has gone out of us, when the preacher is a corpse in the pulpit, the stewards dead men in the vestry, and the members mummies in the pews. But, whenever that day comes, the work of Methodism is done.

THE Primitive Methodists held their conference this year at Newcastle. The Rev. T. H. Hunt, of Liverpool, was elected president, and the Rev. J. D. Thompson, of Aintree, secretary. Mr. W. P. Hartley, J.P., of Aintree, offered to erect at his own cost and to furnish a new building adjoining the existing college in Manchester, to be completed within two years. The new building will provide accommodation for forty additional students; and, in order that all students may have the benefit of a third year's course, Mr. Hartley undertook to pay all the expenses of the third year men for the next seven years, to the year 1910. This great scheme being joyfully accepted, it was pointed out later that a new chapel would be more than ever needed for the students (who now have to worship in the Lecture Hall). Mr. Hartley then promised also to build a college chapel. In the Book Room report it appeared that the sale of denominational literature was seriously declining.

THE Methodist New Connection Conference meets at Dudley. The Rev. W. Gillis welcomed the Conference to Dudley on behalf of the whole of the Christian churches of Dudley and the district. Among those entertaining the members of the conference, he said, were members of the Established Church, Wesleyans, Primitive Methodists, Unitarians, and Plymouth Brethren. A resolution agreeing to send two representatives to other Methodist conferences, "who might sit in those conferences in all sessions in which ministers and laymen are jointly members, except when the conference is sitting with closed doors," was very cordially passed, and representatives were appointed for the Wesleyan, the Methodist Free Church, the Primitive Methodist, and other conferences. The Rev. W. Hookins, of Hunslet, Leeds, was elected president. The sermon of the retiring president, the Rev. M. J. Birks, contains a number of sentences worth quoting. We select only two or three:—

"Yours is not a simple gospel if it rests for support on the conclusions of the higher criticism, nor yet if it is afraid of its most rigorous research. It is not a simple Gospel if it depends on evolution or on its denial; it is not vitally concerned with reading of Assyrian tablets, Gothic architecture, or clerical gowns; it does not heed nor prohibit, but it does not like, candles and incense.

A simple Gospel is not committed to any particular theory of inspiration or theory of Atonement. It is not committed to or against any. However these may be settled, Jesus is mine, His blood avails for me and all men. If I am in error I shall still be saved in spite of it. If I have the truth, still it is Jesus that saves. Whatever "propitiation" means, it means what is necessary to lift the blackness from my soul that God's kiss of pardon may be to me the splendour of Heaven.

IN his article on "Emerson's Theism" in the INQUIRER, of May 23 Professor Upton touched upon Emerson's attitude towards the doctrine of personality in God, and quoted a reply of his to Harvard students, a short time before the delivery of his Divinity School Address in 1838, in which he said: "I deny personality to God *because it is too little, not because it is too much.*" But this, Mr. Upton points out, did not prevent Emerson from speaking of God as the "Divine Mind," and nine years later, writing to one of his Quaker friends, Mary Rotch, of New Bedford, in answer to some questions as to doctrine, he made this statement:—

No, I never say any of these speculative things, and when I hear them I can never tell on which side I belong. I never

willingly say anything concerning "God" in cold blood, though I think we all have very just insights when we are "in the mind," as our fathers used to say. In conversation sometimes, or to humility and temperance, the cloud will break away to show at least the direction of the rays of Absolute Being, and we see the truth that lies in every affirmation men have made concerning it, and, at the same time, the cramping partiality of their speech. For the science of God our language is unexpressive and merely prattle; we need simpler and universal signs, as algebra compared with arithmetic. Thus I could affirm easily *both* those propositions which our Mr. Griswold balances against one another; that, I mean, of Pantheism and the other *ism*. Personality, too, and impersonality, might each be affirmed of the Absolute Being; and what may not be affirmed of it, in our own mind? And when we have heaped a mountain of speeches, we have still to begin again, having no wise expressed the simple, unalterable fact.

Of that simple, unalterable fact, Emerson spoke in his essay on "The Over-Soul." "He that finds God a sweet, enveloping thought to him never counts his company. When I sit in that presence, who shall dare to come in? When I rest in perfect humility, when I burn with pure love, what can Calvin or Swedenborg say? . . . The soul gives itself, alone, original, and pure, to the Lonely, Original, and Pure, who, on that condition, gladly inhabits, leads, and speaks through it. . . . Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great soul, and thereby I do overlook the sun and the stars, and feel them to be the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts, and act with energies, which are immortal."

Lovers of Emerson will be glad to secure a copy of the June *Bookman* (6d., net), which contains fifteen different portraits of him, together with portraits of other members of his family and friends, and pictures of his house, his grave, &c. Mr. Walter Lewin contributes a valuable centenary article on Dr. Edward Emerson; he also writes concerning his father, with some delightful touches of personal reminiscence.

WE must apologise to Dr. and Mrs. Crooker and to the Richmond congregation for the belated note, which by a sinister fate found its way into last week's issue, having been crowded out a fortnight before. As in the intervening week we had reported that preaching, we trust that no one suffered serious inconvenience, and that whoever read the note merely wondered what had befallen our wits!

HAPPINESS is not what we are to look for. Our place is to be true to the best we know, to seek that, and do that; and if by "virtue is its own reward" be meant that the good man cares only to continue good, desiring nothing more, then it is a true and noble saying.—*Froude.*

SPECIAL SERVICES AND LECTURES.

SIR,—Several inquiries have already reached the Committee of the British and Foreign Unitarian Association respecting lectures, special services, and visits by ministers to isolated congregations. May I say that the next meeting of the Executive Committee has been postponed until July 22, so as to allow sufficient time for applications from congregations and societies before the holiday season sets in. It is desirable that all correspondence relating to this work should reach me in time to be considered by the Mission Sub-Committee which meets on July 15. There will be no further meeting until October 7.

W. COPELAND BOWIE, *Secretary.*

Essex Hall, June 15, 1903.

"HOLY COMMUNION."

SIR,—A striking pamphlet under this title has just been published by the "Open Brotherhood for the Christianity of Jesus and the Kingdom of God within us." It is written at white heat by one whose soul is evidently aglow with passionate love for Jesus, though he is repelled by the ecclesiasticism and formalism and materialism which, even to a certain extent in our Free Churches, hide the real Jesus from us. I am glad to find that I am not alone in urging the wider dissemination of this appeal from an unnamed Christian to the followers of Jesus. The pamphlet is now being reprinted by Messrs. H. Rawson & Co., 16, New Brown-street, Manchester (price 2d., post free, 3d.), and is made accessible to any who may ask for it, in the hope that it may reach the heart of a truth-seeker here or there, who is tired of the shows of religion, and longs for a deeper and fuller manifestation of the life of religion itself.

The writer attempts in this pamphlet to describe a real communion service, where there is no bread to break and no wine to sip, but where, unhindered by material symbols, too associated with idolatry, spirit may commune with spirit in loving remembrance of the unique teacher whose life has blessed us all. In simple earnestness the leader makes his little congregation realise the essential spirit of that beauteous and loving life, until all share in its benediction and realise its hallowing peace. The simple service is ended by the devout and unprepared utterance of the Lord's Prayer by a young member of the assembly. And all that little fellowship is raised into communion with the ideal human life, and through it into participation in the life divine. Appended are a few remarks intended to strengthen the impressions.

Were the "Communion Service," so-called within our own Free Churches, a real service of communion, and not (as it too often is) one of Division; were it freed from a symbolism which some earnest and devout thinkers cannot distinguish from an idolatry harmful to the spirit and inimical to truth; were it made into a natural out-pouring of the soul in the attempt to reach the Over-Soul without artificial means—the objections which some of us have felt and conscientiously obeyed, against participating in a service of unreality, would vanish. But, as things usually are among us, the lonely soul must follow its own way of truth, preferring rather to be misunderstood by its fellows than disloyal to its God.

C. J. STREET.

Bolton, May 31, 1903.

RELIGIOUS TESTS FOR MANAGERS OF PUBLIC SCHOOLS.

SIR,—The letter you publish shows that Mr. Colfox is annoyed because I did not reply to his speech. I sincerely apologise to him. Time was short, I had no right to speak again, and I could not perceive the relevancy of his remarks. I was quite unaware, until I saw your report, that I had used phrases which would suggest that the Education Act of 1902 compelled the municipal councils to apply religious tests to the school managers they appoint.

I was not talking about the Education Act, still less was I thinking of the Bridport Town Council. I was contending against the whole practice of attaching a sectarian test to a public office, and I quoted the common trust deed of many Anglican schools and colleges to show that certain tests are so stringent that they exclude not only all Nonconformists, but the majority of professing Churchmen.

Mr. Colfox appears to be gratified by the fact that the Act of 1902 allows one-third of the managers of a public elementary school to be appointed without a test. May I point out that, although the Bridport Town Council are not under a statutory obligation to impose a sacramental test on Mr. Colfox, they are under no obligation to abstain from doing so. In fact a large number of Parish Councils and County Councils in making similar appointments have invited the managers or trustees of a sectarian school to nominate the person to be appointed, and these promptly apply the test to which they are themselves subjected. It is true that the new Act gives a slight relief so far as one-third of the managers are concerned, but may I point out that the Act re-imposes, by Parliamentary enactment, these antiquated tests upon the other two-thirds. Last year they existed only in ancient trust deeds, often neglected and generally discredited. To-day they have been disinterred and, without revision, made part of an Act of Parliament, and a great State Department is instructed to make them effective. What a contrast this is to the curt provision of the endowed Schools Act of 1869. "Every scheme . . . . shall provide that the religious opinions of any person . . . . shall not in any way affect his qualification for being one of the governing body." If Parliament could not only remove but positively prohibit, thirty-four years ago, all sectarian tests for the managers of our great secondary schools, they could do the same for the elementary schools to-day. I for one am not lost in admiration of a "reform" which consists in giving the County Council and the Parish Council each power to remit or retain the test as regards two-sixths of the managers and, at the same time, reimposes it by statute on the remaining four-sixths.—

Yours faithfully,

A. J. MUNDELLA.

[This letter ought to have appeared last week, but through an unfortunate oversight was left out. ED. INQUIRER.]

LITERATURE.

THE BIBLE IN THE NINETEENTH CENTURY.*

THE lectures out of which have grown this substantial volume, which it is a great satisfaction to be able to place on the library shelf side by side with Mr. Carpenter's masterly work on "The Composition of the Hexateuch," were given, as is stated in a prefatory note, in various towns in England, Scotland, and Wales, during the years 1900—1903. The note does not say, what, however, is widely known, how deep an impression the lectures made, with what keen interest they were followed in London in the autumn of 1900, in the following year in the Scotch University cities, and subsequently in great provincial towns of England and Wales. Those who remember the wealth of information they contained, their illuminating wisdom, the inspiration in their interpretation of the true religious significance of the Bible, will be among the most eager to welcome this finished book, and to commend it to others who are seeking just the help it gives. The eight lectures are there, substantially in the form in which they were delivered, but in writing them out Mr. Carpenter has been able more fully to elaborate many important points, and he has still further added to the interest of his book by a number of valuable notes. The table of contents gives a full synopsis of the lectures, but we confess that we should have been glad also of an index.

The book places a great wealth of scholarship at the service of the ordinary thoughtful reader. It is not popular in the shallow sense, yet we have not found that it contains a single dull page. It is essentially a book for people of educated intelligence and serious interests, who desire to be able to read the Bible with understanding, in the light of modern knowledge, and with a just estimate of its supreme value among the religious literatures of the world. For a guide in this respect Mr. Carpenter is eminently fitted, and his theme is repeatedly illustrated out of the rich stores of his knowledge of Indian and other Eastern religions, as well as from other unexpected sources.

The plan of the lectures is to show, first of all, what has been done up to the present time for the reasonable study of the Bible, and in vindication of freedom of inquiry, with an account of the Revised Version and the efforts of scholars which led up to it, and at the conclusion of the course to display some of the chief results of modern scholarship, with their bearing upon present-day religious life; while the five central lectures take up successively for elaborate treatment the subjects of the Law and the Prophets of the Old Testament, "The Gospels and the Early History of Christianity," and a separate discussion of "The First Three Gospels," and "The Fourth Gospel."

The historical sketch of the opening lecture on "The Struggle for Freedom of Inquiry" is by no means confined to the nineteenth century, but goes back to the works of Lardner and Locke and others early in the eighteenth century, while it is interesting to find such extremely modern phrases as that of "the historical method" used by Priestley in 1782, and that of "the higher criticism" used by Eichhorn in 1782. There is a most interesting account of what was achieved by the Broad Churchmen, the writers of "Essays and Reviews," and Colenso, and of the decisions in the Courts which opened the way for progressive scholarship in the Church; and the result Mr. Carpenter sums up in the following concluding passage:—

> The rapid advances of critical, historical, scientific, and philosophical inquiry have carried theological studies into regions which the English mind thirty years ago had hardly begun to explore. Great changes have silently taken place. Churches which were once seriously opposed have drawn together, and doctrines over which former generations hotly disputed have been quietly dismissed. The principles of the untrammelled investigation of the Scriptures have been amply vindicated by a series of distinguished scholars, who have raised the standard of theological education in all branches of the Christian Church, and have thrown off the deadening influences of ecclesiastical tradition. But it is not only the professors of divinity for whom liberty is an essential condition. Behind the ideal of free teaching in theology lies another more important still—that of a Free Church, where pastor and people shall be alike pledged only to a common pursuit of truth, and a common recognition of veracity as the first requisite of worship. To such a goal the path is long and difficult. A thousand obstacles of association and affection, of anxiety and apprehension, threaten it. Which of the great historic Churches in this country will make the first step? Of one thing they may be assured by those who have trodden it through toil and obscurity for more than two hundred years. Though they should suffer loss, obloquy, and exclusion, they will never wish to turn back.

We must not attempt here any consecutive account of the lectures, but this opening survey, with the lecture on the Revised Version which follows, telling of the labours of scholars in successive generations to secure as perfect a text as possible from the ancient Hebrew and Greek manuscripts, and on that basis to perfect the translation into English, (with some striking instances of the need for this fresh revision and its significance for Bible study), prepares the way for the deepening interest of the central questions of interpretation, both of the Old and New Testaments, with which the greater part of the course is occupied.

The lecture on "Changed Views of the Law" gives not only an account of the assured results of the critical study of the Hexateuch, acknowledged now by scholars at every point of the theological compass, but describes also the course of the investigation, from the earliest questionings as to the composite character of the "Books of Moses," showing the irresistible progress of conviction, with a final word as to the place of the Law in the religion of Israel. "The Law," Mr. Carpenter says, "was the vehicle through which the truths of the higher Prophecy were preserved and adapted to the national life. . . . . It accomplished what Prophecy had been unable practically to achieve. In the piety of the Psalms we see the blossom of its idea of personal holiness." And then, finally, "the Law gave way again to Prophetism in the still nobler form of the Gospel. Its essential aim after the divine ideal, 'Be ye holy, for I, Yahweh, your God, am holy,' was set free for ever from the limitations of ancient ritual, and transfigured into the final goal of all religion, 'Be ye perfect, as your heavenly Father is perfect.'" This lecture, we trust, will send many readers to Mr. Carpenter's greater work on the Hexateuch, and also to Mr. Montefiore's Hibbert lectures on the Religion of the Ancient Hebrews, to which reference is made in the notes.

"The Law" and "The Prophets" are not to be separated in any true estimate of the religion of Israel, and Mr. Carpenter's lecture on the latter with its clear historical interpretation blends a large measure of the inspiration of those great teachers. The truth of "Ethical Monotheism," was, as Kuenen said, the contribution made by the prophets of the eighth century, B.C. to the religion of the world, and Mr. Carpenter shows how, in the course of the history, that great conception grew clearer and was filled with greater spiritual power. The rise of the prophets, he says, cannot be *explained*. "The swift succession, Amos, Hosea, Isaiah, Micah, reminds us of other periods of marked intellectual and artistic activity, when quickening influences have played through the human spirit; the rise of Greek tragedy, of Early Italian painting, of Elizabethan drama, has in each case a mystery at its core." Let the reader turn to this passage, and see what follows on p. 187, and he will take up the study of the whole lecture, and the great literature with which it deals, with an added zest. The Ethical Monotheism of the prophets, Mr. Carpenter shows, leads to larger conceptions of Divine providence, and the ideal of the Kingdom of God on earth. Thus he concludes the lecture:—

> The study of the general history of religion only lifts this great conception into clearer view. Its grandeur is heightened by the political insignificance of the people which gave it birth. It is wholly misjudged when it is ascribed to the inflated egoism of a nation whose dreams of empire had miscarried.
>
> It is the product of a teleological interpretation of history, and its worth for religion is beyond price. The world that we know is wider than that within the prophet's ken. Its peoples are vastly more numerous, their relations are infinitely more complex. In the mighty process of the education of the race, we are more conscious of the difficulties besetting the progress of religion among peoples in every stage of social, intellectual, and moral advance. Sharp lines are drawn between the higher and the lower culture, and we do not feel the same confidence that any single form of faith can ever embrace them all. Yet the ideals of Hebrew prophecy, set free from local limitation by Jesus, its "consummate flower," have been carried round the earth by the most progressive nations. With infinite difficulty the prayer first uttered by Jewish lips, 'Thy kingdom come,' is slowly establishing itself in the human heart. It is the symbol of the triumph of righteousness, the victory of good. In this is expressed what we believe to be the divine purpose for man. This gives a meaning to existence; whoso embraces this as its secret will never doubt whether life is worth living. It strikes a note of harmony with some of the forecasts of science; and it finds analogies with the unity of thought implied in current ideals of social evolution. In the immense conflict which envelops us, we can only play our part worthily when we see, however dimly, the goal to which it tends. The modern seer truly interprets the spirit of the

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* "The Bible in the Nineteenth Century:" Eight Lectures by J. Estlin Carpenter, M.A., Lecturer on the History of Religion, Manchester College, Oxford. Longmans, Green, & Co. 1903. 10s. 6d. net.

past when he proclaims as the great object of the faith of the present—

> That God, which ever lives and loves,
> One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves.

Passing from the Old Testament to the New, we are faced by a different series of questions, but with the same firmness of grasp and clear insight, as readers of his earlier work on "The First Three Gospels" will expect, Mr. Carpenter gives a survey of the field, and shows the bearing of critical questions upon Christian thought and life. We must not linger over the historical sketch of the progress of Gospel criticism, or the investigation of special questions in regard both to the Synoptics and the Fourth Gospel, but would only refer in passing to the extremely interesting parallels in regard to the miraculous element of the narratives, drawn from the history of Buddhism in India, and of the very remarkable modern instance of the Persian Báb.

The concluding lecture, on "The Bible and the Church," is a piece of searching criticism from which we should imagine that only the ostrich among scholarly Churchmen could escape. Instances are given of the astonishingly recent date at which impossible views, even of Old Testament questions, have been enunciated by prominent Churchmen, yet now the chief critical results of the modern study of the Law and the Prophets are generally acknowledged. But with the New Testament it is not yet so; tradition and ecclesiastical authority, and the supposed necessities of Christian faith stand in the way of the clear dictates of reason, and prevent the natural progress of truth in the unfolding of spiritual religion. Thus the dogma of the Virgin birth is set by the critical historian in its true light as legendary in the case of Jesus no less than of other personalities of the ancient world, and yet we find such a Churchman as the present Bishop of Worcester affirming that the authority of the Church is committed to the dogma "beyond recall." With unswerving logic, Mr. Carpenter shows what such an assertion must mean to the Church, and, by an analysis of the claims to authority made on behalf of Church and Bible alike, shows how each is found to rest upon the other, so that there is actually no foundation for either, and the supreme authority of truth is left to judge both of the Bible records and the Christian experience of every generation as of all other world-religions.

Ultimately, neither Bishop nor Church will be able to stand against the clear demonstration of the Truth, and such a book as this of Mr. Carpenter's makes a searching appeal which we trust that no earnest religious thinker will shrink from meeting. The lectures, as delivered throughout the country, have already rendered a great service, and now we doubt not that the written word will make its way, and be heard by a much greater audience, making for sincerity and loyalty to truth, giving back to the people in new power and beauty the real treasures of the Bible, and helping to lay sure foundations for a world-wide spiritual faith.

A NEW LIFE OF CHANNING.*

It is some two or three years since we reviewed in these columns Mr. Chadwick's bright and stimulating life of Theodore Parker. In Parker the biographer had a subject altogether after his own heart. One caught on his pages the glow of that personal enthusiasm which so many of us have felt when we have written or spoken on that glorious prophet of the living God—an enthusiasm which makes it a constant effort to preserve the austerity and balance of critical judgment. We praise Mr. Chadwick in the case of Parker because he has steadily held the balance, and is not swept along by his sympathy into unchecked eulogium and the mere outpouring of undiscriminating laudations.

In Channing, however, Mr. Chadwick has a very different theme, a man of temperament far less akin to his own, and therefore, for him, one imagines, a much more difficult subject. And our praise—and it is deserved in no stinted degree—must be that he has done full justice to the comparatively cautious and moderate reformer, and has recognised generously the heroism involved in a man of Channing's organisation in his final (though somewhat tardy), vigorous and powerful advocacy of the great cause of anti-slavery.

But Mr. Chadwick necessarily fails to touch the imagination of the reader so vividly as he touched it in the noble Parker volume. We are never deeply stirred; we read with quiet interest. If we had never heard of Channing, we should find comparatively little to draw us on in the early chapters. Our previous knowledge of the place he filled and the work he wrought has to supply the motive to read on. We want to know what Channing really was; and so we are interested in the rather anæmic young man, the fastidious thinker, the slowly developing citizen and leader and teacher. We know that the word of Channing has been as a living fire in their hearts to hundreds of thousands of human beings; and our marvel is that, by the force of a greatness hidden under a feeble body and a somewhat lethargic spirit, he should so mightily have stamped his thought and conscience on the mind of the community.

What story there is to tell, Mr. Chadwick tells excellently well. There is a painful description of the morbid and unwholesome period of reverie and self-inspection during the miserable Richmond residence, which so shattered the body as even to seem to impairthe soul as well. And when he was at home again, his latest biographer inclines to the opinion that it was only the affectionate companionship of his brother Francis that saved him from "utter wreck." It is in accord with the gloom of this period of his life, that he was slow in shaking himself free from the Calvinism of his traditions. His early preaching was largely of the guilt of sin, the depravity of human nature, the dangers of impenitence. His temper was "that of the Puritan ascetic, the Calvinistic saint." "His beatitude," says Dr. Furness, "was that of those who mourn."

A large part of the volume under notice is devoted to a profoundly interesting account of the evolution of Unitarianism in New England, and the gradual segregation of its votaries from their Calvinistic surroundings. In that movement Channing was the leader, though in the actual founding and working of the Unitarian Association he took little part. It was his utterances that gave shape and power to the rising Unitarianism, and no one who is acquainted with all that he said and wrote can attach any other than a strictly relative significance to his oft-quoted declaration, "I am little of a Unitarian." Mr. Chadwick, with great care and with fulness of knowledge, traces the gradual development of his religious thinking till it obtained its consummate bloom. It flowered at last in his "one sublime idea," the greatness of the human soul. But this one sublime idea was constantly attended by a retinue of kindred thoughts of glorious mould—the splendour of Jesus, spiritual freedom, the kinship of all minds, the universality of the moral law, the Fatherhood of God.

> Its most classical form (says Mr. Chadwick) was given to his most pervasive thought in one of the letters of his later life. There has been, he says, more unity in his preaching than in that of some other Liberal Christians, "in consequence of the stronghold which one sublime idea has taken on [his] mind. This is the greatness of the soul, its divinity, its union with God, its unity with God—not by passive dependence, but by spiritual likeness—its receptiveness of his spirit, its self-forming power, its destination to ineffable glory, its immortality. . . . To awaken men to what is within them, to help them to understand the infinite treasure of their own souls, such seems to me the object which is to be ever kept in sight. This is an entirely different thing from filling their heads with vague notions about human dignity. What we want is to awaken in them a consciouness of their own nature and of the intimate relation it establishes between them and God, and to rouse their whole energy to the work of their own redemption and perfection." (Pp. 246, 7.)

Summing up the effect of the religious teaching and preaching of Channing in its matured strength and lucidity, Mr. Chadwick writes:—

> As we go along with him, we sometimes seem to thread a labyrinth and come back over and over again to the same point, not without weariness. But the last effect is of emergence on some crowning height, from which we look abroad upon a landscape bathed in golden air, and feel upon our faces the freshening of a mighty wind which blows for ever through the universe of souls—the spirit of good whereby God lives, and we live also, now and for evermore in him and with him. (P. 258.)

In two deeply interesting and instructive chapters, "Between Two Fires" and "The Social Reformer," Mr. Chadwick proceeds to tell the story of Channing's gradual involvement in the political and social problems smouldering or burning round about him. To the present writer, the anti-slavery struggle is the mighty epic of modern history, and it is not possible for him to stand unmoved in the presence of the names of Garrison and Parker, or to measure out impartial judgment on those who failed to stand abreast of them when the trumpet sounded to battle. All the more does he honour and admire the strict reserve with which Mr. Chadwick relates the facts touching Channing's part, culminating in the utterance of winged words of moral indignation which penetrated to many and many a library at which Garrison and Parker were doomed to knock in vain. The man who is always

* "William Ellery Channing." By John White Chadwick. London: Philip Green. 5s. net.

seeing the faults of the pioneers is not usually an heroic figure; but he becomes heroic when by sheer force of conscience he is at last impelled to place himself by their sides, even though with still an occasional pained shake of the head. Mr. Chadwick admirably explains the circumstances of temperament and environment, which long held Channing back, and no less admirably exhibits the true nobility and brave self-sacrifice involved in his final stern and relentless denunciation of slavery; and we are glad to be able, led by such a man as Mr. Chadwick, to recognise the moral greatness of Channing's later course.

We cannot follow the story further. Mr. Chadwick follows it on to the pathetic death-bed scene, most tenderly related, and then on through the days of the building of the prophet's sepulchre. The fame of the great preacher largened with the years. Some of the finest pens in Europe contributed to that largening. Martineau's review of the "Memoir" in the *Westminster Review* of January, 1849, helped. And Renan's essay, though meant to check the rising enthusiasm, was, in reality, "one of the most significant tributes paid to Channing's historical importance, and the universality of his moral influence." (P. 434.) Laboulaye and de Rémusat added wreathes to deck the grave. In Germany, Baron Bunsen hailed the great American in terms of enthusiastic praise. In England, Robertson and Stanley loved the famous New England heresiarch. And so the years verged on till the centennial anniversary in 1880, which many of us well remember.

We think that Mr. Chadwick has very nobly discharged his task. He hardly seems indeed to draw Channing from within, as he so notably did the mind and heart of Parker. But describing from without—as was inevitable with a personality so different—he has given the world a worthy and convincing portrait, one to be gratefully set upon our shelves and often dwelt on. No one can fail to be the better and the wiser for the study of the volume.

One pretty legend it is, perhaps, the duty of the present reviewer to rob of its picturesqueness. On page 255 we read: "When our Liverpool preacher, Richard A. Armstrong, made a little book, 'Man's Knowledge of God,' and sent copies of it to Cardinal Newman and the Cardinal's ultra-heretical brother, Francis, the same post brought him answers of warm approval from them both." That both brothers did send such kind and generous acknowledgment is history. But the touch about "the same post" is unfortunately myth. Turning the two letters up, we find that the Cardinal's is dated April 25, 1886, that of Francis William May 6 of the same year.

R. A. A.

MARK how there still has run, enwoven
from above,
Thro' thy life's darkest woof, the golden
thread of love.—*R. C. Trench.*

A QUIET state of mind, a state of mind free from its own troubled imaginings and operations, is God's habitation, *His inward kingdom and temple.—Ruysbroek.*

SHORT NOTICES.

The charming little edition of Emerson's *Divinity School Address*, issued to commemorate his centenary, by the B. and F.U.A., has a really beautiful portrait of the author; not, indeed, as he was in 1838, when the Address was given, but in later life. An introduction, with passages from Gannett and Chadwick, sets the Address in its true light; and there is also a helpful "Outline" by Mr. Gannett prefixed. At the end is a commemorative poem, written for the 50th anniversary of the Address, from which we quote the concluding lines, addressed to Emerson:—

Through thee more bright the spangled heavens
glow;
Through thee more sweet the summer roses
blow;
More fair through thee the stormy winter flies,
And each new May is lovelier in our eyes.
Best gift of all, through thee the yearning soul
Holds sweeter converse with the Eternal Whole;
Knows that God *is;* not *was*, and now is dead,
Knows that God speaks wherever truth is sped;
That never justice makes us greatly dare,
Or love resign, but God Himself is there.
Blessed our eyes that we thy face have seen!
Our minds more blest that they so oft have been
With thine in heavenly places! Yea, and there,
Where conquering souls shall breathe immortal
air,
O blessed hope, that we may hail some day
Thy great soul holding its eternal way!

Those lines will perhaps send fresh readers to the Address itself, for they indicate something of what is in it. (Philip Green, 5, Essex-street, Strand. 1s. net.)

MISS TAGART has compiled an interesting little volume on *The Hungarian and Transylvanian Unitarians*, with special reference to their connection with the Unitarians of England. First comes an account by Miss Tagart of her first visit to Transylvania, where in 1858 she went with her father, who carried the help and sympathy of English Unitarians to their co-religionists at a time of crisis in the distant East. Of the later visits of the Revs. J. J. Taylor and A. Gordon, a record is added in the words of an article reprinted from the INQUIRER, and then follows a fuller account of the Hungarian tour organised by Miss Tagart in 1901, by various members of the party. There is a section on the Hungarian students at Manchester College, and the book concludes with an "Approximate list of dates, showing the struggles for Religious Liberty." To the members of the party of 1901, the little book will be a welcome memento of their most interesting journey, and it will doubtless find many other readers. (Unitarian Christian Publishing Office, 5, Furnival-street, E.C., 1903. 1s., or in stout paper, 6d.)

Are our Earthly Memories Immortal? is the title of a thoughtful article recently contributed to the *Christian Life* by Mr. S. Charlesworth. This he has now reprinted, and it is issued by the B. and F.U.A., for a penny.

WE accept the assurance of the publishers that a hieroglyphic pamphlet, which we have received, with a title page where the end usually is, is a translation in Urdu, the literary language used by the Mohammedans of India, of the Rev. C. J. Street's "Rational View of the Bible," and we congratulate the B. and F.U.A., on this first step in an attempt to reach a fresh public in India.

THE DANGER OF TYRANNY.

SIR,—As Mr. Armstrong is now out of England I should prefer to leave the last word with him; but the Parthian bolt which he aimed in going imposes on me the duty of defence.

Mr. Armstrong selected from a letter of mine, which dealt with a much larger question, one particular phrase. He read into it a meaning which it was not intended to bear, and need not bear. In order to make this clear, I have substituted another phrase, but Mr. Armstrong insists upon the old one, and upon his own interpretation of it.

Here be two questions. The first, Was I right in my facts, the facts which my phrase was intended to summarise? The second, Was the phrase itself, as a piece of language, well chosen to express my meaning?

The first question is now settled, for Mr. Armstrong has conceded, as perforce he must, the whole of my facts. In some, the Unitarian Association is admittedly exercising ecclesiastical functions. The second question alone survives, and I do not much care how it is answered. I have been careful not to repeat words which seemed, mysteriously, to give offence, but I abide by them, in the sense which they really bear.

Mr. Armstrong writes: "If the Association had really been guilty of the conduct imputed to it, I for one would never have consented to hold office in it." The use of this word "guilty" seems to me extraordinary. To what, or whom, am I supposed to impute moral fault; the Association as an abstraction, or its members collectively, or whom else? I cannot find a peg on which to hang the notion. Everybody knows how the Association has been forced by the logic of events into its existing relation with the churches. It is better, perhaps, that they should be drawn together by a doctrinal association than not at all. But now we have to choose for the future. Shall they be associated upon a basis of free catholicity or upon a basis of Unitarianism? If it be true that Unitarianism is not dogma but a principle of religious freedom, what withholds Unitarians from declaring with one voice for the free and catholic basis?

Mr. Armstrong writes that he cannot perceive why I should "see looming large before [me] 'the danger of tyranny' from the Association." And yet Mr. Armstrong himself warned us a few weeks ago to expect, in a developed conference, an engine of "suppression or oppression." How can he see such a danger in the free Catholic organisation and none in the doctrinal organisation? The admirable letter of Mr. John Dendy in your last issue relieves me of the need to enlarge on this point.

May I add that I am personally an enthusiastic member of the Unitarian Association; that I have never attacked that Association, or any of its officers; and that I am now engaged, as I conceive, in defending another society, equally worthy of support, namely, the National Conference, against the attack of Mr. Armstrong?

I am touched by the personal expression with which Mr. Armstrong's last letter closes. In common with every member of both societies, I hope that his Norwegian

holiday will give him great store of health and strength, and that his voice may long be heard among us.

E. W. LUMMIS.

SIR,—I SUPPOSE we shall all agree with Mr. Dendy that the Unitarian Association, "falling into other hands, may become the means to great mischief." But does the danger arise from the name? If we called it "The Free Catholic Association," would it be less threatening? I for one do not believe it. The very name "free" might easily become a limitation, and, indeed, tends to do so already. Is ours a "conference of Free Churches" or "of *the* Free Churches"? It has been called by both names in resolutions submitted to our meetings and sent to the press, as if one or the other were indifferent. But the definite article makes all the difference between modesty and arrogance, catholicity and sectarianism. What constitutes a "*Free* Church?" The question must arise sooner or later; the sooner if the Conference is entrusted with the administration of large funds. "Catholic" is a word of even more dubious meaning.

I can well imagine the Conference, at some not distant "future time, and under the control of men of a different temperament and having different ideals, lending itself to tyranny, or, to use a less objectionable phrase, to undue influence." The best and wisest men among us might feel impelled to insist upon a Christology, to which they would say all claiming the Christian name should assent. To them it would be "the truth"; and what freedom can there exist outside of truth? Others, more daring or less reverent, would appeal against the Conference to the Association, and would claim that Unitarianism was broader than any form of Christianity; or that they were most truly Christian who were least attached to a name unknown to Jesus himself.

The fact is that it is human nature which is the danger. Each of us is inevitably inclined to self-assertion; and where many agree they will incline to assert themselves with all the more confidence, encouraged one by the other. Every organisation, every name, may become the means of mischief. There is no virtue in words to express the tyrannous instincts of the individual, nor can rules, however cleverly framed, avail to keep us out of temptation. We shall interpret words according to our belief of what they ought to mean, and we shall honestly find in the rule that which we are persuaded the enactors of it must have intended. Experience has shown how difficult it is to impose a dogma upon future generations; it will prove far more difficult to maintain a principle, and a principle against which ordinary human nature rebels. We must be on our guard that the Unitarianism of our day be not "stereotyped and fastened upon our churches," and if we share Mr. Dendy's apprehension lest such a thing should befall us, we are the better protected against it. To those who come after us we must leave a protection better than any name or organisation—that of our example; and for their perpetual warning the motto which has been forged on the anvil of battered freedoms, "The price of liberty is eternal vigilance."

CHARLES HARGROVE.

Cambridge, June 22.

OUR ECCLESIASTICAL ORGANISATION: THE WORK OF THE TWO COMMITTEES.

SIR,—To anyone who, like myself, has a clear and distinct recollection of the assurances, given at the business meeting of the Liverpool Conference by the President, Professor Carpenter, Dr. Odgers, and the Rev. Joseph Wood, that the mutual counsel and co-operation of the Committee of the Conference and the Committee of the B. and F.U.A., "with a view...to some general working scheme, as between the two organisations they respectively represent, in regard to our churches as a whole," was fully secured by the resolutions passed after the reading of Mr. Wood's paper on the morning of the same day, the state of your correspondence columns, for the past seven or eight weeks, is decidedly surprising, not to say bewildering, or embarrassing.

To me, at any rate, looking at the whole question from the point of view thus indicated, it was astonishing to find that Mr. Armstrong, then both the President of the B. and F.U.A. and a prominent member of the Conference Committee, should have taken the first chance that offered itself to him to preach against the very organisation to which the Conference had thus pledged itself, and which it was thus seeking to develop in friendly sympathy with the one other organisation chiefly concerned. It was still more surprising when, at the very first subsequent council meeting of the Association of which he was President, he should aim to show, by nameless anticipation, that the chief business of the united committees, that of a satisfactory mutual arrangement as to ecclesiastical grants, would prove to be all but impossible, chiefly in consequence of the short-sightedness, the lack of imagination, and kindred afflictions of the "Unitarian layman," as Mr. Armstrong misconceived and misrepresented him. The surprise reached its climax when, at the annual meeting of the Association, the same preacher and speaker, still both a Conference Committee man and the President of the Association itself, tried, once again, and once again in vain, to show that the doctrinal association, not *being* doctrinal but only *seeming* to be so, might very well go on with its ecclesiastical work in our "Free Catholic Churches"; that "the principles of Unitarian Christianity," for which Mr. Armstrong holds the Association stands, are supreme, as compared with the distinctive doctrine signified by the historic name of the Association, but for which the Association does *not* stand at all excepting in an incidental, accidental, or casual way; that, therefore, again, this same doctrinal association, which is not doctrinal, could just as well serve to be spoken of as "our central association," or as "our association," in a group of *Trinitarian* as in a group of *Unitarian* churches; or, for that matter, in a group of churches that, like many in these transitional days, are neither the one nor the other! I am by no means alone in frankly declaring that this latest public attempt, even by one so highly esteemed as Mr. Armstrong, to reconcile absolutely irreconcilable propositions was supremely futile for the speaker, and painful to everybody else who duly thinks on the question. Mr. Lummis has proved, to demonstration, how entirely untenable Mr. Armstrong's ground is both in his argument against conference organisation as a whole, and in his attempt to show that the B. and F.U.A. either actually *is* or can honourably *become* the same thing as a truly Free Church organisation, such as the Triennial Conference in part already actually is, and such as it is destined fully to become unless it be incontinently throttled on the road to its full normal development. How anyone, either after or before, but especially after, Mr. Lummis' admirable letters, and the capital letter of Mr. John Dendy, can contend that, as a matter of fact, the B. and F.U.A. has not become the chief ecclesiastical power among us, in regard to our "Free Catholic Churches," and that the position is not both logically and morally bad, I cannot possibly understand, or even imagine. This discussion, like all its predccessors, has made it more and more certain to me that the farther we go in organising our Free Churches on the basis of making a doctrinal body into our "central association," the worse we shall get, the more mixed, confused, and ineffective. This discussion, again like its predecessors, has proved beyond all reasonable question that, while "Unitarian Churches" can only be organised on an openly and honestly Unitarian basis such as might very well be furnished by the B. and F.U.A., "Free Catholic Churches," like ours, can only be properly or wisely organised on a duly electoral and representatively Free Church basis, such as we have more than the germs of in our Triennial Conference.

The only real question before us, as a whole, therefore, is as to how we can best reach a wise, mutual-working arrangement, as between the Conference and the Association, in regard to our churches as a whole; and to secure that end, as the one vital matter, was the supreme object of the contingent amendment which, at the late Conference business meeting, stood in my name, and which I expressed myself as willing to withdraw only on the repeated and manifold assurance that the same essential end had been already secured. I hope this discussion will further that end; but let the two committees, the committee of the Conference and the committee of the Association, get together, as soon as they can, with a resolute determination that the real business thus entrusted to them shall be attended to. Mr. Tarrant's letter, in last week's INQUIRER, has given them, beforehand, yet another reminder of what a big job it will thus prove to be to formulate "some general working scheme, as between the two organisations they respectively represent in regard to our churches as a whole"; but it can be done if they like to do it. Let them, to start with, say, appoint a subcommittee consisting of Professor Carpenter, the Rev. W. C. Bowie, Dr. Blake

Odgers, the Rev. Joseph Wood, and one or two others, who know what the facts are all round, and who have the sense and the faculty to help in generalising them and reducing them to comprehensive principles. Then let the committees meet again to consider the sub-committee's report. Let them, if need be, as is more than likely, meet again and again, until the problem is solved by themselves. Then "let the results of their deliberations, on these vital questions, be laid before their respective constituencies, in such ways and at such times as may be mutually convenient." Only so will the work get done. The days of independent development on either side, in utter neglect or disregard of the doings of the other, are over in logic, in good sense, and in mutual honour, and the sooner they come to an end, in fact, the better will it be for all concerned. The present time is the best we have ever had, or are ever likely to have, for the purpose. We are all in a good humour with each other, without the doubtful raptures, let us hope, of a mutual admiration society. We have had seventy-eight years of the Association, and twenty-one of the Conference, to guide us. If we cannot, even now, settle this great question, some of us, who are no longer quite young, will have an additional reason for not being sorry when the time comes for us to pronounce our ecclesiastical *Nunc dimittis*, even though, in that case, we should pronounce it with a very distinct difference, not in our own favour, but in that of old Simeon, and with the added lament that we should have to leave our children still "waiting for the consolation of Israel," the Israel of "Free Catholic Churches," doing the great and good work which they alone can do honestly and well.

W. MELLOR.

Huddersfield, June 23, 1903.

STRENGTHEN THE LOCAL ASSOCIATIONS.

SIR,—Mr. Tarrant mentions as worthy of notice the contemplated effort of two local societies in the North to raise funds of £5,000 each during the year. Perhaps it might also be worthy of notice that two district associations in the South, viz., the Southern Unitarian Association and the Western Union of Unitarian and Free Christian Churches have already shown similiar enterprise by largely increasing their financial resources.

But something more is needed. The annual meeting of each district association should be made more interesting, and attractive. It ought to be something more than a mere magnified committee meeting attended by officials. Meetings for the young should be organised, and a real effort made to interest the young in the Association. I think every association should have correspondents in towns of its district where as yet there is no Unitarian Congregation. There are Unitarians there, if they could only be got at, and brought in, and there is plenty of work for them to do even before the establishment of a congregation.

Thrice in a short time I have been forced to correct errors about Unitarianism in the local press here. In hundreds of local papers similar errors are made, and left unchallenged, giving rise to that misconception of our position, which is so damaging. One local correspondent who understood that position could do useful work in this way, and his knowledge of the locality would be most valuable if a forward movement were contemplated by the Association. This is a suggestion which could be easily carried out.

Newport, Isle of Wight. C. E. PIKE.

CHILDREN'S COLUMN.

IN the year 1775 a little girl of ten years old lived with her parents in Crown Office-row, in the Temple, London. Her name was Mary Lamb. She was not a very happy child, and was not very well understood or sympathised with by her mother, though she loved her mother dearly, and her mother loved her. But when a little brother was born, "a weakly but very pretty babe," Mary's happiness seemed complete; she was allowed to nurse and tend the baby Charles, and be a little mother to him; and she was no longer lonely. As he grew older, Charles loved Mary more and more devotedly. The two children might be seen in the Temple-gardens, spelling out the inscriptions on the sundials, and on the tombstones in the old burial-ground; and Charles wondered where all the naughty people were buried, because so many virtues were mentioned on the tombstones. When he was eight years old Charles was sent to the Blue Coat School. He is described as a handsome boy, with crisply curling black hair, clear brown complexion, a winning smile, and glittering restless eyes. The poet Coleridge was then a Blue Coat boy too, but older than Charles; he became Charles's dearest friend for the rest of his life, and like a brother to him and Mary. To Charles this was a happy time; his home was near, and he often saw Mary. He was at school till he was fourteen; and as soon as he left he had already to go to business and work like a young man, for both father and mother were failing; and Mary had not only to tend and care for both her parents and an old aunt, but to do millinery work in order to earn money. For eleven years she so earned her living.

In 1795 changes came to them; the old father grew quite childish, and had to be separately tended, and the family removed into a small lodging, and had many cares and troubles; and these, added to some of his own, were too much for Charles, and he had an attack of madness for six weeks, during which time he had to be sent to a home where mad people were cared for. But he recovered, and never had another attack. That illness of Charles's must have been a sad trial to Mary; and when he was able to come home again their elder brother John had a serious accident and came home to be nursed by Mary and Charles.

This was the last straw for poor, overworked Mary, for she had the whole care, day and night, of her mother, who had lost the use of her limbs; and Mary had been obliged to take a young girl as apprentice to the millinery work. Then a terrible thing happened. Mary began to break down in health, and one afternoon, while Charles had gone to fetch a doctor, she was seized with a sudden attack of madness, and, knife in hand, not knowing what she did, killed her mother.

Charles had to bear the whole of this terrible trouble alone, and to send his dear sister to the madhouse, where she stayed till her reason returned. Charles saw her nearly every day, and they wrote to each other besides. When she recovered, Mary knew what she had done, but she could not blame herself, because she knew that she did it when she was quite mad. She could not be taken home, even when she was well, because of the failing state of their old father, of whom Charles had the charge; so she set herself cheerfully and sweetly to stay with and help the ladies who had so kindly taken care of her when she was so ill.

Charles himself would have liked to marry a girl whom he had long loved, but he was too poor, and had many others to care for, and he gave up the hope, and wrote to Coleridge, "I am wedded, Coleridge, to the fortunes of my sister and my poor old father." After a while the old father died, and was laid to rest beside his wife and sister in the churchyard of St. Andrew's, Holborn, which used to be where the Viaduct is now.

And now Mary and Charles were alone. In spite of all Charles's love and care, Mary's sad illness returned very often, and then she had to go away from home and from her brother; and though she went to the same kind people, whom she loved, it was always a terrible grief to Charles. When Mary felt her illness coming on, she was quite willing to go, and got herself ready quite gently and uncomplainingly; and a friend describes how he once met the brother and sister walking together towards the home where she was to stay, both crying bitterly.

In the intervals, when Mary was well, they were very happy. There is a delightful account of a most happy visit of Mary and Charles to Coleridge and his family at the Lakes, which they enjoyed boundlessly. They also made friends with Wordsworth and his sister Dorothy.

Mary and Charles together wrote and published a little book of poetry for children, and a story called "Mrs. Leicester's School," and then they wrote "Tales from Shakespeare," of which Mary did the largest share. Charles also wrote several volumes of essays, called "Essays of Elia," and it is in one of these volumes that the story of little Barbara is to be found, which I told you last week.

And so their life went on, year after year, spent in complete devotion to each other. They had much sadness, but a good deal of happiness, an dmany friends. Charles's writings are full of humour, as well as pathos.

He died at the age of fifty-nine, after a short illness; Mary was ill at the time, and away from home, and unable for nearly a year fully to understand and realise his death; but when she recovered, she learned to bear her solitude very patiently, and out of love for Charles was content to be the one left alone. She lived without him thirteen years, after his death, and then followed him in 1847.

This, briefly, is the story of Charles Lamb's devoted and self-sacrificing life.

GERTRUDE MARTINEAU.

The Inquirer.

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LONDON, JUNE 27, 1903.

PROFESSOR UPTON'S FAREWELL.

THE close this week of the present session of Manchester College, Oxford, marks the termination of Professor UPTON'S tenure of the chair of Philosophy, to which he was called as Dr. MARTINEAU'S successor, and which he has now held for twenty-eight years. The proceedings at the end of the session we must report next week. They will doubtless include words of grateful recognition and warm appreciation of the services rendered by Mr. UPTON for so many years, not to the College alone, but to our religious community as a whole. But meanwhile, we must claim the privilege at once, in this week of his farewell, of bearing affectionate testimony to what we owe to a friend and teacher, who, though the most modest of men, and working always in the most unobtrusive ways, has exercised a salutary and quickening influence upon the religious thought of a growing circle of students and readers, and by the beautiful spirit of his life has been a teacher in the best sense of all, whom in his old age we must delight to honour.

Mr. UPTON has been for many years one of the most valued contributors to THE INQUIRER, and we are happy to know that his good-will and interest in our work are unfailing, so that we may hope during the coming years that these columns will still often be enriched by his searching criticisms and the stimulus of his ripe wisdom and spiritual faith, even as his connection with Manchester College is not to be altogether broken, and he will remain emeritus professor, still lecturing from time to time, and offering to fresh generations of students what has been in the past of such inestimable worth—the privilege of his counsel and friendship. In the philosopher's retreat at Littlemore they will find, what many a one now gratefully remembers,—the truth of that ancient word: "Happy is the man that findeth wisdom." For even in the midst of keen discussions, in the gracious light of most unselfish kindness, "Her ways are ways of pleasantness, and all her paths are peace."

Like his great predecessor, Mr. UPTON came as a teacher to Manchester College, from Liverpool, where he had been for eight years minister of the Ancient Chapel of Toxteth. Like Dr. MARTINEAU, he had also been in earlier years a student in the College, and, indeed, a pupil of the teacher whom he was to succeed. In the Martineau Memorial number of THE INQUIRER he gave a delightful description of the intercourse he enjoyed in later years with his revered friend. This was quoted in the preface to the "Survey of Dr. MARTINEAU'S Philosophical Work" which Mr. UPTON contributed to the second volume of the "Life and Letters," a masterly piece of work which proved, for any who still needed the assurance, how eminently fitted he had been, by his powers of lucid exposition and his keen and sympathetic insight, for the office of teaching to which he was called. But, indeed, that had long been known, not only to those within the intimate circle of the College, but to all who were acquainted with Mr. UPTON'S earlier writings. During his Liverpool ministry he had begun a series of contributions to the *Theological Review*, which included articles on "Evolution and Religion," "Christian Pantheism," "Human Automatism," and an examination of "Mill's Essays on Religion." Then several of his lectures at the opening of College sessions were published, and in 1893 he gave the Hibbert Lectures, published in the following year, on "The Bases of Religious Belief." If we are to name one among Mr. UPTON'S many contributions to these columns, as of special interest and value, it shall be the three articles in December, 1900, in criticism of "Dr. P. T. Forsyth on the Unitarianism of Dr. Martineau."

It was in October, 1875, that Mr. UPTON entered on his duties as professor in Manchester College, then in London, and he then gave the opening lecture of the session. We are tempted to give one extract from this lecture, which was on "The Place of a Science of Theology Amongst University Studies." Dealing towards the end of the lecture with the question of Personality in God, Mr. UPTON said :—

> One obvious truth we must always keep in view—every mode of energy conceivable by man is of necessity either Personal or something *lower* than Personal. The momentous consideration for us then is, Do the facts of nature and of history, when combined with the conclusions of a sound psychology, warrant the belief that in the Intelligence, the Rectitude, and the Love of man there is a finite reflex of some features in the perfections of the Infinite and Eternal God? In favour of an affirmative reply, there is first, the logical demand that the Cause of our personal life must possess at least the excellences which He has summoned into existence; and there is also the fact of Science, which urges upon us the reflection that the Energy around us which is ever weaving the marvellous web of natural phenomena, must have some affinity with that human intellect which has proved itself able to unravel and to explain in part the complex texture of the outer world. It is, however, to the direct testimony of the individual consciousness that theology must have recourse for its most satisfying proofs. If our own spiritual experiences combined with the recorded facts of biography and history eloquently testify to personal contact with the Eternal—to a Guiding Voice we cannot choose but hear, to spiritual tranquillity and strength proportioned to our moral faithfulness, to enlightenment and comfort in answer to our earnest prayers; if, further, in our higher and choicer moods this feeling of personal sympathy between ourselves and the All-pervading Spirit becomes more vivid and unmistakable, then, I say, we have sufficient reason to believe that the excellences and satisfactions involved in personality are in perfection inherent in the nature of God. Thus fortified, we may, I think, cheerfully confront the doubtful questionings I have referred to above. No longer will they avail to quench our faith, rather will they utter to us wholesome and needful warnings. They will save us from futile attempts to define the Eternal, to limit Him unduly by assumed human analogies, but they will be no bar to a modest study of theology, to a real and progressive insight into those aspects of the Divine Nature, the knowledge of which is all-important to the heart and mind of man.

In that spirit Mr. UPTON began his teaching in the College, and both the Hibbert Lectures and his study of Dr. MARTINEAU'S Philosophy bear witness to the wealth of insight, the earnest devotion to truth, and the fervour of aspiration after knowledge of the highest, which he brought to the fulfilment of his task. But no published works can bear complete testimony to the charm and power of the teacher's personality. Only the friends who have enjoyed the privilege of private converse with him on the deepest questions of life know the full measure of his goodness, and how, amid disabilities which might have warped a spirit less unselfish, he has pursued his course with single-minded purpose, and has constantly led those who came to him for help into paths of life-giving truth.

For such a teacher in the evening time surely there shall be light. We rejoice to think of the many friends who will wish at this time to gather round with grateful acknowledgments, with the earnest hope that there may yet remain to Mr. UPTON many days for a rich harvest of the philosophic kind, and with the assurance that, be the days few or many, they cannot be without solace or bare of affection for one who has been the faithful servant of that Wisdom known of old as "a loving spirit."

THE part played in controversial church life by the late Cardinal Vaughan was typical of Rome in its least hopeful tendencies. It was vain to look to him for countenance save on the rigorous terms of complete submission to the traditions of the Church, as Dr. St. George Mivart proved to his cost. As a force in popular life he was far inferior to Manning, and in intellectual life he was immeasurably below Newman. But he was at least as assiduous in performing the pieties as in maintaining the prerogatives of the priesthood, and in Manchester and Salford he left behind memories full of gratitude and true reverence.

AN APPRECIATION OF MARTINEAU'S PHILOSOPHY.

THE following letter addressed by the Rev. W. Mackintosh Mackay, M.A., B.D., of the United Free Church of Scotland, to Professor Upton, of Manchester College, Oxford, we are glad to be permitted to publish here. The letter speaks for itself, but we should add that it was written purely as a private expression of gratitude, and with no intention in the writer's mind that it should ever be used for any other purpose.

5, Westfield-terrace, Aberdeen,
April 29, 1903.

To the Rev. C. B. Upton.

Dear Sir,—I feel I ought to thank you for the great pleasure your account of Martineau's philosophical opinions has given me. As I am a minister of the Free Church of Scotland, I, of course, occupy a position theologically far apart from him, but since reading his "Endeavours" years ago I have always felt at one with him.

I did not, however, know his philosophy (to my regret now), as I studied at Glasgow about fifteen years ago under Dr. Caird, now Master of Balliol. Under his magnetic influence I became for a time an enthusiastic Hegelian, and contemptuously spurned the home-spun product of my native land. I found, however, on coming into a pulpit what you indicate—namely, that there was an entire divorce between my Ethics and my Philosophy. The discord, curiously, did not reach my Theology, as I thought that the Hegelian "Right" gave the true interpretation of the *Logik*, and for the rest I took refuge in the (I now think) unmoral distinction between *Vorstellung* and *Begriff*. Besides, Professor A. B. Bruce had made me fall in love with Christ, and I could not give him up, even for Hegel.

I was, however, often disappointed that Hegel's Ethics had so little place in my scheme. "Self-realisation" seemed a poor substitute for "man's chief end is to glorify God." Nor did I like their nebulous treatment of Freedom and Personality.

Under this, Hegelianism has fallen away from me for years, and I have been attracted to Ritschlianism largely from its contempt of Metaphysics. But I now see that Metaphysics as Martineau developed it on the basis of patient Psychological Reflection has a noble place, and I mean, whenever I have time, to take up his books and read them through. It is not easy with a large city pastorate, but I mean to try. Thanks very much for your lucid account. I take a very different view of Martineau to that which Professor Seth takes in this month's *Hibbert Journal*, and regard him as a philosopher who will live far longer than some of those at present in vogue.

Curiously enough, though all powerful in our Scottish Colleges, Hegelianism has little or no influence on our practical life. The men of Science are largely agnostic—the men of Religion have practically no philosophy.

I think the time will come when the Scottish Philosophy, as revised and deepened by Martineau's profound Psychology, will have its innings; so that I cannot agree with Mr. Hutton when he put Martineau's religious influence higher than his philosophical. However, I feel that I have little right to judge in these matters, but could not refrain from thanking you for a great pleasure.

If I might suggest any criticism it would be whether Schopenhauer's conception of "The World as *Will* and Idea" has not something akin to Martineau's doctrine of Causation, and was not worthy of more reference. Of course Schopenhauer's Ethics was impossible, but I always thought that his insistence against the Idealists that there was more in the world than Idea, there was also Will, was worth something; and Martineau's emphasis on the sense of "resistance" in matter seems in line with that.—I am, yours very truly,

WILLIAM MACKINTOSH MACKAY.

In sending the letter, with the writer's kind consent, for publication, Mr. Upton asks us to add the following note:—

By an inexcusable oversight on my part it was stated in the "Life and Letters" that the memorial notice of Dr. Martineau in the *Spectator* was "probably from the pen of his old pupil Mr. R. H. Hutton." This, however, could not possibly have been the case, for Mr. Hutton died two years before Dr. Martineau; and, further, he had reviewed all Dr. Martineau's greater works, and had given a very high estimate of their philosophical value. I should also like to add that Mr. Mackay is quite right in what he says about the close affinity between Martineau's views and those of Schopenhauer in regard to Causation, and attention should have been called to this in my account of Dr. Martineau's philosophy. Dr. Martineau regarded Schopenhauer's refutation of Hegelian Idealism as a masterly and conclusive piece of work, and *Die Welt als Wille und Vorstellung* was one of his favourite books.

CHARLES B. UPTON.

WE are much interested to hear from Professor Eerdmans of Leiden, that the Dutch Government have offered the chair of "Old-Christian Literature and Exegesis of the New Testament" at the University of Leiden to Dr. J. Rendel Harris, of Cambridge. This is the chair from which Professor van Manen has just retired. Whether Dr. Rendel Harris has accepted the appointment we have not yet heard. It certainly would be interesting if this country could in this way repay a little of all that great debt it owes to the scholars of Holland.

PORT SUNLIGHT.—Messrs. Lever Bros., Limited, write to us as follows:—On page 410 of THE INQUIRER, dated June 20th, you publish a paragraph on the opening of the Auditorium, Port Sunlight. The report contains one very grave inaccuracy, which we fear we must ask you to correct. You state that this firm have "already provided a large proportion of their employees with beautiful and healthy homes rent free, while continuing to pay trades union rate of wages." The statement regarding rent is wrong. The tenants pay a rent sufficient to keep the houses on the Estate in proper repair (no interest on capital involved being charged), and in addition they pay their own rates. [We regret the mistake.—ED. INQUIRER.]

NOTES FROM ASSISI.

"AS-SISI!" sings out the porter, and the traveller, who has had his eyes fixed from afar on the city climbing the slopes of Monte Subasio, suddenly realises with a sort of horror that he has arrived at the heart of the Middle Ages by train! It is perhaps one degree less incongruous than a visit by motor-car, such as those which I one day saw flying in procession down the windings of the hill and along the road past the sanctuary of the Portiuncula.

What impressions can the passing traveller gather that may interest the readers of THE INQUIRER? Everyone, now, knows all about St. Francis—for has not M. Sabatier once for all told the wonderful story—while the enterprise of Mr. Dent has put the *Fioretti* and the precious "Mirror of Perfection," composed by Brother Leo only a few months after the death of his master, within reach of all. Yet a few notes may be here set down, partly to draw attention to the real complexity of the interests which await the visitor who will give a few days to realise the spirit of the place.

There is, first of all, its exceeding natural beauty. The city stands some three hundred feet or more above the broad vale below, once, doubtless, a vast lake. Behind it rises Monte Subasio, to the height, say, of Skiddaw; though without the dignity of form which gives so regal a character to the Cumbrian mountain. From the windows of the Hotel Subasio, built on the city wall, the visitor looks across some fifteen miles of richly cultivated plain to the proud towers of Perugia on their lofty hill. Morning by morning did the eastern sun light them with exceeding brilliance. In the opposite direction the vale is bounded by ranges of hills which take colours of enchantment as the hours pass. Now clear and firm, by and by they melt into distances so soft and tender that the plain which they encompass loses all distinctness, and seems like some exquisite sea tinted with hues of the most delicate opal. Here before one's eyes lie the lovely landscapes which Perugino was wont to set behind Nativity and Transfiguration. You have but to climb the mountain, and the expanse of Lake Trasimene lies spread out before you. Yonder are the snowy masses of the Apennines. Northwards are the upper valleys through which young Tiber makes his way. All over the grassy downs which crown the ridge, pink and yellow orchises, a large golden oxslip, purple pansy and bright blue forget-me-not, run riot in sunshine; and though in a few minutes the ground for miles is white with hail, the storm will not crush them; they will sing their song of praise again unharmed. One can see what was one of the sources of that joy which bore up Francis till the last years of his life, and inspired his constant wonder and adoration. Alas for his followers, who no longer chant (so one of them told me) the "Canticle of the Sun"!

The city of Assisi, like so many of its neighbours, Perugia on the one side, Spoleto on the other, or the smaller towns in similar situations, such as Spello and Trevi, stands on the site of one far more

ancient. Here Propertius was born in the first century before our era. The town square covers the ancient forum. A noble Corinthian portico—once the front of a temple of Minerva—marks the entrance to a church. Away in a top corner, under the shadow of the mediæval fortress, stand the remains of an amphitheatre dexterously adapted to the mountain slope. In the interval between the Roman age and the thirteenth century, one figure rises of supreme interest, though the glory of Francis has cast it into the shade—that of Benedict, founder of the great monastic order of the West, in the sixth century. His home at Nursia lay at the foot of an adjoining mountain among these Umbrian valleys. Tradition connects him with the little chapel of the Portiuncula, and the chapel itself, whose bold round arch of Roman type over the doorway Benedict is believed to have rebuilt, was already (so runs the legend) there before him. High up on the side of Monte Subasio, some three miles or so east of the city, was a monastery built in the eleventh century which preserved his memory. It has been in ruins for centuries. There is no cult of St. Benedict. Gregory's account of him has found no modern translator. The fine ladies who come to Assisi, with their maids and their dogs and their parrots, and declare themselves charmed, and assure M. Sabatier "Je suis tout-à-fait Franciscaine," know nothing of him. But there would have been no Francis had there been no Benedict.

In the interval grew that strange city, with its narrow streets, its steep stairways, its crumbling towers and faded palaces. The houses seem to have stood in all sorts of curious relations with each other in past times. Arches that lead nowhere, windows long since walled up, projecting cornices that cover nothing, show quaint traces of former siege and repair, perpetual ruin and restoration. And here again and again one may see the ancient "doors for the dead," through which in older days the body was carried forth to burial, and the opening was closed immediately that the spirit might not make its way back and re-enter the old home. On the venerable façade of the Cathedral, the imagination of the twelfth century portrayed its faith in the power of the Church to heal man's warring passions and feed his soul with heavenly grace by many a quaint symbol—animals that rend and devour, the wandering vine where birds eat the sacramental grape, the hart and the dove which typify the regenerated believer. As in so many other churches, the interior underwent complete transformation late in the sixteenth century. One church only did I discover much in the condition in which St. Francis might have known it, the beautiful little church of San Pietro. Small and unpretending, it has the inestimable quality of style. The three rose windows of the front, the two noble bays which form the nave, the massive stone piers happily unspoiled by plaster or stucco ornament, the apse (marred by an ill-placed organ and a still more ill-placed square window), the beautiful cupola where row after row of naked stones show every detail of the structure—on all these St. Francis might have looked as they are to-day. But the contours of the city have changed. The vast projections at the western end, which instantly take the eye of the visitor ascending from below, only grew up by degrees beyond the church in which St. Francis is enshrined. When that church, so quaintly doubled, the upper rising on the top of the lower, was first reared, it stood on a detached hill outside the walls, and was reached from the city by a bridge. The grassy square at the end of the nave of the upper church, the platforms and terraces below, which now unite the old fabric to the town, took centuries to construct.

Everyone knows the importance of this church in the history of Italian art. Here are the frescoes in which is recorded the transition from the older Byzantine style to the new forms wherein Giotto and his successors embodied the thought and feeling of the wonderful age which had Dante for its poet. In Francis, art found a new subject. Tradition had long been at work upon the Gospel story. Successive generations might modify the old forms, might change the personal types, might introduce new details into sacred scenes. But imagination was not wholly free to work as it pleased. In the legend of Francis, on the other hand, each incident demanded fresh treatment. And the creative power of the artists of the upper church at once established the types for the holy tale. When Benozzo Gozzoli painted a similar series afterwards at Montefalco on the opposite hill, he could do little more than reproduce the earlier inventions (though he, too, had enough of the poetic spirit to design a lovely picture of the meeting of Francis and Dominic not included in the earlier series). Among all the churches which I have seen in Italy, this surely ranks first in intensity and variety of interest. The upper church, which stands on the nave, transept, and apse of the lower, without its clustering chapels, possesses the charm of the most exquisite simplicity of style. Here is true Gothic, with rare harmony of proportions, where architecture and painting have combined to produce a perfect work. Column and arch, sculpture and fresco, seen amid the rich hues of mediæval glass, have been wrought into exquisite completeness. Its chastened wealth is indeed a strange monument to the saint who wedded the Lady Poverty, but never did art lay a lovelier offering at the shrine of religion.

Not, however, at the Church of St. Francesco—where we witnessed, on the anniversary of its foundation, a lengthy exhibition of relics—not even in the tiny chapel of the "Little Portion," beneath the vast dome of Saint Mary of the Angels, did the real Francis spring into life for me. There you may see, indeed, step by step, how the correspondence was drawn out between the disciple and his Lord. Just as in the church reared over Bernardone's house up in the city, the monk in charge shows you an old arch just outside the door, and assures you that beneath that arch Pica passed into the stable to give birth to the future saint, so on one of the pulpits in the great structure on the plain St. Francis is depicted as descending to Hades, to preach to the spirits in the realm below. Well might one of the brethren complain, when I asked him if he knew M. Sabatier, "No, we are not allowed to read his book; he has done for St. Francis what Strauss did for Christ." Not even at the Carceri, in the quaint pile wedged in among the rocks of the ravine, where a stout, blue-bloused, red-capped cook received us, and pantingly escorted us up and down the narrow steps and winding paths, not there could I find him. But on the last day before I left, M. Sabatier kindly took me to the old lepers' quarter down in the valley, where he washed the sores of the poor sufferers, and showed them a sympathy none had made them feel before. Anyone who has seen the lepers congregated at the gates of Jerusalem, can easily imagine how unhappy was their lot. Through fields of corn sown among the olives, where the vines are trained over trees quaintly pollarded for their service, the railway runs eastward from the station for some distance beside the old Roman road along the valley from Perugia. At right angles with it another Roman road ran up to the city, which it entered at the Porta di Moiana. This road also still exists. The corner thus made was assigned to the lepers. No one then dared to cultivate the plain. Its fields would have been exposed to perpetual inroad. It was covered with oak forest, such as still remains here and there upon the hills, especially around Lake Trasimene, and then offered shelter to the bandit and the outlaw. Two little chapels, now both disused, stood in this small tract; one was allotted to the women, the other to the men. The latter is only a small square room, and is now incorporated in an adjoining cottage. The other was of Romanesque architecture, and stood alone: with its round-arched entrance and terminal apse, it still possesses a distinction of its own. Beside it was a peasant's tiny farmstead, the house with its outside stair-way and its little *loggia* above being of the very type, observed M. Sabatier, of a Roman country dwelling. To this devoted student the archives of Assisi had disclosed the lists containing the very names of the lepers in St. Francis' day. This was the true holy ground. Here he had passed to and fro, exerting all his self-control to bear with the ill-temper of the miserable patients. There were no misleading associations here; only the spirit of charity breathed gently among the trees, and seemed to find an echo in the voice of M. Sabatier, as he gathered the children round him, and made their faces brighten with laughter, and then gave them a parting word, "Addio, cari."

I heard much from M. Sabatier of the conditions of thought among the more cultivated priests of France and Italy; much, also, of new movements, in France especially, slowly and silently gaining strength among the people, and destined (in his judgment) to have growing influence in the future. They are outside the Churches now. Protestantism is so much occupied with holding its own position, that it pays but scant attention to them; it has not sufficient imagination to realise the possibilities which they present; and Catholicism is bound by its traditions and cannot accept them. What will their issue be? M. Sabatier is full of hope. We are on the eve, he thinks, of a great spiritual revival, though it will

not take the old forms, and may use a language of a different type from the ordinary vocabularies of faith. Be it so, then. Let us prepare ourselves to recognise and welcome the Francis of the twentieth century, who shall renew within us in whatsoever ways the love of God, of nature, and of man.

J. E. C.

A SCOTTISH SUMMER SCHOOL OF THEOLOGY.

WHEN Emerson began his famous address to the Divinity students at Cambridge with the expression of a joyous seasonal experience, he set a great example. His captivating words: "In this refulgent summer it has been a luxury to draw the breath of life. The grass grows, the buds burst, the meadow is spotted with fire and gold in the tint of flowers. The air is full of birds and sweet with the breath of the pine," called attention to Nature's evangel, and set up the standard of the true faith which, as he said, "should blend with the light of rising and setting suns, with the flying cloud, the singing birds, and the breath of flowers."

But even if the lecturers of the Summer School of Theology held at Aberdeen with June more than half through, had shared Emerson's convictions, they would have lacked his sunny experience, for the days were chill and damp. The calendar notified summer, but the actual weather crossed the almanack.

So was it with the theology of the School: nominally one thing, it was actually another.

The School was the project of ministers of the United Free Church. Its lecturers, with one or two exceptions, were Presbyterians, who had signed the Confession of Faith, and its two hundred students were mainly ministers of the United Free Church. But the Confession, except in one lecture, did not cast its shadow on the School. The lecturers were in mufti, and the students on holiday. The theology expounded was not Calvinistic, but manifested itself as a modern compound, which, being not yet baptized authoritatively, is here unnameable. It was really a species of liberalism, characterised by very large concessions to modernity, and by earnest reconstructive effort. It indicated a new attitude, a new light, and a new doctrine.

The School deserves more than a passing notice because it indicated the stage at which Scottish theology has arrived in its journey from dogmatic Calvinism to free rationalism. It has got to the "top of Pisgah, which looketh towards Jeshimon," and is now treating with "Sihon, King of the Amorites," for a passage through his land (the "Amorites" being its own superstitions and preconceptions). Its Aaron is dead, and its Moses can only look across wistfully to the land whereon he will not set foot.

There were several significant circumstances connected with the School. It met in the college (U.F.C.) from which Professor W. Robertson Smith was deposed for heresy, and in the hall wherein his portrait hangs. From behind, facing the speakers, his studious eyes looked out of the canvas, in the western light, sympathetically yet reproachfully, on the assembly which applauded broader heresies than those which deprived him of office.

Dr. Dods, who gave four lectures out of the nineteen, and exercised the strongest influence during the proceedings, is an escaped heretic of his Church. By making him a professor, his sect finally forgave his heresy, and now gladly assimilates his developed teaching.

Another of the lecturers, Dr. Gibson, is son of one who was the most active prosecutor of the Rev. W. C. Smith for alleged heresy, but is himself a variant in the direction of liberalism. He gave an illuminating address on "Mission Sidelights on Theology."

Another thing which made the School significant was the Spring Revival Mission conducted here by two American evangelists. These revivalists were backed by leading members of the United Free Church. Dr. Torrey promulgated the theory of Biblical infallibility, sent the "Higher Critics" to perdition, repudiated evolution, and otherwise spoke for the old Calvinistic dogmas. The same persons countenanced the Summer School, which stood for an opposite view of the Bible, criticism, evolution, &c.

I wondered if the School was intended diplomatically to counteract the mission. Judging by the manner in which the lectures were received, the students of the Summer School have no sympathy with Dr. Torrey's views. There was no appearance of dissent, no sign of disapproval, but the most cordial acceptance of even the most pronounced departure from the old dogmatic position.

As one trained in the Calvinistic circle in the atmosphere of the Free Church, I recognised the change of air and attitude.

I remembered sitting through the prosecution of Walter C. Smith, alongside of Dr. Crosskey, partly amused and saddened by the Calvinistic fanaticism it manifested, and could hardly recognise the sect in its new aspect.

Forty years ago, while a member of the Free Church, I was directed to Marcus Dods, then minister of Renfield Free Church, Glasgow, as one likely to stay my lapse from Calvinism. I tried him, with the effect of having my lapse hastened. I had not seen or heard him again till I did so at the Summer School. He has been one of the most arduous reconstructors of the much altered Church. As I listened to him there arose before my mind the figures of the heretics of his and of the U.P. Church belonging to these changeful years—Wm. Knight, George Gilfillan, Walter C. Smith, David Macrae, Fergus Ferguson, and W. Robertson Smith, and I imagined the Summer School as making atonement with their spirits. Itself a heretic, the Free Church has much to answer for in the way of theological prosecution!

It is quite evident that the United Free Church is now determined to retain and even to glorify the heretic. Indeed, "heresy" is obsolete in Scotland, and criticism and variation are sanctified.

But I felt that, as a Unitarian, I am as far from the reconstructed orthodoxy as I was from the dogmatic position of the Free Church forty years ago. I was made freshly aware of the gulf existing between reformed Calvinism and Unitarianism. Advanced though the theology of the School is in relation to the Calvinian standards, I had a sense of halting, compromise, and lack of thoroughness. There was an air of freedom and conscious emancipation, a strenuous girding of the loins for further advance, and a sincere desire to find reality, and yet there was narrowness, backwardness, and incapacity.

It would take a long article to explain this. Let me indicate it briefly, though my words have no value but that of personal opinion.

Dr. Denney, to whom was entrusted the important part of opening and sounding the rallying cry of the School, had for his subject "The Atonement and the Modern Mind." All through his weighty and exhaustive lectures there is evident a desire to concede and conserve, to retain and yet reconstruct orthodoxy, to keep the old bottles and have the new wine. While he spoke I thought of the Apocalyptic angel having one foot on the land and another on the sea. He surrendered the inspiration of Scripture, and declared that in discussing the Atonement, a doctrine of the origin of sin (such as is based on the third chapter of Genesis) is unnecessary. He warmly disowned the forensic doctrine of the Atonement, and yet endeavoured to retain the idea of law. He adopted evolution, but asserted a fall. He emphasised the assertion that "sin and death are aspects of one thing, viz., a divine reaction against human disorder."

It seems as if there are certain facts against his theory. Death was before sin as the doom of mortal things. It is in nature not as a calamity or punishment, but as a normality and beneficence. To seek deliverance from death is an impiety. To regard it as an evil is to misunderstand it.

The vitiating assumption which permeated Dr. Denney's lectures was that of the Atonement as something apart from natural law, a scheme which had its operation in a non-natural sphere and was accomplished by other than natural means. The scheme somehow superseded natural law and made the forgiveness of sin a thing separate from the saving first intentions and evolutionary activities of nature. The scheme implies the godlessness of nature. And, besides being arbitrary, the scheme is local and partial. Though it speaks of the Atonement, it is not universal either in its proclamation or in its effects. Only some races have heard of it and only some men will be saved by it. It really represents racial egotism and exclusiveness, and, therefore, must be permanently rejected by the modern mind impressed with universalism.

Dr. Dods plainly indicated the new position held by those for whom he spoke when he said they "had reason to congratulate themselves they lived in a time when the question no longer was, 'Were the Gospels inspired?'" The present day student had not the preconception of infallible accuracy, but simply sought in the Gospels a trustworthy picture of Jesus. None of the Gospels professed to be accurate or inspired, and to say

they were so was in the highest sense mischievous. But while he gave away the inspiration of the Gospels, he characterised the criticism which fixed attention on discrepancies of the Gospels as peddling and irrelevant. He asserted that one of the Gospels expressly claimed to be from the hand of one who saw and was a part of what he described. In the fourth Gospel they had the sworn evidence of an eye-witness.

In his lecture on the miracles of Christ, Dr. Dods affirmed that the miracles were not performed to prove Messiahship, but to relieve distress and manifest God's love.

He incidentally mentioned Mr. Percy Gardner (and also Professor Carpenter, as agreeing with him) as "the man who had mainly to be reckoned with" in this connection.

The concessions to criticism made by Dr. Dods lead him farther than he is willing to go. He simply lifts the miracles from one difficulty to another. When he asserts that the miracles of Jesus were wrought to manifest God's love, the question at once suggests itself, "Why did not God's love originally prevent the distress which the miracles were wrought to relieve? If God, being love, allowed the distress, does not Jesus appear as a counterworker rather than as a fellow-worker when he works miracles to relieve distress?"

In endeavouring to evade a historic difficulty, Dr. Dods falls into a greater ethical difficulty.

Some of the other utterances for which the School is responsible are notable. Professor Ramsay, with caustic fervour, asserted that those who regarded the Gospels as productions of the second century did so in pure ignorance. He described the "Encyclopædia Biblica" as "the most delightful and amusing of modern works," and regretted that it consisted of four volumes only. The perfervid Professor would evidently enjoy it all the more if, like the newly written Japanese novel, it had fifty-nine volumes.

What will be regarded by some as belonging to the eccentricities of the School are the ideas of Professor Kennedy regarding the Ark of the Covenant and the Tabernacle. He asserted, amid much laughter, that there was never anything in the Ark. Its sanctity lay in its emptiness. And while trusting that he would not be regarded as a crank, he declared that it was now a relief to find that the Tabernacle and its ritual was "only a magnificent idea."

The old-fashioned believer, hearing thus of the disappearance of the tables from the Ark and of the whole Tabernacle from history, will certainly tremble for his Christ.

But the theologian of the reconstruction will be ready to reassure by affirming even though the Christ is taken out of the Gospels and the Epistles, he may have a refuge in the believing heart. And so, even in Scotland, the old order changes, and God fulfils Himself in many ways.

ALEX. WEBSTER.

Aberdeen, June, 22 1903.

LET others wrangle; I will admire.

Augustine.

IRISH NON-SUBSCRIBING ASSOCIATION.

THE annual meeting of the Association of Irish Non-subscribing Presbyterian and other Free Christian Churches, was held in the first Presbyterian Church, Belfast, on Wednesday, June 17. Service was held at noon, and the sermon was preached by the Rev. J. H. CROOKER, D.D., of Ann Arbor, from Romans xii.: "Your reasonable service." Applied Christianity was the subject of the sermon, in the course of which Dr. Crooker said that the great word of the Bible was life, not creed. The doctrines of the old scheme of salvation were out of touch with the applied Christianity of the twentieth century. As they looked to the sister churches they saw that which bore the Divine harvest, that which they were able to apply, was not the old form, the old doctrine, but the actual experience in their hearts of God, the actual love in their breasts for Jesus, and the actual devotion of their souls to the God of the world. The old forms of doctrine, the old sacraments, and the old services, stood in the way of practical and immediate application of the old and new truths that both formed the Gospel of the living God. The only way to have a religious system where every new sentiment could be put right into operation was to have a free pulpit where every star when seen could be made to shed its light upon the pathway of men. The old theology placed Jesus away off in the court of the skies, in the chancery of the Almighty, almost out of touch of the human heart. The spirit of the twentieth century in its endeavour to have an applied Christianity was bringing Jesus close to the human heart, close to the homes, close to the suffering souls, and close to the ways of men, that they might feel the power and glory of the spirit of the Son of God.

The business meeting was held at two o'clock, the president, Mr. Thomas Andrews, D.L., in the chair. Mr. John Rogers, of Ardenreagh, was elected to succeed as president. Dr. Crooker was warmly thanked for his sermon, and the regular business of the Association was transacted.

In the evening, the annual dinner was held in Ye Olde Castle Restaurant, Mr. John Rogers, president, occupying the chair.

The loyal toasts were drunk, and in reply to the toasts of the preacher of the annual sermon, Dr. CROOKER spoke of the position of the Unitarian Church in America. They had never been so united, he said, as they were to-day, and they did not waste energy in petty discussions. They were not looking back, but forward. They had come close together, and the things that bothered their fathers were not bothering them. Twenty-five years ago they were spending £5,000 on missionary purposes, and to-day they were spending four times that amount. Women had organised all by themselves. They had started churches, revived churches, and sent a thrill of life and hope throughout the length and breadth of their work in America. They were facing the future under the leadership of President Eliot, of the American Unitarian Association and were beginning to do a little. They were beginning to recognise that religion was not only a personal conviction; it was a corporate life. A third-rate theology backed up by a first-rate enthusiasm would do infinitely more than a first-rate theology backed up by a third-rate enthusiasm. In America the fires were kindling, and they were getting ready to do something.

Other toasts followed, including that of "Our Work and our Workers," proposed by the Rev. ALEXANDER GORDON and acknowledged by the Rev. W. H. DRUMMOND. The toast of the Association was proposed by the Rev. W. NAPIER and acknowledged by the Rev. D. WALMSLEY.

REMONSTRANT SYNOD OF ULSTER.

THE seventy-fourth annual meeting was held on Tuesday, June 16, in the First Presbyterian Church, Belfast. Service was conducted at noon, the Rev. J. A. KELLY preaching from the words, "What think ye of Christ?" and, subsequently, as out-going Moderator delivering his address. In this he referred to the losses sustained by the death of the Revs. S. G. Pinkerton and T. W. Scott, and Mr. David McWilliam, and then spoke, in loyal terms, of the King's coronation and his coming visit to Ireland. After some interesting citations in warm appreciation of Dr. Martineau, apropos of the "Life and Letters," the address concluded:—

"Fathers and brethren, let me say that the trend of religious thought in these days and the expression of opinion by leading men in other Churches regarding subscription to human creeds as unnecessary, if not hurtful to living faith, only serve to confirm us in the conviction that the founders of our Synod took up and maintained a position that the flight of time only tends to justify and to make more secure. When we find a man of the standing of Dr. Story declaring that he signed the Westminster Confession once, but that he would not do it now, what are we to think? Surely that the days of subscription are numbered; and we rejoice, but in no boastful spirit, at the prospect of a coming union of those who should never have been separated on the ground of subscription, as they held, and we still hold, as vital, so much in common; and when human creeds cease to be imposed, then will the religion of Christ be the gainer. Creeds may secure a uniformity in appearance, but Christ demands, not uniformity, but vitality, and the late Dr. Parker must have been with us when he declared that 'he who writes a creed distrusts the Holy Ghost.' Let us, then, take fresh courage. Let us value, as they deserve, our foundation principles, and stand firmly by them with all reverence and humility, for they contain that which is enduring. What are those principles? They are allegiance to the Lord Jesus Christ as, under God, the only King and Head of the Church; the great principles of the Reformation—viz., the sufficiency of the Scripture, the right of private judgment, and the rejection of human authority in matters of faith. This is not a bad foundation for a church to depend upon at this present moment, with growing sacerdotalism on the one hand, and unrest and scepticism on the other. Let

us, then, never weary proclaiming with all our powers these time-honoured principles; let us humbly and fervently pray that they may grow in favour in our midst, conscious that it will indeed be an evil day for our land when they are thrown aside and forgotten."

Two nominations having been made for the office of Moderator, the Rev. J. Dunkerley, by the Temple Patrick Presbytery, and the Rev. Frederick Thomas, by the Armagh and Comber Presbyteries, Mr. Dunkerley was elected. The Rev. W. E. Mellone was re-elected clerk, and the Rev. J. A. Miskimmin was appointed assistant clerk, and the routine business was transacted.

It was agreed to hold a *Pro Re Nata* meeting to deal with a proposed amalgamation of the Armagh and Bangor Presbyteries, and also with the revision of the Code of Discipline.

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

THE annual meetings of the Assembly were held at Chowbent, on Thursday, June 18, and were well attended. A service was held in the old chapel at eleven a.m., the devotional portion of which was conducted by the Rev. J. C. HIRST.

The preacher was the Rev. T. R. ELLIOTT, of Mosley, who took as his text Revelation iv. 1. The sermon was largely autobiographical, and created a deep impression. He drew the picture of a young child born in the early thirties of the last century, within the atmosphere of a theology which taught that the Almighty had determined, even before they were born, that some of His children should be lost, and others saved, without regard to their character or any choice of their own; and that which of His children should belong to the one class, and which to the other, might be ascertained by their having passed through certain religious experiences, described, only too definitely, by the preacher, and made to depend upon his interpretation of certain Scriptures: against which preaching, of course, simple minds had no defence. His paternal grandsire, however, was able to extract from what were called the "doctrines of grace," a modest assurance of his own election, without losing hope that God had ways of His own of saving others, not actually assured of their salvation. The boy grew up, finding in the latter view his immediate refuge from despair. As the years came and went, he found there were other doctrines believed and preached, that all souls were called of God, and that Christ died that all might not perish, but have everlasting life. He found in the Bible many voices, all connected with religion in some way, even the voice that said, "curse God and die," for it was a protest of a woman's heart against false and cruel notions of religion. The greatest voice was that of the "Beloved Son" which spoke of love; it was the voice of a noble soul in whom the doubt and anguish of all souls have been vanquished, in one great sense of the truth of things, of the love and purpose and power of God. Whatever criticism may have to say as to the authorship of New Testament writings, the words recorded of Jesus are vital in themselves; they have affinity with the highest aspirations of the spirit. One great mistake in religious teaching is to assert that what is called revealed truth is a miracle, beyond our unaided conception, offered for our faith, not for our understanding, verifiable only by falling back upon authority. To accept on authority only is to be an automaton, and not a man. On the other hand, if God and man are essentially one in nature, as certain prominent orthodox preachers are at present maintaining, man's thought of God must be the human image of God's thought, revealing itself to him, to be known to him as truth; and the divine life in man must be the product of God's grace and human endeavour. The preacher then described how for a time he had lost his hold on prayer, which had been to him the one means by which God and the human soul were kept in unbroken communion, and through a very vivid experience, in a time of inward conflict, found his faith again.

His thought moved in the direction of the Unitarian belief, and he discovered that the world was God's, and not the devil's. The truth came to him as a revelation. Then the whole scene of things underwent transformation. God's love was winning more and more of the hearts of His children, until the most wicked should come within the reach of saving grace. In conclusion, the preacher said:—"As to showing the things that must be hereafter—the religious faith that shows that the life above springs from the life below, shows also that the God who is not feared in this world need not be feared in any other. And so I too have now come to fear God less than any other being in the world. And, as my life came to me before any prayer had been offered by me, or any desire of mine had taken shape, or any interest in living had been awakened in me, I can give back my life to Him Who gave it at the first; confident that He who takes is the same as He who gave, and that the hand still clasps mine which since I came to be, has led me and held me up through all the changing years until this hour. So sustaining has this Unitarian Gospel been to me, that I say to God, 'I can pass without a prayer or plea.' I once felt that I must make one claim at least, that there be restored to me my first year-old boy, who, whilst he lived, was 'my piece of love and sunshine,' and my life-long sorrow since he died. But now I surrender even that one claim, and leave my *all* with God. Back to Him at last we go, that in us, as in all things else in the universe, the divine purposes may be fulfilled, and God be all in all."

THE BUSINESS MEETING.

The business meeting was held in the afternoon, under the chairmanship of Mr. F. Monks, J.P. The new church at Halliwell-road, Bolton, was added to the list.

The CHAIRMAN, in the course of his address, referred to the changes which had taken place in the ministry within the province, and also to the losses sustained by death, paying a tribute of gratitude for their devoted labours. He referred to the change in the licensing law, which would enable the magistrates to deal with congested areas so as to remove temptation from those districts, while badly managed houses they will be able to suppress altogether. The granting and renewal of off licences was a matter that temperance reformers should give special attention to. They were fast getting into the hands of the large brewers, and it would not be surprising if application were made for permission to drink on the premises. A large amount of the drunkenness among the wives of working men can be directly traced to this source. The Education Bill of last session he thought to be a measure which all should do their best to make serve the cause of education, and work for the establishment of a national system, free from all denominational tests and clerical control, whether Church or Dissent. To condemn beforehand with the rancour of a sectarian bigot, to publicly avow your hostility and determination to make the Bill an unworkable one, was not, in his opinion, either a reasonable or a fair attitude for any Nonconformist to take up. Protest, not revolution, is the remedy. He thought it was not unlikely that they would see a steady change in the larger towns and cities in favour of provided schools, where there would be no denominational tests or dogmatic teaching. "The more I study the Bill and see its possibilities, the more I am satisfied that, if worked in the right spirit, it will eventually lead to a national system of education under public control, with means adequate for its support, and with systematised methods dealing with elementary, secondary, and technical education; but it will make great demands on the time and energy of our public men, and will require officials of a high order of merit both intellectually and morally." "From generation to generation our churches have contributed largely of high-toned public men who have devoted much time, thought, and energy to the public life of our country, and let us hope that this will be a continuing feature amongst us, and that we shall always give to our national and municipal life some of its best and worthiest citizens. With the growth of population, with the ever increasing demands upon our public bodies to undertake great and increasing responsibilities requiring tact and judgment, business capacity and integrity of character for their management, the demand for such men will not be less but greater." He thought they ought to give every possible encouragement to their younger men to engage in this work. Referring to the questions raised in the Rev. J. Wood's paper at the recent Conference, he thought that cohesion, in the sense of welding our churches together under Conference control, was impossible. A Wesleyan Conference or a Congregational Union were examples they were not likely to follow. But cohesion on such a basis as that ancient Provincial Assembly afforded would be feasible enough if the experiment was considered worth a trial. Its organisation could be easily adapted to meet the financial requirements of its separate churches and missions; and its advisory committee was composed of men of the highest standing, with a sympathetic appreciation of difficulties. The reform and re-adjustment of endowments which had been left,

he thought, for the spread of truth as for the special benefit of individual churches, must be undertaken by some organisation, and not left in that state of isolation and exclusiveness which neither asks for nor receives an account of the administration of trust funds belonging to the body. Many trusts have lapsed and drifted into private hands, and so been lost altogether. Some trustees may object to give information for a complete registration, and plead that they are bound to administer the trust in accordance with the trust deed. The plea must be admitted; but where the conditions have changed from the original intent, common sense and Christian charity suggest an application to the Charity Commissioners for power to alter the deed, so as to make the trust as useful as it was intended to be. They could easily point to districts where new churches were doing excellent work on very scanty means, and where an old chapel with its small congregation exists, well endowed, paying a good salary to a minister to preach and pray to almost empty pews, or again to others where the endowments have increased to such an amount as to relieve the congregation from contributing its fair share to its own maintenance. They of all the churches who profess and desire to see the love of truth and justice prevail, should be the first to reform any such abuse of their endowments, and should be an example of just and equitable administration of trust funds for religious purposes. Why, too, should not the administration of our educational institutions come under review? A little healthy criticism would tend to quicken their life, improve their methods, and possibly save them from what he called the narrowness of breadth. They were so broad in their sympathies that they could join in public worship with the Anglican, and yet so narrow in their interpretation of a trust deed as to countenance a studied neglect of public worship with our own household of faith, where the founder of the trust worshipped regularly with his own people. The education of their youth was a matter of deep concern to all of them, and it was not an unreasonable thing to expect from even a self-elicted body of trustees an account of their stewardship to a body as representative as that to which they appeal for financial support. By such cohesion they would lose nothing of their freedom, if they lost some of their exclusiveness. They would strengthen each other in all that is worth working for, and they would preserve their endowments for useful purposes, freeing them from the canker of selfishness or negligence which always lead, to abuse.

A report on "public questions" was submitted to the meeting, of which the main points were the Housing Question, the Licensing Question, and the Native Races Question in Africa. Prior to its adoption a most interesting discussion took place concerning the various points raised. There was regret expressed that there should be no reference in it to the Education Bill; but it was pointed out that there had been an interim report on that special question.

On behalf of the Committee, the Rev. C. J. STREET, M.A., moved the following resolution:—

"That this Assembly rejoices in the vigorous independent action taken by many licensing Benches in refusing the renewal of licences on the ground that they were not required, in accordance with a well-established principle of the English law, and strongly disapproves of the Bill introduced by Sir William Hart Dyke to suspend this discretionary power of the magistrates.

This Assembly also, in view of the proposals in Mr. Butcher's Bill and foreshadowed by the Prime Minister or compensation being paid in the case of licences so refused, hereby expresses its deliberate opinion that as there is no vested interest in any licence and each licence is a free grant made solely for the public convenience no compensation ought in such cases to be made out of public funds.

That copies of this resolution be sent to the Prime Minister, the Lord Chancellor, the Home Secretary, Sir Henry Campbell-Bannerman, and Sir W. Harcourt."

The Rev. R. MCGEE seconded, and the resolution was adopted.

A report on the proceedings of the District Missionary Societies in the province was also received and adopted, and a report of the work done by the Advisory Committee was read. The Rev. Dendy Agate was elected President of the Assembly in succession to Mr. Monks. The Rev. J. J. Wright was elected "Supporter" for 1904.

An invitation from Moss Side for the Assembly to hold its meeting there next year was accepted.

In the evening a large and enthusiastic meeting was held in the Volunteer Hall, presided over by Mr. JOHN HARRISON, of London. His address was full of reminiscences, he having been born at the Chowbent parsonage. The Rev. James C. Street gave an address on "Churches? and the One Living Church"; Mr. R. D. Holt, on "Conference Ideals"; and the Rev. J. A. Pearson, on "Liberty and Love."

The proceedings throughout the day were memorable. The universal comment was that Chowbent had set a record which will not be easily beaten. In the afternoon, following lunch, Mr. J. Harrison gave an organ recital in the chapel, on the new instrument recently presented by Mr. C. Eckersley, J.P.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

APPEAL.

London: Rhyl-street Domestic Mission.—Rev William Wilson, 5 Claremont-road, Cricklewood, N.W., writes:—"May I appeal for subscriptions towards our Sunday-school excursion, which will probably cost about £15? The excursion for the boys and girls will be by brake to Pinner on July 4, each paying 6d.; that for the infant boys and girls will be by train to Elstree on July 11, each of them paying 2d."

Ballycarry.—The Rev. A. O. Ashworth writes to supply an omission in last week's report of the Sunday-school Conference. Carrickfergus was represented, and the total number of persons at the conference should have been stated as over 400, not as it is, "over 300."

Birmingham: Church of the Messiah (Appointment).—The Rev. J. Worsley Austin, M.A., son of the Rev. J. Austin, of Cirencester, has received and accepted an invitation to the pulpit, in succession to the Rev. L. P. Jacks.

Croft.—The annual sermons were preached last Sunday afternoon and evening by Rev. J. J. Wright. Standing as this little chapel does in a lovely country place, and the day being ideal in regard to weather, very large contingents of friends from Chowbent, Warrington, Leigh, and other places drove over to the services. Possibly as many people had to sit or stand in the sunny chapel yard as were able to get inside the chapel. Tea was served in a roomy hay-shed kindly lent by a neighbouring farmer of another faith. The music was by the Warrington choir. The day's collections realised £19, being an increase of £5 upon last year; but in order to meet an outstanding debt in connection with the chapel and school and at the same time to provide the usual amount for current expenses, some Chowbent and Warrington friends by additional contributions, per Mr. Wright, made up the amount to £35.

Cardiff.—The Rev. J. Harwood asks us to point out, in reference to last week's report of the Welsh Choral Festival, and to guard against misapprehension, that he is occupying the Cardiff pulpit temporarily only.

Edinburgh.—The members of the St. Mark's Chapel Literary Society, accompanied by a number of the congregation and other friends, had their annual picnic on Saturday, June 20. The rendezvous was Hopetoun House, and the company were much delighted with the privilege of rambling through the lovely demesne of the Earl of Linlithgow. The drive to and from the city and the *al fresco* entertainment were also very greatly enjoyed, the weather on this occasion contributing in no small degree to the complete success of the outing.

Glossop.—The anniversary of the Church was held last Sunday, and was conducted by Rev. Alexander Gordon, M.A., who delivered eloquent and impressive addresses to large congregations, extra seats having to be provided in the evening. A large number of strangers representing almost every religious communion in the town attended the service. The collection amounted to £40, a considerable falling-off from last year, but eminently satisfactory in view of the terribly depressed state of the local industries.

Taunton.—The Sunday-school anniversary was held on Sunday June 14 the Rev. Joseph Wain conducting the services and preaching two acceptable sermons. The collections amounted to £4 10s.

London: Essex Church.—The Guild, last Saturday, visited the Tate Gallery. In the week previously they entertained to tea and music thirty blind workers from the Kensington workshops. The Provincial Assembly collection amounted to £64 16s.; the Hospital Sunday collection to £173 8s. 3d. The Annual Flower Service is fixed for July 5.

Newcastle-on-Tyne.—The united flower service of the children attending the Church of the Divine Unity and Byker Unitarian Sunday-schools, took place last Sunday. The church was beautifully decorated with plants and flowers, and the decorations evoked much praise from the congregations. The Rev. Frank Walters conducted the services, and preached sermons suitable for the occasion. The flowers were afterwards sent to the Infirmary. On Wednesday, the annual excursion of the two schools took place, the destination being the romantic little town of Warkworth.

Poole.—Our correspondent writes:—"A nandsome brass lectern has been placed in the church in memory of our late beloved pastor, the Rev. E. S. Anthony. The lectern was dedicated on Sunday last, and a special service conducted by the Rev. C. Coe, of Bournemouth. The congregation was very large, friends from nearly all denominations being present to mark their respect for the memory of one who lived a truly Christian life."

NEW RICHES FROM OLD MINES.

Who would value raw grains if all the arts of milling and preparing them were lost?

Similarly, nuts (which are foods of enormous value) have been unappreciated because the art of preparing them has been neglected.

HUGH MAPLETON, Colonial House, Ardwick, Manchester, is now making from nuts, rich, nourishing, digestible foods. Write to-day for descriptive price lists.

Sweet as a Rose, where "Sanitas" goes.

"SANITAS."
BEST OF ALL
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COUNTRY HOLIDAY MOVEMENT.

Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges with many thanks receipt for this fund of the following sums :—

	£	s.	d.
Mr. John Quintrell	0	10	0
Mr. George Chitty	1	0	0
Mr. P. M. Martineau	1	1	0
Rev. R. B. Drummond	1	0	0
E.	2	0	0

MARRIAGES.

BADCOCK—LEWIS—On June 20th, at the Unitarian Church, Wandsworth, by the Rev. Lindsey T. Badcock (father of the bridegroom) and the Rev. W. G. Tarrant, B.A. (Minister of the Church), William Lindsey Badcock to Ethel Mary, third daughter of Bernard Lewis, Esq. Acton.

CURTIS—FISHER—On the 20th inst., at Unity Church, Wood Green, by the Rev. Dr. Mummery, Ernest Clement, son of Geo. Curtis, Esq., J.P., of Poole, Dorsetshire, and Harriet Eliza, daughter of the late Thomas Escolme Fisher, Esq., solicitor, St. Ives, Hunts.

PRESTON—SELFE—On June 20th, at St. Mary's Church, Spring Grove, Isleworth, by the Rev. C. H. Banning, M.A., Herbert Classon, only son of J. Classon Preston, of Wedderburn House, Hampstead, to Lilian Annie, eldest daughter of T. V. Selfe, of "Thistleboon," Spring Grove.

OUR CALENDAR.

SUNDAY, June 28.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M., Mr. BERNARD LEWIS.
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., "Paul the Traveller," Rev. FREDERIC ALLEN.
Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. J. McDOWELL.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M. Rev. J. J. POOL.
Deptford, Church-street, 11.15, A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. R. T. HERFORD, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. E. CAPLETON.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. A. H. BIGGS, M.A.
Wandsworth, Unitarian Christian Church, Eastthill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. T. B. BROADRICK.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. WILLIAM MELLOR.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. ALEXANDER GORDON, M.A.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M. and 6.30 P.M., Mr. J. PARK DAVIES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—June 21, at 11.15 AM., Dr. WASHINGTON SULLIVAN, "National and Individual Morality : A Contrast."

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—June 28, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Theory of the Leisured Class."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Rev. Charles W. Wendte, of the Theodore Parker Memorial Church in Boston, and the energetic secretary of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, sailed for Holland on the first of this month, and after consulting there with Professor Eerdmans, is to visit Germany, Switzerland, and France in the interests of the Council. We regret to hear from Mr. Wendte that we must not hope to see him this year in England, as his time will be fully occupied abroad, and he is obliged to return home immediately after his Amsterdam meetings. It is good news that at least thirty American visitors are enrolled for the meetings.

THE REV. W. COPELAND BOWIE and Mr. Ion Pritchard have just returned from a visit to Amsterdam, where they have been surveying the ground in company with the Rev. P. H. Hugenholtz, and in particular have seen all the chief hotels. Full particulars on this subject will be given next week, but we may say at once that there will be ample and most excellent accommodation for all visitors (we hear that at least a hundred are going from this country), providing they make their plans at once, and inform Mr. Pritchard, at Essen Hall, of their intention to be of the party.

AT the Methodist New Connexion Conference at Dudley, a report favourable to Methodist union was submitted. It showed the existence of a strong desire for union on the part of the Methodist Free Churches, Bible Christian Methodists, and the Wesleyan Reformers. The basis of union suggested is (1) equality of ministerial and lay representation; (2) maintenance of the Connexional principle in the authority of the Conference; (3) the due recognition of the superintendent ministers in the transaction of all Church business; (4) and the preservation of the office of guardian representatives. A proposal to submit the matter to the January quarterly meetings, with arrangement that the numbers for union, against it, and neutral may be reported from each quarterly meeting, was passed unanimously, and was followed by the singing of the Doxology.

EVIDENTLY, as regards the minor Methodist bodies, the prospect of union is very distinctly brightening. Union with the Primitive Methodists seems less likely, and there is no chance at present of union with the Wesleyans. Of this matter the *Methodist Times* speaks frankly: "The different Methodist Churches differ to some extent in the average social grade of their members. But a difference of social grade involves difference of manners, and even in part of temper and taste, and manners and taste count for a great deal in the practical working, if not in the theory, of institutions."

OF the unveiling of a statue of Channing in Boston, on the hundredth anniversary of his ordination as minister of the Federal-street Church in that city, we have told in another column. Writing of that occasion, the editor of the *Christian Register* speaks of Channing in the following terms:—

Beyond the bounds of Unitarianism his influence is felt and cherished by many in Europe and America who know him not as a leader of a religious revolution, but as the champion of universal liberty, of human rights, and the principles upon which the American Republic was founded. His writings have to many patriots become sacred scriptures, addressed to all who struggle against tyranny, or who work for the emancipation of the race. Because Channing sought for the truth, in some measure found it, and trusted it altogether, his words endure and his fame increases. His addresses on Slavery were fulfilled in the emancipation of the slave, and his sermons on War will continue to be read until war shall be no more.

IN the July number of *Sermons for the Day* the Rev. R. A. Armstrong has printed the Presidential Address which he gave at the annual meeting of the British and Foreign Unitarian Association in Whitweek, and which was published in THE INQUIRER of June 6. To the re-issue of his address Mr. Armstrong adds the following note:—

This address was delivered at Essex Hall, London, on the evening of June 3, 1903, on the completion of my year of office as President of the Unitarian Association. I learn, to my surprise, that there are those who find in it a renunciation of principles which I have always held and often publicly maintained. Let me then here declare that I still regard it as inaccurate and improper to speak of Churches by trust-deed free from dogmatic limitations as Unitarian Churches, and that personally I should decline to accept the pastorate of a Church bound to Unitarian doctrine. But I cannot imagine why that should debar me from approving of offices of mutual helpfulness and good-will between the Unitarian Association and such congregations as may be minded to accept help from that Association or to bestow help upon it. Nor do I see why it should preclude me from recognising the historical connection between Unitarian Christianity and ecclesiastical freedom, or the debt of the Free Churches to an Association which has ever proved ready to extend to them a helpful hand.

The June *Sermons for the Day* contains a sermon on "Mediæval Cities and Modern," preached on Citizen Sunday in Hope-street Church, Liverpool.

ON the subject of National Physical Training, the *Manchester Guardian* has given a number of additional contributions from eminent men, since those referred to in THE INQUIRER of May 9, including Dr. Macnamara, Mr. Arthur Newsholme, M.D., Sir Lauder Brunton, M.D., Mr. E. J. Broadfield, Mr. Haldane, M.P., and Canon Hicks. The general opinion is that military drill is not best suited to develop boys and girls, even if military service were the end in view. We gather the following from the excellent points made by the writers of the articles:—

The general health and development of the child should be the one end aimed at, not military service.

Opportunities for romping and interesting play are as important, or more important, than set exercises.

Physical drill is no substitute for healthy homes and good air.

The greater the amount of drill and physical exercise, the more necessary is it that children should be sufficiently and suitably fed. Vast numbers of children would be the worse for enforced exercises, because the body is not nourished with adequate food.

Ignorant and foolish eating and drinking habits, including the consumption of large

quantities of intoxicants, tea, and pastry, instead of wholesome food, are in large measure causes of physical degeneracy, both by the introduction of harmful elements into the body and the waste of means whereby good and nourishing foods could be bought. Especially harmful is ignorance in the feeding of children and young people.

Insufficient income of parents, and the overcrowding in unhealthy houses and districts, create a condition of underfed and languid feebleness in children which unfits them for either bodily or mental exertion.

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Messrs. A. & C. Black, the publishers, have issued an interesting note on the character of this work, which, as our readers are aware, is edited by Professor Cheyne and Dr. Sutherland Black. Of the concluding volume we shall shortly publish a review, and add here some particulars from the Publishers' Note.

The one volume *Encyclopædia* is only three inches thick, and its 5444 columns contain about five million words.

Aim of the Work.

The articles are not simply collected and arranged alphabetically. The aim of the dictionary has been to co-ordinate the mass of material presented to the reader, so that whatever he might begin to read, he would be drawn farther and farther into the heart of the complex biblical investigations which form the subject-matter of the work. The aim of the articles, as articles, has been to give a fresh discussion of each subject by the hand of a trained specialist, shedding, if possible, some fresh light on the problems under investigation.

Different Standpoints of Contributors.

As the contributors were all selected definitely to write on the subjects which they have treated, the *Encyclopædia* is, on the whole, somewhat homogeneous. The reader will nevertheless find not a little variety due to obvious differences of standpoint. The reader is warned of this by cross references. In some cases it was arranged to invite more than one writer to contribute to the discussion of a subject from different points of view. See, for example, the discussion of Galatian geography by Professors Schmiedel and Woodhouse respectively, under "Galatia"; the vigorous defence of the non-Pauline authorship of the major "Pauline" epistles by Professor van Manen (in "Romans," "Paul," "Old Christian Literature"), and the able defence of the opposite view by Professor Schmiedel (in "Galatians," and elsewhere), the account of Paul preserved from Hatch's *Encyclopædia Britannica* article alongside of that of van Manen, the discussions of the beginnings of ecclesiastical institutions, by Dean Armitage Robinson (in "Church," "Bishop," &c.), and by Professor Schmiedel (in "Ministry," "Spiritual Gifts"); in the Old Testament, Professor Cheyne's new theory in many smaller articles alongside of other views represented in the major articles by other scholars, or in part of the article "Prophecy," alongside of the discussions of the individual prophets by other writers; finally, the discussion of the beginnings of the Christian Church by van Manen in "Rome (Church)" and by Schmiedel in a series of great articles covering in all 125 columns under the headings "Spiritual Gifts," "Simon Peter," "Simon Magus,"

Editorial Standpoint.

Whilst two sides to a question have been definitely represented in certain cases, to do so always was impossible. For example, the Graf-Wellhausen theory explained in the article "Hexateuch," is elsewhere generally assumed. This seemed justified by its wide acceptance amongst scholars. On the other hand, the main position argued for by Professor van Manen, or the far-reaching theory advocated in many articles by Professor Cheyne, is nowhere assumed except in their own contributions. Every article, therefore, must be estimated in connection with the signature over which it appears, and to affarm that the editorial standpoint is more nearly that (for example) of Dean Armitage Robinson, or of Professor Schmiedel, or of Professor van Manen is to express a purely speculative opinion. In the present position, especially of New Testament studies, it is difficult to see how this could be otherwise. The *Encyclopædia* is not a dogmatic text-book for children. It is a carefully selected, annotated, and correlated library, making what the various writers contribute to the elucidation of the problems of biblical science immediately accessible in a single volume. Every layman now knows generally the various standpoints of the writers of the most fundamental articles. The volume shows him what these standpoints really mean, and how they are reached.

An Epoch-marking Work.

It thus appears that the *Encyclopædia Biblica* is no ordinary work. . . . As a singularly weighty contribution to the biblical science of the time, its impulse is admitted perhaps most markedly by those who dissent most strongly from the views defended in some of its articles. It will be impossible to understand the movement of thought on biblical subjects during the next quarter of a century without taking account of the *Encyclopædia Biblica*.

PRINCIPAL STORY'S CONFESSION.

Preaching recently in St. Mark's Chapel, Edinburgh, the Rev. R. B. Drummond referred to the remarkable attack made by Principal Story of Glasgow in the General Assembly of the Church of Scotland, on the Westminster Confession of Faith, the acknowledged doctrinal standard of his Church. It was impossible, the preacher said, not to admire the courage of the man who could stand up in the assembly of his brethren and thus denounce the creed to which they were all in common pledged. And yet it takes something from our admiration if we reflect that courage is to be measured by the resistance it meets, or, at least, by the resistance it expects. Dr. Story's speech met with practically no resistance, and, no doubt, with his knowledge and experience, he had been able to gauge pretty accurately the feeling of the Church. Nor is it possible to help asking whether he was exactly the right man to denounce the Confession, seeing that he had long since accepted it as the confession of his faith, that he holds high office in the Church whose creed he assaults, and is in the full enjoyment of her honours and emoluments. He should say distinctly not, unless he was to follow up his attack by heading a new disruption, which seems to be now his only honest course. Dr. Story stated with the utmost frankness, that "if he had known the doctrines of the Confession when he signed them as well as he knew them now, he would never have signed them, and he would not sign them again." Does not this extraordinary announcement place Dr. Story in a most anomalous position? The Westminster Confession is either the creed of the Church of Scotland, or it is not. If it is, what possible right has Dr. Story to be in that Church? If it is not, let it at once be abolished. There is no other rational alternative. But Dr. Story ended his speech with a motion. Did that motion, then, propose that the Confession having now, owing to the advance of knowledge, become unbelievable, should no longer be held binding on the conscience of anyone? Not in the least. The motion he proposed, and the motion he acquiesced in (they were substantially the same), and which was carried by a very large majority of the Assembly, was this: "The Assembly declare that the Confession of Faith is to be regarded as an infallible rule of faith and worship, only in so far as it accords with the Holy Scriptures interpreted by the Holy Spirit." "Oh, most lame and impotent conclusion!" As if the most rigid Puritan of the seventeenth century, or any one of the authors of the Confession, ever dreamt of the Confession being infallible except so far as it was in accordance with Holy Scripture! Besides, what is the use of a Confession at all, if it is not to say in what sense Scripture is to be understood? The Bible is understood by one church in one sense, by another in another, and the only conceivable purpose of a creed or confession of faith is to state in plain language and systematic form what the Church accepts as the truth taught by the Scripture. However, let us remember that churches move slowly in the path of reform. The significance of this year's Assembly is that it has now been proclaimed to all the world that in spite of the Confession Calvinism is no longer the creed of the Church of Scotland. And surely *we* may "thank God and take courage," when we see the principles for which we have so long contended, taken up and sounded forth in quarters coming from which they must command the attention of the world.

Professor Peake, of the Primitive Methodist College, Manchester, is appointed Hartley Lecturer for the next Conference. His subject will be "The Problem of Suffering in the Old Testament."

SUNDAY AT THE FOOT OF MONT BLANC.

IT was Trinity Sunday, and from a cloudless sky the sun shone brilliantly on the mighty precipices on the southern side of the great chain of Mont Blanc. White peaks reared their heads into the blue around the mighty monarch of them all, and the rich red *aiguilles* towered above the glacier-steeps below as the perpetual guardians of the silent sanctuary in their midst. From the little village of Pré St. Didier I started to walk up the valley some three miles and a half to Courmayeur. Only about nine miles, I think, in a direct line from Chamounix, and at a considerably greater elevation, Courmayeur has a much warmer climate and a richer vegetation. Walnut and poplar, sycamore, acacia and willow, make the valley lovely with foliage; while the solemn pine woods climb towards the heights. A little below, the vine and the chestnut flourish, the hay is being cut and carried, and the air is laden with the sweetest of country perfumes. In the upper reaches the meadows seem like one vast mass of flowers. Red, gold, blue and white, ran in joyous riot over the green; and from countless blossoms, opening gratefully to the sun, arose a wondrous harmony of love and joy. Lilac and hawthorn and white rose were all in bloom together. The air was musical with the sound of falling water; torrents flashed through the forests, leaping from rock to rock to serve the fields below, where they were captured and conveyed by numberless small runnels to the thirsty grass. Far down the vale, tower after tower marked the little village churches which had been for hundreds of years the venerated homes of faith and prayer. It was to such a church that I made my way. Strolling in the woods the evening before, in the dark interval between the swift fading of twilight and the rise of the moon over the ridge behind us, we had noticed strange fires on the mountains. So had we also observed in the afternoon two carriages of priests, one adorned with a huge mass of flowers, coming up the valley. These were the simple greetings of the country-side to a young priest, who was to say his first mass next morning at Courmayeur.

Peasants were hurrying to the village, familiar with glories which made so deep an impress on my spirit, that all being seemed resolved into one great emotion of the presence of God. Across the entrance a little arch was formed with fir-boughs, and wreaths of evergreen entwined with lilies of the valley, another and more beautiful white lily which I well remembered to have seen six-and-thirty years ago growing on the uplands above, and many a flower beside. Almost every house had some decoration, a young tree from the woods planted in front, a bouquet on an outside stair, a garland over a door, flowers heaped upon the window-sills. From the entrance-arch depended a written welcome, *Vos compatriotes sont heureux de vous saluer, Prêtre du Seigneur*, and a little further on another garland, stretched athwart the street, contained the sacred words, *Béni soit celui qui vient au nom du Seigneur*. The government notices, the military instructions, the municipal announcements, and the designations of the schools, were all in Italian; but the people spoke apparently a mixed dialect, chiefly French, and the hotels and shops made their announcements in that language.

The church, reached by high flights of steps, stood on a little eminence above a platform or terrace on the hill-side. Its tower spoke of the old Romanesque builders; but its fabric seemed modern. A crowd of men and women, with a few children, had already gathered, talking with subdued friendliness and expectancy; an old woman, seated on the parapet, whose knotted fingers told a tale of strenuous toil, munched chestnuts out of a small sack beside her, occasionally giving one to a little boy at her feet. They were waiting for the procession, after which mass was to be celebrated at ten o'clock. By-and-by, a *feu de joie* was heard, and sounds of a distant band. Then from the far end of the village, where similar arches gave similar welcome, a high crucifix was seen advancing, borne by an elderly but stalwart woman. A number of little girls followed, the younger with wreaths of white flowers, the elder with white veils. Then came a group of women in the white linen habit and large bonnet of some local guild of helpfulness; a crowd of ordinary women, prayer-books in hand, repeating prayers or fingering their rosaries; a troop of boys whose sashes, red, blue, and green, bore the badge of the Sacred Heart; the men who had come from field and homestead to welcome the new priest—were his parents proudly among the devout multitude, I wondered, with hearts full of thankfulness and joy? Crosses and banners appeared at intervals. The government was represented by the two magnificently attired *gens-d'armes* in cocked hats and tail coats, whose white-gloved presence seems inevitable at any public function in Italy. Last came a group of clergy in rich robes shining in the sunshine; the young priest whom they had assembled to support walking with lowly reverence in their midst, clad in a vestment adorned with glorious Renaissance embroidery, and carrying a small exquisitely carved ivory crucifix in his hands. The band, which brought up the rear, stationed itself on the terrace below the church. The crowd fell apart; the procession swept up the steps; the girls and boys were disposed within and around the altar rails; the men sat in front, the women behind; the *gens-d'armes* looked on benevolently from behind the side seats of the priests; the rest of the worshippers thronged the aisles and back of the building, or sat on the steps outside. Within were lights upon the altar, where the Holy Mother and the Child looked down from above upon the kneeling crowd. Scarlet star-spangled hangings covered the pillars, which were linked with paper garlands of red, white, blue, and green. Around the pulpit a band of scarlet cloth bore the words, *Fides, Spes, Caritas*. And outside the mountains kept their mighty guard, and the streams danced, and the flowers looked laughing to the sun, and the woods pointed innumerable spires to heaven.

The village organist did his best with his poor little instrument, and the choir sang with lusty goodwill to make up for their occasional lack of intelligence or harmony. What a different scene was this from that which I had witnessed a week before, when the Archbishop of Siena on Whit-Sunday "pontificated" (the word was supplied to me by an Anglican clergyman, who rolled it about like a delicious morsel on his tongue), with all imaginable state in his own cathedral! Here was no public robing and unrobing; no master of the ceremonies with dexterous side-nods, gestures, and swift movements when things did not go right, keeping a complicated retinue in order; no troop of canons uncertain when to remove their privileged white mitres, and when to put them on again. All was simple. Two elder friends supported the young celebrant on either side, with a third to help; and when with a voice trembling with emotion the priest uttered words of prayer or benediction, the whole congregation seemed to join in the response, or give its sanction to the petition with an earnest "Amen."

Presently there was a pause. The kneeling crowd arose; those who had seats sat down; the rest of us stood. A young black-robed monk was in the pulpit; he belonged, so I was afterwards informed, to the order of St. Joseph. A week before I had heard a sermon from his grace of Siena on the personality of the Holy Spirit. Seated in front of the altar on a magnificent chair, with the whole attendant clergy disposed around him, he received from a kneeling priest a sumptuous red silk sermon-case, opened his discourse, held it up with his gloved hands near his eyes, stood up, and began to read. It was an elaborate theological argument on the work of the Spirit in the processes of creation, incarnation, and sanctification. I was told afterwards that Italian sermons are often of this abstract kind. But the preacher at Courmayeur understood his duty quite otherwise. If the day provided him with a great theological opportunity to discourse on the nature of the ever-blessed Trinity, he quietly passed it by. Addressing the congregation in French, after an earnest invitation to them to attend Vespers that afternoon in the same numbers with which they then filled the Church, he asked what was the cause of their great assemblage. It was that Courmayeur had produced a priest. An impassioned glorification of the priesthood followed. His analogies might be loose, his logic not above reproach, but no one could doubt his sincerity, his sympathy with the people to whom he spoke, his fervent devotion to the ideal of his Church.

"God," said he, with the utmost simplicity, "is very high, and we are very low." Yesterday as he came up the valley, he had seen every peak in the mighty range but one. The summit of Mont Blanc was veiled. So was the majesty of God hidden from us, and he could be known only through a Mediator. (He forgot to add that all that morning

the full glory of the mountain top had been revealed.) Such a Mediator was found, first of all, in Jesus Christ, who on Calvary had offered the first mass, himself at once victim and priest, on the altar of faith. But he needed a representative, and that representative was provided in the priest. Every morning it would be the duty of the priest whom they had come to welcome to say mass at that altar ; and they knew that Jesus Christ himself would be personally present with him, because when he uttered the words of consecration, which converted the bread and wine into the body and blood of the Lord, he would not say, "This is *his* body," but "This is *my* body." From the mass he passed to the work of the priest in absolution. In glowing words he described his sufferings as he came to know the hidden sins of his people, sufferings which by a mystery might be said to fill up even that which was already complete, the suffering of Christ. He pictured the priest passing to and fro among the villagers who had known him from his childhood, caring for the young, ministering to the stricken and sorrowing, rebuking the evil, and moving everywhere as a presence inspiring, consoling, and sanctifying. And then, turning to the young man, who had again and again struggled with his emotion, he depicted him at the last day before the throne, bringing the souls he had succoured, and receiving from the Heavenly Judge the eternal reward of fidelity and love.

The service lasted long, and presently, though it was not over, the greater part of the congregation rose, and slowly streamed out of the church. A proclamation of the national statutory holiday was being read from the steps above the terrace by a stout white-bearded Mayor. I joined the rest of my party, and an hour or two later we crossed the river, and made our way to the path through the woods on the right bank, down the valley to Pré St. Didier. It was nearly half-past two. The strains of the band floated across the valley, signifying the holiday which had been announced by the civil power that morning. The peasants were gathering from distant parts for Vespers ; fathers and mothers were bringing their children, proud to carry neatly bound prayer-books carefully wrapped in handkerchiefs. All were genial and gay. Every one saluted us, or returned our salutation. There seemed no want ; the mendicancy so painful elsewhere troubled us not here ; the people were well clad, and though work was laborious, it was not without its requital of prosperity: Down through the forest we went, past banks of lily of the valley, varied with a large golden ranunculus, purple butterwort, columbines, dark red and blue—one of rare size and beauty—with the delicate *cystopteris fragilis*, a mountain polypody, close cousin to our oak and beech-ferns, and many another bit of floral loveliness ; while bright yellow barbery and the white rose grew in clumps in occasional open spaces among the great tall pines, and the music of the rushing stream came up from the ravine below. Who could be indifferent to these things ? On the one hand the glory and the loveliness of nature, on the other, the sufferings and sorrows and sins of humanity, and the ever recurring needs and aspirations of the soul. Priesthood, mediation, are they not perpetual facts of our experience, though we strip them of their ancient semblance of dogma and hierarchy ? The word that speaks to us with authority out of the heart of teacher or friend, revealing a higher nobleness than we had known ; the comfort in sorrow or the strength in trial which comes from those who have themselves suffered and been strong ; the gladness which rises when fountains of joy are unlocked within us by some dear presence unexpectedly, or by the kindling of new vision as we learn to look with fresh eyes on common things, and see in them the holy and divine—do not all these exercise a ministry of mediation, and teach us to take up the ancient hymn, with a wider sense than the villagers of Courmayeur intended, *Benedictus qui venit in nomine Domini* ?

J. E. C.

CARDINAL VAUGHAN.

Our readers scarcely need to be reminded of the chief points in Cardinal Vaughan's career. He was born in April, 1832, and came of a good old Roman Catholic stock. His family had been settled for centuries at Courtfield on the Wye, where they are said to have entertained Henry IV. In the religious troubles of the sixteenth century they held fast to the Pope and paid the inevitable penalty by the loss of broad acres and the wealth which had once been theirs. Like most of their co-religionists they contended with unswerving fidelity for the Stuart dynasty, and the great-grandfather of the Cardinal fought under the Prince at Culloden. Still, in spite of all this they maintained their position among the landed gentry of the Roman obedience. And the Cardinal used to say that he was cousin to all the "Old Catholics" in England. His mother was a Weld. His uncle, who died the other day at a great age, was titular bishop of Plymouth. The Cardinal himself renounced his title to the family estate in order that he might devote himself to the sacred ministry. No less than five of his brothers followed his example. Two of them became Benedictines ; one is still a Jesuit and is well known as a popular preacher ; two were, like the Cardinal himself, members of the secular clergy ; one of them being Archbishop of Sydney.

When we try to estimate the value of his work and influence, the chief thing which must strike every one who knew him, or even knew about him, is the wonderful devotion, the unshrinking sacrifice of self with which he gave himself to the service of God. The present writer remembers him well as a simple priest nearly forty years ago. He was then and he remained till the end handsome in a remarkable degree. He had a dignified presence, and there was a peculiar charm in his easy, genial manner unspoiled by the slightest shade of pomposity or self-consciousness. It was very edifying to notice his threadbare clothing, and to remember the ease and wealth which might have been his had he but put out his hand to take them. Before the time of which we speak, he had risked his life in attendance on those who were dying by crowds of small-pox in South America ; he had laboured hard among the negroes of the United States, and having returned to his native land, he was wearing himself out in the endeavour to secure funds for his foreign missionary college, the first institution of the kind which arose among Anglo-Romans.

Even in those early days he had many critics within his own communion, and they were, as a rule, anything but friendly. True, he represented the "Old Catholic" aristocracy. He was an Englishman through and through ; his sympathies were strongly conservative. He was, however, very far from sharing the moderate and semi-Gallican views then prevalent in England. During his studies for the priesthood at Rome, he had fallen under the influence of Mr.—afterwards Cardinal—Manning ; he had joined the congregation of secular priests known as the Oblates of St. Charles Borromeo, and as Vice-Principal of St. Edmund's College, the diocesan seminary for the dioceses of Westminster and Southwark, he had imbibed the ultramontane ideas of Dr. Ward, who was acting there as as theological professor. Later he became proprietor of the *Tablet* and the *Dublin Review* and flung himself with characteristic ardour into that battle within his own church which terminated in the Vatican council.

The great mass of clergy and laity were arrayed against him. He used to speak of his own uncle, the Bishop of Plymouth, as of one wholly estranged from him because of his ultramontane sentiments. Of course, he had Manning, Ward, and other distinguished converts on his side. Yet even among the converts men of note, such as Macmallen, Maskell, Oxenham, and above all Newman, were keenly and even bitterly opposed to him. Nor can it be for one moment pretended that he was well equipped for such a contest. "Herbert Vaughan," so Dr. Ward wrote in 1862 to Dr. Newman, "who is my greatest friend and to my mind about the finest character I ever came across, is not intellectual, and with a self-knowledge truly rare, knows himself not to be so." Far from being intellectual, he was not even acquainted with the most familiar facts in church history. On one occasion he endeavoured to depreciate the weight of episcopal opposition to the definition of Papal infallibility by reminding the readers of, I think, the *Tablet*, that Arius was a bishop. A clerical opponent replied that Arius, to the best of his knowledge, lived and died a simple priest, and might possibly convey a useful warning to restless, intriguing, and ignorant clerics of the second order.

Unfortunately the party which Father Vaughan supported with such strenuous and reckless zeal prevailed at the council. Nevertheless, nobody could doubt Father Vaughan's sincerity and piety, though his piety also was of a narrow and intolerant type. We have seen how the beauty of his character affected Dr. Ward, and it made a deep impression

on no less a person than the late R. H. Hutton, one of the most thoughtful and original writers on theology in recent times.

Sorely against his will Father Vaughan, who was absolutely free from ambition, became first "Bishop of Salford" and then "Archbishop of Westminster." At Salford he did much philanthropic work. He became interested in the housing of the poor, in efforts to provide amusement of an elevating kind and to promote temperance. In his last years he fought nobly in the cause of Christian education, and he provided the metropolitan church with a vast and dignified cathedral. With many of his clergy he was from first to to last far from popular. Exacting to himself, he was also exacting to them, but he always had a lofty ideal before his mind. He desired to see them faithful to their vocation, men of prayer, humble and devout ministers of Jesus Christ.

When Cardinal Vaughan was dying he said, "God called me to a great position and I have not filled it well." In a sense he was right, but after all the man who could also say, "I have received this grace to have no will save the will of God in every detail," has not lived in vain. He has left us a great example. He has passed, like his great contemporaries, Bishop Fraser and Archbishop Temple, into fuller light, into that beatific vision where we know even as we are known, where divines who have misunderstood each other upon earth meet in the joy of a common Lord.

WILLIAM ADDIS.

THE OLD TEMERAIRE. (*Turner.*)

MIGHTY, war-worn, old warrior of the vast deep!
No rebel wave resists the path thou now dost keep
With folded wings: subdued, the tired waves sleep.

A stellar and a solar glow companions thee!
The weary sun glides lonely through his own red sea,
A nascent star pierces the blue thy lamp to be.

The night approaches quick as thee its symbol draws;
The white wooden walls follow quick Fate's iron laws,
Ere the night falls, one ecstatic moment grant to pause.

Dead Swan, thy weird white form a great white shadow casts,
Thou thrillest by the tall white glamour of thy masts,
And dying, livest, while Time or man's glory lasts.

E. L. H. THOMAS.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges with many thanks receipt for this fund of the following sums:—Dr. Courtney Kenny, £1 1s.; Miss E. Garrett, £1 1s.

SOME people seem to think that Death is the only reality in life. Others, happier and rightlier-minded, see and feel that Life is the true Reality in Death.

—*Julius Hare.*

LITERATURE.

WESTCOTT'S BIOGRAPHY.*

WE confess to being of the number of those who think that most modern biographies are too long. A portrait of a man drawn by a skilful hand is what interests us, the essence of his life unencumbered by the mass of detail which can be of value only to a narrow circle. We shall probably not grudge the three volumes to Mr. Morley's "Life of Gladstone," for it must be in the nature of things full of incident and rich in documents of first-rate importance, almost a history of modern English politics. But the career of a great scholar gives no similar opening, and even the crowded activities of a beloved and successful bishop have about them an inevitable sameness. We believe that Mr. Arthur Westcott would have produced a more successful biography of his father, if he had known how to omit. Somehow, with every desire to be interested, we cannot say that the book carries us along. Many of the letters are of no permanent value—Dr. Westcott was not a great letter writer—and several that are printed are concerned with trivial details of daily life, which add nothing to our knowledge of the man. There are also, in our opinion, far too many extracts from contemporary newspaper reports of the bishop's speeches and activities. The catalogue of the meetings he attended and the sermons he preached becomes a little wearisome; while the description of his consecration is given with a detail suitable for the local newspaper on the following morning, and even tells us that the offertory realised over £51!

Having had our grumble about the defects of workmanship in these two volumes, we must hasten to express our gratitude for the hours of fellowship, which they have given us, with a man of rare gifts of mind and spirit In spite of the wonderful success of his episcopate and his absorbing interest in the economic and industrial problems of modern society, we think of him chiefly not as the bishop or the founder of the Christian Social Union, but as the great Christian scholar, and his career is above all a vindication of the positive worth of the scholar, modest, sensitive, reserved, both to the Church and the world. In other respects we are inclined to place him among the great inspirers rather than with the great thinkers of the past generation. His sermons and essays and commentaries contain a good deal of fresh and original thought, but he never elaborated it into a system. Especially in later years his mind was dominated by a few luminous and far-reaching principles, but in his own religious life he continued to find complete satisfaction within the system which he had inherited. In both respects, alike in his entire loyalty to the Church of England as the channel of grace, and in the strength of his personal influence, combined with a certain lack of definition in his thought, he may be compared to Frederick Denison Maurice. Of this latter trait it would be hard to give a better description than in the following words by Canon Scott Holland:—

"The real and vital impression made came from the intensity of the spiritual passion, which forced its way out through that strangely knotted brow, and lit up those wonderful grey eyes, and shook that thin high voice into some ringing clang as of a trumpet. There was a famous address at the founding of the Christian Social Union, delivered to us in Sion College, which none who were present can ever forget. Yet none of us can ever recall in the least what was said. No one knows. Only we know that we were lifted, kindled, transformed. We pledged ourselves; we committed ourselves, we were ready to die for the Cause; but if you asked us why, and for what, we could not tell you. There he was, there he spoke, the prophetic fire was breaking from him; the martyr spirit glowed through him. We, too, were caught up. But words had become only symbols. There was nothing verbal to report or to repeat. We could remember nothing, except the spirit which was in the words, and that was enough."

A man of whom words like these can be written, has in an unusual degree the secret of religious fascination. His favourite phrases, his central doctrine, his way of relating all the events of life and history with the Incarnation, you can hardly detach them from his personality. They are all channels, by which the spiritual essence of his own life flows into the lives of other men.

Westcott's intense—it was never a narrow—Anglicanism is a trait which will appeal most forcibly to those who have shared the same traditions and training. To us, we confess it seems at times to restrict his sympathies and to hamper the range of his thought. The claim, for instance, that the Church of England is the National Church in face of the fact that it does not represent more than half the religious life of the English people; the pained surprise at the humiliating narrowness of Welsh Liberals who advocated the disestablishment of the Church in Wales; the tendency not to permit the language of theological thought to go beyond that of the formularies; all this was due to the exigencies of his surroundings, and not to the native quality of his genius. He was an Anglican of a Cambridge, and not of an Oxford type. In 1887, in a letter describing a meeting with the Dean of Durham, he says, "I have never had an opportunity before of coming face to face with the old Oxford Movement." But he had from very early years a special liking for Keble's "Christian Year," and in an enthusiastic college letter, which his biographer has been rash enough to print, he speaks of Keble as the true poet in comparison with Wordsworth and Goethe! We doubt whether he would have said as much in later life; but there is throughout these volumes a curious absence of wide literary interest, and an aloofness from the great currents of thought outside his own range of religious teaching and speculation. He confesses that he has tried to see Emerson's world and finds it very hard—"harder than to bring the world which I do see into a tendency towards harmony." Even his well-known enthusiasm for Browning has something sporadic about it, and hardly fits in with the familiar habit of his mind.

For the rest the biography gives us

*"Life and Letters of Brooke Foss Westcott, D.D., D.C.L., some time Bishop of Durham." By his son, Arthur Westcott. (London; Macmillan Co. 2 vols. 17s. net.)

the impression of a man who found it rather hard to laugh; a little too sensitive ever to be quite happy; a little too serious to amuse himself with a good conscience. With a few men, Hort, Lightfoot, Benson, he was on terms of singularly intimate friendship; but for the rest of the world there was a veil of reserve. Even now he hardly stands revealed. But we do not complain. He used his gift. He was himself. In an age of bustle and talk he taught us the value of modesty and reserve and concentration of purpose, the close kinship on the plane of Christian living between the virtues of the scholar and the graces of the saint.

W. H. D.

SOME PHILOSOPHICAL BOOKS.*

SCHOPENHAUER'S Essay on the Basis of Morality, which has now received a satisfactory translation into English, was written on the announcement by a "Royal Academy of Sciences," in Copenhagen, of a prize to be offered for the best Essay on the Basis of Morality. Schopenhauer's Essay, which was the only one sent in, did not gain the award. It appears that the judges were scandalised by the freedom—not to say scorn—with which he attacks the reigning academic philosophers of the day, particularly Kant and Fichte. That the Essay was of far greater merit than they were capable of appreciating needs hardly to be said. Half of it is occupied with a severe criticism of Kant's moral system, unsympathetic and in part misleading, because it pays attention exclusively to the mere letter of what Kant says. The remaining half gives Schopenhauer's own ideas of "The basis of morality" and is of great interest, notwithstanding the frequent appearance of the author's favourite paradox, that pleasure is "negative," *i.e.*, is only the relief from a preceding pain. The chief interest of Schopenhauer's ethics lies in the place he gives to Compassion. There is, he says, only a single kind of action which has any moral worth; when, by what I do, or omit to do, I simply and solely regard the weal and woe of another, and have absolutely no other object than to benefit him. "For this to be possible, I must in some way or other be *identified* with him, that is, the *difference* between myself and him, which is the *raison d'etre* of my egoism, must be *removed*, at least to some extent." "It is what we see every day—the phenomenon of Compassion—in other words, the direct participation, independent of all ulterior considerations, in the sufferings of another, leading to sympathetic assistance in the effort to remove them, whereon in the last resort all satisfaction and all well-being and happiness depend."

The volumes on Hume and Hegel, mentioned below, form two interesting additions to a very unequal series. They are symptomatic of the determination of the leaders of Liberal Orthodoxy to come to terms with modern philosophy. Dr. Orr had, of course, a very much easier task than that which Dr. Mackintosh undertook; and his account of Hume is painstaking and on the whole accurate, notwithstanding a continual tendency to hold the famous sceptic up as an awful example. He has done much to meet the real need for a good book on Hume's thought as a whole; for Professor Knight's volume has for long been taken for what it is worth by those who are competent to judge, and Huxley's brilliant sketch in the "English Men of Letters" series is really a defence of "scientific" positivism and nothing more.

Dr. Mackintosh speaks in his preface of the extraordinary difficulty of his task, of giving in less than three hundred octavo pages "an outline of the various portions" of Hegel's system. Much might be said both by way of criticism and of commendation of the result; but probably, it is only fair to say that he has suceeded almost as well as any one could who undertook such an enterprise within such limits. Specially interesting is his account of the earlier and later phases of "Hegelianism" in Great Britain. For his final verdict on the system, he adopts Arnold's comment on Keats ("Beauty is truth, truth beauty—that is all Ye know on earth, and all ye need to know"): "No, it is not all; but it is true, deeply true, and we have deep need to know it."

Signor Villa's account of present-day Psychology is a welcome addition to Sonnenschein's "Library of Philosophy," under the competent editorship of Professor Muirhead. The author has certainly succeeded in giving a good and clear summary of the ruling tendencies in Psychology at the present time, including among these "ruling tendencies" what we will venture to call not a few fashionable fallacies. The author's plan has been to take up certain questions of principle which are implied in every attempt to give a scientific account of the mind, and discuss prevalent views regarding each; thus, he deals in turn with "The Object and Scope of Psychology," "Mind and Body," "The Methods of Psychology," "Psychical Functions," "The Composition and Development of Mental Life," "Consciousness," and "The Laws of Psychology." It is a useful survey of what at present passes for a "science" of Psychology. We believe that there is no science of Psychology, but only the hope of one; although the hope is not strengthened by the fact that those writers who make the loudest claim to be "scientific" are invariably the most careless on matters of method and principle which require accurate thought.

S. H. MELLONE.

* "The Basis of Morality." By Arthur Schopenhauer. Translated by A. B. Bullock, M.A. London: Sonnenschein. Price 4s. 6d.

"Hegel" (The World's Epoch-makers). By R. Mackintosh, D.D., Professor of Apologetics in Lancashire Independent College, Manchester. Price 3s.

"Hume" (The World's Epoch-makers). By James Orr, D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow. Price 3s.

"Contemporary Psychology." By Guido Villa, Lecturer on Philosophy in the University of Rome. Translated by H. Manacorda, of the Italian Embassy in Paris. London: Sonnenschein. Price 10s. 6d. net.

BE such a man, live such a life, that if every man were such as you, and every life a life like yours, this earth would be paradise.—*Phillips Brooks.*

SHORT NOTICES

Edna Lyall: An Appreciation. With Biographical and Critical Notes, by the Rev. G. A. Payne, author of "Mrs. Gaskell and Knutsford," gives an interesting account of the late Ada Ellen Bayly, an account the greater part of which she herself had read and approved shortly before her death. Mr. Payne writes with warm appreciation of the stories which won for their gifted author so wide a popularity, and still higher appreciation of the character of the writer. He describes a visit which he paid to her at Eastbourne in the summer of 1897. Miss Bayly then told him that her grandfather, Robert Bayly, of Gray's Inn, was a strong Unitarian, though her father had become a Churchman; but she added, "One of the books I value most is my father's well-worn copy of 'Endeavours after the Christian Life,' by Dr. Martineau." Miss Bayly was born in 1857, and the story of her early discouragements as a writer and the ultimate triumph of her indomitable spirit is now well known. Mr. Payne does full justice to the admirable spirit of her life, and concludes his account with a bibliography. (Manchester: John Heywood, Deansgate. 1s. 6d.)

A charming little pocket volume of *Selected Poems of George Meredith* will be tempting to many who like such a quiet companion to take with them into the country. Here they will find "Woodland Peace" and "The Lark Ascending," "Melampus" and "The Woods of Westermain," and many another familiar piece.

He sings me, out of Winter's throat,
The young time with the life ahead;
And my young time his leaping note
Recalls to spirit-mirth from dead.

Imbedded in a land of greed,
Of mammon-quaking dire as Earth's,
My care was but to soothe my need;
At peace among the little worths.

To light and song my yearning aimed;
To that deep breast of song and light
Which men have barrenest proclaimed;
As 'tis to senses pricked with fright.

So mine are these new fruitings rich
The simple to the common brings;
I keep the youth of souls who pitch
Their joy in this old heart of things:

Who feels the Coming young as aye,
Thrice hopeful on the ground we plough;
Alive for life, awake to die;
One voice to cheer the seedling Now.

So the "Thrush in February" sets him singing; and soon after that comes "Love in the Valley." (Constable. 3s. 6d. net.)

Thoughts on Some Social Questions, Past and Present, by Louisa Twining, reprints as a pamphlet articles contributed to *The Churchman* in 1901-3. The subjects are not treated after the manner of Charles Booth and Seebohm Rowntree, but the papers are personal reminiscences of one who has been a worker in connection with churches and public movements for the benefit of the people, and whose memory extends over seventy years. It is interesting and suggestive to trace with the author the many changes for better and for worse in many phases of social life in the position of the clergy and the doings of the Church, immorality, intemperance, domestic service, dress, care of children, novel-reading, smoking, charitable institutions, women's position, thrift, and

many other parts of social life. The "general apathy" towards widely dominant vices and public evils which the authoress laments is, we may hope, less general than appears in her retrospect. The absurdities of dress and extravagances of fashion are condemned, the disadvantages of the general disinclination to self-restraint and obedience among children, resulting in licence as they grow older, excessive athleticism, the reading of foolish novels instead of more wholesome literature, and the degradation of church life by the devotion of time and attention so largely to bazaars, theatricals and dances, the "degradation of charity" by means of these substitutes for genuine giving, while church services are shortened and less largely attended, are among the adverse changes deplored. Miss Twining recognises, however, that there are gains to record. The organisation of charities, settlements and homes for men and women workers, the increasing part taken in public work by women, attention to public health, working men's colleges, and the progress of poor law work give reason for satisfaction. The experiences of a cultured woman, a devoted worker, who believes in church work and has engaged in philanthropical effort for the great part of her life, must be of interest to a wider circle than that to which the letters were originally addressed. Several letters to the *Guardian*, with observations on religious and charitable institutions in Paris, Russia, Seville, and Holland, the result of travels in those countries, are added. (Elliot Stock. 1s. 6d.)

British Political Leaders, by Justin McCarthy. Appreciations of thirteen political leaders written with the acumen of an "Old Parliamentary hand," and with the charm of style characteristic of the author. Of special interest just now are the estimates of those politicians who are taking the lead on one side or on the other on the question, strangely a question still, of preferential tariffs; while Mr. McCarthy's intimate knowledge of the negotiations behind the scenes, which were followed by the liberal split in 1886, gives additional weight to his character sketches of some of them. An excellent portrait prefaces each chapter. (T. Fisher Unwin, 1903. 7s. 6d. net.)

Among the People of British Columbia, by F. E. Herring. Pleasantly, if sometimes naïvely, written pictures of life in the far West, joined together by a simple narrative of the romance of a girl's life. The fact of the pictures and the fiction of the romance are well worked together. A Chinaman's funeral, an Indian passion play, and the fish canning industry are described with special vividness. It is difficult to know whether the book is the work of a young author, as the literary form would suggest (there are sentences that are not sentences, and others of 130 words with several relatives), or of an experienced writer posing as a beginner, as the list of books which she has already produced makes probable. In the former case the work shows much promise, in the latter it is cleverly done. A good book for young people. (T. Fisher Unwin, 1903. 6s.)

OBITUARY.

MISS MARIA COOPER.

BY the death of Miss Maria Cooper, of Norwich, which took place on Monday last in her eighty-second year, another link is severed which united us with the noble men and women who made the Octagon Chapel famous in the early part of the last century. Miss Cooper's life was given up to the service of others, in overflowing and most thoughtful kindness, and in the hidden ways of a gracious Christian charity. She was a perfect example of pure, practical religion, a true modern Dorcas. She took the greatest interest in all the institutions connected with the Octagon, with which her whole life, excepting a brief stay in Kent, had been connected. Her purse was open to the fullest extent possible for the assistance of these; and her generosity was increased by the sacrifice of many pleasures which might have been hers. Often she would say to her minister on his visits: "Are you sure there is no one who requires help which I can give? Now that I am debarred from attending service, I must make amends in other ways." For the greater part of the active period of her life, she was a teacher in the Octagon Girls' Sunday-schools, of which she acted as superintendent for several years. During the last few years she was the moving spirit in, and the chief supporter of the Octagon Girls' and Infants' Day-schools, of which she acted as manager for fifty-nine years. She was also a most active district visitor. With remarkable strength of will, which, undoubtedly, prolonged her life, she united the sweetest gentleness of spirit. Her acquaintances delighted in her company, and admired her unfailing cheerfulness, the large intelligence of her mind, and the simple refinement of her life. One of her sisters was the mother of Mr. Leyson Lewis, who married the eldest daughter of Dr. Martineau; another was the mother of Miss Norton, of Hampstead; and a third was the mother of Mr. Francis Taylor, of Diss, and Mr. Alfred Taylor and Miss Taylor of Starston. Miss Cooper was the last survivor of nine sisters, who formed a family remarkable for their noble character. The funeral service was conducted by the Rev. Alfred Hall on Thursday afternoon.

MISS CONSTANCE BACHE.

MANY friends will hear with sorrow of the death of Miss Constance Bache, who passed away on Sunday morning, June 28, at Montreux, Switzerland. She was the youngest child of the late Rev. Samuel Bache, of Birmingham, and was born March 11, 1846, at Fairview House, Hagley-road, Edgbaston. Like two of her brothers, Edward and Walter, she adopted music as her profession, receiving instruction from the late Mr. Stimpson at home, and afterwards studying at Munich Conservatory. Latterly, Miss Bache devoted herself largely to the work of translation, and made English versions of some hundreds of songs. The English of Wolfrum's "Christmas Mystery," which is to be given at Hereford Festival, is from her pen; and she translated the letters of Liszt and of Bülow. Two years ago she published "Brother Musicians: Reminiscences of Edward and Walter Bache," noticed at the time in these columns. The interment took place at Montreux on Tuesday.

THE CHILDREN'S COLUMN.

BE good, that others may be good;
Not for ourselves alone
Are we placed here,
But to encourage and to cheer.
Each deed we do, each word we say,
Helps on or hinders,
In some strange way.
Therefore—be good.

The Sins of Needle:

"OH dear! it is nearly midnight, and I still have this hole to mend, or I shall be ragged to-morrow," sighed Elsie, as she looked into her workbox for needle and cotton. She had had a hard day's work and was very tried. She, and her mother, and invalid brother were very poor.

"Oh dear!" she exclaimed, "my only nice needle has gone again. It always does go whem I'm in a hurry. There is only this broken-pointed one. I don't know whether I can manage with this, but I'll try. Be kind and do your best, needle," she added, and set to work.

"Mother would say that I am as bad as the needle," she thought to herself; "for she often says that I go away just when she wants me most. And then she has only poor little Phil. He does his best, like you, needle," she added aloud to the needle, which, of course, could not hear, if she had only thought of it; "but he can't help mother as much as I can—There, it is finished!" she exclaimed joyfully, as she put the last stitch in. "I shall put you in this corner of my needlebook, poor broken needle, as a reminder to me not to run away when mother wants me; and not to blame the needles for running away, but to see that they *don't* do it!"

It is not usually necessary to keep broken neeedles; but the one we have been speaking about seemed such a friend to Elsie, that she did not like to throw it away. Certainly its stitches were not very good, but that wasn't to be expected. Even good needles make bad stitches sometimes. But then, whose fault is that?

Detmore. M. T. MOTT.

AN admirable wall map of the Dominion of Canada, mounted on rollers, has been prepared at the instance of the Hon. Clifford Sifton, Minister of the Interior, for presentation to schools, institutes, boys' clubs, reading-rooms, and public institutions generally in this country. It embodies the very latest information with regard to the topography of the Dominion, the steadily expanding railway system, and the new settlements which are being formed with such rapidity in every part of this vast region. Applications for the map should be addressed to the Canadian Government Offices, 11 and 12, Charing Cross, London, S.W.

The Inquirer.

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LONDON, JULY 4, 1903.

A CHANNING MEMORIAL.

MR. CHADWICK'S new Life of Channing, of which we published a review last week by Mr. Armstrong, has appeared very opportunely in the year of the Emerson centenary, which is also the centenary (exactly a week after Emerson's birth) of Channing's ordination as minister of the Federal-street Church in Boston.

The anniversary of that ordination, significant of so much to the city of Boston, and to liberal religious thought and life throughout the world, was marked by the unveiling of a statue of Channing in the Public Gardens opposite the chief entrance of the Arlington-street Church, the present representative of the church to which he ministered for so many years. The statue is the gift of a citizen of Boston and member of the church, who died some years ago, but left an ample bequest to secure its erection.

Of the unveiling, by a grandson of the great preacher, a correspondent tells, in the *Christian Register* of June 4, as follows:—"In perfect weather, on the first day of June, when the rhododendrons were in blossom and the foliage and flowers of the Public Garden in a glory of colour, the first statue of Channing erected in the city of Boston was unveiled. It is a noble figure in bronze, with marble pedestal and canopy, by Herbert Adams, and stands exactly opposite the main entrance into Arlington-street Church, in a corner of the Public Garden, but facing the street, so that the passing stream of men and women will have the noble face full in view."

The *Register* of the following week gives a picture of the statue, which represents Channing robed in his ample preacher's gown, and with a somewhat austere expression on his face; and there is also a full account of the service of commemoration held in the Arlington-street Church before the actual unveiling took place.

The service opened with the singing of Gounod's anthem, "Send out Thy light," which was followed by an invocation by the Rev. Samuel A. Eliot, D.D. The introductory address was given by the Rev. Paul Revere Frothingham, pastor of the church, who told of the gift of the statue, and recalled the memories of a hundred years ago.

Subsequently, addresses were given by President Eliot, of Harvard, and the Rev. W. C. Gannett, Lieutenant Governor Guild, and Dr. Edward Everett Hale, who pronounced the Benediction. Before the conclusion of the service, a hymn, written for the occasion by the Rev. J. W. Chadwick, was sung by the entire congregation, which crowded the church to the doors.

"Simply and purely of Thy love he told us,"
"He of our nature's solemn height assured us,"

are the opening lines of two of the verses, and the concluding verse runs:—

Dead, he yet speaketh, and his voice is sounding
Now in our ears as when our fathers heard:
To us he publishes Thy grace abounding,
To us he brings Thy everlasting word.

"We commemorate a great preacher," said President Eliot in his address, "a noble man with a noble mission." But, after speaking of the profound influence exerted by Channing, he added words which we also may take to heart in this country:—

It is impossible to join in this centennial celebration of the advent to Boston of this religious pioneer and philanthropic leader without perceiving that in certain respects the country has recently fallen away from the moral standards he set up. Channing taught that no real good can come through violence, injustice, greed, and the inculcation of hatred and enmities, or of suspicions and contempts. He believed that public well-being can be promoted only through public justice, freedom, peace, and goodwill among men. He never could have imagined that there would be an outburst in his dear country, grown rich and strong, of such doctrines as that the might of arms or possessions or majorities make right; that a superior civilisation may rightly force itself on an inferior by wholesale killing, hurting, and impoverishing; that an extension of commerce or of missionary activities justifies war; that the example of imperial Rome is an instructive one for republican America; and that the right to liberty and the brotherhood of man are obsolete sentimentalities.

Nevertheless, in spite of these temporary aberrations of the public mind and heart, it is plain that many of Channing's anticipations and hopes have already been realised, that his influence on three generations of men has been profound and wholly beneficent, and that the world is going his way, though with slow and halting steps.

Mr. Gannett, the son of Channing's colleague in the ministry, spoke of him as that "frail-bodied soldier for God, his weapon the sword of the spirit, his shield the shield of his faith in God and in man." An ideal thinker and seer, he was essentially a prophet and an emancipator in the highest sense, setting free the soul, bidding it know its power, its place in the universe, its participation in the nature of God. Thus he liberated the soul from all possible bondage into all possible growth. And thus Mr. Gannett concluded his address.—

Now because Boston is nearer to Channing's mind than she was when he walked the streets, so he in turn, being invisible, is nearer to Boston's heart than he was; and fitly she welcomes him back, in visible semblance, as permanent citizen. Still he will preach—now at the door of his Church instead of the pulpit; now to the larger audience of the passing people. Henceforth the children of Boston will claim him as theirs, as one of the few of the old time who belong to the *now* of each new generation. The stranger who comes to the city as pilgrim will pause at his feet and consider. They will look, if not listen; and the eye will translate to the ear his message. And the message is that which has brightened from prophet to prophet for ages: "That is the true Light which lighteth every man who cometh into the world; and, as many as receive it, to them it giveth the power to become the Sons of God."

CHRISTIANITY AND TARIFFS.

IT is becoming more and more evident as the weeks creep by, that if we are not to be led by false ideals straight upon national and imperial disaster, all men of clear brain and single mind who place the good of the many before the gain of the few must be up and doing. For there are many men of clear brain and oblique mind and still more men of single mind but mistrained brain, who are working their hardest to guide the nation into a path which may bring doubtful good to the few, but can, in the nature of things, bring nothing but ill to the mass of our people at home and—ultimately—in our colonies as well.

A very casual glance at the arguments of the New Protectionists should suffice to bring home their unsoundness to the reader possessing a real grip of the root-principles of Christian polity. Is it a good or an evil thing that commodities should be cheap? In the mind of the individual grower or manufacturer of the individual commodity it is, so far as that commodity is concerned, an evil thing. In the mind of the man of goodwill who places first the welfare of the mass of the community it is, or should be, an unmixed good. Let him whose political ideals seem to him for the moment to be reduced to chaos by the war of words over the so-called new Zollverein proposals put this simple test to the contentions of the propagandist. What appears to be his chief concern? Is it that the people at large shall find ready to their hand, cheap, good and abundant, the commodities wherewith to satisfy their material needs? Or is it that this or that individual agricultural or industrial interest shall be eased of its difficulties in meeting the competition of other interests in the supply of the general market? No politician who knows his business will let it appear that he entirely ignores the interests of the consumer, *i.e.*, of the people at large, but the test by which he must be made to

stand or fall is as to which interest he places first.

Fifty years have shown us, despite all cooked statistics to the contrary, that when once the interest of the general buyer has been given full and frank supremacy over the interest of the individual seller, the enhanced capacity of the buyer to satisfy his needs is a sure guarantee that prosperity for the seller—in the aggregate and on the average—will follow in its train. For him who has once grasped this fundamental fact the distracted talk of our markets being "flooded by foreign goods," about our being "the one dumping ground of the world," and about our "helplessness" in the face of this "foreign invasion," so far from causing distress of mind, has nothing but thankfulness and satisfaction. In the commercial world one does not get something for nothing, and it follows as night after day that this foreign invasion has and will have its counterpart in stimulated exports and increased production, if not in one home industry then in another.

But, indeed, the questioners of these elemental economic truths would have had far less chance of creating a popular following than they have now, were it not for the skilful interweaving by their leader of a kind of sentimental imperialism with the threadbare fallacies of "Fair Trade." Our colonies, they say, are anxious to secure, and we should be anxious to confer upon them, a closer material union with the mother country. In what happier manner can we carry out this aim than by entering into a great imperial compact to fight shoulder to shoulder against the menace to our trade supremacy offered by this terrible German and American competition? Let us buy from each other wherever we can, irrespective of our relative ability, in competition with the foreigner, to produce the best and cheapest goods; let us strengthen the ties of sentimental preference by the coercion of differential tariffs; and let us retaliate on the counter discrimination which the foreigner may set up against the exports of our colonies by resort to those old weapons of tariff warfare which were believed to have been abandoned once and for all over fifty years ago.

But what a lowered ideal of national and international conduct this propaganda discloses beside the ideals associated with the names of COBDEN and GLADSTONE and BRIGHT! To them trade was the great messenger of peace and fosterer of goodwill between nation and nation. To them our great confederation of free self-governing States was the nucleus of a greater confederation in mutual helpfulness and amity of the nations of the world. It is indeed, to bring not peace but the sword that the new federationists, consciously or unconsciously, have set themselves. Dear food is to be the ground of the love of the working men at home for his brothers in the colonies. Suspicion of undue advantage given to Australian wool or Canadian corn over New Zealand meat is to be the basis of the affection of the colonies for the law makers of the mother country. The resolve to reduce to the minimum that mutual knowledge and understanding which trade relations have brought and will bring between frontier and frontier is to be the foundation of the new era of international goodwill which seemed so near at The Hague four short years ago.

Love of home is a commendable virtue, but only while it leaves free flow to the duty of loving one's neighbour. Concern for the welfare of one's native town is good, but it must not be allowed to wean the heart from the larger calls of national patriotism. A patriotism, again, which confines itself to the shores of these islands, to the exclusion of the daughter nations across the seas, we have lately been told again and again, in eloquent periods, betrays a conscience dead to the splendour of the destiny of our race. But why are we to stop there? Why are we to deny, or speak and act as though we denied the further obligations laid upon us to care and work for the good of every child of GOD, of whatever clime or race or colour.

It is because the conception of our position at the centre of this wonderful Empire so vigorously propounded within the past few years ignores in its essence this final obligation upon the Christian citizen that it becomes necessary for men of longer sight to strive to the utmost to secure the rehabilitation of the old ideals in their old pre-eminence while there is yet time. To seek to restrict to one particular group of peoples, in however small a degree, the mutual advantages of trade relations, and the relations of friendship depending upon and following them, is to misapply the natural sentiments of kinship; it is utterly short-sighted from a materialistic point of view and it is utterly and fundamentally un-Christian.

LORD ROSEBERY, writing last Saturday to the Chairman of the London County Council, announced the offer of a great gift by Messrs. Wernher, Beit & Co., to secure the foundation of a Technical College in London, on the lines of the great College of Applied Science at Charlottenburg, in close proximity to the University of Berlin. The firm are prepared to give £300,000 for this purpose, provided that the Government will give a site that is available at South Kensington, close to the buildings of the London University and kindred institutions, and further, that the County Council will furnish an income of £20,000. Much larger resources will be required for the full development of the scheme, but this will secure an adequate foundation in what is universally recognised as a matter of urgent national and imperial concern.

MANCHESTER COLLEGE, OXFORD.

THE annual proceedings at the close of the Session took place at the College on Thursday and Friday, June 25 and 26. The greater part of Thursday was devoted as usual to the reading of passages from the students' essays and examination answers, and sermons were preached in the College Chapel by Messrs R. P. Farley, B.A., J. Ewart, M.A., and E. Lockett, who have completed their course. Mr. Ewart is to continue his studies as a Hibbert scholar. Mr. V. R. Shinde, B.A., the Indian student, and Mr. Z. Toyosaki, the Japanese student, have also completed their two years' course at the College, and after attending the International meetings at Amsterdam in September, are returning home. Mr. Toyosaki, however, hopes to return to Japan by way of America, and thus to secure a term of further study at Harvard. At five o'clock the Visitor's Address was given by the Rev. C. Hargrove, M.A., and in the evening the Valedictory service was held.

A special interest attached to the meeting of the Trustees on Friday, on account of the retirement of Professor Upton from the Chair of Philosophy, which he has held for twenty-eight years. The occasion was taken for the warmest recognition of his services, and at a subsequent luncheon a presentation was made by his old students. Mr. Upton, as we recorded last week, will happily still maintain his connection with the college as Emeritus Professor, and will continue to reside at Littlemore.

THE VISITOR'S ADDRESS.

The Visitor's Address was given by the Rev. Charles Hargrove, M.A., on Thursday afternoon, the general subject being the value of Opinion and its relation to Truth and Fact. The address is to be published, and we can give here only a few notes from it. Opinion Mr. Hargrove defined as "all assertions or beliefs which are matters of dispute, the opposite of which are maintained by people generally reputed to be of good sense and not without knowledge of the subject matter." Things of which we are certain we call fact, what we differ about we call, or ought to call, opinion; but between the two is a wide disputed territory. This was illustrated in the matter of knowledge of the material world, and of theological assertion, and the mischief arising from the dogmatic assertiveness of the churches was emphasised. "The cause of truth," said Mr. Hargrove, "is sacred; it is one to live for, to fight for, to die for: to know it and deny it is treason against one's own soul; to know and to conceal it is a cowardice degrading to our manhood." But for that very reason, one cannot be too careful not to confound what is merely pious belief with truth. In that college they stood not for opinions, but for principles. The college existed for the purpose of promoting the study of religion, theology, and philosophy without insisting upon the adoption of particular doctrines. The principle was grand. It distinguished them, who otherwise were an insignificant minority, from every other "splinter'd fraction of a sect," each asserting itself and practically insisting upon an infallibility which it

must therefore be modest in their declarations, as seekers of truth, and not pretend to absolute knowledge which they did not possess, but have respect for the judgments of other minds also. A clear understanding of the fundamental distinctions between fact and opinion would go far towards moderating the rancour of political and religious strife, and great would be the gain to the world and the church, to science and to learning. After further illustration and insistence on the necessity of deference only to facts and consideration for the opinions of others, the address concluded :—

"Prove all things, hold fast that which is good." It is by a faithful following of the Apostolic maxim, that we shall be true to those who preceded us, teaching here doctrine in many respects different to what now commends itself to us, true also to those yet unborn who shall succeed us here and condemn or approve our work with the same liberty which we have inherited from our predecessors. Let us be generously afraid lest we impose our opinions for divine revelation, or take "the broken lights" which God vouchsafes to each humble seeker as the full day in which all is made manifest. So shall the inevitable diversity which comes of liberty be found consistent with the perfect harmony which should prevail among those whose simple object is the pursuit of truth—Truth, not yours or mine, but the property of that Holy Spirit, of which the promise is that it shall guide us, if so be that we let ourselves be guided, "into all truth."

The Valedictory Service.

The Valedictory Service for the students leaving college was held in the College Chapel on Thursday evening. The devotional part of the service was conducted by the Rev. J. Edwin Odgers, who read as lessons Isaiah vi. and passages from 2 Timothy. The farewell on behalf of the college was given by the Principal, Dr. Drummond, and the welcome into the ministry by the Rev. Henry Gow.

Dr. Drummond in his Valedictory address to the five students, having spoken of the studies in which they had been engaged, said that their primary end was not to be theologians but ministers of the grace of God. Yet in not many was the inspiration so pure that they could safely trust to their untrained nature. The history of religion showed into what wild fanaticism and puerile superstition men were driven by untrained emotion. It was almost always the men of widest knowledge and most carefully trained mind who had wielded the largest and purest influence; and in their own immediate circle he recalled the memory of James Martineau, John James Tayler, John Hamilton Thom, and Charles Beard, men able to hold their own in the world of scholarship and thought, who spared no pains to make themselves perfect for their work. It was true that mere knowledge could not take the place of religious inspiration, but religion had an intellectual side; through thought and knowledge progress was effected; spiritual and intellectual progress must go together. They were passing through a very serious crisis at the present time. Old foundations of faith were crumbling away. Many were drifting with silent despair on the sea of doubt, going they knew not whither, and others were clinging to ruined positions which all men of ordinary knowledge knew to be untenable. It was for the modern preacher to exhibit the ancient truths, to liberate the spirit of Christianity once more, and show it in its pristine loveliness.

In conclusion he addressed the five students individually, who, he noted, were of five different nationalities, and with words of sympathy and good wishes on behalf of the college bade them an affectionate farewell.

Welcome into the Ministry.

The Rev. Henry Gow, in giving the welcome into the ministry, spoke first of the happiness of student days, of thankfulness for the lasting friendships made, the love of truth impressed upon them, the high ideals of faithful service called out by the spirit and teaching of the college. But now their time of preparation was over and they were looking forward to active work. They must remember that no training could really prepare them for the ministry. Much of their work would be entirely new. But when they made mistakes and felt their own inefficiency they must not be discouraged. They must believe in the Christian ministry, and reverence their calling for the sake of God whose messengers they were, and for the sake of the great need of the world. There were times, as he well knew, when the minister longed to be doing something, not merely saying something, however true. But the more they came to know of the inner life of others the more impressed would they be by the deep inarticulate longing for the realities of religious faith and life. And then he proceeded : —

"Rejoice then because the world needs you, because although men and women often seem hard and careless and immersed in pleasure, yet there is a deep underlying longing for God and love for goodness, to which we ministers are called upon to speak. We must never lose our faith in the religiousness of men and women. So far only as we reverence human nature can we bring any help. It is a cause for joy that we are called to look at men as children of God, to believe in their powers and to help them to believe in themselves. We can do nothing for them without reverence for them and faith in God. The relationship to the unseen, the sense of divine constraint upon our life, the faith in righteousness and truth, these are the most important elements in man and it is to them that we appeal.

"We have no lordship over any one; we have no right to dictate their opinions or to manage their lives. We ministers must strive to be like Emerson, the friends of those who want to live in the spirit. We must strive to be simple, free from formality and very human. We ought to rejoice that our effectiveness and influence depend not on any official sanction but on our intrinsic manhood. The minister who relies upon his office or position can do little or nothing. Less and less in our free churches does the priestly ideal prevail. We cannot eke out poverty of character or intellect, or love by insisting on our official dignity and power. It is the man behind the minister that counts. However perfect the machinery or training, there can be no real success for us except through our manhood. There is no profession where the essential qualities which mark all good men and women are so all-important. How often we ministers are told, and rightly told, that the great need is for us just to be human and real, without pretence and formality. There is no profession where simplicity, sincerity, and sympathy cover so great a multitude of sins. Be your best self, be kind, be true, let men know you can be trusted as only those can be trusted who themselves rest upon a rock, and you cannot fail of doing good. These are simple human qualities, needed by all men, but absolutely essential for the minister.

"It is a cause for rejoicing that the qualities we need are not peculiar and apart, separating us from common humanity. It is good to know that our ministry depends upon our manliness. The more deeply and broadly human we are the more power we have for good."

Having spoken further of the manifold interests of life, with every one of which the minister was concerned, and quoted the late Bishop Westcott as saying, "I am a Christian; nothing in the nature of things is foreign to me," Mr. Gow concluded :—

"'I am a Christian minister,' some people seem inclined to say, but still I like science and art and travelling and social intercourse.' 'I am a Christian minister,' we ought to say, '*therefore of course* I like science and art and all this wonderful world, and long to know it better, and love to talk with people and to learn a little more of human nature. Nothing is foreign to me in the world, neither nature nor man, *because* I am a Christian.' Real religion has the thrill and variety and strength that constitute life; it is not respectable habits, kindly intentions, dull morality and formal discourse. It has in it romance, adventure, daring—it is full of life and joy.

"Rejoice then in the largeness, the variety, the adventurousness, the boundless opportunities of the work you have undertaken. Rejoice in the fact that there is nothing you do or think or see which may not help you in your work. Rejoice in the thought of the friendships that await you in the coming years. There is no place where a man may make so many true and lasting friendships with people of all ages and classes and types of character as in the ministry. It is one of the great joys, the great rewards of this ministry, the kindness, the sympathy, the close friendship which grow up, and naturally, between a minister and his congregation as he goes quietly about his work. Many men have to make their friends apart from their work. We ministers, so far as we are real and human, make our best friends in and through this work which has been given us to do. We enter into the life of our people and they enter into ours. 'Friends in Christ,' is a phrase often misused and slighted; but there is no friendship

more real and intimate than friendship founded on religion and expressing itself through sympathy. Your ministerial work is not a thing apart from your manhood; it is inextricably involved with it. Rejoice that your work demands of you reverence for men and women, and that, as all true ministers have found, the more you respect and care for others, the more reason you will have for your trust.

"Rejoice that your work, whether in large or little ways, is so much needed, so vitally important to the welfare of the world. And, finally, let us rejoice in the love and guidance of God, who will help us in our weakness and who, even through our failures and mistakes, will bring to pass some good. May God help you, may He help all of us ministers to be faithful messengers of His holy Gospel, into whose service as a brother minister I now welcome you to-night."

THE TRUSTEES' MEETING.

The Annual Summer Meeting of Trustees was held on Friday morning in the Library, the President, Mr. W. Colfox, in the chair.

The PRESIDENT, in opening the proceedings, said that the chief interest of that meeting was in connection with the retirement of Professor Upton, and the appointment of Mr. Jacks, who, they hoped, in the course of years, would maintain the traditions of the chair, which had been so brilliant under Dr. Martineau and Mr. Upton. He noted that among the students who were to receive certificates on the completion of their course, one was an Indian and another a Japanese, and he was glad that in both cases there were to be successors. He pointed to the serious fact that in the past year the expenditure had been £444 in excess of the receipts.

The Rev. JOSEPH WOOD, in moving a resolution of thanks to the Principal, Professors and Lecturers of the college, spoke with high appreciation of the services rendered by Mr. Upton to the college and to the churches. That his successor should in the same way win the warm affection of the students was what they all desired, and they hailed with pleasure the appointment of so capable a successor as Mr. Jacks.

The resolution having been seconded by Mr. RUSSELL SCOTT and very cordially passed, was acknowledged by the Principal.

The Rev. H. S. SOLLY moved, and the Rev. W. H. DRUMMOND seconded, a resolution of thanks to the Visitors for their services, and to the Rev. Charles Hargrove for his address, with the request that he would allow it to be published. Mr. HARGROVE acknowledged the resolution.

The distribution of certificates, prizes, and Daniel Jones Grants to the Students then followed. Mr. R. P. Farley, B.A., Mr. J. Ewart, M.A., and Mr. E. Lockett received certificates on completion of the full college course; Mr. Shinde and Mr. Toyosaki, certificates on the completion of their two years of special study at the college; Mr. J. Islan Jones, B.A., who is to be senior student next session, gained the Russell Martineau prize for Old Testament studies.

Professor Upton's Retirement.

The PRESIDENT with words of warm sympathy and appreciation moved the following resolution:—

That the Trustees of Manchester College assembled at the close of the last Session of Professor Upton's tenure of the Chair of Philosophy held by him for twenty-eight years in succession to his illustrious Teacher, Dr. Martineau, with so much honour to himself and so much benefit to the College and its students, desire to convey to him their profound sense of his inestimable services to his *Alma Mater*, of his deep insight and spiritual power, united with fine scholarship and intellectual grasp, and of the great personal influence which he exerted on the students as their friend by his own noble Christian character with its singleness of aim and its self-forgetful devotion to truth and righteousness.

That the Trustees rejoice that they are not bidding him farewell, but that for years they may hope that the College may have the benefit of his presence, while as Professor Emeritus he still exerts his personal influence on the students and continues to give occasional courses of lectures on subjects connected with his Chair.

The Rev. S. A. STEINTHAL seconded the resolution, and speaking with the knowledge which fifty years of friendship with Mr. Upton gave, bore testimony to the charm and the great value of his personal influence, and the eminent service he had rendered as a teacher.

The Rev. DR. DRUMMOND said it was with very mixed feelings that he rose to support the resolution; with joy that his friend's work had been so much appreciated and deep regret that the time had come when such a resolution was necessary. It was nearly forty-seven years since he had first come into connection with Mr. Upton, when they were students together at Manchester New College, in London. There he speedily made up his mind that Mr. Upton was far and away the ablest and most original among the students of that time. He recalled the discussions they used to have after lectures round the stove in the old library, and he reckoned himself as one of Mr. Upton's students, for he owed a great intellectual debt to him. The stimulus of such converse, in which fellow students learnt from one another, was one of the most valuable things in connection with the college. From that time to this he did not remember that the smallest shade had ever fallen on their friendship. At that time the college was going through a very stormy period; but in the midst of anxious questions, as to heretical opinion, its open principle had been maintained, and they had no heresy but that of falsity of work and insincerity of statement. Every man studied and thought for himself. And they must recognise in the width of that principle that a great many things were held simply as opinions; but carefully thought out, charged with religious fire, they must be expressed with intense conviction. So it had always been with them. Their opinion had moved on; they had not been stagnant. But they learnt to see that beneath the form of all opinion there was most assuredly a deep soul of reality; opinions were not flung forth as deceptive images on a fog, they were the attempt to express and set forth the grand images of reality, which, no doubt, came to them as in a mirror, darkly, but still true and divine displayed themselves to soul after soul, generation after generation, at last to be revealed in the vision face to face. No one had contributed more in their little circle than Mr. Upton to that most desirable result. There was no one with a deeper grasp of reality, no one more cordial and kindly in the reception of opinions different from his own. With all his earnestness and anxiety on fundamental points, no student was ever repelled by his treatment of their differences; his one desire was to bring them close to the heart of reality, and make them feel the deepest truths of morality and religion.

Mr. Upton's kindliness of heart was well known. Some might think that under his calm exterior there was not a deeply sensitive nerve; but his calmness was not due to want of feeling. It was due to his absolute unselfishness, his simple modesty, his respect for others, and desire always to do simply the right thing and to do it in the right way. He retired now with faculties fully ripe and unimpaired. In his admirable exposition of Dr. Martineau's philosophy, which had been recognised as "a surprise of lucid statement," they could see the truth of that statement. Now he was to go from them, almost full of years, certainly full of honour, with the affection and respect, he might say the reverence of all who had come under his influence, who must always value the possession of his friendship.

Mr. A. H. WORTHINGTON, speaking also on behalf of the Rev. H. E. Dowson, who was absent on the Continent, said that in the fulfilment of their duties as secretaries, they had found in Mr. Upton all those qualities so beautifully alluded to by Dr. Drummond. He had been struck again and again, in ways and to an extent that had been a revelation to him, with what depth of character, what simplicity of nature, what unselfishness of life could be combined with intellectual and spiritual gifts such as Mr. Upton possessed.

The Rev. L. P. JACKS said that after the noble utterance of Dr. Drummond there was nothing to add, but from the peculiar relation in which he stood to Mr. Upton, he should be glad to emphasise what had been said. Mr. Upton was one of whom they might speak, in no vain and empty sense, as an ornament to philosophy. He had made positive contributions to philosophical thought, and he was not to be regarded merely as a disciple of his great master, Dr. Martineau, but had shown both on the ethical and cosmical side of his system where considerable modifications must be made. The fruit of philosophy in Mr. Upton's case was to be seen in the singular beauty and tenderness of his character, in that noble self-effacement, which he took to be the greatest dignity of man.

The Rev. J. E. CARPENTER, who became a teacher in the college in the same year as Mr. Upton, spoke of the great value of the judgment he brought to the college counsels, the exquisite serenity of temper, which pervaded his judgment of the students, and the charm of intercourse

with him in all matters of administration. He expressed the earnest desire that Mr. Upton would gather together some fruits from his large stores of philosophical learning, and enrich their literature with some further work on the philosophy of religion, that would make his name more widely known and warmly appreciated even than at present.

The Rev. C. J. STREET, as one of Mr. Upton's oldest students, added a few words of gratitude and affection, and the resolution was carried, all present rising to greet Mr. Upton.

The Rev. C. B. UPTON, acknowledging the resolution, thanked them for their most kind and too appreciative recognition. His dominant feeling at that time, he said, was of gratitude for all that he owed to *Alma Mater*. He was grateful to have enjoyed so much advantage and inspiration from the principle of freedom of thought and expression which had dominated the college from its origin. And he was grateful to a Beneficent Providence, that in his early years of preparation for the ministry he was at college when his great predecessor, who had done so much to harmonise religion with thought and science, was teaching there. His words kindled enthusiasm for philosophy, and if any little value might attach to what he himself had afterwards done, it was largely due to the grand germinal ideas he derived from Dr. Martineau and had since been developing. He was grateful also that his work as teacher in the college had been with such congenial colleagues. From his old friendship with Dr. Drummond, it had been a peculiar happiness to be so near to him and under the influence of his spirit. They had been years rich in comfort largely owing to his friendship, with constantly deepening respect for his character and profound reverence for his pure and holy nature. His other colleague had also been a source of great enlightenment and comfort. Their college might be proud to have brought the study of the philosophy of religion and the closely allied study of comparative religion into close connection, and thus much light was to be gained from Mr. Carpenter's teaching. Turning to the future, he looked forward, with no little hope, to the pleasure and light he should derive from association with the friend who was to succeed him. He knew enough to be assured that Mr. Jacks would prove equal to the great task that was before him. Both by reason of his ability and enthusiasm he was calculated to do admirable service. Finally, he was grateful that he might still be permitted to some slight extent to take part in the teaching of the college, which he loved so much.

The PRINCIPAL having announced that the students would reassemble for the new session at 9 A.M. on Saturday, October 17, moved a vote of thanks to the President, which was seconded by Mr. DAVID AINSWORTH, and the meeting came to a close.

PRESENTATION TO PROFESSOR UPTON.

After the Trustees' Meeting a luncheon was given in the college to Professor Upton by his past and present students. The Rev. T. Lloyd Jones, as senior of the students, presided, and there were also present as guests the President, the Principal, the Revs. W. Addis, J. E. Carpenter, J. E. Odgers, S. A. Steinthal, C. Hargrove, and Joseph Wood, and Mr. A. H. Worthington. Besides the chairman, thirty other of the past and present students were there, while letters and messages of regret for absence were received from many others. Several of these greetings, including those from India, America, and South Africa, were read by Mr. R. P. Farley.

After lunch, the CHAIRMAN, in a speech full of happy reminiscences, touched many of the chords of gratitude, sympathy and affection which his old students feel for Professor Upton, and told how they could not allow him to retire from his chair without some such united recognition as they were then offering. They asked his acceptance of an address, and of the *Encyclopædia Britannica*, which they had understood would be a welcome gift. He called upon the Rev. W. H. Drummond to read the address, in which ninety-six past and present students had joined, as follows:—

To the Rev. Charles Barnes Upton, B.A., B.Sc., Professor of Philosophy in Manchester College, Oxford.

DEAR SIR,—We cannot allow the occasion of your retirement from the active duties of your chair to pass unmarked by some token of our gratitude and affection.

We welcome the opportunity which it gives us of telling you how much we owe to you. As students of the college we are proud of the position which you have won for yourself among the foremost thinkers of our time upon the great themes of the Philosophy of Religion. But it is with a more personal feeling that we approach you to-day. Your thought has helped to mould ours, and when we try to instruct others, it is often the teacher who speaks through the lips of the pupil. You have given to us the high privilege of your friendship, and in personal intercourse you have kindled in many of us your own zest for the Truth, and your love for things that are lofty and and simple and pure. You have bound us to yourself by the warmth of your heart, and the unadorned simplicity of your life.

May we, with all respect, congratulate you upon the noble fruition of your labours in this college, while we pray that the Eternal Wisdom may still have many things to teach us through your written word.

We are gratefully and affectionately yours,

T. LLOYD JONES.
CHARLES DERZSI.
V. D. DAVIS.
F. W. STANLEY.
A. W. TIMMIS.
LAWRENCE SCOTT.
GEO. EVANS.
C. J. STREET.
HUGON S. TAYLER.
GEORGE BOROS.
PHILEMON MOORE.
WALTER J. EVANS.
THOMAS ROBINSON.
W. COPELAND BOWIE.
FRANK K. FREESTON.
EDGAR I. FRIPP.
R. TRAVERS HERFORD.
W. H. DRUMMOND.
NICOLAUS GAL.
HENRY GOW.
W. G. TARRANT.
L. P. JACKS.
A. LESLIE SMITH.
E. L. H. THOMAS.
PRIESTLEY PRIME.
J. H. MUIRHEAD.
T. BOWEN EVANS.
S. C. PINKERTON.
W. LYDDON TUCKER.
SOLOMON CSIFO.
E. D. PRIESTLEY EVANS.
ARTHUR W. FOX.
D. REES.
S. S. BRETTELL.
G. DAWES HICKS.
LAWRENCE GALEI.
WILFRED HARRIS.
VERNON HERFORD.
HERBERT POLE.
DAVID DAVIS.
RUDOLF DAVIS.
W. E. GEORGE.
JOHN S. MATHERS.
S. H. MELLONE.
RICHARD C. MOORE.
AMBROSE BENNETT.
J. TYSSUL DAVIS.
A. CUNLIFFE FOX.
J. WORSLEY AUSTIN.
NICOLAS JOZAN.
HARRY S. PERRIS.
JOSEPH H. WICKSTEED.
R. BALMFORTH.
J. M. CONNELL.
CHRISTOPHER R. ELIOT.
J. H. WEATHERALL.
FRANCIS WOOD.
NEANDER ANDERTON.
J. A. FALLOWS.
W. C. HALL.
J. WARSCHAUER.
W. WHITAKER.
W. W. CHYNOWETH POPE
J. M. LLOYD THOMAS.
ALFRED HALL.
PROMOTHO LOL SEN.
E. SAVELL HICKS.
JOHN HENRY WOODS.
ALEX. R. ANDREAE.
HEM CHANDRA SARKAR
CHAS. TRAVERS.
C. L. BRIGGS.
GORDON COOPER.
G. A. FERGUSON.
LYMAN M. GREENMAN.
EMELINE HARRINGTON
E. E. JENKINS.
A. HERMANN THOMAS.
F. HEMING VAUGHAN.
P. E. RICHARDS.
JOHN EWART.
R. P. FARLEY.
EDGAR LOCKETT.
J. B. MORTON BARNES.
J. WALTER COCK.
HENRY DAWTREY.
FRED HANKINSON.
HARRIET M. JOHNSON.
J. ISLAN JONES.
GERTUD VON PETZOLD.
VITHALRAMAJISHINDE
Z. TOYOSAKI.
J. PARK DAVIES.
ARTHUR GOLLAND.
ALBERT THORNHILL.
C. M. WRIGHT.

Professor UPTON, in rising to acknowledge the presentation, was received with the utmost warmth, the whole company rising amid the heartiest applause. He spoke with much feeling of the kindness he had received, and gratefully acknowledged how much he had learnt from his old students. They could not have offered him a more welcome gift. The use of the *Encyclopædia* would be a constant happy reminder of the givers.

The next session, as the Principal announced, begins on Saturday, October 17, and on Monday afternoon, the 19th, the public lecture at the opening of the session is to be given by the Rev. L. P. Jacks, M.A., who then takes up his duties as Professor of Philosophy, in succession to Mr. Upton. Among the new students will be Mr. V. A. Sukhtankar, of Poona, the Brahmo student from India, and Mr. T. Yoshimoto, from Japan.

THE ANGELUS. (*Millet.*)

THE evening's iridescent light floods all—
The sky, the far bell-tower, the cloud, the clod:
In loveliness sweet blessings fall as fall
The silent dews, and man draws nigh to God.

Lo! Heaven its jewelled gate wide open flings,
And on the startled air floats down to us
Healing from some great angel's brooding wings—
The balm of prayer! Thy gift, sweet Angelus!

E. L. H. THOMAS.

ERRATA.—In last week's note (p. 426) on the "Emerson" *Bookman*, for the last four lines, instead of the absurdity there printed, read, "Mr. Walter Lewin contributes a valuable centenary article, and Dr. Edward Emerson also writes concerning his father, with some delightful touches of personal reminiscence."

INTO last week's advertisement of Willaston School a printers' error crept, which struck at the foundation principle of the School. We will not aggravate the offence by repeating it here, but apologise to the managers for any trouble the error may have caused them, and ask any who may not know it to note that Willaston is an Unsectarian First Grade Public School.

REPORTS of Carmarthen College, the Home Missionary College, the Missionary Conference, and the Eastern Union Meetings, we hope to find room for next week.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the send.r.*]

"HOLY COMMUNION."

SIR,—I do not myself feel the force of Mr. Street's argument, and I regret this the more because I am grateful to him for putting in a pointed and serious way a question which most of us, I fear, either treat very lightly, or more lightly ignore.

Mr. Street contends that the Communion Service, as we have it now, is hinderd by its material symbols, and in its symbolism he even sees some of the dangers of idolatry. May I ask him to say how the injunction, "Do this," is to be obeyed without the use of outward act and material object? The Lord's Supper is, as its name implies, a meal—the "common meal" of the Christian family—and to its repetition of the very movements, and its presentation of the very elements, of the meal which it commemorates, it owes its preservation through nineteen centuries of time. If it had been idealised into a memory, it would long ago have ceased as a memorial. It is its association with habits of bodily life that has saved it.

To take wider ground, why this jealous separation of the spiritual from the material? Is it not rather a relic of that exaggerated dualism out of which both science and religion have long been leading us? And where is the line to be drawn in the use of material symbolism? In social worship it is only by material symbols that we can communicate with each other, and realise our spiritual fellowship. Only on this ground can we defend such a material thing as instrumental music. Is a white flower on the Communion table less material than grains of wheat, and the juice of the grape? Devotional thought itself is compelled to clothe itself in symbolical language, and even to think of the Bread of Life is to call up an image of the material loaf. Material symbolism is surely only a more concrete form of figurative speech, and idolatrous use of it is the last error into which we are likely to fall.

There are, I venture to think, stronger objections to the traditional observance, which might have been urged, if objections were required. The express command, "Do this in remembrance of me," as it appears in the Third Gospel, is thought by many to be an early interpolation.* Moreover, in modern life the acts of eating and drinking have lost the dignified associations with which they were once connected, when they were in themselves almost a sacred rite, and were regarded as the fittest and most solemn signs and pledges of friendship and goodwill. If, then, in spite of ourselves, our modes of fellowship have changed, we might be justified in allowing that which no longer served its purpose to pass away.

* Its appearance in Cor. xii, 24 is accompanied by a statement from the Apostle that he had received it, not by tradition, but by direct revelation.

And yet unchristian exclusiveness in eating and drinking still marks the line of social cleavage. Practical Christianity depends very much on what you are prepared to "do" in this matter of meals. There is no charity in worshipping under one roof, but a great deal in sitting at the same table. "He eateth with publicans and sinners." He who felt the sting of this reproach may have resolved that Christian love should afterwards find in this same act of eating its severest test. Certainly the one loaf and the one cup for all, and on the same terms, has been since then an unbroken protest against social inequality, an unflinching encouragement of socialastic sentiment and aim.

If this thing is to be left undone amongst us, I would say let it be brought to an end consciously and advisedly. Here is a social ordinance which, because it is social, concerns primarily the society which has received it, and nominally retains it. Let a congregation collectively lay it aside, or collectively carry it out. To let it hang on as a survival, perishing with neglect, is more dishonouring than deliberate disuse. In relation to our congregational life this ordinance has become a travesty, and the earnestness of the few who try to maintain it cannot restore the reality which only congregational use can revive. It is very easy to draw imaginary descriptions of a better way. The things we are able to do once or twice in moments of exceptional fervour cannot be substantially repeated, and, for public worship, that which is to be recurrent must be that which will bear repetition. Those who pen these descriptions in phamphlet or novel, do much to dishearten the few who try to be faithful to ancient use, whilst they quite fail to say definitely and intelligibly what it is that they would put in its place.

E. P. BARROW.

RELIGIOUS TESTS FOR MANAGERS OF PUBLIC SCHOOLS.

SIR,—I observe in your issue of the 27th inst., the reply of Mr. Mundella to my strictures on the speech that he made at the late Annual Business Meeting of the British and Foreign Unitarian Association. I can assure him that I was not annoyed that he did not reply at the time to what I said at that meeting. I *was* surprised that he did not do so, but this is now explained by his frank admission that he was not aware of what he had himself said until he saw the report in your columns. I am obliged to him for his apology, but there is no need of such to me; the apology was due to any who, being unacquainted with the facts, might be led away by his error. I must confess that in his speech in seconding the Education resolution before the meeting, I should have supposed that he *mas* "talking about the Education Act," but, of course, I had no reason to imagine that he was "thinking of the Bridport Town Council," with whose existence he might quite possibly have been unacquainted before my allusion to it. With regard to the complaint that he made, I understood it to be against the Act, which enacts, but only with regard to foundation managers, that such managers shall be "appointed under the provisions of the trust deed of the school;" but however much one may deplore the stringency of the tests, where such exist, with regard to these managers, yet the fact remains that the Act lays down no test for the other managers, but leaves the local authorities absolutely free to choose whom they please as such without regard to belief, and in contravention if they choose, as was done in my own case, of the provisions of the trust deeds.

WM. COLFOX.

Westmead, near Bridport.

LONDON DISTRICT UNITARIAN SOCIETY.

SIR,—It will be of interest to your readers to hear that since the printing of the Report of this Society, a "Friend of the Society" has generously given a donation of £50 to clear off the deficit. May I take this opportunity of mentioning that the Committee has recently been obliged to increase several of its grants, and that the income of the Society from subscriptions is altogether inadequate to meet the calls upon its funds. I shall be very grateful for any new or increased subscriptions.

THOMAS H. TERRY, Hon. Treasurer.
89, *Tierney-road, Streatham Hill, S.W.*

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

SIR,—We are directed by the Assembly to announce, with your kind permission, that the following have been elected as the General Committee for the enusing year:—

Rev. T. B. EVANS, Mr. J. R. BEARD.
Rev. C. PEACH. [M.A. Mr. H. P. GREG.
Rev. C. ROPER, B.A. Mr. P. LEIGH.
Rev. W. R. SHANKS. Mr. D. A. LITTLE.
Rev. T. P. SPEDDING. Mr. H. RAWSON.
Rev. S. A. STEINTHAL. Mr. R. ROBINSON.
Rev. C. J. STREET, M.A. Mr. G. W. R. WOOD.
Rev. J. J. WRIGHT. Mr. S. B. WORTHINGTON

Thanking you for allowing us the use of your columns for the purpose of this announcement.

DENDY AGATE, *President.*
R. TRAVERS HERFORD, *Secretary.*
June 23, 1903.

BLACKFRIARS MISSION: COUNTRY HOME.

SIR,—May I, through your paper, inform those who are interested in the Blackfriars Mission that the country home in connection with it has again been open since Whitsuntide, at the same place on Mitcham Common as last year, and that contributions towards it will be thankfully received? The visitors greatly enjoy the fresh air and fine views, and no better situation for providing a thorough change from town life could well be found.

SARAH E. MARTINEAU,
Hon. Treasurer.
4, *South Road, Clapham Park, S.W.,*
July 1, 1903.

TO CORRESPONDENTS.—Letters, &c., received from the following: A.B.; J.J.B.; R.B.B.; P.P.; C.R.; J.R.; L.E.S.; J.E.H.T.; A.H.W.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Blackley (Presentation).—At the Unitarian Chapel, on Sunday evening, June 14, a presentation of a timepiece and a pair of flower vases was made to Mr. Wm. Duncan, late chapel secretary, in appreciation of his services during the last twelve years. Mr. Thos. Knott, in making the presentation on behalf of the subscribers, spoke in feeling terms of the good fellowship that had always existed between Mr. Duncan and those who had the pleasure of working with him for so many years in connection with chapel affairs, and said that though they had lost his services as secretary, he would still take an active part as a member of the chapel committee. Mr. Duncan suitably responded, and the proceedings terminated.

Denton (Appointment).—The Rev. Henry Rawlings, M.A., of York, has accepted the invitation of the Denton congregation to become one of their ministers.

Gateshead.—On Sunday, June 28, the anniversary services were conducted by the Rev. John Page Hopps. The church was well filled by the morning congregation, and the evening service was held in the Co-operative Hall, where a still larger congregation assembled. On Monday, there was a public tea meeting, followed by a social gathering, and both were well attended. The speakers were Revs. Francis Wood, of Sunderland, and J. Lonsdale Dowson, who is on a visit from America. The secretary of the church presided. Music was provided by Mr. Fred Sutcliffe and the Smith quartette party. The ladies' committee and officers worked hard, and success crowned their efforts.

Liverpool: Ullet-road.—On the occasion of the monthly afternoon service, on Sunday, June 28, Mr. James Burton, M.A., occupied the pulpit, and delivered an eloquent address to a large congregation of scholars, workers, and friends, who had met to take leave of him, before his taking up the work of the ministry at Poole. Immediately after the service, a largely attended meeting was held in the Church Hall, for the purpose of presenting Mr. Burton with a well-bound copy of the "Eneyclopædia Biblica," and "Dr. Martineau's Life and Letters," subscribed by members, workers, and friends of the Sunday-school. The chair was taken by Mr. W. H. Thomas (superintendent), who was supported by members of the council and congregation. In making the presentation the chairman referred in feeling terms to their appreciation of the long and devoted service which Mr. Burton had rendered the congregation during his membership of nearly thirty years. He said that as regards the quality and success of Mr. Burton's work, particularly amongst young men and women, it was true to say that that work was only second to the work of the pulpit itself. In fact Mr. Burton had been their lay minister. The testimonial which they asked him to accept was intended as a mark of their love and esteem for him personally, of their high appreciation of the good work he had done, and of their best wishes for his continued happiness and success. Mr. C. Sydney Jones, as representing the chairman of the council who was unable to be bepresent, desired to be associatedwith the Sunday-school in doing honour to Mr. Burton, whose departure would leave a void which would be difficult to fill. Mr. Burton made grateful acknowledgment of the gift.

London (Bell-street).—Three very interesting flower services were held at the Domestic Mission on Sunday. Beautiful flowers were sent, and were artistically arranged by active workers at the mission. In the evening, the choir gave an excellent rendering of the anthem, "Seek ye the Lord" (Hague Kinsey's setting). The plants and best cut-flowers were subsequently sent to the neighbouring children's Hospital on Paddington Green.

London (Rhyl-street).—The first open-air service was held on Sunday, June 28, after the usual service indoors, which was somewhat shortened. The open-air service consisted of two hymns to open with, an address of fifteen minutes, and two hymns to close with. A sheet of beautiful hymns, set to popular tunes, has been specially prepared for this work. Although it cannot be said very many people gathered round, it was generally felt that the service was successful for a beginning. Once it is known that such a service is being held and that the teaching is different from that of the usual open-air service, good results are looked for. The address by Mr. Wilson was on, "Why this is not a Christian country." The reasons were two, namely, because Christianity had been badly presented to the people, it was not taught as Christ himself had taught it, but something very different, hence the turning of many away from all interest in moral and religious realities. Another reason was in the kind of life to which Christianity calls us, namely, a life of love and goodness, and that, owing to the fact of our inheritance from the animals, was a difficult thing; here it was hard to be a Christian; but surely if men once accepted the hopeful and inspiring faith that God was their Father, and that they had divine possibilities within them, being a Christian would not be found to be such a hard thing; but even if hard, it was hard for a good purpose, to bless, to discipline, to raise man to the level of the angels, nay, to the level of God Himself.

London: Wandsworth (Presentation).—On Sunday, June 28, the Rev. W. G. Tarrant, B.A., completed twenty years of ministry at the Unitarian Christian Church, having entered on the charge of the newly formed congregation on leaving Manchester New College in the summer of 1883. On Monday evening, a congregational soirée was held in the church, when there was a very full attendance of members and friends, and the occasion was marked by a presentation of gifts from the congregation to Mr. and Mrs. Tarrant. In the course of the evening the chair was taken by Mr. A. W. Biggs, who, in introducing the proceedings, said that as soon as the suggestion was made of a presentation to Mr. Tarrant on the completion of his twenty years of ministry, it was very warmly taken up by the congregation, and he felt sure that the knowledge of that fact would be more to Mr. Tarrant even than the gifts themselves. They had hoped to be able to hold that meeting on July 2, which was Mr. Tarrant's birthday, and also the anniversary of his wedding day; they had got as near to the day as possible, and on behalf of the congregation he offered to Mr. and Mrs. Tarrant their most cordial good wishes. He then made the presentation, which consisted of a gold watch for Mr. Tarrant, a diamond ring for Mrs. Tarrant, an album containing the names of the contributors appended to an address, acknowledging in grateful and affectionate terms the debt of the congregation to their minister, and a cheque for the remainder of the amount contributed. Brief speeches were then made by the Rev. F. K. Freeston, who expressed the sympathy of Mr. Tarrant's brother ministers in London, the Rev. V. D. Davis, who spoke both as a minister and a member of the congregation, and Mr. H. B. Lawford, secretary of the congregation, who mentioned that two friends whom they had hoped to see that evening, Mr. David Martineau and Mr. W. Blake Odgers, K.C., had written to say how much they regretted their enforced absence, and how warmly they participated in the congratulations and good wishes of that occasion. Mr. Tarrant, acknowledging the gifts on his own and his wife's behalf, spoke with much feeling of the kindness that had been shown to them, and of the very happy relations which from the first had subsisted between them and the congregation. He gave an affectionate pledge that so long as the congregation wished it, it was his wish that their union should remain unbroken. At the conclusion of the speeches musical items were contributed by several friends, adding to the pleasure of a very delightful evening.

North Lancashire and Westmoreland Unitarian Association.—The quarterly conference was held at Kendal on Saturday, June 27. Unfortunately, the weather was wet, and the attendance was small. Delegates and friends from Kendal, Preston, and Southshore (Blackpool) were present. The day was spent in visiting Kendal Museum, the Abbot Hall exhibition, and the parish church. After the meeting of delegates in the evening, the Kendal friends gave an admirable concert, which was much appreciated.

The Assembly of West of England Presbyterian Divines met at George's Meeting, Exeter, on Wednesday, June 17. The Rev. Jeffery Worthington, B.A., was elected Moderator. The Rev. T. W. Chignell presided at the dinner at the Royal Clarence, in Cathedral-square.

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OUR CALENDAR.

SUNDAY, July 5.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M., Mr. J. A. WILKES.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Boys' Own Brigade Service, "The Value of Character," and 7 P.M., Concluding Service of Mr. Allen's Ministry at Stamford-street.

Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M. Rev. R. H. U. BLOOR.

Deptford, Church-street, 11.15, A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON, 12 A.M. Communion, 3.15 P.M. Floral Service.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.,

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. D. PRIESTLEY EVANS.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. E. WILKES SMITH.

Wandsworth, Unitarian Christian Church, Easthill, 11 A.M. and 7 P.M., Rev. W. G. PRICE.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M; Rev. J. M'DOWELL.

BEDFORD, Library (side room), 11.15 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. ESTLIN CARPENTER, M.A.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. D. DELTA EVANS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY
SOUTH PLACE, FINSBURY.—July 6, at 11.15 A.M., REV. JOHN M. ROBERTSON, "Lord Kelvin on Providence."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—July 6, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Some Moral Elements Overlooked by Jesus."

PULPIT SUPPLY.—Rev. B. KIRKMAN GRAY, 28, Downshire-hill, Hampstead, N.W.

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BIRTH.

WILSON.—At 5, Claremont-road, Cricklewood, London, N.W., on Saturday, June 27th, the wife of the Rev. William Wilson, of Rhyl-street Domestic Mission, of a daughter.

MARRIAGES.

BASS—DEARDEN.—On June 24th, at Bank-street Chapel, Bury, by Rev. J. C. Odgers, B.A., James Wason Bass, Minister of Chesham Unitarian Congregation, Bury, to Henrietta, second daughter of Thomas Dearden, of Bury.

WINTSCH—ELLIS.—On July 1st, at Chapel-lane Chapel, Bradford, by the Rev. John Ellis, brother of the bride, Henry Martin Wintsch to Frances Sarah Ellis.

DEATHS.

BACHE.—On Sunday, 28th June, at Montreux, aged 57, after five days' illness from liver complaint, Constance, youngest child of the late Rev. Samuel Bache, of Edgbaston, Birmingham, and sister of the late "Brother Musicians," Francis Edward and Walter Bache. Funeral at Montreux, Tuesday, 30th June.

COOPER.—On June 29th, at her residence, 20, Newmarket Road, Norwich, Maria Cooper, the last surviving daughter of the late David Cooper, of Norwich, in her 82nd year.

DALBY.—On June 25th, at Colwyn Bay, in her 34th year, Mary Jane, the beloved wife of George Dalby, of 22, Devonshire-road, Birkenhead. Friends please accept this the only intimation.

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NOTES OF THE WEEK.

TWO more of Mr. Carpenter's delightful Italian articles we still have in store. One on "The Fountain at Perugia," we hope to publish next week, and in the following week another on "The Etruscan Tombs."

IT is a great satisfaction to record the successful visit of the President of the French Republic to our English capital. Moments of tension there will doubtless be in Anglo-French relations in the future, as in the past. But the underlying good-will which was, after all, the deciding factor, preventing war over Siam or Fashoda, must be present in reserve henceforth in far greater force as the result of the interchange of courtesies between the two nations. Nothing could have been happier than the ground chosen by the President in his speeches at the French Embassy and the Guildhall. The increased sympathy and interest felt by the one country for the other will undoubtedly tend to "the advancement of humanity." The more we know of French courtesy, "solidarity, love of work and commercial probity," the more we shall feel the superior attractions of friendship and co-operation with France over jealousy and rivalry.

IT is good, on the other hand, to know that the French Republic "cannot forget how much England has contributed to securing the triumph in the modern world of her principles of liberty, which are everywhere regarded to-day as an essential condition of social development." It is just because the regard of Republican France of necessity bases itself on our traditional love of liberty that a *rapprochement* with her seems fraught with welcome possibilities of a reflexive improvement in the tone of our own internal politics. We all tend, happily, when we hear a good opinion of ourselves expressed by those we esteem, to increase our endeavours towards its justification. From the mouth of M. Loubet this praise is particularly grateful. Lovers of France know him not merely as the accidental figurehead of France, but as the statesman who has guided the Third Republic through perhaps the most critical period of its history—a period during which the most desperate and insidious attack upon it has been met, to all appearances, with final and signal defeat.

THE Wesleyans have just sustained a loss that will be very widely and deeply felt in the death of Dr. Pope, ex-President of the Conference, and author of the Compendium of Theology, well known to all Methodist students. He was many years ago theological tutor at the Wesleyan College in Didsbury.

THE Passive Resistance Movement grows daily. It is easy to issue summonses for unpaid rates and to secure magisterial orders for their payment. It is easy, if a trifle unpleasant, to follow these up by distraining on the objectors' goods, provided it can be done without the public getting wind of the operation. It is when the time comes for the public sale of the goods distrained that the real difficulty begins. We do not ourselves feel the obligation to carry opposition to the support of sectarian dogmas out of the rates to the point of lawbreaking—at least, till we have tried and failed to secure the repeal of the law by constitutional means. But we do recognise and respect the loyalty to conscience which leads others to hold and to act upon a different view of their duty in this matter. For resort to physical violence at distress sales on the part of sympathisers with the movement we have no defence to offer—not even Mr. Balfour's historic plea that the limits of human endurance have been reached. But even without physical violence—and there has been less of it than the critics of the movement would have us suppose—it appears likely that popular indignation may make the sale of the goods of all the thousands of resisters a practical impossibility.

MEANWHILE there are at least two points of law raised by the resisters upon which sticklers for law and order in the matter should be as anxious as anyone to secure an authoritative decision. Can a local authority levy and recover rates in support of elementary education before the Act placing elementary education under their control has come into force? If, as seems likely on the face of it, the reply is in the negative, the rates—paid and unpaid—already levied over a very large area, will prove to have been demanded without legal authority. The second question is of scarcely less importance. May a bailiff, in making a distraint for unpaid rates, refuse tender of the portion due for other purposes than sectarian education? May he, again, as in the case of the aged Mr. Moon, refuse to take the goods tendered in satisfaction of his claim and himself select other goods, the loss of which must cause greater discomfort to the resister? These certainly are questions which the local officials, if they were wise, would themselves decide in the negative. To accentuate the martyrdom of the law-breakers without cause is gratuitously to add fuel to the fire they are seeking to stamp out.

IT is to be hoped that no national pre-occupation with questions of tariff changes and sectarian education will be allowed to interfere with an effective protest against the monstrous increase of the privileges of the liquor monopoly now proposed by the champions of the trade in Parliament. Next Friday (July 17) a National Convention, convened by the National Temperance Federation and the United Kingdom Alliance, is to be held in the Albert Hall "to protest against the excess of liquor licences, and against the creation of a vested interest therein, as proposed by Mr. Butcher's Compensation Bill and Sir W. Hart Dyke's Bill to suspend the discretionary power of the magistrates to refuse renewals of licences." The Bishop of London is to preside in the evening and Sir Wilfrid Lawson in the afternoon, and the speakers are to include Mr. Arthur Chamberlain, Lord Monkswell (Chairman of the L.C.C.), Sir Robert Reid, and the Earl and Countess of Carlisle. This is clearly a question which concerns all citizens quite apart from their views on the uses of alcohol as an item of diet. The proposal, as the conveners of the Convention point out, is to "give every holder of an annual licence a new and perpetual right of renewal unless fully compensated out of a fund designedly made so small as to check even the present rate of decrease." Such a proposal must be defeated at all costs.

MEADVILLE

WE have referred in a leading article this week to the great success of the *Hibbert Journal*, noting, however, at the same time that the response from our own people to its appeal has not been such as might have been expected. A marked exception to this slackness we have great pleasure in recording. One of our ministers in a large provincial town, with great enthusiasm, made it his business to bring the *Hibbert Journal* before the notice of his people, and thus obtained thirty-five subscribers. That is an example worthy of emulation, and not in the matter of the *Hibbert Journal* alone.

THE July *Unitarian World* reprints from the *Scotsman* a report of Principal Story's remarkable speech on the Confession of Faith in the Church of Scotland, concerning which, we last week published a comment by the Rev. R. B. Drummond, and also part of a scathing leader in the *Scotsman* of May 28, of which the following passage is a sample:—

If Dr. Story speaks truth—and the Assembly did not separate itself from him yesterday—surely the cup of the Church's iniquity is full and overflowing. It is all very well to denounce the Confession as a creed outworn, and as a fetter on the liberty of the ministers. Let the ministers take care of themselves. They know very well how to exercise their liberty. They subscribe the Confession of Faith with mental reservations and qualifications, and believe no more of it than they like. That is their position. Dr. Scott is satisfied with it, though he cannot understand—nor can we—how Dr. Story got into the Chair of Church History over the barrier of the Confession. The Rev. James Murray, of Kilmalcolm, "maintains strongly that the honesty of their position can be thoroughly defended, but," he adds, "only by arguments too fine and subtle to appeal to the ordinary intelligence." The man in the street, he says, will go on saying that they profess to believe what they do not believe. That is quite true, and the man in the street, whether his face or his back is to the Church, has his own opinion of them. But it is not the position of the ministers, or their wrigglings of conscience, or the sophistries by which they benumb their honest instincts that chiefly concern the people. It is the fact that the Church and these very ministers who want liberty to disbelieve the creed of the Confession persist in teaching that creed to the children. The doctrines denounced by Principal Story are set forth in all their nakedness in the Shorter Catechism, which the young people of our Presbyterian Churches are made to learn by heart in the Sunday-school and in many, probably most, of our Board schools. It is true that the Catechism is falling somewhat into neglect and disuse. But no thanks to the clergy for that. We do not remember hearing Principal Story denounce the teaching of the Shorter Catechism to children. He may have done it, but he certainly has not made any such noise about the atrocity of teaching to the children the doctrines he thinks so horrible as he makes about the ethical perplexity of his own position as a subscriber to the Confession of Faith.

OF "Emerson" sermons there has naturally been an abundant harvest. Dr. M. J. Savage's sermon on "Emerson the Preacher" is published in the *Messiah Pulpit* of May 29. The July *Seed Sower* has an address by the Rev. Joseph Wood on "Emerson the Man," and the "Open Brotherhood" has printed the Rev. C. J. Street's sermon on "Emerson: Seer, Heretic, Hero" published by H. Rawson and Co., Manchester, 2d.) The *Christian Register* of June 18, published Professor William James's address at the Concord celebration on May 25, on "Emerson as the Champion of the Individual," from which we quote these sentences:—

What gave a flavour so matchless to Emerson's individuality was, even more than his rich mental gifts, their singularly harmonious combination. Rarely has a man so accurately known the limits of his genius or so unfailingly kept within them. "Stand by your order," he used to say to youthful students; and perhaps the paramount impression one gets of his life is of his loyalty to his own one personal type and mission. The type was that of what he liked to call the scholar, the perceiver of pure truth; and the mission was that of the reporter in worthy form of each conception. . . . This duty of spiritual seeing and reporting determined the who trend of his life.

. . . . . .

The matchless eloquence with which Emerson proclaimed the sovereignty of the living individual electrified and emancipated his generation, and this bugle-blast will doubtless be regarded by all future critics as the kernel of his message. The present man is the aboriginal reality, the institution is derivative, and the past man is irrelevant and obliterate for present issues. Emerson's belief that the individual must in reason be adequate to the vocation for which the spirit of the world has called him into being is the source of those sublime pages, hearteners and sustainers of our youth, in which he urges his hearers to be incorruptedly true to their own private conscience.

IT is interesting to hear from Mr. Balfour that the Government have not altered their views as to the desirability of a diminution of Naval Armaments by agreement among the Powers. But the comfort to be derived from the statement is sadly qualified by his refusal to admit the wisdom of this country taking the initiative in re-opening the question. It is scarcely to be denied that since the failure of the Tsar's proposals in 1889, Britain has taken the lead in the race in shipbuilding, a race in which other countries have been left far behind; and that very fact surely throws upon us the onus of being the first to call a halt in the mad onrush. The contention that the other fleets of the world could not claim to be, like ours, mainly of a defensive character, is scarcely diplomatic, even if true. Certainly it does not help the cause of disarmament.

THE Rev. J. A. Mitchell, B.A., Principal of the Nottingham Theological Institute, has been unanimously nominated by the General Committee of the Congregational Union to succeed the Rev. W. J. Woods as secretary of the Union. The election is to take place at the autumn meeting of the Union, at Bournemouth, in October.

THE June number of the *Mill Hill Pulpit* contained a sermon for Trinity Sunday. This month the subject is "The Real Presence," in which the doctrine of the Divine Immanence, in its more universal spiritual sense, as held by Unitarians, is contrasted with the Roman Catholic doctrine celebrated in the feast of *Corpus Christi*.

ARTICLES IN THE REVIEWS.

THIS month's reviews are naturally largely occupied with Mr. Chamberlain's proposed fiscal revolution and with the Servian murders. Reason and sarcasm both are powerfully directed against the proposal to tax the people's food and the prospect of a war of tariffs. Not the least powerful is Viscount Goschen's article in the *Monthly;* most amusing is the editorial article in the same review on "Gulliver's Last Voyage." There also we find another of Dr. A. N. Jannaris's eccentricities of New Testament criticism, who considers that he has established beyond a doubt that the *Theophilos* of the introduction to St. Luke is the apostle John, and that the third Gospel was written after the fourth, apparently to comfort the aged apostle with the knowledge that others also were handing down the true story of the Master. The preceding article, "Ex Oriente," gives a vivid description of the meeting of an intelligent American Christian with a follower of Beha Ullah (who died at Acre in 1892), the successor of the Persian Bab. Students of the philosophy of religion should attend to the discussions of "The Veil of the Temple," though it will be more satisfactory to do this when they can be read as a whole in book form.

"The Survival of the Soul" is the subject of a very timely article by Professor Muirhead in the *Contemporary*, in appreciation, but also with weighty criticism of the late F. W. H. Myers's monumental work on "Human Personality, and its Survival of Bodily Death." Full recognition is given to the value of the investigations of psychical research, but a very wholesome warning is added against the danger of giving way to what is after all a species of attenuated materialism, in seeking to establish faith in the life after death on the supposed communications of disembodied spirits. The distinction drawn between the kind of evidence adduced in that connection, and the inward conviction of the spiritual reality of life, is particularly noteworthy. Two other articles of special interest in the *Contemporary* are Mrs. Russell's "Four Days in a Factory," and Captain Fletcher-Vane's "Fruits of the War in South Africa." The writer has intimate knowledge of the subject. He fought through the war on the British side, and thus pleads with the more weight for a truer appreciation of the Dutch, and for justice for sufferers under martial law in Cape Colony.

In the *Nineteenth Century and After* Sir Oliver Lodge writes on "Radium," one of the latest wonders of science. There are valuable articles on "Germany and the Danes of North Schleswig," and on "Constitutional Government in Hungary." Mr. George Shann points to the parallels between "St. Luke and Buddhism," thinking it extremely likely that Buddhist missionaries had been active in Syria, and strongly influenced the views of the writer of the Gospel.

The *World's Work* is a special summer number, largely devoted to motor-cars and camping out, but the frontispiece is an admirable portrait of President Loubet. "Life in the Country on Limited Means," "In Kew Gardens," and "Fruit and Flowers in Guernsey," are three of the most attractive articles.

LITERATURE.

CHARLES DARWIN.*

THESE volumes, it need hardly be said, are much more than a collection of letters. To the student they form not only a record of the formation of great theories, but an appendix to the life-work of Darwin, rendered encyclopædic by an admirable index of some hundred and twenty columns. To have made such a notable addition to the permanent literature of science is much. But the volumes are even more than this. To the layman, who has neither wish nor ability to enter into the intricate details of dimorphism and sterility, their fascination and value consist in the revelation they make of a personality as genial and lovable as it was great.

In the preface to the "Life" (1887), Mr. Francis Darwin wrote that his choice of letters was determined by the wish to illustrate his father's personal character. How admirably that choice succeeded in its purpose has long been known, but not until the publication of the present volumes have we understood the immense difficulty of the choice. For, of the 782 additional letters now published —only a few of which are from other correspondents — there is scarcely one that does not contribute something fresh to our knowledge of the man, of his simple nature, his habitual considerateness, and his uniformly high aim. It is hard to say whether these qualities are more apparent in letters to old and tried friends like Hooker and Huxley, or in those to strangers, to young and unknown naturalists and to critics: In all alike we see the same candour, the same shrinking from giving trouble, and gratitude for the smallest services rendered, that so attached the servants at Down to their master, the same gleams of playfulness that kept sweet and human a life devoted to the most abstruse research.

A stranger to Darwin's habitual tone would say that his modesty bordered on affectation. Here, for example, in a letter to Mr. Rivers, of Sawbridgeworth, in 1866 (seven years after the publication of the "Origin," is a sample :—

> I do not know whether you will forgive a stranger addressing you. My name may possibly be known to you. I am now writing a book on the variation of the animals and plants under domestication, and there is one little piece of information which it is more likely you can give me than any man in the world if you can spare half an hour from your professional labours and will be so kind . . . (I., 251.)

The tone is that of a first-year student to a *savant*. Again, Mr. J. Scott writes in criticism of the work on Orchids, and the reply may be taken as a fair specimen of Darwin's attitude towards criticism :—

> I thank you most sincerely for your kindness and for your very interesting letter. Your fact has surprised me greatly, and alarmed me not a little, for if I am in error about *Acropera* I may be about *Catasetum*. . . . Botany is a new subject to me (!) . . . I hope you will continue your very interesting observations. (II., 307.)

* "More Letters of Charles Darwin : A Record of his Work in a Series of hitherto Unpublished Letters." Edited by Francis Darwin, Fellow of Christ's College, and A. C. Stewart, Fellow of Emmanuel College, Cambridge. In two volumes. Illustrated. John Murray. 1903. 32s. net.

These extracts will doubtless seem absurdly simple compared with the vast wealth of wisdom the volumes contain. To us they have a significance that can scarcely be overrated. Couple with them the following sentence, written by R. H. Hutton within a few days of Darwin's death : "No scientific man of our century has covered so large a field of research, has surveyed it with so fair, so wide, so patient, as well as so acute an insight, has paid so careful an attention to all the objections to which his own theories are exposed, and exhibited so rare a candour in withdrawing anything in his conclusions, which, on a subsequent investigation, he has discovered to be ill-founded." (*Spectator*, April 22, 1882.) Without assuming metaphysical distinctions we would say that the marvellous intellect of Darwin drew its life-sap from moral depths even more profound than the vintage was rich and abundant. Kant's famous tribute to the stars and the moral law must find a similar response in every admirer of Charles Darwin. To eulogise such simplicity would be presumptuous. It is too profound. But it is well to bear in mind, especially to-day, that soundness of mind and greatness of heart are, at least in this eminent instance, as fruit and soil.

To enumerate all the departments through which this vivid personal interest runs is, of course, impossible here. The classification adopted by the editors is a subjective one, but chronologically the letters fall into groups according to the principal recipients of the writer's confidence. Thus we have at first the Henslow group. It was to Henslow that Darwin, while hesitating about taking "orders," fortunately owed his appointment as naturalist on the *Beagle*, and the letters to him during the voyage—some of them read before the Royal Society—form a fascinating supplement to the "Journal of a Voyage." They contain no hint that Darwin then doubted the immutability of species. It is when we pass into the Hooker group that we find a steady approach to the conviction now universally associated with the name of Darwin. That it should be so associated was not in any way due to Darwin, as we see on coming to the Wallace group. There is scarcely a nobler passage in the history of science than the self-abnegation of these men. In 1865 Wallace writes to Darwin :—

> I shall always maintain it (the theory of Natural Selection) to be yours and yours only. You had worked it out in details I had never thought of years before I had a ray of light on the subject, and my paper would never have convinced anybody, whereas your book has revolutionised the study of natural history.

Nothing disturbed the harmony between the co-discoverers till Wallace found it necessary to dissent from the intellectual and spiritual application of the theory, and then Darwin, annotating the former's article "With a shower of notes of exclamation," writes him :—

> If you had not told me, I should have thought your remarks on Man had been added by someone else. As you expected, I differ grievously from you, and I am sorry for it.

There is no need to describe for the general reader the literary style—if anything so artless can be called "style"—of the letters happily rendered familiar in the "Life." Were we to attempt the more difficult task of briefly expressing the intellectual impression these volumes leave upon us, we should say it is that of an almost incredible *breadth of grasp;* a wide-angle lens of intellectual vision enabling the seer to include all the evidence contributed on any one question by all the departments of natural science in a single survey. This was no doubt Darwin's distinctive power.

Reverting, in conclusion, to the personality in which this marvellous power developed, we gladly welcome certain passages which did not appear in the autobiographical fragment published in 1887. The first of these consists in some notes of his early years, written in 1838 (when 29), and found during the removal of his books and papers from Down. This narrative, which runs from his fourth to eleventh year, shows him a born observer and collector; its chief interest, however, consists in an amusingly candid application of his methods to his own retrospect. His earliest recollection, he tells us, was when (about four years old) sitting on his sister Caroline's knee, while she was cutting an orange, "a cow ran by the window which made me jump so that I received a bad cut, of which I bear the scar to this day." Much of what we suppose to be early memory is, no doubt, tradition told us by others. Mark, however, the characteristic observation: "I *think* my memory (of this) is real . . . . because I clearly remember which way the cow ran, which would not probably have been told me." Another recollection belongs to his fourth year. "I have an obscure picture of a small shop, where the owner gave me one fig, but which to my great joy turned out to be two; *this fig was given me that the man might kiss the maid-servant.*" This, certainly, could scarcely have been oral tradition, but what faculty for observation! Here, again, is a curious bit of psychology :—

> I was in these days a very great story-teller, for the pure purpose of exciting attention and surprise. I scarcely ever went out walking without saying I had seen some strange bird. These lies I recollect vividly, not connected with shame, though some I do, but as something which, as having produced a great effect on my mind, gave pleasure like a tragedy. I recollect when I was at Mr. Case's (a Unitarian school at Shrewsbury), inventing a whole fabric to show how fond I was of speaking the truth!"

This was the boy who wrote in 1863, "Accuracy is the soul of Natural History. He who modifies a hair's-breadth will never be accurate. Any deviation from absolute accuracy is ruin!"

With one other omission from the '87 volumes, we must conclude our survey. We refer to his very beautiful tribute to his wife, who was still living when the previous memoirs were published :—

> You all know your mother, and what a good mother she has ever been to all of you. She has been my greatest blessing, and I can declare that in my whole life I have never heard her utter one word I would rather have been unsaid. She has never failed in kindest sympathy towards me, and has borne with the utmost patience my frequent complaints of ill-health and discomfort. I do not believe she has ever missed an opportunity of doing a kind action to anyone near her. I marvel at my good fortune that she, so infinitely my superior in every single moral quality, consented to be

my wife. She has been my wise adviser and cheerful comforter throughout life, which without her would have been during a very long period a miserable one from ill-health. She has earned the love of every soul near her.

Higher praise cannot be accorded the work of the editors than by saying that the volumes, as an evidence of scrupulous care and editorial courtesy, form a fitting shrine for such a memory. Indeed, throughout the excellent biographical notes about many of the men to whom the letters are addressed there is something gratefully reminiscent of the high qualities of which we have tried to speak. It was an admirable thought, too, to render the letters still more vivid by excellent portraits of the principal correspondents.

T. J. Hardy.

THE PUBLIC AND THE PUBLICANS.

It is becoming evident that a great struggle is impending between the English public and the English publicans; between the nation as a whole and a class which has been allowed to acquire influence and privileges whereby it is not only corrupting the social life but threatening to control the politics of the country. That is a large statement, but to those who are familiar with the deadly influence of the ordinary public-house in a crowded town population and have noted the promptitude with which distinguished politicians answer to the whip of "The Trade," it will not seem an exaggerated one.

Let it be said at the outset that the writer is not a "life-long abstainer," nor is he inspired by the zeal of a recent convert. He is one of those who hold that the reasonable use of alcoholic liquor is a luxury permissible to those who can afford it, and has not been convinced that the terrible effects of its abuse are a sufficient reason for its total prohibition. That, however, is not the point which he desires to discuss here. What is now to be considered, what must be most gravely considered by all who take any rational interest in public affairs, is the claim of the publicans to a practically permanent tenure of their privileges so long as they abstain from certain statutory offences, or, in the alternative, to compensation at the public expense.

From a purely legal point of view it is generally admitted that, except in a limited class of cases, there is no ground for such a claim. But the publican takes higher ground. He appeals to us on the ground of equity. Such an appeal can not be disregarded, but it must be closely examined. There are two maxims known to English jurisprudence, which should be borne in mind in considering this appeal to equity. "He who seeks equity must do equity." "He who comes into Court must come with clean hands."

How far have the publicans as a class acted equitably? How far do they come into Court with clean hands? How far can a class of persons whose profits have been to a considerable extent won at the cost of the misery and degradation of their fellow men be said to have clean hands? For, that the liquor traffic as at present conducted is directly responsible for an immense amount of crime, poverty and disease, is a proposition which does not need further argument. We have at least got so far.

"The Trade" tells us from time to time, in a somewhat sanctimonious manner, that drunkenness and drunkards are its worst enemies. What it really means is that drunkenness and drunkards detected by the law, with the consequence of an imperilled license, are its worst enemies. For if all its customers drank only in moderation; if the public-houses of this country became what they are intended to be—places for the reasonable satisfaction of reasonable wants only—it follows that the consumption of intoxicants must be enormously reduced, and with that reduction would go a corresponding reduction in profits. There is no getting over the fact that a large proportion of the profits at present drawn by the trade is directly dependent on excessive drinking, and won at the cost of the degradation and misery which are attributable to such drinking.

When thus the trade proclaims its zeal for sobriety, this question may be fairly put: "You deplore the evils of excessive drinking; are you, then, prepared to concur in measures which would have the effect of reducing the consumption of drink, say, by one-third, with its consequent reduction of your profits? That proportion is probably not more than represents the excess to which so much mischief and misery are due. Will you prove your sincerity by giving it up?"

If we may judge from the steady efforts to extend the traffic and to draw people into these houses and retain them there by various accessory attractions, and from the panic outcry of the trade when the magistrates seemed to be waking up to their responsibilities, we may guess what the answer would be.

No serious curtailment of the evil can come about without a curtailment of profits. It is this direct connection between the profits of one set of men and the wretchedness and degradation of another, that bars any equitable claim for compensation by the publicans as a class. Licenses are given for the public good and convenience. They are largely abused to the public detriment and inconvenience, and the claim for compensation is, at least, as good against as on the part of the licensees.

Mr. Arthur Chamberlain has put the case well in one of his recent speeches. "Magistrates tell me sometimes," he said, "that they hesitate to take away a house because they feel so strongly the hardship they are inflicting on the man whose so-called property it is. I wonder if they ever feel the hardship they are inflicting on the much more numerous body of our people who live under the shadow of those houses, and I wonder how they feel it when, as in the case I have given, they have to pass sentence on people who by giving way to drink often give way to crime. Do they refuse to carry out the law because they feel so strongly the misfortune of the man? No. Then why feel so much sympathy for the financial interest of somebody who has begged and prayed to be allowed to go into this trade? I think there is a great deal to be said for the claim of the public against the publican."

If it is argued that not all license holders are bad men, that among them are to be found many who in other departments of life are excellent, good parents of families, good neighbours among friends, nay, further, that many houses are well conducted and not a source of evil, all this may be readily conceded. But they elect to stand together as a class strongly banded together for mutual assistance and defence, and as members of that class they must suffer for the wrong it does. As a class they are injuring England, and in self-defence England must deal severely with them.

Who are these publicans? The common representation of a bloated individual in his shirt sleeves, serving out gin and beer to besotted men and women, rises to our minds, but is no fair answer to the question all who are directly engaged in the trade are not of that type. Many are not to be distinguished, in such a way, from other men who in other walks of life have been misled by the false idea that in the pursuit of wealth, in the struggles of business, the strickest rules of morality do not hold good. Otherwise possibly excellent men, they say to themselves, "Business is business, and must not be mixed up with sentiment." Let us not judge them personally too hardly, having regard to the standards of conduct prevalent elsewhere, though in the national interest it may be needful to deal with them severely.

Nor is it behind the "bar" or in the "snug" alone that we must seek an answer to our question. We must look in Parliament and in the pews of the churches, in the offices and drawing-rooms of the rich, in the ranks of the learned professions, also, for the publicans of to-day. We must trace the profits of the trade to the pockets of those who receive them, and there proclaim and fix responsibility for its sins. In these days of tied houses in the hands of great companies, it is to those who complacently own the shares and receive the dividends of those companies that we must point saying, "Thou art the man!" It is idle to stop short at the nominal licensee, who is often a mere figure-head receiving but little of the gain and too great a share of the odium. Behind him stand the great body of persons who draw an income from the trade, though keeping at a convenient distance from its unpleasant details. They may suffer from any great reform. They will deserve to suffer, for they have cared but little how others suffered that they might thrive. To compensate these people would be to ignore the fact that the investment of money has its moral as well as its financial responsibilities, and that the loss, which is admittedly an appropriate penalty for lack of prudence, may be but a light one for the lack of moral insight and sensitiveness.

The best conscience in the world soon becomes valueless, and useless, and silent, unless there be a will proceeding from a formed character to carry out its decrees. —*Dr. Schofield.*

PUBLIC WORSHIP: IS IT A DUTY?

"IT was supposed that as men would not come to church they would go to the hall of science. Not a bit of it. Of the two they would perhaps prefer the church, but what they really want is to be left alone." So writes Mr. Charles Booth in his great work on "Religious Influences." *What they really want is to be left alone.* That is the fact. But what are the causes that give rise to the fact? Some of them are obvious. The dissolution of orthodoxy; the crushing pressure of our industrial life; the imperative need of rest and recreation; the "week-end" habit; the unreality and deadness of conventional worship; the absence of a courageous forward movement towards a bolder conduct and a more daring faith; the extension of the life of personal culture in which men find satisfactions such as those of letters and art which the popular religion does not provide—these are certainly among the causes that make for the anti-social desire to be let alone.

But the root of the matter lies deeper. The truth is that the old sanctions which made public worship *a duty* have broken down, and unless we can convince people that public worship is not only a joyous privilege, but a positive duty, nothing can avail to restore it to the dignity of a permanent function of civilised society. The Jewish Sabbath has gone beyond recall, and the Puritan Sunday has followed in its train. Time was when attendance at public worship was felt to be a condition of salvation. Heaven could not be entered without waiting on this means of grace. Are there, then, no constraining considerations still left to make public worship a duty? "Duty? Duty is so cold," someone will say. Indeed, not long ago the writer was told, "Surely the worship of God is the last thing that should be observed from a dry sense of duty." The retort is immediate. Surely the last and deepest desecration is its observance as a means of self-indulgence. It is precisely this revolt against duty, this refusal to recognise the place of commandment and obedience in the moral life, this disintegrating assumption that we may in all matters please ourselves and consult our own private inclinations—it is this more than anything that lies at the root of the modern neglect.

It is time to give up the attempt to coax and cajole "congregations of regular absentees" to come to worship. A higher and a harsher note must now be struck. No polite deference to those who claim to know their own business must be allowed to restrain us from telling them the blunt truth that it is their own inexcusable selfishness that keeps them away. They must be made to understand that a good man attends chapel not only for what can be got out of it by way of satisfactions, but also for what he can put into it by way of service and spiritual life. We know that everyone is a telepathic agent, and every soul contributes to the total influence of worship. To attend is to bring moral force and religious energy into the common stock; to absent oneself is to rob the congregation of spiritual sustenance. It is the plainest and most straightforward duty to make the highest function of our common life alive and strong, warm and appealing. The question which an unselfish life asks respecting worship is not "What pleasure can I personally get out of it?" but "What good can I contribute to it by my presence, by the merging of myself to enrich the spiritual totality?"

Nor should we forget to press upon parents their duty to attend as an example to their family. Very often the first step on a downward path to ruin is withdrawal from public worship. At the lowest, public worship is a good and salutary custom which brings children and young people into the wholesome society of earnest men and women. It puts them in the way of the good life. It keeps them in mind of the higher duties and the deeper solemnities of existence, and we *owe* it to them to start them on a right road by giving them helpful companions, worthy interests, and pure ambitions which belong not to the insulated personal life, but to the social communion. It is no light or guiltless thing to give children an example of abstention from the supporting atmosphere of a church life.

And surely it is a *duty* to give public testimony to our convictions in matters of morality and religion. This applies with special force to ourselves. We believe in freedom of religious inquiry; we believe in a liberal theology; we are workers in a great constructive reformation movement whose significance cannot be measured by the number of its professed adherents. Every life tells. This movement can be helped by personal presence, by open and organised identification with its ideals and purposes. The opportunity to do this constitutes an undeniable *duty*. That duty cannot be fulfilled by proxy or by a cheque. If we believe, however broadly, in the things for which our Churches stand, it is our solemn duty which only self-sophistication or moral transgression can evade, to attend and in the presence of God and of the people give open testimony to our belief in the larger faith. Then we shall be in a position to go to others like-minded and say, "You have an opportunity to put heart into those who are fighting an unequal contest with sin and superstition and error, and that opportunity lays on your soul a duty which you cannot escape without guilt."

We should lay stress on this duty of attendance on the ground that thereby spiritual help is given to others. "From each according to his power, to each according to his need," is one of the finest generalisations of morals. When we look around the churches and see their empty pews, can we dare affect to be ignorant of the bracing and stimulating influence that every fresh worshipper can bring to the congregational life? Can we pretend to be unaware of the inspiring help that every additional heart and mind can give to the workers, to the minister, to all? By attendance we in part create the church life that gives wings to our prayers and fervour to our songs.

And, finally, can we—whatever our thought of God—believe that He is indifferent to all this? Every duty comes to us with the imperative authority of the Most High, and our duty to the lowest is also a duty to God. The question of public worship has too long been approached solely from the side of personal need. But how if that personal need be unfelt? Better point out and pillory the impious ingratitude of men towards their fellowmen and the Power that has given us tongues for praise. Better preach sternly without mitigation and without effort to conciliate, the plain *duty*, and so bring back something of the old Judaic and Puritan strength of the Law. Public worship is, indeed, more than a duty: but it is *at least* a duty, and not something lower than a duty. God wants us, needs us, commands us. He still speaks, as He ever speaks, with judgment as well as with appeal, "Give me your hearts." When we obey, we shall find duty swallowed up in joy. We may then, but not until then, become happier and more reposeful in spirit, our burdens will become lighter, our sorrows more full of peace, and our whole life stronger, sweeter, more abundant and more melodious.

J. M. LLOYD THOMAS.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

SUSTENTATION FUND.

SIR,—The latest annual report of the Sustentation Fund stated that its means would not suffice to maintain the annual grants-in-aid of ministers' stipends at the same rate as last year, unless it should be increased by the generosity of friends.

No adequate response has been made to this appeal, and at its meeting on June 24 last, the Board felt unwillingly obliged to reduce the amount and number of its grants. One or two, that seemed least necessary, were discontinued, and it was determined that all grants exceeding £20 should be diminished at the rate of 10 per cent., unless the funds required to maintain them at their usual amount could be obtained in this, and, necessarily also, in future years. It was therefore resolved to appeal through your columns to the friends and supporters of this fund to provide the managers with an increased income, which the treasurer estimates should be at least £200 a year.

At the recent National Conference, the Rev. Joseph Wood estimated that a very much larger amount would be required to raise the stipends of ministers, in England and Wales only, to £150 a year; and the managers sincerely hope that this more modest appeal for the whole of the United Kingdom will meet with such a response as to enable them to maintain their grants in this and future years at the same rate as those made last year. It hardly needs repeating that the grants they distribute are highly valued and are always cordially acknowledged, sometimes with very touching expressions of gratitude for the welcome and much-needed aid.

Subscriptions and donations will be thankfully received and acknowledged by the Treasurer, E. Chatfeild Clarke, Esq.,

63, Bishopsgate-street Within, London, E.C.

HARRY RAWSON (President).
A. W. WORTHINGTON } Hon. Secs.
FRANK PRESTON }

P.S.—Donations amounting to upwards of £25 were promised at the meeting of the Board.

SUNDAY SCHOOLS AT HOLIDAY RESORTS.

SIR,—As superintendent of a Sunday-school in one of our holiday places it has been a pleasure to receive scholars from inland towns, and at the close of the school to give them a note certifying attendance. Occasionally ministers and teachers have agreed to give addresses; then we have had a service instead of the usual classes, and the change has been appreciated. We need to make our Sunday-schools attractive, instructive, and musical, a kind of social religious home for the young. If we are to retain our adult scholars more men and women must help in this delightful work. Remember someone interested themselves in us, or possibly we should not have been workers in the religious vineyard. When our scholars budding out into manhood and womanhood see so few men and women labouring in our Sunday-schools it is only likely they grow indifferent, and feel they are getting too big and old for the Sunday-school. We shall want in due season someone to take hold of the government of our churches; and the Sunday-school is the right training ground for such. Come and help to imbue the young with the grand truths necessary to an upright and useful life. The delight of seeing our scholars take hold of the church work, and filling honourable positions, is a rich reward for our services in the Sunday-school.

Blachpool. T. UNDERWOOD.

SIR MICHAEL FOSTER AND VIVISECTION.

SIR,—The member for London University is, I believe, not quite sure to which political party he belongs; he is, however, at any rate, quite sure that vivisection is to be unflinchingly supported, and did his best the other night in Parliament to ward off attacks made upon that branch of research and those conducting it. May a mere outsider be permitted to subject his speech to a cursory examination?

(1) The sensitiveness exhibited by vivisectors, in the face of any unfavourable criticism of their methods, is truly pathetic. They inflict tortures of the most excruciating description, yet resent their laboratories being designated "torture dens"; they devise instruments of torture which, if wielded by the Holy Office, we should have no hesitation in calling diabolical in their ingenuity—yet such a harsh term must not be applied to the physiologist. Personally I have no particular desire to use over-emphatic language; but one may remind Sir Michael that it was a pro-vivisectionist witness before the Royal Commission, and a medical man to boot, the Rev. S. Haughton, M.D., who said: "I would shrink with horror from accustoming large classes of young men to the sight of animals under vivisection. I believe that many of them would become cruel and hardened . . . . Science would gain nothing, and the world would have let loose upon it a set of young devils." (Q. 1,888.)

(2) Sir Michael asked, indignantly, "Did the Committee think the medical profession consisted of devils?" I reply, We do not even think the medical profession consists of vivisectors. It is a stale device of the vivisecting fraternity—a small body of men, though armed with terrible powers of mischief—to identify themselves with the honourable medical profession, than which there exists no body of men more worthy of the affectionate esteem of the public. It is high time that device were discontinued, or, at least, seen through. The average medical man knows very little of vivisectional experiments, and is in nowise the accomplice of the experimenters, save in so far as he may, from a mistaken sense of professional etiquette, forbear openly ranging himself against his "leaders." A few vivisectors are, unfortunately, practising physicians and surgeons.

(3) Sir Michael assured the House that the descriptions heard of experiments—presumably from anti-vivisectionists—were not true descriptions. If that is so, we must ask vivisectors to send more accurate reports to their publications, for it is from the *Journal of Physiology* and kindred papers that the anti-vivisectionist draws his most effective illustrations. If vivisectors do not want us to know what they are doing, they should either not publish reports of their work, or devise a private code.

(4.) It is surely remarkable that Sir Michael Foster, in defending a method of research upon which, according to him, the whole future of science depends, cannot specify any one disease the cure of which can be definitely traced to that method. Instead of this, he contents himself (*a*) with vague statements of the approved pattern; (*b*) with reference to the discovery of the malaria bacillus, which, so far as I am aware, is *not* due to vivisection; (*c*) with promises, easy to make, that if only the vivisector is not interfered with, possibly his experiments may some day lead to the discovery of a cure for cancer. Why not tell us what vivisection *has done?*

(5.) But the part of Sir Michael's speech most damaging to the cause he is seeking to defend, is the frank surrender of the pretence that the vivisector is aiming at the discovery of a remedy for any specified ailment—is, indeed, aiming at more than the general advance of science, with a pious hope that in the course of his experiments something useful may turn up at some time or another. Let the public realise what this means: These men, one of the most eminent among whom (Dr. Klein, Royal Commission, Q. 3,629) did not scruple to declare that "a physiological inquirer has too much to do to think about the sufferings of the animals," are asking for a charter to inflict every kind of agony upon sensitive creatures, on the ground that, as the result of all this carnage, "something is sure to turn up." This is what I ventured to call the other day by the name of scientific Micawberism.

(6) Sir Michael asks "Cannot the licensed persons (*i.e.*, the vivisectors) be trusted? If they cannot be trusted, then let that be said, and vivisection be discontinued." That is precisely our point, and we may feel thankful to the hon. member for putting it so plainly. We say that in the light of experience, and on their own showing, these "licensed persons" are not to be trusted to work their will upon dumb and defenceless animals; we say that no "safeguards," meaning restrictions, can be effective to deal with the situation; and hence we say, by all means let vivisection be discontinued.

J. WARSCHAUER.

Bristol, July 1, 1903.

OBITUARY.

REV. T. B. BROADRICK.

WE deeply regret to announce the death, at the early age of 56, of the Rev. Thomas Bennett Broadrick, which took place at his residence in Bridgwater on July 1. Mr. Broadrick had a serious illness about a year ago, but his health had greatly improved, and many of our readers will remember seeing him at the recent Whit-week meetings of the British and Foreign Unitarian Association in London. Mr. Broadrick was born October 18, 1846, at Dukinfield. He was educated for the Unitarian ministry at the Home Missionary College, Manchester, 1869-1872, and was minister at Burnley, Nantwich, and Lye, about two years at each place, 1872-1879. He then settled at Ipswich, where he remained from 1879 to 1891, and did excellent work there, particularly in connection with very successful series of people's services.

After a brief ministry at Dewsbury, he was appointed district minister by the committee of the Western Union, assisted by the British and Foreign Unitarian Association, in the year 1893. During the past ten years he laboured with quiet earnestness among the small and isolated congregations in the West of England. He was warm-hearted, cheery, diligent, and business-like, and he soon made his way and gained the confidence of the people among whom he laboured. He settled at Yeovil, afterwards removing to Bridgwater, making each of these places in turn a centre from which he carried on multifarious enterprises for the welfare of the churches. Of all the experiments made in the appointment of district ministers, his was one of the most helpful and successful. He was not a scholar, nor an eloquent preacher, but he possessed qualities of mind and character which impressed themselves upon all with whom he came in contact; and his industry and zeal in his calling and work were always conspicuous. Few men who passed through the Home Missionary College were greater favourites with their fellow students than he. The same qualities of patience, devotion, unselfishness, and a truly sunny, generous nature were manifested in the labours of his several pastorates. Himself a convinced Unitarian, and ever ready to defend his Church, there was little of the controversialist about him, and not a bit of bigotry. Religion, as he understood it, is deeper than all forms of faith, vitalising

and irradiating them all. It is not, therefore, to be wondered at that Mr. Broadrick had many friends amongst all the churches, and that he won respect for his own by his consistency, and his broad humanity and liberality.

To his congregation in Bridgwater his loss is regarded as a calamity; to his fellow workers in the Western Union his place will be hard to fill, for he held himself at the disposal of all the churches, which he served with rare devotion and self-forgetting zeal. In that work he had the most efficient help of his wife, both in the pulpit and in many other ways. To her, and to their son and two daughters, in their great sorrow, we would offer our most earnest sympathy.

The funeral took place on Saturday afternoon, July 6, at Bridgwater. The attendance was a large and representative one, and included the Mayor, the Vicar, many ministers of our own and of other churches, with townspeople of all churches and parties, offering a remarkable manifestation of esteem and goodwill to Mr. Broadrick's memory. The service, which was singularly impressive, was conducted by the Rev. Jeffrey Worthington, B.A., and the Rev. A. N. Blatchford, B.A.

Memorial services were held on Sunday last in Christ Church; that in the morning was conducted by the Rev. J. M. Dowell, of Bath; the evening one by the Rev. A. N. Blatchford, of Bristol. There were large congregations present on both occasions.

THE CHILDREN'S COLUMN.

A CONQUERED GIANT.

RIGHT away in the far west of North America, in the State of California, there is a very wonderful place called the Yosemite Valley: It is beautiful and grand, too, as well as wonderful, and the formation of it is so curious that the geologists have not quite made up their minds how the rocks came to be just in the shape and position in which they now are. It is a valley about eleven miles long, and from one to three miles wide. To get into the valley, you have to go down from the high land, along which you have been driving—2,000 ft. down a zig-zag road, at every turn of which you get different views of the valley, with its beautiful pine trees, its grand cliffs of solid granite, its wonderful waterfalls, and the lovely river Merced, flowing placidly along to meet you. As you look along to the upper end, you see on either side cliff behind cliff, all nearly sheer down, of heights ranging from 2,000 ft. to 5,000 ft., and of most wonderful variety of shape. On the left, as if guarding the entrance to the valley, is the most massive of all, 3,000 ft. high, and perhaps a quarter of a mile long, which used to be called by the Indians, by a name meaning "The Great Chief of the Valley." Its modern name is "El Capitan." Beyond, on the same side, are three peaks, rising one behind another, the tallest behind, bending over the heads of those in front, as if looking to see what is going on in the valley beneath, while opposite them, on the other side of the valley, there is a similar group. These are called "The Three Brothers" and "The Three Sisters." One grand rock has two pinnacles like spires rising up, one from each side, and is called "The Cathedral Rock"; and a tall narrow peak still further, standing up stiff and solitary, is called "The Sentinel."

Then the waterfalls! A beautiful one, close to the entrance, 900 ft. high, which becomes all spray for the lower 200 or 300 ft., and blows about from one side to the other, looks so graceful and lace-like, that it is called "The Bridal Veil Fall."

But at the far end of the valley are two very curious mountains called the North Dome and the Half Dome, and the last is the most curious of all, and what I want especially to tell you about. The name describes it exactly; it looks just as if it had originally been a complete dome, and someone had cut it right down the middle, and taken away one half, leaving the other half standing. Well, that is probably just what did happen, only, instead of being cut in two with a knife, it was done by an earthquake, which is not at all an uncommon occurrence in California. The straight side of this Half Dome is nearly 5,000 ft. high from the base to the top, and at the very top there is a piece of level land, about seven acres in extent, and somehow this has become covered with a thin covering of soil, where seeds must have been blown up by the wind, and grass grows, and seven gnarled and stunted old pine trees have taken root.

For many years, this mountain was considered *quite* inaccessible, but about 28 years ago, a Scotchman, named George Anderson, determined that he would not be beaten by a mountain, however difficult, and he made up his mind that he *would* get to the top. He knew it would take time and patience and perseverance, but he was prepared to spend all these on the undertaking, so he thought out his plan carefully, and set to work. He climbed up as far as he was able, which was only a very little way, and when he could go no further, he set to work with the tools he had carried up with him, and drilled a hole in the solid granite rock. Into this he fixed an iron bar, with an eye-bolt at the top, and into the eye-bolt he fixed a rope. By means of this he could reach a little higher to drill another hole, and fix in another iron bar, and so get higher still. Of course, it was hard work and slow work, but he had made up his mind to that, and was prepared to spend many weeks, and even months, in accomplishing his purpose. Then, at last, when he had driven in many bars and fixed his rope rail, he was able to pull himself up the almost perpendicular side and round the mighty shoulder of the granite giant, and there he stood on the top—a conqueror! What intense satisfaction he must have felt as he stood there on the seven-acre plot of land, realising that his hard work was over, and that his efforts had been successful; that he had really done what he set himself to do, and done it, too, in the face of so much difficulty. It was a wonderful instance of patience and perseverance, and it must have been all the more difficult from the fact of his having to work alone.

Every difficult task that we perform, every bad habit overcome, every good habit formed, all are like Anderson's ascent of the Half Dome, and all need just as much patience and perseverance as he put into his task.

Charles Kingsley tells us what slow progress it is; like George Anderson, we have to "build the ladder by which we rise," and we can't do that quickly, for every conquest over ourselves is only like fixing in one of the iron bars up the side of the great Half Dome. But every effort we make is a step upward, till at last we reach the summit. This is how Charles Kingsley expresses it:—

Heaven is not reached by a single bound,
But we build the ladder, by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.
We rise by things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed, and the passion slain,
And the vanquished ills that we hourly meet.

O. M. RAWLINS

LADYBIRD.

LITTLE ruby ebon-spotted,
Ladybird with names so odd,
Odd it is how far you've trotted,
Though you've wings how hard you plod.

Never was there ruby greater
To true lover of the rose,
Oh! you emerald devastator,
Scourger of his greenfly foes.

How you scorn that brown old gravel,
How you hasten on on high,
Up a blade of grass you travel,
Speeding onward to your sky.

Does adventure, all romantic,
Take you up that emerald road?
Is't an Eiffel Tower gigantic,
Or your ladyship's abode?

On the very tip you're perching,
Widest view, no doubt, to snatch,
With your dot-eye keenly searching
My neglected garden patch.

Of a sudden, wide, wide open
Were your ruby casements dashed—
Telegram of grave ill-omen
Sure to your address was flashed.

Such a dream of pearly winglets
Gleamed a moment in the sun,
Like that famous fairy kinglet's
Sweet Titania's Oberon.

Was't a blossom up there swinging,
Apple-blossom did you see?
Oh! above it far you're winging,
Far above my apple-tree?

"House on fire!" exclaimed I sadly,
"And your children do they roam?"
So you left me, crying madly,
"Did you, did you fly away home?"

E. L. H. THOMAS.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums:—Mr. John Warren, £1 1s.; Miss Warren, £1 1s.; Mrs. Samuel Hollins, £1; Mr. Charles Freeston, 5s.; Mrs. Evans, 10s.; Mrs. Wood, 10s. 6d.; Miss Tribe, 10s. 6d.

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LONDON, JULY 11, 1903.

THE INTERNATIONAL.

EVERYTHING points to the happiest renewal at Amsterdam in September of the experience which was so full of inspiration and delight in the meetings in London two years ago of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. To any of our readers who do not yet know, or have forgotten, the true significance of those meetings, we commend the volume on "Liberal Religious Thought at the Beginning of the Twentieth Century" (published by Mr. PHILIP GREEN, 5, Essex-street, Strand), which contains a full record of the proceedings.

The object of the Council, which was inaugurated at the seventy-fifth anniversary meeting of the American Unitarian Association at Boston, May 25, 1900, is now well known :—

> To open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them. . . . It is designed to bring into closer union, for exchange of ideas, mutual service, and the promotion of their common aims, the scattered liberal congregations and isolated thinkers and workers for religious freedom in many lands.

At the meetings in Amsterdam (September 1-4) there is to be no official language. The Presidential address by Dr. OORT, and the sermon by the Rev. J. VAN LOENEN MARTINET (editor of *De Hervorming*) will be given indeed in Dutch, but an English translation will be in the hands of visitors from this country and America, and German, French, and English will be used as well as Dutch, for papers and in discussions during the week. No one need be afraid, we are assured, that English will not carry them through all the exigencies of the visit. At the same time a little knowledge of the language of the country will undoubtedly add to the pleasure of the occasion, and bring visitors into closer and more sympathetic touch with their hosts.

This is how the title of the Council reads, with the statement of its primary object :—"Internationale Raad van Unitarische en andere Vrijzinnig-Godsdienstige Denkers en Werkers: *Het doel van dezen Raad is in verbinding te treden met hen die, waar ook wonend, er naar streven echten godsdienst en volkomen vrijheid te vereenigen, om zo broederschap en samenwerking onder hen te vermeerderen.*" And in the preliminary programme, issued by the Rev. C. W. WENDTE, the general secretary of the Council, and Professor EERDMANS, the local secretary, we find the following further sentences of explanation :—"Het doel van dezen Raad is allen die op den gemeenschappelijken grondslag staan van het 'vroom en vrij' in nader aanraking te brengen, opdat broederschap en onderlinge samenwerking vermeerdere. Voor vrijzinnigen—die bijna overal als minderheid hebben te strijden—is een dergelijk streven van hooge beteekenis.

"For Liberals, who almost everywhere have to fight in a minority, such an effort is of great importance." So it was found two years ago in London, and we are confident that the Amsterdam meetings will likewise prove to be full of stimulus and encouragement.

The letter, which we publish this week, from Mr. ION PRITCHARD, who has kindly undertaken to facilitate the arrangements for English visitors, gives full particulars as to the journey and hotels at Amsterdam, and we publish also the first of a series of articles "In Praise of Holland," which should quicken interest and add to the pleasure of those who may arrange a more extended holiday in conjunction with the international meetings.

The programme of the meetings, so far as it is settled (and we hope shortly to be able to publish it in full), promises the happiest blending of serious conference, social intercourse, and enjoyment of the interests and beauty of the country.

Monday, Aug. 31, and the greater part of Tuesday, Sept. 1, are devoted to the meetings of the Dutch Liberal ministers, the "Vergadering van Moderne Theologen," but on Tuesday evening the International meetings begin with a religious service, at which the Rev. J. VAN LOENEN MARTINET is to be the preacher, to be followed by a reception of the delegates. On Wednesday morning. Dr. OORT, of Leiden, will give the presidential address, and the day will be devoted to the reading of papers, followed in the evening by a steamer trip on the Amstel. The work of the Council will be continued on Thursday and Friday mornings, the afternoons and evenings being left free for excursions. Harleem is to be visited on Thursday, where the Cathedral and its great organ form the chief attraction. There is to be a rendering of old Dutch religious songs by a noted quartet, and there will be a garden concert in the evening. For Friday excursions are proposed to some places on the Zuiderzee and to Leiden.

Among those who have promised papers for the meetings, with their subjects, are the following :—

AMERICA.
- Rev. S. A. Eliot, D.D., "Liberal Religion in America."
- Rev. J. H. Crooker, D.D., "American Ideals in Education."
- E. D. Mead, "Holland and the Peace Movement."
- Rev. C. W. Wendte, "The Centenary of R. W. Emerson."

BELGIUM.
- Rev. J. Hocart (Brussels), "The Difficulties of Liberal Religion in Belgium."

ENGLAND.
- Professor J. E. Carpenter, M.A., "The Place of Christianity among the Religions of the World."
- Rev. P. H. Wicksteed, M.A., "The Revived Interest in Mediæval Religion."
- Rev. R. A. Armstrong, B.A., "God as the Soul of all Souls."

FRANCE.
- Professor Jean Réville, D.D., "Religion and the Modern Conception of the Order of Nature."
- Rev. E. Roberty (Paris), "Christian Mysticism and the Liberal Protestantism of France."

GERMANY.
- Dr. A. Kalthoff (Bremen), "The Influence of Conditions of Life upon Religion."
- Professor O. Pfleiderer, D.D., "The New Testament Jesus in the Light of Religious History."
- Dr. Schieler (Danzig), "Fears and Hopes in Respect to Religious Questions in Germany."

NETHERLANDS.
- Professor Dr. A. Bruining, "The Aggressive Character of Liberal Religious Faith."
- Professor Dr. T. Cannegieter, "Personality and Religion."
- Professor Dr. S. Cramer, "Do Liberal Religious Believers want to be Organised as a Church?"
- Professor M. A. Gevessen, "The Evangelical Awakening in Holland about 1834."

SWEDEN.
- Professor O. E. Lindberg (Goteburg), "Liberal Religious Faith in Sweden."

SWITZERLAND.
- Dr. Schoenholzer (Zurich), "Liberal Religious Life in German Switzerland."

Professor MONTET, of Geneva, is also to read a paper, and Hungary, Denmark, India, New Zealand, and Japan will also be represented at the Council. Thus it will be seen how truly international the meetings will be, and how rich the feast offered for those who are able to attend.

THE "HIBBERT JOURNAL."

WITH the July number just published the *Hibbert Journal* has completed its first year. Its success has been most remarkable, and, as CARLYLE would say, "is significant of much." Men who wished it well, estimated before its first appearance that its circulation could not exceed 750 copies. Of the first number 2,000 copies were printed at once and quickly sold out. We believe that 2,000 additional copies of the first number had to be printed, and since then 4,000 copies of each succeeding number have been printed.

In every issue articles of importance have appeared which the world of religious thought and scholarship must read. The *Hibbert Journal* has made itself a position which is probably unique in the history of theological quarterlies. Both in this country and in the United States it is finding its way into public libraries and country parsonages, it is read by Catholics and Protestants, by Unitarians and Trinitarians. The editor and the sub-editor must indeed be congratulated. It is very largely due to the editorial energy and judgment, and especially to the understanding of the needs and opportunities of the times, that the *Hibbert Journal* has gained such rapid recognition and success. Mr. JACKS would be the first to say that it is the spirit of the age which has helped him. and that so far as the *Hibbert Journal* is a success it is because he has seen what is wanted and has supplied a great and growing need. The age wants liberal thought without labels, without sectarianism. Men of all Churches are prepared, are even anxious to discuss problems of the Church, problems of the Bible, problems of philosophy in a free and reverent spirit. They will do it boldly, fearlessly, without restraint, but not under a sectarian flag. Many are feeling what Dr. Hunter has recently expressed. We are on the eve of a theological reconstruction which can only be paralleled in importance by the work of Luther nearly four hundred years ago. What this reconstruction will actually become men are wise enough to know they cannot say. It must be worked out by free religious thought, by men of many schools and many types expressing honestly their thoughts and their ideals. It must be, like all real advance, the result of open, manly conflict and discussion. No man can say what the end will be. Still less will any wise man try to describe it by a name. We only know the way. The way is that of strong, sympathetic, scholarly thought, tolerant towards others but speaking out without hesitation or compromise whatever convictions we have attained. "No complete reconciliation between opposing aspects of truth can ever be made," says the Master of Balliol, "unless each of them is drawn out to its utmost consequences and set in clear antithesis to the others." It is evident that there is growing feeling at the present time in favour of such a course. The spirit of Imperialism is abroad. That spirit does not mean merely wide relationship and large sympathies; it means also more local self-government, more opportunity for individual development and for racial or territorial patriotism, but always in the presence of the larger whole, to the strength and worth of which all self-expression of individuals and communities must tend.

So, too, is it in the intellectual life. We want wide relationships and large sympathies, but not merely this. Men have too often lost their own convictions in a vague sympathy for everybody's thoughts. The intellectual Imperialist belongs somewhere and believes something. He recognises the duty of self-expression and of local patriotism, but he lives in the presence of the larger whole of Imperial truth, which includes all thinking men.

The tendency to which we refer is a union of apparent incompatibles. On the one hand, men are determined to break "the conspiracy of silence" and speak out: they will no longer be content for the sake of peace to hide their own thoughts, or for the sake of sympathy to give up their own convictions. On the other hand, they want to unite with others on this principle of honest outspokenness; they feel that this method leads towards truth, the common end they all desire, and they want to unite as lovers of truth amidst all their divergencies. It is this need which the *Hibbert Journal* has met, and which has gained for it so significant a recognition. The one discouraging fact in its short history is the comparatively slight interest and support which it has aroused among members of our own churches. There seems to be an idea that it is mainly technical, and fit only for theological specialists. Nothing could be more untrue. There are articles in every number which deal with subjects interesting to every serious mind and which can be understood by everyone of ordinary intelligence,

We do not write in the spirit of the advertiser, but we feel deeply that the foundation principle of the *Hibbert Journal* is the principle on which our churches and our colleges are based. We believe in finding truth through free and reverent inquiry. We believe in the possibility of religious union without doctrinal agreement. We often fail in making the world understand our position: we often fail to realise our hopes. In the *Hibbert Journal* the theological world has to some extent understood and gladly accepted our principles. We see in it the beginning of the recognition of a great ideal which has been the inspiration and strength of our best and noblest men throughout our history.

Now is that glorious resurrection time
When all earth's buried beauties have new birth!
Behold the yearly miracle complete,—
God hath created a new heaven and earth!
Hast thou no time for all this wondrous show—
No thought to spare? Wilt thou for ever be
With thy last year's dry flower-stalk and dead leaves,
And no new shoot or blossom on thy tree?—*Mrs. H. B. Stowe.*

IN PRAISE OF HOLLAND.

I.

MY friend the Editor has done me the honour to appeal to me as one who has a strong affection for Holland and its people, and who has been over a good deal of the country, to give his readers, at not too great length, some idea of what can be seen and done during a short stay in that low-lying neighbour of ours.

To enjoy fully a sojourn in a strange land, among the essentials is to know beforehand some of the characteristics which go to make up its strangeness. To be set down in a new country even with the best of guide-books in one's hand, but without the guiding spirit of some knowledge of the people, their ways, surroundings and story, is to ensure half appreciation and half enjoyment, whilst a mere nodding acquaintance beforehand, with a few striking features of land and folk, will do much to convert straggling unconnected glimpses of queer sights into a pleasant memory-picture bearing the stamp of both truth and beauty. So my first paper shall give a general account of what Holland is as a whole.

It seems curious that the average cultivated Englishman, even the Englishman who has travelled much, knows and wants to know very little about our next-door neighbour Holland. He is probably not aware that even the name he gives the country is not the name its people give it. Holland is the name of two provinces, North Holland and South Holland, the whole country is "Nederland," The Netherland. And as to the people, they do not know themselves as "Dutch," a name given by them to the Germans, but they themselves are Netherlanders or Hollanders. Travellers to the Continent use the Netherlands as a stepping-stone to what they think is something better; they cross over from England to the "Hoek van Holland" or to Flushing, and then at once rush through to Germany or beyond. The traveller landing at Flushing on the way to Berlin or Cologne does not know that he has only to cross an open field or two to be in a stately little old-world town which is but little altered either in outward appearance or dress since the days when little De Ruyter played about its streets; that the first station on his way will be Middelburg, in parts scarcely altered from the Middelburg known to Chaucer's merchant "with the flaundrish beever hat." Goes, Breda, and Hertogenbosch are to him merely queerly sounding names of railway stations as he flies along, and his sum total of Holland would be a flat land scarce of tree but abounding in water.

It must never be lost sight of that in speaking of Holland we are speaking of eleven provinces, two of which, North and South Holland, have lent their names to the rest for purposes of identification by foreigners. Each of these provinces is separately distinguishable by domestic architecture, dialect, occupation, costume, and in some cases by religion, from its neighbour. The long-pitched roofs of black glazed tiles are peculiar to the farm-houses of North Holland, light green and white window shutters abound in South Holland; fear of water encroachment sets many of the houses in Friesland on mounds; you can recognise a Limburg

farm by its large doorway dividing living rooms from cattle sheds and barn. To a Frieslander classic Dutch is almost a foreign tongue; an Englishman sounds more familiarly to him, and he would be quite at home in the very north-westerly corner of Germany. One province will make butter, another cheese, and another is given up to the cutting of peat. In province after province the size and shape of the headdress varies as does the form and colour of the bodice, the number, size and shape of the gold and silver ornaments which so much abound. But all are united, sentimentally, by a fight for freedom and even existence, and a strong affection for the ruling House of Orange, and physically, by good roads, abundant railroads and still more abundant canals.

Netherland's motto *Luctor et Emergo*—"I keep my head above water, but it is a struggle"—corresponds to the facts of its existence. If you looked on a map of the Netherlands, tinted to show the level of the land according as it is above or below sea level, you would be surprised to note how much of it is actually a hollow land (which some think explains the name Holland) or basin, which, unless protected, the sea would easily fill. The whole of the Netherlands is low-lying land to some extent formed of the mud coming down the rivers Rhine and Maas; enough perhaps to give a semblance of justification to Napoleon's claim to the land as being French land out of place. But two enemies mightier than Napoleon or the armies of Spain have waged, and are still waging, a war eternal against the inhabitants, two land grabbers, pilfering stealthily or making furious onslaughts on the land, sometimes gaining inch by inch, sometimes seizing whole miles at once. Wind and Water, the country's enemies, the Dutch have made their useful slaves. The wind which lashes the water into a battering ram, which knocks down puny obstacles, and then spreads desolation over fields and villages, also blows together into shifting mounds the fine sand of the shore. When heaps of sand are thus formed the Dutchman comes, and with care and trouble plants tufts of bent-grass which retard the shifting; and now the wind brings more sand, and sand heaps grow into dunes sometimes 200 ft. high, and keep the water off. Where dunes are not, dykes are made. A long, gently inclined bulwark is built first of stones of basalt, from Norway; then rows of wooden posts are driven in, and the upper part of the slope is thatched with straw. The waves are thus made to expend their fury by running up a hill, as it were, instead of having a perpendicular mass of earth to wear away or knock down. And when the Dutchman wants to empty the huge basins of water, the result of former encroachments, he builds a dyke round the water, and then sets the wind to pump it out for him. And to carry his goods and himself to and fro he tames the water by putting it into canals as in a strait waistcoat, and so it becomes his servant of all work. And this struggle is under the management of a department of the State, and means an expenditure of great patience, much thought, and large sums of money, which is hourly and daily going on. Well may the Netherlands be represented by a lion rampant, free to boast—*Luctor et Emergo!*

This land, so precious to them, the Dutch have had to defend against other than natural enemies. To tell of the ups and downs to which this little land has been subject in its long past is the work of many writers. Buffeted about like a ball at a game of rounders, fate had put it under the harsh tyranny of Catholic Spain, and the one episode of its history never to be forgotten is the fierce struggle which ended with the overthrow of the Spanish yoke. Men, women, and children all took part, and even the waters were commandeered to protect a country they were so ready to destroy.

There is no country where the principle of civil and religious liberty is better understood than in Holland. Firm to stolidness in their own beliefs, they have apparently learnt at the persecutors' hands a hatred of persecution. Religious sects of all kinds exist unmolested, and divisions and sub-divisions of churches flourish. Jews have found a shelter there when it could not be obtained elsewhere, and our Puritan forefathers and the French Huguenots alike sought refuge in troublous times in Holland.

By the retention of many of their local government rights each province enjoys a large share of home rule, and the electoral qualification for the Lower Chamber of the Parliament approaches manhood suffrage; and these privileges are used for the maintenance and furtherance of civil liberty.

In the matter of education, Holland has not arrived at finality in its system. It has not yet made education either compulsory or free, but full school provision is made in all districts corresponding to our parishes, and poor parents receive assistance in the education of their children. In the parish schools, sectarian religious teaching does not appear, but denominational schools exist and are aided with public money. Secondary education is well provided, and the passage from the elementary schools to the universities has no barriers either of religion or class. One result accruing from this care for education is that almost every educated Dutchman has a speaking acquaintance with the English, French and German languages. They will tell you that they are obliged to learn other tongues because no one will take the trouble to learn theirs.

With this sketchy introduction to a land, the home of a people whom their young Queen, on taking on herself the reins of Government, called "small in number but great in courage, great in nature and in character," I hope in future papers to tell of places that may be seen and are worth seeing in this country of dune, dyke, canal and windmill. ROTATOR SENEX.

THE Salvation Army, according to official reports, is doing mission work in 49 countries and colonies, and in 31 languages. It has 7,500 centres of work, and nearly 14,000 officers and cadets. It has besides 45,000 local officers, who gratuitously devote their spare time to the work.

Give me beauty in the inward soul, and may the outward and inward man be at one.—*Plato.*

INTERNATIONAL MEETINGS AT AMSTERDAM.

SIR,—Friends who are looking forward to their visit to Amsterdam, and I may say that the number of names given in exceeds a hundred, will be glad to hear that the preparations for our stay, reception, and proceedings generally are nearly completed.

The Rev. W. Copeland Bowie and myself have just returned from Amsterdam, where we had an opportunity of conferring with the Rev. P. H. Hugenholtz, who has kindly undertaken the duty of arranging the hotel accommodation for the reception of the many guests expected from all parts of the world. We visited the various hotels, received from the several managers their tariffs of prices, and were shown the rooms which would be placed at the disposal of visitors coming from England.

Our party will probably be divided up among the following hotels: the Bible, American, Victoria, and the Haesji; the terms varying according to rank of hotel and position of room. I may say that all the hotels are good, but that the three first are better fitted and a little more expensive. Full particulars as to the charges will be included in the circular to be sent out to all who have applied to me. Roughly speaking, meals and hotel charges need not exceed 10s. a day, and will be less at the Hasji Hotel.

As regards the travelling arrangements, the Zeeland Steamship Company offer return tickets to Amsterdam *viâ* Queenborough and Flushing, available for 14 days or any shorter period, for £1 5s. 6d. second class rail, first class on board the boat. Day service.

The party will leave on Monday, August 31, from the Viaduct Station, Holborn, by train, leaving 9.25 morning, reaching Amsterdam at 11.30 same night. The return journey can be made on Saturday at 6.30 a.m. from Amsterdam, arriving in London at 7.18 p.m.

It is most important, especially owing to our late arrival, that every visitor should know definitely beforehand the hotel where he is expected, and to enable the management to arrange this and to secure the requisite accommodation, it will be necessary that friends going should send in their names and requirements before July 25. A circular with application form attached will be sent out next week to all who have applied for information.

The reception committee are issuing Membership tickets, price 4s. 2d., which will be obtainable at Essex Hall; the remittance of this amount should accompany the application when names are sent in. These tickets will admit to meetings, excursions, receptions, and will be found useful in various ways.

I may add that English is spoken at all the above-named hotels and at the chief shops, where, too, the sovereign is taken at the full rate of exchange of 12 gulden.

ION PRITCHARD.

Essex Hall, Essex-street, London.

LIFE is only bright when it proceedeth
Towards a truer, deeper life above;
Human love is sweetest when it leadeth
To a more divine and perfect Love.

—*A. A. Procter.*

THE EASTERN UNION.

THE annual assembly of the Eastern Union of Unitarian and other Free Christian Churches was held at Norwich on Thursday, June 25, and as a new departure took the form to a large extent of a holiday meeting, which was very successful and greatly enjoyed. Members were present from Lynn, Bury St. Edmunds, Bedfield, Framlingham, Yarmouth, Long Sutton andIpswich, in all numbering sixty-nine, who together with the Norwich friends formed the largest gathering ever held under the auspices of the Eastern Union.

In the morning the Castle Museum was visited, under the guidance of Mr. James Mottram, and after lunch at the Blackfriars Hall, the cathedral, where Mr. G. A. King acted as guide. Business was briefly transacted after lunch, and in the evening a short service, chiefly musical, was held in the Octagon Chapel, followed by a meeting.

Mr. W. J. SCOPES, of Ipswich, President of the Union, presided at the luncheon and conducted the business. In an opening address he said that at the last annual meeting a strong feeling had been expressed that something must be done to create, if possible, a stronger interest in their Churches throughout the district, and particularly to enlist the sympathies of the younger people in their church life and work. They were indebted to Mr. F. W. Smith for the first suggestion of a meeting of the kind they were holding that day, and they might congratulate themselves on the result.

Some reports having been rapidly submitted and passed without discussion, officers for the ensuing year were elected, the new president being Mr. A. M. Stevens, of Norwich, who was the first secretary of the Union, when it was resuscitated some twenty-five years ago. Mr. Stevens having acknowledged the honour of his election and expressed his deep interest in the Union and loyalty to the cause of liberal Christianity, the Rev. Alfred Hall gave a brief address, and concluded by welcoming the Rev. John Birks, Mr. Rump, and Mr. Newell to the fellowship of the Union, on their settlement at Yarmouth, Hapton, and Framlingham, respectively.

The evening service at the Octagon, which was conducted by the Rev. Alfred Hall, included a rendering by the choir of Mendelssohn's "Hear my Prayer," and was followed by brief speeches by Miss Helen Brooke Herford, representing the British and Foreign Unitarian Association, the Revs. Lucking Tavener and A. Hall.

Miss HERFORD made a plea, addressed especially to the young, for more interest in the great historical antecedents of Unitarianism, more enthusiasm in the work of the churches, and a more unswerving loyalty. In these times, she said, they heard a great deal about young people standing up for themselves. They desired their independence, and a very laudable desire it was. But although young people thought early about standing up for themselves, they somehow preferred to wait till late in life before they began to pay for themselves. She rejoiced to hear of young people taking an active part in church life, but she rejoiced still more when, in addition to workers, they became subscribers, and made those sacrifices without which no church could be carried on. There was one thing in particular which they could learn from some of the other churches. They were proud of their nonconformity, and they were proud of it for the very simple reason that they knew their Church's history. In this necessary knowledge some of our young people were sadly lacking, but if they would take a little trouble and read a few simple books, they would find they were heirs of no mean tradition, and were following in the footsteps of a very noble race of men.

In conclusion, referring to the results of the Education Act, she thought Providence had sent it for their sins; but it would do good after all, if resistance to injustice in the spirit of those who refused to pay church rates, brought a little recrudescence of the old enthusiasm. "We talk sometimes," she concluded, "about the blood of the martyrs being the seed of the church. Our Church tends sometimes to be a little high and dry. A little watering of that sort cannot hurt it."

The Rev. LUCKING TAVENER, of Ipswich, then spoke on some considerations that will be helpful for our religious life. He said the belief that God is the source of all good life is a common thought discovered in all devotional literature. God would have men long to be filled, and is also anxious to fill. This truth accounts for the fact that we all find below our hereditary element of life a deeper seed of nobler life. This has come from God, and it seeks to germinate and develop until it realises for mankind a friendship with God. In nature we see how the hidden essence of life is seeking to clothe itself in lovely forms. It is that same life principle which we find working in the heart of man and ultimately developing into the fruit of good deeds. Hosea represents God as saying to the earnest heart, "I will be as the dew." We usually think of God as the strong sun rather than as the gentle dew. The dew suggests dampness, clouds, shadow. God is our cloudless day. But we need the shade sometimes. God knows how to hide even His great light from us when we are not able to bear it. No grass, we imagine, could develop in the unbroken sunlight, and man certainly needs the dews of disappointment and the clouds of sorrow. By these and other experiences, we learn that our main motive in life should be to let His great spirit have full possession of our hearts and consciences, so that we may individually produce the characteristics in which God may delight.

The Rev. ALFRED HALL said the gathering of the day was mainly designed to promote a sense of union and fellowship among the members of their churches, and so to stimulate the spirit of loyalty. But it was curious that any Unitarian should be lacking in loyalty to a denomination which had produced so many great men, and who had been so prolific in strength and virtue.

The meeting concluded early in the evening, so that the Ipswich party might leave by the 6.50 train for home.

CARMARTHEN COLLEGE.

THE annual distribution of prizes at the Presbyterian College, Carmarthen, took place on Thursday, June 25.

The chair was taken by the Rev. G. DAWES HICKS, M.A., Ph.D., who, in opening the proceedings, congratulated the students on the conclusion of the two days' examinations. The first and second year men, he said, had done excellent work, but the third year men showed a falling off, that was much to be regretted. On this he remarked:—"I am told that what St. Paul called the foolishness of preaching has much to do with this unfortunate result, and, although I sincerely sympathise with the men who have to labour under these difficulties, I cannot help remarking it is a cause for unmeasured regret that those who ought to be concentrating their efforts to gather the ripe fruit of the College course and to fit themselves for the great conflict they are about to enter, should be heavily handicapped in this way, at the most precious period of their student career. Once engaged in the actual fight of life, without the proper weapons, it will be too late for them to run back and fetch weapons; and, although I trust they will never cease to be students and to think over the problems which have occupied them here, it is never an easy thing, in any branch of industry, to recover lost ground."

Having commented on the work of the past session, Dr. Hicks spoke at length on the value of knowledge and understanding to the minister of religion. "The religion that can give no account of itself as true, that merely reiterates conventional beliefs and dogmas without having first turned them inside out to test their validity, is bound sooner or later to prove itself inadequate and miserably to fail as a gospel either for ourselves or others. The world in which you will have to minister is becoming more and more an educated world. You will have to speak to a generation for whom the great discoveries of science have changed the whole aspect of nature, for whom the great thoughts of modern thinkers are gradually becoming more and more familiar, for whom especially great social questions, such as the relation between capital and labour, are becoming more and more pressing. And if you are to interpret the mighty facts of God and Duty and Immortality for men and women touched ever so little by the spirit of this new culture, and in a way that will be helpful to them, you must know more of the strength of religion than its severest critics can tell of its weakness, and be able to convince by the reasonableness of your plea minds that are often agitated by doubts and perplexed with difficulties. No mere reflection of what you can get from the well of Scripture will enable you to serve your fellow-men as prophets of the Most High, for, unless you have yourselves wrestled with their doubts and difficulties, you will soon find that you have 'nothing to draw with, and the well is deep,' that you have not received of that 'living water,' which springs up now as in the olden time 'unto eternal life.' It is, then, to provide the equipment needful for so onerous a mission that this college exists and its curriculum is framed. You were led here no doubt by

just that instinctive persuasion of divine things and yearning to be the witness of them to others, of which I have spoken; and the teachers here have been largely engaged in converting that early inspiration into assured principle and that instinctive persuasion into rational conviction. They have been trying to impart what Plato finely called 'the first and fairest thing that the best of men can ever have,' viz., education of soul. And to some extent, at all events, they must have brought you to the threshold of an immense and glorious world—the world of natural law and human experience, of the vast tracks of history and the thoughts of the men who made them famous, and have been helping you to a clearer discernment of the personality and a deeper understanding of the teaching of him, who for nearly 2,000 years has been the guide and leader of our pilgrim troop in quest of the spiritual land."

Dr. Hicks further emphasised the need of adequate training for ministers by the example of the questions raised in men's minds by such a book as Myers' "Human Personality," and concluded with an earnest exhortation that in their ministry they should give of their best, and maintain a high standard in their devotion to the truth of God.

Mr. Harold Baily and the Rev. R. H. U. Bloor also spoke on the subjects in which they had examined, Mr. Baily also referring to the mischievous effect of the new Education Act in stirring up afresh religious animosities in a spirit utterly contrary to that of their College.

After further speeches from Mr. Talfourd Ely, the Rev. J. H. Woods, and Principal Evans, Mrs. Hicks distributed the certificates and prizes, the latter including several special prizes presented by Miss Emily Sharpe, Dr. Hicks, and Mr. Baily.

Professors Jones, Weatherall and Keri Evans subsequently spoke, and the Rev. E. U. Thomas closed the meeting with prayer.

We are glad to add that one of the students, Mr. J. L. Roderick, B.A., has been one of the eight successful candidates in the first B.D. examination of the University of Wales.

UNITARIAN HOME MISSIONARY COLLEGE.

The annual public examination was held in the Memorial Hall, Manchester, on Wednesday, July 1. Most of the day was spent in the reading of selected answers and the preaching of sermons.

In the afternoon, at 5 o'clock, the senior visitor, the Rev. Philemon Moore, delivered his address. He said their studies had covered a great deal of ground. The time for the study of ancient literatures, especially Greek, had been increased. Both examiners were gratified with the evidences of hard and honest work in all subjects. They had heard no approach to a bad answer during the two days. If any answers were better than others they were those dealing with Textual Criticism and Biblical Theology. The sermons also had been both well prepared and well delivered. Speaking of the business of the minister, he said his mandate was that he be, according to his powers, a man of thought and knowledge. He would find difficulties in his path. It was not easy to combine thought with action. A man of action was valuable, but if he be nothing more his action will lack elements of permanence. That man is effective who allows thought to precede action. He referred the students to the post graduate theological degrees which the students of other theological colleges obtain. He had for ten years been one of the examiners, during which time he knew of only two students from their colleges presenting themselves, and they did not pass. The candidates came from the Lancashire Independent College and Mansfield College He urged them to consider the advantages of working for those degrees.

Principal Gordon apologised for the unavoidable absence of the President, Alderman John Ward, the Lord Mayor of Leeds. Announcing the successes of the students, Mr. Gordon said that Mr. McLachlin came out first-class in all his Owens College examinations, taking the Prize in English History, in Honours Roman History, and sharing the Prize in another Honours course of History. In connection with the Home Missionary College Examinations, Mr. Simon Jones, B.A., had taken the Sharpe Prize for Biblical subjects, and the Bibby Prize for Greek. The Principal awarded a special Prize to Mr. Evans, B.A., for general proficiency. Certificates were presented to Messrs. Worthington, Davies, and Evans. Mr. Evans commenced his duties last Sunday as Assistant Minister to the Rev. C. J. Street, M.A., of Bolton.

In the evening a Valedictory Service was conducted in Cross-street Chapel by the Rev. James Drummond, LL.D., the Principal of Manchester College, Oxford.

In the course of his address, Dr. Drummond said there were two very different moods in which they could approach religious questions. They might have the simple desire of enlarging their knowledge, or of nurturing their religious life. In the one case the intellectual element was distinctive, and in the other the emotional element. If cultivated men were indifferent to religion at the present day it was because it had not got into relation with other forms of thought. Although by no means underestimating the value of learning, he said that knowledge might puff up and hide from their view the very thing they desired to know. The knowledge born of sympathy was better than all the learning of the schools. They might know all that science had to teach them and yet never commune with the Maker of all things. It was possible to measure the orbits of the stars, and yet never enter into a sense of their magnificence. They might know all that commentators have told concerning the Bible, and yet its truths might remain hidden from them. While engaged in the anatomy of the flesh they might miss the incarnated word. Zeal in the construction of doctrine and argument might divert them from the higher truths they sought to gain, and in the end leave them with a formula instead of God. Whatever they acquired in the way of learning they must not allow the spiritual eye to grow dim. Christ spoke with authority because he spoke of things he had seen and known, and drew the sublimest truths from the deep wells of his own experience.

The singing was led and the anthem sung by the choir of Brookfield Church, Gorton, under the direction of Mr. Earnshaw, the organist.

THE MISSIONARY CONFERENCE.

The annual meeting was held in the Memorial Hall, Manchester, on Thursday, July 2nd. The proceedings opened with a Communion Service, conducted by the Rev. A. H. Dolphin. This was followed by a Devotional Service, conducted by the Rev. W. L. Schroeder, M.A.

At 11 a.m. the President, the Rev. W. G. Tarrant, B.A., took the chair, and in the course of his address dwelt upon the necessity of their speaking as ministers from the actual experience of their own souls. We thank God, he said, for the dead, who are, in all the real life of them, alive for evermore. In us as well as for us may they live! But we are living, too, and of our own life no doubt can defraud us, being sober-minded and in health. The aim of a living Church must be to bring men closer to God in being closer to each other, in better understanding, more cordial esteem, clearer judgment and happier co-operation. The duty of the preacher is to show how safely and, indeed, profitably we may all live this mutually open life, by being first of all himself the unreserving revelation of his honest life endeavour. Two great calm facts keep me calm: 1st, That my flurry will not alter the divine will; and 2nd (which ought to come first), that the will of the good world is divine. We must guard against the snare of abstractions. To understand Christianity is to understand Christian men, or it is not. If not, I know neither what Christianity is nor how to get at it at all. Apart from men essentially like ourselves, I cannot find it. The rites of religion are men's devices and arrangements. The Scriptures are men's scriptures. The creeds are round-table averages, drafted and trimmed by saintly or semi-saintly wire-pullers. The Church is truly a body of individual believers—more or less. We must come to individual persons for that out of which all the rest springs, all creeds, schemes, philosophies, theologies. The more a man sanely knows of himself the more he knows of all men and of all men's moods. Paying heed to my own nature and experience, I know not only why Isaiah trembled at the vision of the worshipping cherubin and the Lord of Hosts; but also why Buddha gave up worshipping the gods, and Luther defied Rome. I know how it is that men love each other much, and really trust each other a great deal, and help each other more and more.

The Gospel is the assurance of God in me. Tell me that Christ died for men. He did; he died for me and you. But tell men so by your love and all your keen vitality, so that they also may live as he did, not in scraps of sentiment and fragments of tradition, but from the God within. Tell men the Bible is full of inspiration. It is. Were it twenty times as faulty as men find it, there is no book like it to touch my heart. I have left off counting the cracks in the cup, I

am too thirsty for the water it holds. If there be no Christ in me, how shall I know Christ anywhere? Tell men as nearly as you can what Jesus and Paul were like; but rather tell us of your own birthright of divinest life. Tell us, my brother, to be of courage, not so much because we are helped, as because we can help.

You cannot flatter our truth and our love. There is ever a serious and reverend angel at the threshold of the holy of holies. His face takes on something, the best thing, of the features of all the sweetest, noblest souls known to me in my life, shown to me in history, or imagined as of worlds to be. There is nothing in his looks to frighten me; but something to soften and subdue, while it comforts and blesses me. In good John Bunyan's words: "It breaks my heart and fills me full of joy." To meet that angel as I go to my preaching is to feel all my mind in a flame that burns up the dross and leaves the pure gold of the gospel there. I think him then to be an angel indeed, one sent. What if I were pure enough in vision to see that which is the sender too!"

The above are only portions of a striking and helpful address.

The new members enrolled were the Revs. D. Davies, John Evans, W. Harris, E. S. Hicks, C. Smith, T. P. Spedding and J. Worthington, to whom a welcome was extended by the Rev. D. Agate.

The annual report dealt with the work of the past year, including the holding of services at Windermere and Colwyn Bay. Similar services have already been started again this year at Windermere, and it is expected that another series will be held at Colwyn Bay. The President elected for the ensuing year was the Rev. J. A. Kelly, of Dunmurry, Ireland. Treasurer, the Rev. T. P. Spedding; secretary, the Rev. W. R. Shanks. A hope was expressed that next year services might be conducted again somewhere in the Isle of Man.

At the afternoon session short papers were read on "Changed Conditions and New Needs" by the Revs. W. E. Atack, A. H. Dolphin, and J. A. Pearson.

The Rev. W. E. ATACK thought that the changed conditions in life generally during the past few years had something to do with the decline or the insufficient attendance at and interest in public worship. Conservatism in method is worse than conservatism in expression of belief, if a true religious gathering together be the end in view. The conditions of life to-day have made it absolutely necessary that strong emphasis should be and must be laid upon the social problem, the conditions of life under which people have to work and live. "What is the use of preaching the Gospel to a hungry man?" is not an impertinent question. He did not suggest that preachers should become political economy lecturers, but he thought they ought to emphasise the fact that religion was life. It was painful to know that hundreds of those interested in uplifting man from bodily and mental serfdom were separated from or even opposed to religious organisations, because they felt that the religion taught was indifferent or opposed to their highest instincts for the development of manhood. What they had to do was to show by their teaching and in their methods that religion was for man in all circumstances, and that it had its part in uplifting man in body, mind, and spirit.

The Rev. A. H. DOLPHIN said conditions were changed owing to the new and increased knowledge of man's surroundings. The prejudice against new ideas was lessening, and there was a kind of expectant attitude for new things. That was their opportunity. First a reconstruction was necessary. Criticism was going on not merely amongst the cultured, but also in the workshops and homes of the people generally. But the needs of the human soul could not be satisfied by the affairs of the intellect alone. A living gospel must be of character and life as well as of opinion. They must be consecrated to serving the world and doing good.

The Rev. J. A. PEARSON said that organisation was needed for the attack on the world of ignorance and wickedness which were often found together. Instead of stopping in their pulpits, ministers should hold open air meetings, and demand that the laity should go with them and declare the truth that is in them. Counting the cost was an art in which Unitarians were about perfect. In the sister art of taking risks they were, after more than a century of life, largely without experience. As ministers their business was to put men on their mettle, to urge them to go into public life, to serve their fellows. As a Church they must take their share in life, and no longer leave it to individual responsibility. Armchair, fireside Christianity would never achieve those things. Men still need the assembling of themselves together, the nervous encouragement, the strenuous inspiration of numbers and of an impassioned minister.

A discussion followed, in which a number of the ministers present took part. Afterwards all the members had tea together, and then spent a very pleasant hour in speaking to the usual sentiments and toasts.

UNITARIAN sermons, if we are to judge by the circulation they obtain, are not popular reading with our laity, nor, it is to be feared, even with those whose chief business it is to preach. People will tell us that they are too busy for such kind of literature, which is of course but another way of saying that they have little or no interest in it. To the German Emperor it would seem that time is as abundant as interest is universal, and amid his multitudinous occupations he can spare a few minutes for the perusal even of a sermon by an English and Unitarian minister. A German member of the Leeds congregation having lately sent to Admiral Hollmann the April number of the "Mill Hill Pulpit," entitled "Revelation, Past, Present, and to Come," received from him an acknowledgment, together "with what will be no doubt very welcome news to you, that His Majesty the Kaiser, to whose Highness I handed the sermon, has read it with interest and was much pleased with it"—"und über den Inhalt sich gefreut hat."

TO CORRESPONDENTS.—Letters, &c., received from the following: A.L.B.: J.B.: J.E.C.: W.J.E.: R.T.H.: W.H.: C.R: R.R.: T.P.S.: Q.U.: A.M.W.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

APPEALS.

London: George's-row Mission.—The Rev. F. Summers writes:—"I should be much obliged if you would kindly allow me to appeal to friends who would contribute to our convalescent and excursion funds, which much need help. I should be glad to receive donations sent either to the Domestic Mission, George's-row, St. Luke's, E.C., or to 4, Durley-road, Stamford Hill, N."

London (Deptford).—Mr. George Ward, 101, Effingham road, Lee, S.E., secretary of the Sunday-school, pleads on behalf of the children for help towards their summer treat. The Church helps, but members cannot do all that is needed. Contributions may be sent to Mr. Lee or to the Rev. A. J. Marchant.

Glossop.—A garden fête and sale of work was held on Thursday, July 2, in the grounds of the Deputy-Mayor, Councillor H. Partington, J.P., in aid of the liquidation of the debt on the church and parsonage. Favoured with glorious weather the function was a complete success in every respect. Nothing had been spared by the host to minister to the enjoyment and comfort of the 500 visitors who paid for admission. The extensive and beautiful gardens were very artistically decorated, and among the numerous attractions were selections of music by a brass band and a company of mandolinists and guitarists. Tea was served at small tables arranged on a spacious lawn in front of the house, while another lawn was utilised as the market-ground. Here there were six stalls beautifully draped, and laden with multifarious wares, the whole of the articles having been given by three generous friends of the congregation, viz., Mrs. Edward Partington, wife of the mayor, Mrs. Herbert Partington, and Mrs. Isaac Jackson. The financial result of the fête, which lasted six hours, is a sum of £205. Since 1899 over £1,000 has been raised by the congregation by similar efforts for the same purpose, this being the third bazaar within the period. About £500 is still required to clear the whole debt, which, when the new church was opened in 1896, stood at the disconcerting figure of £1,770. Great praise is due to the congregation for the manly spirit with which it has faced this heavy burden, and the great and sustained effort it has put forth to remove it.

London: Little Portland-street.—The first of a series of open-air services was held in Regent's Park on Sunday evening last by the minister, Rev. H. S. Perris, M.A., instead of the ordinary evening service in the chapel. About twenty connected with the chapel attended, including several members of the choir, and some forty or fifty others joined in and listened quietly and attentively to the proceedings. Three hymns were sung, there was a short reading and prayer, and an address was given by the minister, pointing out that whereas official orthodoxy made demands with which many of them were unable to comply, the ethical and religious teaching of Jesus set up a standard to which all might rally. The short service was felt to be encouraging, and the experiment will be carried further. The meetings will take place each fine Sunday evening of July at 7 P.M. on the ground set apart for public speaking, not far from the Gloucester Gate entrance to the Park.

Hinckley.—The Sunday-school anniversary sermons at the Great Meeting were preached on Sunday afternoon and evening by the Rev. W. G. Tarrant, B.A. The attendance was numerous, a pleasant feature being, as usual, the presence of many well-wishers from other communions. The goodwill of all concerned was shown in the collections, which gave a total of £25 2s. 6d. Mr. Tarrant's sermons were very helpful, and a charming effect came from one of his own hymns, "If I were a Blackbird" (suitably set to music by Mr. Hugh Atkins), sung by the very youngest of the scholars, and by them only. The whole of the music was heartfelt and good, especially so some vocalised sentences, "Take heed to yourselves," &c., and the duet and chorus "I Waited for the Lord" (Mendelssohn).

Manchester District Association.—The Governing Body paid its tenth monthly visit on Saturday, this time at the invitation of the Monton congregation, and was supported by a considerable number of friends from the district churches, The worship of a large congregation was conducted by the Rev. W. E. George (Swinton), and the sermon was preached by the Rev. George Evans (Gorton). Mr. Evans took for his text Romans xvi. 3, "Salute Priscilla and Aquila my fellow-workers in Christ Jesus," and engaged the serious attention of his hearers. Following the custom, tea was served immediately after service, and then, in the interval before the public meeting, the visitors wandered about the churchyard, or gazed on the remarkable stained-glass windows glorious with the light of heaven for a background, or sauntered gently in Broadoak Park. Few, however, were enticed away from the meeting for which, along with the service, they had come, and fully 260 persons gathered to listen to the earnest speeches of earnest men, and sit under the presidency of that veteran in religious and social work, Alderman Harry Rawson. The chairman had gladly acceded to the wish that he should preside. Rev. Ambrose Bennett was at one with the objects of the Association, and hoped that the visit would leave strong marks behind it in the renewed vigour of his vigorous congregation. Mr. R. C. Law encouraged the workers of all the churches to a more faithful service. Rev. H. J. Rossington touched the heart of the meeting by his impassioned utterance, and Mr. Dendy made every one in the audience humbly anxious to be worthy of the great gospel we have to declare among men. The speeches were crisp and to the point, and left time for a quartette from the choir to delight the gathering with some well-chosen musical items. With the hymn "Now on land and sea descending," and the Benediction, friends separated, thankful for another opportunity of worshipping and meeting together.

Ainsworth.—The annual Sunday-school sermons at the Presbyterian Chapel were preached on Sunday afternoon and evening by the Rev. W. Copeland Bowie, B.A., of London. Anthems were rendered at each service by the choir, under the direction of Mr. James Mason. Mr. A. J. Wilson presided at the organ. The collections amounted to a little over £34.

Liverpool Sunday-School Society.—The annual summer meeting and service was held on July 4th at Birkenhead, about fifty members and friends responding to the cordial invitation which the Society had received. It was a beautiful day, and the afternoon was spent in rambles of varying lengths. Tea was served in the schoolroom at Bessborough-road, after which a service was held in the church, conducted by Rev. James Crossley. Rev. W. J. Jupp gave a very interesting and helpful address on "The Natural Religion of Childhood," in which he urged the development by simple methods of the latent religious feelings natural to all children. It is to be regretted that, presumably owing to the number of engagements at this season, many of the schools connected with the Society were either wholly unrepresented, or represented only by a very small proportion of the teachers on the books, as all who were present felt that such meetings promote good fellowship and increased zeal for the work in which all are engaged.

Portsmouth: St. Thomas's-street.—On Friday week the annual choir excursion took place to Arundel. The sum of £1 2s. was collected on the previous Sunday in aid of the local hospital.

Cirencester.—The anniversaries of church and school just held were attended with great success. The sermons on Sunday last were preached by the Rev. J. Worsley Austin, M.A., special anthems being given by choir and children.

Accrington.—A friendly controversy with Father Edmund Lester, S.J., arising out of a course of Lenten sermons preached at the church of the Sacred Heart has just been concluded by the Rev. W. H. Burgess in the local press. It has served to put clearly before the public the respective Catholic and Unitarian positions on some fundamental points, and it is hoped that some misunderstandings may have been removed. On Sunday, July 5, flower services were held. The Rev. J. Morley Mills (Bootle), preached afternoon and evening, and conducted a young people's service in the morning. The choicest flowers were afterwards sent to the Cottage Hospital.

North Cheshire Unitarian Sunday-School Union.—The annual picnic of the Union was held at Glossop on Saturday last. The ministers present included the Revs. A. C. Fox, W. C. Hall, C. E. Oliver, H. Bodell Smith, and N. Green. One hundred teachers and friends partook of tea in the schools, after which a ramble, under the leadership of Rev. A. C. Fox, was taken over Whiteley Nab. On the hillside a halt was made, and several Whitsuntide Hymns were sung, Mr. W. Woolley acting as conductor. At an informal meeting held afterwards, Mr. A. Slater presiding, a hearty vote of thanks was accorded to the Glossop friends for their hospitality. The Chairman gave details of the work of the schools in connection with the recent bazaar in Manchester. The Cheshire stall was at the head of individual stalls, and a total sum of £175 was handed to the bazaar treasurer. The weather, which was threatening during the morning, proved excellent for walking, and the whole picnic was enjoyed by all present.

Cardiff.—The Sunday-school anniversary was held on June 28, when there was a full muster of scholars, and Mr. Harwood preached appropriate sermons. The school treat, combined with a congregational outing, took place on Wednesday, July 1, at Barry Island. Delightful summer weather prevailed, and everything passed off successfully. Mr. Harwood was present, and altogether 260 sat down to tea. The teachers are to be congratulated upon the success of their efforts.

London: Stamford Street.—(FAREWELL PRESENTATION.)—A well-attended meeting was held on Wednesday, July 1, to bid farewell to the Rev. and Mrs. Frederic Allen, the chair being occupied by the Rev. T. E. M. Edwards. A hymn having been sung, Mr. A. W. Harris read letters of apology for non-attendance, and expressing good wishes from Rev. J. H. Wicksteed, Mrs. Midlane, Miss L. Martineau, Miss Preston, Messrs. C. F. Pearson, W. H Abraham, John Harrison, R. J. Gregg, and others. The chairman spoke of the deep regret felt at the severance of the connection between the church and Mr. and Mrs. Allen and Mr. F. Edwin Allen, and testified to Mr. Allen's excellent work there and elsewhere. A resolution of grateful recognition and good wishes, proposed by Mr. James Welch, seconded by Mr. George King, and supported by Revs. G. Carter, A. J. Marchant, Edgar Daplyn, R. H. Greaves, and F. Summers, and Messrs. E. S. G. Warren and J. Bredall, was unanimously carried by acclamation. After an interval for refreshments, Mr. James Welch, on behalf of a number of subscribers and friends, handed Mr. Allen a purse and an illuminated address, the latter being subscribed:—"This address, together with a purse containing fifty guineas, was presented by subscribers and friends attending the Blackfriars Mission and Stamford-street Chapel to the Rev. and Mrs. Frederic Allen at a farewell meeting, as a token of appreciation of their earnest labours during Mr. Allen's ministry, and as a record of the high esteem in which they are held. Accompanying the address and purse a tea service was presented to Mrs. Allen. Messrs. A. W. Harris, J. C. Pain, and F. W. Welch having spoken, the Rev. F. Allen acknowledged, with much feeling, both the gifts and the kind expressions of appreciation. On the preceding Friday presentations had been made on behalf of the Band of Hope and Mercy to Mr. F. E. Allen, and on Sunday, June 28, Mr. Allen received a gift from his Bible-class. On Thursday, July 1, the members of the mothers' meeting, at their excursion, gave Mrs. Allen a beautiful gold brooch, while on Sunday last Mr. F. E. Allen received gifts from both scholars and teachers in the school. At the concluding services of Mr. Allen's ministry on Sunday there were excellent congregations. In the morning he spoke more especially to the Boys' Own Brigade and other young people upon "The Value of Character." In the evening there were many signs of deep feeling at the parting between minister and people.

Walmsley.—The annual sermons were preached last Sunday, afternoon and evening, by the Rev. A. R. Andrew, B.A., of Gee Cross, and the scholars' service in the morning was conducted by Alderman Wm. Healey, of Heywood. There were large congregations all day, and the collections with donations amounted to £52.

Chowbent (Atherton).—Very large congregations assembled here on Sunday last, when the Rev. Joseph Wood, of Birmingham, preached the Sunday-school sermons. The collections on the day in aid of the school funds amounted to £65 15s. 9d.

Saffron Walden.—On Sunday the 84th anniversary of the General Baptist Sunday-school was commemorated with special services, hymns, &c. The Rev. J. A. Brinkworth preached in the morning on the "Teachers' conception of the Word of God," in the evening on "Home life and influence." The musical part of this service was most efficiently conducted by the Excelsior Band of the town, the members of which entered with heart and soul into the occasion. The building was filled in every part, and the collections were good. Mr. Brinkworth has been presented by three Sunday-school scholars in America with "The Royal Scroll Pen Pictures from Genesis to Revelation," issued in Chicago. It is a very portable case, 17 in. by 16 in., forming a stand for itself when opened; inside, mounted on rollers, are 156 pictures, reproduced from the master paintings of the world, some large, some small. By winding the rollers with the key supplied these are exhibited in succession. There is descriptive letterpress for each picture, and both a general index and one for the pictures.

Scarborough.—The Congregational and Sunday-school picnics were held on Friday, June 26, and Saturday, July 4, respectively: the first to Thorntondale, a picturesque seventeen miles drive to what is said to be the loveliest village in Yorkshire; the second to Swainton by rail, when Mr. H. J. Morton, J.P., the oldest member of the Church, who has always taken a great interest in the children, generously undertook to bear the whole of the expenses. Both days were extremely enjoyable.

Pentre (South Wales).—The anniversary services were held on Sunday, June 28. The preachers were the Rev. Lewis Williams, Ciliau Aeron, and the Rev. D. Jenkin Evans, Cwmbach. The first sermon in the evening was delivered in English by the Rev. D. Jenkins Evans. The morning congregation was a meagre one. The afternoon congregation nearly filled, and the evening congregation quite filled the chapel. Owing to recent heavy calls, the collections were not as good as those of last year. On Monday, the 29th, the annual tea party was held, which passed off most pleasantly. The profits are expected to be substantial.

Birmingham: Hurst-street Mission.—A specially interesting gathering was held at this mission on Saturday last, when representatives from the various mission agencies met to say "Good-bye" to Miss Newman, who, owing to her approaching marriage, has resigned the post of assistant missionary, which she has held for the last three years and a half. On behalf of the mission workers and his own, Mr. W. J. Clarke paid a high tribute to the value of the services Miss Newman had rendered, to the gracious and kindly spirit in which her work had been done, and to the place she had won for herself in the hearts of all who had had the privilege and the satisfaction of labouring with her. He asked her to accept from the various mission agencies a number of beautiful gifts as tokens of grateful remembrance and loving goodwill—gifts which might be regarded as poor enough when measured by their material value alone, but which were priceless when measured by the love and the fellowship of spirit they were meant to convey. The gifts, which were eight in number, from as many agencies associated with the mission, each bore a suitable inscription, and they were accompanied by an illuminated and framed address from the mission workers generally. Miss Newman, who was too deeply affected to make any speech in reply, begged that all would accept the assurance of the love and gratitude which words failed her to express, together with her heartfelt hope that God's blessing would ever rest upon the mission and the work it was striving to do for God and man. On the following Monday, the 6th inst., the annual Sunday-school excursion was held at Alvechurch, about 450 of the scholars, teachers, and friends spending together a truly happy and enjoyable day.

Hope, the paramount *duty* that Heaven lays,
For its own honour, on man's suffering heart."—*Wordsworth.*

AT the great meeting to be held in the Albert Hall this (Saturday) afternoon, organised by the Evangelical Free Church Council, to protest against the London Education Bill, there are to be 10,000 seats free, and none are to be reserved after 3.30 p.m. Dr. Clifford and Mr. Lloyd-George, M.P., are among those announced to take part.

THE time is short; the more the reason then
For filling it as full as it can hold
With thrills of beauty, yearnings for the truth,
And joys of love and labour manifold.
Then, should it chance, as we would fain believe,
Life's glory waits us in some other sphere,
Its first great joy shall be we did not miss
God's meaning in the glory that is here.
—*T. W. Chadwick.*

THE longer I live, the more obvious it is to me that the most sacred act of a man's life is to say and to feel, "I believe such and such to be true."—*T. H. Huxley.*

CHEERED by the presence of God, I will do at the moment without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest; it is not my affair.—*Fenelon.*

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OUR CALENDAR.

SUNDAY, July 12.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M.; Rev. J. H. WICKSTEED, M.A.
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 7 A.M., Rev. A. THOMPSON, "Can Man control his Fate?"
Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.
Deptford, Church-street, 11.15, A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. J. H. WICKSTEED, M.A., and 7 P.M., Rev. GORDON COOPER, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Mr. EDWARD CAPLETON.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M., Rev. H. S. PERRIS, M.A., 7 P.M. in Regent's-park.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, Eastthill, 11 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Mr. DELTA EVANS.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M; Rev. J. M'DOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M. "Belief and Life," Rev. Frank K. FREESTON.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. ESTLIN CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. J. ISLAN JONES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.,
SYDNEY, N.S.W., The Australian Church, I.O.O.F Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—July 12, at 11.15 A.M., HERBERT BURROWS, "Dante, Italy, 1300—England, 1903."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—July 12, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, Babel and Bible: "Delitzch on the Genesis of Hebraism."

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DEATH.

MITCHELL.—On the 3rd July, at 41, Upper Addison-gardens, Kensington, Charles Thomas Mitchell, barrister-at-law, of 3, New-court, W.C., and Anlaby House, Aldeburgh, of heart failure after an operation, aged 60. No flowers.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

AFTER July 21, and during August and September, the Editor requests that all correspondence may be addressed, not to his house, but to 3, Essex Street, Strand, W.C.

WE hope to publish next week the address on "What our Young People can do for their Churches," given by the Rev. J. J. Wright at the service in Ullet Road Church in connection with the annual meeting of the National Conference Guilds' Union on April 21. This address should be in the hands of all members, and Guild secretaries are asked specially to note this publication, and to secure sufficient copies for the members of their Guilds.

THE Circular, with full particulars for intending visitors to Amsterdam for the International meetings, September 1–4, and the preliminary programme, of which we gave particulars last week, has now been sent out, with a form for definite application for tickets, &c., to all those who have asked for such information. The application forms are to be returned to Mr. Ion Pritchard, at Essex Hall, not later than July 28. Any other friends who think of joining the party should therefore send at once to Essex Hall for copies of the papers.

ON Saturday, one of the hottest of dog-days, the Albert Hall was crowded with the largest meeting in its records. It was not pleasure, but grim earnest, that brought some 18,000 people within its walls, while multitudes were turned away at the doors for lack of room. Of course, the occasion, like all others in history, furnished food for the kind of mocker who is just now well represented on the "leading journals." How absurd to get so hot in weather so fervid of itself! How humorous to talk of conscientious objection to a Bill voted for by so large a majority of anti-Boers! And how especially inept to burden Sir Henry Campbell-Bannerman, or whoever else is to lead the Liberals in the next Parliament, with the task of undoing the mischief of last year's Act! In such wise the ready writer sat in the seat of the scorner. But the London Nonconformists saw and see things otherwise.

No doubt the counsel of those who have experience in these things is justified. Some abatement may be made on the score of "worked-up enthusiasm." And even then the occasion seems to us one of the most significant in our times. The protesters of this year will be the passive resisters of next, if the London Education Bill passes. The final stages of this Bill are now reached; and the Government, like some of our more or less famous generals, hopes to "muddle through" with it somehow, in spite of its amazing blunders in the earlier stages. If last year's Act were not on the statute-book, how readily, we imagine, they would run away from this inglorious field! But the destiny of Governments, as of men, streams over their heads from their past; and we can expect nothing quite so useful to London, and so humiliating to Mr. Balfour, as the surrender of the Bill. Well, let him pass it, as he can; but last Saturday's vast and determined throng assures him and the country that grave and persistent, if not even dangerous, troubles are ahead.

THE suggestion made by not a few at the present time, that Mr. Chamberlain's fiscal programme had been announced—it has hardly been defined—with the view of drawing the red-herring across the trail, seems not over-sagacious to anyone who remembers how thoroughly the Colonial Secretary has in recent years forsaken his old domestic policy in the pursuit of high imperialism. Of course, he is a dexterous electioneer, *teste* the unscrupulous campaign that gave Mr. Balfour his huge majority. But it is superfluously suspicious to attribute to him the notion that Nonconformists will somehow forget their wrongs in the hubbub of a difficult economical discussion. We suppose him to be genuinely anxious to weld our colonies into vital union with the mother country, and to be not unworthily fascinated by the vision of a greater empire than the world has ever seen. In pursuit of such vision, however, men's feet may easily trip; and it would appear that, in spite of the cheaply won support of the "glory"-loving mob, well dressed and otherwise, there is rising against him the just indignation of moderate-minded and yet serious people, who mark the levity with which he tramples on principles, not only dear to himself in former days, but dear to those very citizens of Canada, Australia, and New Zealand, to secure whose good-will he is ready to risk so much.

IT is appalling to think that at this stage of our economic and educational history it should be necessary to restate, in the language of the schoolroom, but for the benefit of our adult enfranchised citizenhood, the very elements of the science on which our policy of unfettered trade is based. Since, however, the fact of that necessity is unfortunately beyond doubt, one must be grateful that there are men who, like Mr. F. W. Pethick Lawrence, have the patience and the ability to restate and enforce by arguments what one had supposed to be axiomatic, and to do so in a simple and concise manner, calculated to bring absolute conviction to any mind not already poisoned by the bias of trade or class interest.

IT is the supreme merit of Mr. Lawrence's pamphlet on "Free Trade or the Zollverein" ("Echo" office), that he has compressed within sixteen pages, and within the price of one penny, the whole of what it is essential to say, either in defence of Free Trade or in condemnation of the so-called Zollverein. Mr. George Herbert Perris's shilling book on "The Protectionist Peril" (Methuen & Co.) will, however, be welcomed by many for the greater detail and fuller statistical analysis which its size and scope allow him in his discussion of Mr. Chamberlain's proposals. Both publications are wholly admirable both in conception and execution, and it should be matter of no small pride to readers of THE INQUIRER that two such able journalists have been reared in our own household of faith.

EVIDENTLY the Church of Scotland is not to be allowed to blink its creed. The Disestablishment Council, following up a characteristic counterblast by Dr.

Hutton, has issued a manifesto on the "Scottish State Church and its Statutory Obligations," in which the Church is very sharply brought to book. Referring to the decision of the last Assembly it says:

The General Assembly of 1903 has itself, in so far as it has power to give effect to its decisions, given liberty to all its ministers and elders to believe and teach, not necessarily according to the terms of the Confession and subscription to it, but permissively, in the light which God, as Lord of the Conscience, and through the Holy Spirit, may give to them on the meaning of the Holy Scriptures as the supreme standard.

The State took from the Church its freedom to believe and teach, save in accordance with the Confession and in terms of subscription to it, when it established it, not on an indefinite, variable, individual interpretation of Scripture as the supreme standard, but, as it designed, on a definite, fixed, subordinate standard, defining the sense of Scripture, inscribed in the statutes of the realm. The establishment has now taken from the State its security that the privileges and emoluments given in return for the fulfilment of its statutory obligations shall be henceforth used for that purpose, by liberating itself collectively, and its ministers individually, from the necessity of fulfilling these statutory obligations.

The State cannot continue the establishment and endowment of the Church on a basis which has neither definiteness nor stability; and the Church cannot honestly retain its establishment and endowment, while undermining its statutory basis, and asserting, without consent of the State, its spiritual independence.

The Council calls for the repeal of the Statute Establishing the Church in Scotland, but apart from the question of disestablishment the situation is significant.

As the Passmore Edwards Settlement, Tavistock Place, on Wednesday afternoon, the busts of Emerson and Martineau, given by Mr. Passmore Edwards, were unveiled by Mr. Choate, the American Ambassador, and Mrs. Humphry Ward, in the presence of a large gathering. The busts, which are in white marble, are the work of Mr. George Frampton, R.A., and are both striking likenesses. Emerson is represented with a gleam of humour lighting up his face, perhaps hardly the happiest conception for a permanent bust of the great seer, but very pleasant to look at. The profile of the Martineau bust is very noble; a first view of the full face we did not find so satisfying, yet the likeness is unmistakable.

MR. PASSMORE EDWARDS, who presided at the unveiling, recalled his early memories of both Emerson and Martineau. He quoted a sentence from a sermon of Martineau's, which he heard in Liverpool nearly sixty years ago, and which had remained in his memory; "Whatever we may do solely for ourselves perishes with us: what we do disinterestedly for others lives for ever"; and he told of Emerson's giving three lectures in Exeter Hall at his request in 1847, in aid of the Early Closing Association, then sorely in need of money, and of £200 gained thereby.

MR. CHOATE, having unveiled the bust of Emerson, read an address full of warm appreciation of "one of the greatest Americans," and repeated, with happy effect some of the best known of his verses, including the Fable of the Mountain and the Squirrel. Emerson, he said, was a Puritan of the Puritans, and in early life became a Unitarian minister. But even the gentle trammels of that mild communion could not long contain his independent soul; he gave up his sacred office and retired to his ancestral village of Concord, where he devoted himself to plain living and high thinking for 40 years, and to the deep reading, writing, and lecturing by which he obtained his livelihood. In his teaching, Mr. Choate said, Emerson appealed always to the highest motives, instincts, and passions of our nature, moral, intellectual, and spiritual, and was never content to discover and repeat what other men had said and thought on the subject in hand, except to illustrate his own thoughts and conclusions, which he evolved fearlessly from his own inner light. The subjects he treated embraced the whole range of human life, conduct, and aspirations, and his mission was to arouse, to stimulate, and elevate the public and private life of America to a higher and nobler plane. He rescued American literature from the sluggish and torpid stream in which it had been long confined, and lived to see it flowing in a broad and ever-widening current which refreshed and animated the whole of their national life. An admirable report of this address and Mrs. Ward's will be found in Thursday's *Times*.

MRS. HUMPHRY WARD unveiled the bust of Dr. Martineau, and said that nothing could be more fitting than its presence in the hall of that Settlement, of which he was one of the founders, that the calm and noble presence of that "Knight of the Holy Spirit" should shine among them and give a touch of poetry and dignity to all they did. Mrs. Ward then told of Dr. Martineau's early interest in the Settlement and of his intercourse with Emerson. The power of both, she said, was poetic; though Emerson, perhaps, was more poet than philosopher, and Martineau more philosopher than poet. Yet they were both more than poets, they were soldiers of liberty, soldiers, in Heine's sense, of the Holy Ghost, and life-long seekers of the truth.

MR. ARTHUR SHERWELL gave an address at a special meeting of the Garden City Association on July 9, at Exeter Hall, on "The Liquor Traffic in Garden City." As Garden City is intended to be managed in accordance with the wishes of its inhabitants, the drink traffic can be municipalised only if the community as a whole desires it. But Mr. Sherwell advocates that course as the best, and proposes that the income resulting from it should not be used in reducing rates, because thereby the ratepayer might be led to believe that it was to his interest that the consumption of intoxicants should be large. He is convinced that the first charge upon the profits should be the provision and maintenance of adequate counter-attractions to the public-house, such as social institutes, polytechnics, concert halls, and gymnasia.

DR. WHITON, in his last *Daily News* column (July 7) on "Religious Life in America," recorded the speedy termination of Dr. Heber Newton's engagement as University preacher at the Leland Stanford University, California, and his return to New York. It was not, it seems, that the preacher proved too liberal for his new environment; his ministrations met with a very warm response, and the man who in New York promoted "religious conferences in which Unitarians and Jews participated" was proving how well he could use his great opportunity in the University; but unfortunately the position was still dominated by the will of a despotic woman, Mrs. Stanford, the widow of the founder of the University, and this Dr. Heber Newton found intolerable.

DR. WHITON'S concluding paragraph on "Burying the Hatchet" we quote in full:—

Among the movements toward Church union that are mooted from time to time, the occasional conferences between Unitarians and Congregationalists in New England have a peculiar significance. The Church founded by the Mayflower Pilgrims at Plymouth, and all but one of the oldest Churches of the Puritans in Massachusetts, became Unitarian. The controversy was very bitter for half a century. But in the theological readjustments enforced by modern science and criticism, that upheaval of volcanic peaks was followed by a period of subsidence, and mutual appreciation dawned again. One tie between the parties was never disrupted—the Massachusetts Convention of Congregational Ministers. Organised in the Colonial period, this still meets yearly to listen to a sermon preached by a Trinitarian and a Unitarian in alternate years, and to transact benevolent business. At the recent May meetings of the American Unitarian Association in Boston, large audiences were addressed by representative men of both wings on the subject of reunion. They admitted that they now differed less from each other than they differed from their grandfathers, who originated the "present separation." Transformed ideas of the universe, and consequently of God, had brought them nearer together. Such a situation may not be fairly appreciated in England, where antipathy to Unitarians is far more pronounced than in New England. The inner significance of it is simply this, that in degree as the results of modern science and criticism are understood and accepted by religious men, the theological controversies of the past are superseded.

READERS of THE INQUIRER will be interested in the article by Mrs. Bosanquet in the current *International Quarterly* on the "Administration of Charity in England," wherein she very earnestly renews her plea for better organisation, and for the avoidance of outside competition in the legitimate sphere of the operations of the Poor Law Guardians. There is, as she truly remarks, so large a field of supplementary and pioneer work open to voluntary charity, that it is deplorable that it should "waste its energies and resources in doing less efficiently the work which the machinery of the Poor Law has been created to do."

To many philanthropic workers who are striving to save the deserving poor from the pauper taint, or to raise the undeserving poor to a position in which they also may be saved, Mrs. Bosanquet's views as to the unwisdom of many of their activities will seem unnecessarily harsh. But it must be borne in mind that the Poor Law itself, in its treatment of children, old people, and those handicapped by illness and infirmities, has become vastly more human than it once was, and that the reasons why sensible people should eschew its aid for themselves or for those in whom they are interested are rapidly disappearing.

As for the able-bodied poor, no one contends that they are all without the power to benefit from extra-parochial aid. But, it is certain, nevertheless, that, where charity is unorganised and passes through inexperienced hands, at least as much harm is done by encouraging shiftlessness, and standing between the natural pauper and his workhouse task, as good by putting really "deserving cases" on their feet again. Opportunity of work rather than doles is what is needed, and the problem of how to provide this is unfortunately a deeper one than can be solved by the judicious bestowal of a few annual subscriptions.

THE hospital out-patients' departments are, according to Mrs. Bosanquet, among the worst offenders in the matter of competition with the system of Poor Law relief. The parish doctor, supplemented by the club doctor and the doctor of low fees, would, she very reasonably contends, do far better for the people, in nine instances out of ten, by visiting them in their homes, than can the over-taxed staffs of the big hospitals, who can at best give their casual callers but a few seconds of their time, and can obtain in most cases no real knowledge of the constitution and environments of their patients. Mrs. Bosanquet's remedy is the old one of a Central Hospitals Board working in co-operation with the Poor Law Authorities, as a branch, ultimately, of an all-embracing "Charities Board."

OUR memory of the genial presence of the Rev. Ernest Fontanes at the meetings of the International Council in London two years ago adds to the sorrow with which we record his death. Only last year he retired from the active duties of his ministry in Paris, where, after earlier settlements at Montpellier and (for thirty years) at Havre, he began to preach in 1887. The paper read by M. Fontanes at the International meetings on "The Contribution of France to Religious Progress" will be remembered; and it is included in the volume of Proceedings. As a preacher he exercised a deep influence, as a pastor and friend he was held in the warmest affection. To those most nearly touched by the sorrow of this parting, we would offer the expression of our heartfelt sympathy.

This week has also brought news of the death of Mr. W. E. Henley and of Sir Joshua Fitch.

LITERATURE.

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FOR THE NEW BIRTH OF RELIGION.

THIS is a book rare indeed in the sustained quality of its excellence and in its essential unity, the more remarkable because it is simply a collection of essays and addresses produced at different times in the course of seventeen years, and not by one mind, but by two. Of the highest value in itself, it is at the same time a beautiful monument of the friendship of two kindred minds, knit together in early college days, and through the deepening experience of many years enriched by ample knowledge and the finest spiritual discernment, fitted as few others of their generation for the great work of teaching in the things pertaining to the higher life of man.

"Shadows we are, and like shadows depart," the publishers' sign on the title-page declares, but the authors have added a better motto for their book, marking the character of their aspiration and their faith by two sentences from the New Testament (printed in the original Greek): "Every perfect gift is from above, coming down from the Father of lights, &c." "For we also are His offspring." Not as groping among the shadows with little hope, but as bringers of light, these two men are known among us, as those to whom some vision of the Highest has been granted. Standing in the morning of the new day, seeing what knowledge has achieved and what its significance must be for religion, for the perfecting of our ideal of human life with God, they have become for us interpreters and prophets of the abiding things of the Spirit.

It was a happy thought which led to the gathering up of these essays and addresses, college lectures, and one sermon, into a permanent volume, and the dedication is no less happy: "To Otto Pfleiderer and Henricus Oort." Brother scholars in all simplicity offer this tribute to representative teachers of liberal religion in Germany and Holland. From their great schools of thought and research English scholars have learnt much. This volume bears witness that they have not learnt in vain.

The volume contains four of Mr. Carpenter's public lectures as professor of Ecclesiastical History and the History of Religions in Manchester College, the earliest, on "Three Ways of Salvation," having been given in London at the opening of the session in 1884, the latest on "The Education of the Religious Imagination," at Oxford in 1898. There is also the opening lecture on "Sociology and Theology," given in 1888 by Mr. Wicksteed, as Dunkin Lecturer on Sociology in Manchester College. Each author contributes an Essex Hall Lecture, that by Mr. Carpenter in 1895 on "The Relation of Jesus to His Age and Our Own," and that by Mr. Wicksteed in 1899 on "The Religion of Time and the Religion of Eternity"; and similarly we find the two papers read at meetings of the National Conference, Mr. Carpenter's at Sheffield in 1897, on "The Place of Immortality in Religious Belief," and Mr. Wicksteed's at Leicester, in 1900, on "The Fear of God and the Sense of Sin."

Mr. Carpenter includes the address on "The Liberal Faith" which he gave as President of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at the London meeting in 1901, and Mr. Wicksteed's other contributions are his annual sermon before the British and Foreign Unitarian Association in 1892, on "The Significance of Unitarianism as a Theology," an essay on "The Place of Jesus in History" (1887), and an essay on "Religion and Society," published originally in a volume by various authors, issued in 1891 by the British and Foreign Unitarian Association.

Of the rich contents of this book we shall not attempt here any review. On one point in Mr. Wicksteed's last essay on the constitution of society, we are glad to append to this notice a criticism, which we trust will draw from him a further elucidation of the subject; but for the rest, we are content simply to call attention to the fact that these writings, with which many of our readers have long been familiar, are now gathered together in a volume which may be thankfully added to the collection of one's choicest books, and which, we must hope, will go out far and wide to find many new readers among earnest seekers of the light.

In a recent notice of Mr. Carpenter's "Bible in the Nineteenth Century" we noted the great help for the interpretation of the religion of the Bible derived from his abundant knowledge of other ancient religions. In the College lectures here republished this interest is largely enforced, and it furnishes one of the most striking features of the book, another being the insistence of both writers on the rital concern of present day religion with the social ideal and problems of social reform.

A complaint sometimes made against Unitarians has been of the shallowness of their rationalism and the poverty of their spiritual life. If there are any who seriously believe such faults to be inherent in Unitarian methods of thought and life, let them read what Mr. Wicksteed has to say in the first lecture on the "Religion of Eternity," and with this ponder also his sermon on the significance of Unitarianism and the essay on "The Fear of God and the Sense of Sin." Only the most superficial dogmatist could deny that here are profound searchings of the things of the spirit, with a most reverent touch, and an insight which can minister to the seeking soul of the divinest realities of life. Note on p. 101 the passage on the fear and the love of God, and on p. 165 the final interpretation of the sense of sin. One passage from the first lecture we will quote:—

It were indeed a vain and presumptuous thing to say that any one of us can establish himself in a life which shall be independent of all that Time can give or take away; but, none the less, just those things that Time cannot touch constitute our dearest wealth. Just in so far as we have love which shall survive, though that to which it clings be taken away from us—in so far as we have wisdom which shall abide, though

* "Studies in Theology," by J. Estlin Carpenter and P. H. Wicksteed. London: J. M. Dent & Co. 1903. 5s. net.

the knowledge from which it was gathered fade away—in so far as our fruition has brought us to a sense of the worth of life which will triumph over any downfall or wretchedness that may be in store for us—in so far as our sorrow has brought us into the wide fellowship of human suffering and anguish, and given us a tenderness that shall endure though years of placid comfort should flow over us—in so far as we have reached a life not subject to change or the workings of Time, so far we have some sense of eternal realities, so far we may feel that we see God, and may, though with awe-struck humility, ask whether haply in some measure we are seeing as God sees.

To this we will add one other quotation, that the joint authorship of the book may be visibly represented here, and as a fitting conclusion to this notice. These are the closing sentences of Mr. Carpenter's lecture on "The Education of the Religious Imagination":—

That God is, may be said to be the perpetual discovery of the whole race. What God is, we know by His self-disclosure in the holiest souls, in proportion as we can repeat afar off their experience through its quickening power upon our own. To be the medium of this vivifying influence is the calling of the teacher of religion. If you undertake it you must strive to be loyal to its conditions; you must arm yourself against its difficulties and dangers, as well as look forward to its privileges and joys. Gravest of difficulties, most subtle of dangers, is the secret mistrust of the worth of the divine vision within you. It will seem so strange that others cannot recognise what you behold, or are indifferent to what kindles you with hope and love. The hour may come when you may have to stand alone. There is a Calvary, or something like it, once at least in most men's lives, when the oppositions of evil are too strong for us, and purposes are broken, and resolution falters and dies. The glory that has lighted other days may set in gloom. Take refuge, then, in the faith of Jesus, and the vast multitude whom that faith has upheld, and you will know in God's good time that He is sure. Through them He will tenderly quicken your souls afresh; the might of trust will rise in new unconquerable life; and you will front what seems like moral chaos, and not quail.

Whoso has felt the Spirit of the Highest,
Cannot confound nor doubt Him, nor deny;
Yea with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

IS THE FAMILY IDEAL ALSO THE SOCIAL IDEAL?*

IT is not often that one turns over the pages of a new book with such gust and refreshment as in the case of Mr. Carpenter and Mr. Wicksteed's "Studies." But abler hands than mine are required for the treatment of its various subjects; and my only purpose at present is to set forth a difficulty which will be felt by many as well as myself in connection with Mr. Wicksteed's last essay, in the hope that it may draw still further help for us from him. Mr. Wicksteed holds that the family "is to be the type" of those "wider and more complex relations," which, "in their regenerated form," will constitute the ideal human society. Whereas the prejudgment at which many of us had arrived was that the immemorial distinction between the family ideal, and that of society as a whole must be regarded as statical.

It is significant, in the first place, that Mr. Wicksteed changes the point of view from time to time by speaking of "human brotherhood," apparently as a synonym for "family feeling." This seems to suggest that the "family" idea is not held strictly as such; and it is to be noted that when people speak of "brotherhood" as a universal ideal they clearly mean it, as a rule, n a loose and figurative sense. But, unfortunately for this interpretation, Mr. Wicksteed leaves us in no doubt; he presses the "family" idea much harder than this. But how can all men, belonging to different families, ever come to have any feeling for one another approaching the feeling of members of the same family? Family means much more than brotherhood. Burns sang that we should "brithers be an' a' that," but not that we should also have universal fatherhood and sonship and the rest. It is easy to see why, when a metaphor was taken from among the several relationships inside the family, that of brothers was chosen. "Brotherhood (or "sisterhood" among women) lasts longest upon the average, and is the one that, being least specific, can be most easily copied in outside social practice. The relation of brother and sister, which lasts perhaps as long, is less easy to copy. The relation of father and son lasts for a shorter time, and is still more specific; while the remaining relations cannot even be thought of as universalised. I might think of all men as standing nearly in the relations that I have to my brothers, but scarcely so of the next relation mentioned, still less of the next, and the last would be intolerable. It is the mere concrete, empirical fact, that the specific family feelings are not called for in *civic* relationships. Often enough, in the history of thought, a metaphor has hardened into a formula. And so in this case of the "brotherhood of man," flowing from the "fatherhood of God," to which many people have a half-conscious aversion of which they do not understand the cause, but which is entirely justifiable. When Jesus, pointing to his disciples, said, "Behold my mother and sisters and brethren," he was choosing one of two alternatives, and not developing or enlarging a mutual family affection (it appears to have been lacking on the part of his family) into a world-wide relationship. To strain family feeling into a universal application is surely to obscure the salient and characteristic ideals of the larger society—viz., justice, utility, equity, efficient government, art, patriotism, religion.

But perhaps Mr. Wicksteed intends us to look chiefly to the economic ideals of the family, or, at any rate, to keep in view its "harmony" of egoism and altruism. Mr. Wicksteed's treatment of this part of the subject is most helpful. But if, with Mr. Wicksteed, we repudiate the psychology which sharply divides the egoistic from the altruistic impulses, and yet continue to defend the merging of the social ideal into the family ideal, is it not because we are still unconsciously under the influence of the evil psychology which we are combating? If the family is *not* the scene of the tame and undifferentiated altruism sometimes imagined, and if the state is *not* the unholy embodiment of brutal selfishness, why this obliteration of specific ethical functions? We really need not descend to the poor level of the straw-man objector on pages 340-1 in order to find a social ideal when we have rejected the claim of the family to be that. Mr. Wicksteed gives only this one alternative, and that the most violent. But there are many others! Now, I know that Mr. Wicksteed knows all this, at least as well as a novice in social theory like myself, and, therefore, I am bewildered to find this parsimony of alternatives.

One difference between the family and the society, which is insurpassable by any amount of changed ethical outlook, is that the children inside the family are descended from certain people, and the people outside are descended from others. This is a fact that "winna ding" to sentiments. And, on the other hand, our union with society is in one sense more compulsory and ultimate than our union with the family. We can "leave home" and its bonds, but we can scarcely throw off all human relations. St. Paul, therefore uses the symbol of an organic human body, and not the family symbol, to express the thought of social unity. And, lastly, it is safe to say that the economic conditions of the family which permit its economic interior reactions can never be reproduced outside.

Moreover, if, as I think, the family ideal is not the social ideal, is it even the modern socialist ideal? (I am not sure whether the remark on this point on page 332 is a quotation from Spencer.) Mr. Sidney Ball, in his fine essay, "The Moral Aspects of Socialism" (Fabian Tract, No. 72), remarks, "The older Socialism rested upon such ideas as the right to live, payment according to needs, &c.—all ideas of retrogressive rather than progressive 'selection.' But these ideas are either silently ignored or expressly repudiated by modern Socialism" (p. 4). Again, "Socialists not only accept the 'idea' of individual property, but demand some opportunity for its realisation" (p. 20). When Mr. R. Blatchford, who is not a dialectician, harks back to the older "family" Socialism, he puts himself at the mercy of M. Bosanquet, who is supremely a dialectician (see "Some Aspects of the Social Problem"). At any rate it would seem to be a perilous venture for any scheme of social reform to tie itself up to a communist or family-state theory. The whole of present-day Socialism sets itself to obtain social "justice." Is it not precisely because we are now attaining a specific, definite conception of the State, which is neither the family ideal, nor the waste-howling "aggregate" of thinking animals of Philosophical Radicalism—let alone the dragons' grappling in the slime of evolutionary hedonism—that we can cherish great new hopes for the future?

I should have liked also to ask Mr. Wicksteed to turn his great analytical powers upon the rather fly-blown formula of Maine about *status* and *contract;* for writers like Professor Jenks, of Oxford, have made us suspect its glitter of generali-

* "Religion and Society" in "Studies in Theology."

sation. But I realise my temerity: my excuse must be in the noble words prefixed to the first essay in the book.

W. WHITAKER.

MORE ABBEY SERMONS.*

"To a man, who will not think," says Archdeacon Wilberforce, "religion is apt to become a formality or an absurdity." The statement seems, at first sight, a truism, but experience of ecclesiastical dogmatism teaches that the fact needs iteration and reiteration. The title of the Archdeacon's latest volume of sermons—"Feeling after Him"—indicates his own sense that a thoughtful, reverent endeavour towards some solution of the "riddle of this painful earth," should "earn the reward of the quiet mind, for it leads to a gradually expanding conception of God."

The note, struck in the author's former volume—"Sermons Preached in Westminster Abbey"—is echoed throughout the present collection; it sounds forth the Fatherhood of God, and the consequent brotherhood of man. In the light of that truth, rendered yet more luminous by the knowledge that the God, who reveals Himself as Father, also announces His name as Love, the preacher, in his sermons on "Auto-Suggestion" and "The Origin of Evil," discusses the theory that all evil is remedial, and an incentive to moral perfection. His readers are urged to recognise the "logical impossibility of any essence, person, matter, spirit, or principle, existing in antagonism to the resistless omnipotence of God, for even a fraction of a second, without the determinate counsel and foreknowledge of God." In forcible language, he contrasts the statement (1 Chron. xx. 1), "Satan stood up against Israel, and provoked David to number the people," with the parallel passage (2 Samuel xxiv. 1) "God moved David to number Israel," and he draws the inference, which finds majestic utterance in Isaiah xlv. 6, 7, "I am the Lord, and there is none else. I form the light, and create darkness. I make peace, and *create evil.*"

"In what sense," asks Archdeacon Wilberforce, "does the Self-Existent, the All-Powerful, say: 'I create evil. I move David to number the people?' 'In the sense, that the conscious stirring of His indwelling life creates a standard, which causes certain actions to be evil, by contrast with that standard, which were not evil, before it was given . . . 'I create shadows,' says the sun. There were no shadows till I arose; all was dark together; now, I have arisen, and shadows are because of me,'"

Belief in the far-off triumph of good, and the ultimate conformity of every child of man to the "image of God's son" is finely expressed in such sermons as "Predestination," and "God is Love." In the sermon on "Optimism," the author boldly insists that the theory that God, being irresistibly omnipotent, could have prevented evil, and did not do so, albeit it is irremedial, and will be endlessly triumphant, is "worse than atheism; it is Bad-Godism—practically devil worship." In this connection the writer points out that St. Paul fearlessly attributes evil, in all its magnitude, to its only possible source, when he states that the creature was "made subject to vanity, not willingly, but by reason of" its creator. Then the Apostle dogmatically affirms that evil is only temporary—only a means to an end. "The creation," he says, "shall be delivered from the bondage of corruption." Finally, he deliberately reckons up the sum total of the world's agony, as establishing a claim on the justice of the Creator, and declares that the future shall abundantly redeem the "sufferings of this present time."

The sermon on "The Silence of God" contains an able review of differing conceptions of the Supreme Intelligence. Of Pantheism, which, in all its multitudes of shades and modifications, persists in identifying the universe with God—the thought with the Thinker—the writer says:—"It is a profound idea. It has deeply, influentially affected the human mind. . . . But, in this conception, God has no conscience, no memory, no will. He is an idea, slowly realising itself in being." Of the conception, which, "while it protects the supremacy, the individuality, the sanctity, and the moral character of the Omnipotent, does not violate the deepest instincts of humanity," Archdeacon Wilberforce remarks that it "represents God, as the one Eternal, Self-Existing Essence or Intensity, the constraining law of whose being is Love." "This God is self-conscious in the perfume of a flower, self-conscious in the brain of a mathematician."

The sermon on "The Immanence of the Logos" teaches that as the visible universe is the word made matter, and the Holy Scriptures—including, in a sense, the Vedas, the Zend-Avesta and the Koran—are the Word, made letter, so humanity is the *Word* made flesh, for the All-Father has "*uttered Himself* in generating human sons." Of the Eternal Reason, or Logos, "enclosed in the spotless human life, called Jesus of Nazareth," we read:—"He is a Theophany, an individualisation of the infinite self-consciousness of God . . . . pleading with us in a form wholly lovable." The sermon "What think ye of Christ?" gives this answer to the question which forms its title:—

"I think that though God is immanent in all humanity, He specifically incarnated in Jesus of Nazareth an aspect of His nature and character, indiscoverable in any of His other manifestations. . . . The Incarnation is God saying to the world, 'Homo sum, et humani a me nil alienum puto.'"

Sympathy with modes of thought, differing from his own, breathes through all Archdeacon Wilberforce's utterances; and in his sermon, "All Things work Together for Good," he deplores the intolerant theological schemes, "which have grown out of the fatal mistake of ignoring the 'alls' of Holy Scripture." Such attempts to define the indefinable, and such wholesale denunciations as are found in the Creed, falsely attributed to St. Athanasius, have apparently very remote kinship with the Archdeacon's teaching on the doctrine of the Triune nature of God. Thus, in his sermon, "Universalising the Christ," he says:—

"Hold in your hand a full-blown rose; you are holding a beautiful analogy of the Trinity. You are holding, *first*, *essential life*, that Divine mystery which haunts and pervades the minutest capillary of the tiniest blade of grass; you are holding, *secondly*, *visible form or manifestation*, that evolution of beauty in which essential life is manifested; and, *thirdly*, from these two comes forth the subtle *mystery of perfume*, pervading your senses; and though essential life is not manifestation, and manifestation is not perfume, these three are essentially and indivisibly one. In the nature of God, these inseparable, but not identical modes of life are revealed as Essential Godhead, Manifested Godhead, and Outflowing Godhead"—[in theological terms, as Father, Word, and Holy Spirit].

It would be a pleasant task to review such sermons as those on "Free Will," "Missionary Obligation," "The Holy Eucharist," and "Spirits in Prison"; and, above all, to inquire into the practical side of Archdeacon Wilberforce's teaching, as shown, for instance, in his beautiful sermon on "Love to God—Service to Man." But the space at our command is already exhausted, and it remains only to commend very heartily, in one concluding word, this inspiring book to the careful attention of readers of THE INQUIRER.

ANNETTE CALTHROP.

* "Feeling after Him." Sermons, preached for the most part, in Westminster Abbey. By Basil Wilberforce, D.D., Archdeacon of Westminster, Chaplain to the Speaker, Select Preacher before the University of Oxford. London. Elliot Stock, 5s.

SHORT NOTICES.

Christopolis: Life and its Amenities in a Land of Garden Cities is another Utopia, but has nothing to do with the garden city project, and its sub-title is misleading. It tells of a land where the Christian principles of love and brotherhood have solved most of the evils that trouble us. There are no "fashions," only development and change to better things; there is no servant problem; all wish to do their share of the work. Co-operation is established. There is but small difference in the amount earned by different people. The state is the only capitalist. There are no gaols and workhouses; no idle people. Great social reforms come about by the unanimous desire of the people: in this way all sale of intoxicating liquors has been prohibited. This "unanimous voice" is opportunely able to solve all difficulties of government. It has even overcome all religious disagreement, for all the people in Christopolis believe the whole Bible "as it stands." The last chapters are an inadequate argument against rationalists, biblical critics, and materialists and give the impression that the amenities of Christopolis have not proved quickening to the critical faculty. No doubt it is well to indicate the need of a religious basis for social reform, but the present volume is not practical nor poetic. Its best characteristic is the insistence on the application of Christian love to all life's affairs. (S. W. Partridge & Co., 2s. net.)

SEE that no day passes in which you do not make yourself a somewhat better creature; and in order to do that, find out first what you are now. Try to get strength of heart enough to look yourself in the face, in mind, as well as in body.

John Ruskin.

CLEABARROW

("CLOVER-HILL").

At Clover Hill there sings a rill
  Amid the rocks and rushes,
And many a rose above it blows
  And fills the bower with blushes.
Go, sing them east, and sing them west,
  Thou rippling little rover,
But ever, ever sing thy best
  Beside the Hill of Clover!

From tree to tree how fair to see,
  Beyond the daisied meadow!
The lake shines bright in silver light,
  The mountains stand in shadow.
May blessings fall on great and small
  That happy valley over,
And still the dearest bliss of all
  Rest on that Hill of Clover.

W. G. TARRANT.

July 13, 1903.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE HIBBERT JOURNAL.

SIR,—Will you allow me to thank you for the article in your last issue on the *Hibbert Journal*? Your interpretation of the *Journal* as a sign of the times deserves most serious attention, and is, in my judgment, entirely correct.

If you err at all it is in using terms somewhat more eulogistic than the facts warrant. It is, I am convinced, too early to say or imply that the *Hibbert Journal* is an assured and established success. I think the position may be justly described as one of great promise, but I should be unwilling, for my own part, to commit myself to stronger language.

Since you are good enough to speak with approval of my own part in the work, may I be permitted to emphasise a fact which has some importance in this connection? The idea of a *Hibbert Journal* did not originate with me. I came upon the scene at the eleventh hour, when the burden and heat of the first and more difficult day's work had already been borne by another. In assigning the credit which belongs to the arduous first step in the undertaking the name entitled to chief remembrance is unquestionably that of Dr. Hicks.

L. P. JACKS.

GOOD NEWS FROM BRUSSELS.

SIR,—I have the pleasure of announcing to our Unitarian friends that on Saturday last, 11th inst., the Court of Appeal gave judgment for us in the two new actions the town of Brussels had brought against us with reference to the pastor's indemnity for house-rent. It is probable that, as in the first action, the town will carry the case before the Court of Cassation. But, anyway, this decision is a good step towards the final conclusion of this long litigation.

JAMES HOCART.

PASSIVE RESISTANCE.

SIR,—I really feel bound, in justice to the cause of Passive Resistance, to take exception to a phrase on the front page of the current issue of THE INQUIRER.

You say Passive Resistance is breaking the law, but I fail entirely to see how it can be so. I am a Passive Resister myself, and secretary of the local league, and I do not like to feel that you—who express yourself in sympathy with the movement—may be preventing others, whose weak point is this very one of law-breaking, from joining.

To break a law, I conceive, something must be done, but we are doing nothing; we are refusing to voluntarily carry out the provisions of a law, but are allowing the authorities to carry them out for us in such a way as the law provides them for them to do. Mr. Edward Robertson, K.C., says Passive Resistance is not illegal, hence not law-breaking.

Moreover, if it were law-breaking, I, for one, should not alter my ground, for I think the law of God, as expressed in the individual conscience and soul, is to be obeyed before the law of a government who have set the former at nought, and it behoves the citizens of the realm to rise and save the nation from moral destruction.

"Procrastination is the thief of time," and if we wait for "constitutional means" as you suggest, we shall probably wait till the wedge of priestcraft has been driven too far home to be extracted.

W. L. TEASDALE.

Wolverhampton, July 14, 1903.

THE proposal of the Admiralty to establish a new dockyard at St. Margaret's Hope, on the Forth, has led the officers of the Garden City Association to urge the desirability of building and arranging the new town, which will spring up, on a well-considered plan, looking to the beauty and healthiness of the place in which thousands will eventually live. The *Scotsman* says: "The proper course is for the authorities to make provision *now* for the reasonable possibilities of the future." It is but reasonable that sufficient land should be secured on which to provide houses for the families that will be brought there by the action of the Admiralty, with all the advantages of a garden city. The *Dundee Advertiser* says: "It should be possible to direct operations from the first, so that all streets shall be wide and orderly in disposition, and the after-development of a slum-land impossible."

MUCH needed enlargement of the premises of Renshaw-street Mission, Manchester, is to be proceeded with at an early date. A generous anonymous donor has given £1,000 towards the cost. A larger scheme for the improvement of the premises of both mission stations, Willert-street as well as Renshaw-street, and providing accommodation for children and others who cannot now be received through lack of space, is in abeyance for the present.

Clever men : : : : are as common as blackberries; the rare thing is to find a good one.—*T. H. Huxley.*

OBITUARY.

MRS. DORNAN, OLDHAM.

A TRIBUTE of appreciation and grateful remembrance is due to this true mother in our household of faith, who passed away on the 8th inst. in the seventy-third year of her age. From her father, Mr. Jonathan Taylor, who stood by Lord-street chapel with unflinching courage and patience through many years of discouragement, she received the spirit of conviction and loyalty to the liberal faith which continued with her to the end. To many, far and near, her death will mean the sundering of sacred ties of friendship and of links that bound together three generations of staunch workers for religious freedom in the Oldham district. In her private life she won the highest confidence and respect, and was true as steel to every duty and obligation in the home as in the church. Since the death of her husband, about fifteen months ago, her health had been failing, but she carried on her activities with self-forgetting energy till a few weeks ago. She was then partially disabled by a paralytic attack, and though there seemed every prospect of recovery she sank to rest without struggle or suffering. Mrs. Dornan had a large number of friends in the Unitarian ministry, and besides her own minister, the Rev. J. A. Pearson, two others, the Rev. Andrew Chalmers, of Wakefield, and the Rev. J. C. Odgers, of Bury, took part in the services at the house and at the grave. By all present her departure was keenly felt, and her helpfulness and hopeful and courageous spirit will be greatly missed.

MR. CHARLES T. MITCHELL, M.A.

WE had to record last week with great regret the death of Mr. Charles T. Mitchell, who sank after an operation performed at his own home on Friday, July 3, aged 60. On the following Monday the body was taken to the Crematorium at Golder's Green, where a short service was conducted by the Rev. Frank K. Freeston; and the interment took place at the Aldeburgh Parish Church on the following morning, Canon Thompson officiating.

At the close of service last Sunday morning the Committee of Essex Church, Kensington, passed a resolution of sympathy with Mrs. Mitchell and her daughters, and expressing their sense of the loss sustained by the congregation, of which Mr. Mitchell was a highly valued member. Charles Thomas Mitchell was the son of Dr. Robert Mitchell, surgeon, and was born at the Manor House, Deptford, on Dec. 16, 1842. He was educated at the Blackheath Proprietary School, from which he gained a scholarship at Caius College, Cambridge, where he had a distinguished course, and came out Third Wrangler in his year. He was subsequently called to the Bar.

It is not only, however, for his position at the Bar, but for his early social work in the East-end of London, his eager interest in Higher Education, and his chivalrous support of unpopular moral reform that he was highly respected, and will be honourably remembered. The *Solicitors' Journal* has the following note:—

"By the death of Mr. C. T. Mitchell, Lincoln's-inn loses a restlessly vigorous mind and character. A high Wrangler and Fellow of Caius College, Cambridge, he was called to the Bar in 1868, and had a considerable practice, with the good fortune to represent the South-Eastern Railway Company. But his profession commanded but a relatively small portion of his time and intellect. Science in many forms was his absorbing interest. Applied mechanics were his special hobby; a regular attendant at the meetings of the Royal Institution, he was himself an inventor of many practical appliances relating to domestic health and utility. . . . At the same time, he was full of humanitarian ideals, and found time to give valuable assistance to such institutions as the Charity Organization Society, the Metropolitan Association for Befriending Young Servants, the Social Purity Movement, the Tenant Co-operators, and other similar societies. Wherever there was good work to be done, which needed keen intelligence and devotion, however unpopular it might be, he was ready to give time and toil to it, provided that no shibboleths of theology or politics were required of him. For all these he had an unrestrained scorn, which often brought him into rude shocks of argumentative conflict with many of his fellows and even of his friends. But it was impossible not to admire and respect the leading quality of his life and character—viz., the desire to go straight to the central truth in everything, in spite of accepted opinions or prejudices; and, having found it, to drive it home, if need be, with a sledge-hammer, regardless of conventions or feelings, and to apply it practically in the cause of mankind, and especially for the help of the less fortunate classes. His presence and assistance will be missed in many quarters outside Lincoln's-inn."

Of Mr. Mitchell's social work the *Daily News* also writes:—"When the great agitation led by Mr. W. T. Stead arose in 1885 Mr. Mitchell was fully prepared to take up the legal side of the matter, and he was the principal adviser of the promoters of the Criminal Law Amendment Act of that year, which has done so much to revolutionise, not only the law, but the public opinion of the country in favour of the protection of the young against immoral attack. As soon as the Bill was passed he became, and was ever after, a vigorous member of the National Vigilance Association, which was founded mainly in order to work the Act, and he continued almost to the last day of his life a most valuable adviser, especially on legal affairs, not only of its committee, but of its secretary in his daily practice. He was one of the most upright and high-minded of men, and those who knew him feel deeply the loss of a faithful friend."

MRS. C. D. BADLAND.

THE news of the tragic death of Mrs. Badland, wife of the Rev. C. D. Badland, of Whitchurch, from a cycling accident, will have been received with sorrow and the profoundest sympathy by a wide circle of friends. Mr. and Mrs. Badland were spending a holiday in Wales, and on Thursday evening, July 9, were cycling in the neighbourhood of Towyn, when Mrs. Badland, in passing a laden timber wagon, attempted to dismount. She fell against one of the horses, and both wheels of the wagon passed over her chest. Her husband, who was riding behind, was powerless to render any help. In face of such a tragedy of personal grief one is silent, but with a silence that becomes a prayer, that the Divine compassion may sustain those upon whom this blow has fallen.

THE CHILDREN'S COLUMN.

HINDERERS AND HELPERS.

I EXPECT that all of you think and plan what you are going to do and be when you are grown up.

Many boys mean to do as their fathers do, and look forward to having a share in their father's work. But whether you plan to follow your father's work or not, be sure that you plan to be a *worker*.

Who would not rather be a worker than an idler?

It is bad to idle away one's time, neither playing nor working. And worse even than an idler is a hinderer—one who hinders work, getting in the way, keeping back the workers, making them behind with their work.

Who would not rather be a *helper* than a *hinderer?*

I once saw a very little girl come out to the door where her mother was cleaning a bicycle. The child came forward, saying at once, "Can I help you, mother?"

Though she was not yet three years old, she had already learned to help in many ways; but she was rather too small to clean a bicycle! She would have hurt herself.

However, her mother was pleased that her little daughter should want to help her. The child looked on and did not touch, kept still and did not get in the way. She could not help, but at any rate she did not hinder. And her mother was pleased at that too.

If the mother had had to keep saying "don't touch," "don't come so near," the work would have been harder, and would have taken a longer time. So the child did help by keeping still, and not hindering.

You would all *like* to be helpers, I am sure, And when you cannot help, remember that you can at least not hinder. That is next best to helping. It is indeed sometimes the best sort of helping.

Does it not help mother if you keep the younger children happy, so that she is not hindered in her work? And you may often help mother by just not bothering her yourself, when she is busy. Do you not sometimes hinder her by fidgeting when she is doing something for you? Just to *keep still* is often the best way of helping. The children all know what "hard work" it is to keep still. Surely they will be glad to "work hard" for mother sometimes by keeping still.

We all like to help—when we think of it. But I am afraid we often don't think; and we get in the way and hinder others. stop their work and make it more difficult.

Children are often hinderers at home just from idleness. They have nothing to do, so they get in the way!

If you have no work to do for mother or anyone else, find something to play at. It is the idle hands that get their owners into mischief and make them hinderers.

I have seen an idle child turn hinderer by spoiling another child's play. Is that really fun? Sometimes, too, idle children think it fun to tease people who are busy. But it is a mean sort of fun to make a play of spoiling or hindering another's work. It is never really funny to hurt or hinder anybody.

We often find hinderers at home. Are there ever also hinderers at school?

To be fidgety or inattentive, to whisper or make signs to make other children inattentive, hinders them and hinders the teacher too. It is not easy work to go on teaching a lot of children day after day for weeks, or Sunday after Sunday all the year round. Would you make the teacher's work harder by hindering? But if there are no hinderers, if all work together, then it may be happy work for all.

If your teacher asks for any special help, in opening a window, or passing round books, or holding a map, I expect that there would be any number ready to give that help. You cannot all help in that way, but you can all help by not hindering. We do not want any hinderers either at home or at school.

May the hinderers all turn into helpers!

Next week there will be a story for you. It is a very old story of a young English prince who changed from an idler into a worker, from a hinderer into a helper. That is just what each of us has to do, to turn from a hinderer to a helper. Perhaps that is why this old story from Shakespeare is such a favourite. This turning over a new leaf is something that we can all understand.

The Prince, whose name was Harry or Hal, helped his father to win the battle of Shrewsbury on July 21, 1403. How many years ago is that?

Next Tuesday the people of Shrewsbury are to celebrate the 500th anniversary of the battle of Shrewsbury. There is to be a lecture about the battle itself, a service in the church on the battlefield, and plays of Shakespeare are to be acted, including the one that brings in the Shrewsbury campaign.

I want you to read in your history books all that you can find about this battle of Shrewsbury and those who fought there; about Prince Hal and his father, King Henry IV.

Then, next week, I will try to tell you about Shakespeare's Prince Hal, the Idler and Hinderer. For Shakespeare makes the old battle of Shrewsbury mean so much for us all that we are glad to join with the people of Shrewsbury in remembering it.

LILIAN HALL.

THIS life were brutish did we not sometimes
Have intimation clear of wider scope,
Hints of occasion infinite, to keep
The soul alert with noble discontent
And onward yearnings of unstilled desires.—*J. R. Lowell.*

The Inquirer.

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LONDON, JULY 18, 1903.

THE COMPLETED CENSUS.

IN the *Daily News* of Thursday, July 9, a most interesting account was given by Mr. R. MUDIE-SMITH of the elaborate Religious Census for London, undertaken by that journal and carried out with great resource and care during the seven months from Nov. 30 last year, when the first numbering took place in the boroughs of Kensington and Hampstead, to June 21, when the final numbering in the borough of Stepney was completed. Four hundred picked men were enlisted in this service to count the Sunday congregations at all the places of worship in successive boroughs. The work was most skilfully organised, under Mr. MUDIE-SMITH'S superintendence, so as to ensure accuracy in the figures and completeness in the returns. It was never made known beforehand which borough was to be visited, and on the whole the weather was not unfavourable to normal attendances. Thus we may accept the results as substantially correct, and must acknowledge the great service rendered by the *Daily News* in this matter.

The total number of places of worship visited was 2,600, of which 62 were Jewish synagogues. It will come as a surprise to many that only the Established Church and the Baptist Church are found to be represented in every one of the twenty-nine boroughs into which the Metropolis is now divided. And the result of the Census, broadly speaking, is, that of the four and a half millions of the people, over a million were numbered as attending places of worship, giving a ratio on the *Daily News* figures of one in 4·45 of the population. But these figures have to be modified by the estimate that among those attending services about a third were "twicers," who would thus be counted at both morning and evening service, and the final result is that the total of actual attendants is reduced to below the million, to about 850,000, and the percentage to 1 in 5·55, or 16 per cent. of the population. This does not, of course, prove that only that number are connected with churches or interested in religion. For every one in church there are, as a rule, others at home, and one may fairly conclude that more than a half of the vast population of London is associated more or less directly with church life; nor must it be forgotten, as we pointed out in a previous article on the Census, that there is a great deal of very genuine religion quite unconnected with the churches.

The results of the Census are interesting in the matter of the relative distribution of Anglican and Nonconformist churches. We quote Mr. Mudie-Smith's summary on this point :—

Our figures prove that the Established Church has almost a monopoly of the wealthy districts. Her largest majorities are to be found in Kensington, Hampstead, Paddington, Westminster, and St. Marylebone; while she has less pronounced majorities in Wandsworth, Lewisham, Greenwich, Chelsea, and Holborn. The Nonconformist Churches are strongest in middle, working-class, and slum districts. Their largest majorities are in Islington, Hackney, Camberwell, and Stoke Newington, which are middle-class boroughs; in St. Pancras and Woolwich, which are working-class boroughs; in Lambeth, Southwark, Poplar, Bermondsey, and Stepney, which are slum boroughs. A closer study reveals the Baptists to be strongest in districts South of the Thames; the Congregationalists in the North and East; the Wesleyan Methodists in the South-East and South-West; the Presbyterians attract those dwelling in upper middle-class districts; the minor Methodist bodies those of the lower middle-class districts. The Salvation Army cannot, I regret to say, be said to be strong in any district.

The smallness of the numbers of Unitarians and of the Society of Friends is naturally noted, but the great significance of the Adult Schools maintained by the latter body is not forgotten. The total of Unitarians is set down at 3,599; that of Friends as 2,271.

The Established Church holds the first place in the total reckoning, with 430,153. but the Nonconformist Churches are not far behind, with 416,225, while it is a significant fact that the Nonconformist total of men is 120,782, that of the Established Church only 98,477, its majority being made up by the preponderating number of women and children. Among the Nonconformists, the Baptists hold the first place, with a total of 99,192, and 9,207 in their missions. The Congregationalists stand second, with 91,828, and 13,707 in their missions. The Wesleyan Methodists are third, with 72,830, and 5,309 in missions. The Salvation Army total is given at 22,402. If all the Methodist Churches had been united, they would have headed the Nonconformist list, unless indeed the Baptists and Congregationalists had also been one.

From the Census, as a whole, Mr. Mudie-Smith draws some lessons which are worthy of the serious consideration of all the churches.

As the most unmistakable lesson he puts in the first place the conviction that the power of preaching is undiminished, and that wherever there is the right man in the pulpit, there the people will come. And by "the right man" is meant not one of any particular genius, but *a man* "with strong convictions, keen sympathies, and a magnetic personality." Therefore let the churches give heed to the training of their preachers, and demand of them above all things sincerity and a firm grip of the real things of daily life.

Another lesson is that for the great mass of the people, if they are to be gathered into churches, there is need not for elaborate ritual or Gothic architecture, but the pleasant homeliness and comfort and the strictly democratic atmosphere of large central halls, well lighted and ventilated, uniformly furnished throughout, and about such a building gathered all the activities throughout the week of what is known as an "institutional church."

This, together with the demand for sincere and practically helpful preaching, is in a line with the final lesson, that the people must be made to feel that the Churches are honestly concerned with the whole of life, that they are working for the Kingdom of God in the living present, in the city and the nation. Their aim must be the regeneration not simply of individual lives, but of the community as a whole.

There are other lessons to be drawn from the Census, as that since so large a proportion of the people stand outside the churches, preachers, and the best preachers, must go out to the people; and in Thursday's *Daily News* this week there is an extremely interesting collection of comments on the Census by representative members of the various churches, including the DEAN of WESTMINSTER, Dr. CLIFFORD, Dr. HORTON, and Mr. STOPFORD BROOKE. To the consideration of these we must return next week.

WE are very glad to hear from Messrs. Williams & Norgate that the figures we gave last week as to the circulation of the *Hibbert Journal* were considerably below the mark. Of the first number 2,000 copies were in the first instance printed, and with subsequent reprints, 5,000 in all; of the second, 4,500 (in three printings); and of the third and fourth numbers 5,000 each were at once printed, with a circulation which promises very well for a prosperous future.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges with many thanks receipt for this fund of the following sums :—Mrs. Turnbull, 5s.; Mr. Kemp, 10s.; Mr. Campbell, £1 1s.

THE FOUNTAIN AT PERUGIA.

IN the middle of the great square of Perugia stands the fountain which for more than five hundred years has been the source and symbol of purity and health to the dwellers on its city-crowned hill. Thirteen hundred feet above the Tiber below, more than seventeen hundred feet above the sea, the ancient Etruscans reared the massive walls and built the narrow arched gates, which still guard the interior of the city. The Romans followed in their turn, but they constructed no aqueduct; and it was left for the thirteenth century seriously to design a proper water-supply for the crowded streets, the lofty palaces, and the narrow winding alleys of the mediæval town. Three miles away among the woods of Monte Pacciano, the monkish architects constructed beneath the ground vast arched chambers like some subterranean cathedral, where the waters were stored under the cool stone; and conduits brought them across hill and valley into the heart of the eager and throbbing activity on the tower-clad heights. There in the year 1280 they first ran into the square; and there they are running to this day.

Above a massive circular platform four steps lead to the lower basin. Its marble sides are divided by exquisite groups of clustered columns into fifty panels. To decorate these, the citizens of Perugia sent to the most famous sculptors of their time, Niccolo of Pisa and his son Giovanni; and they, with the aid of Arnolf of Florence, wrought the series of designs which daily exhibited to the citizens of Perugia a whole scheme of life. Other hands helped to carve the twenty-four statues which support the second basin; while the whole is crowned, above the third and highest basin (of bronze), by three Nereids bearing the griffin, perpetual emblem of civic pride and state. What, then, were the ideas to which the sculptors thus sought to give enduring form? They related, on the one hand, to the secular, and on the other, to the religious life, just as the fountain itself stands between the Palazzo del Municipio, in whose towering mass the communal sense of magnificence and power embodied itself, and the Cathedral of St. Lawrence, with the huge neighbouring pile of the Canonica, which was the scene of so many incidents in the history of the Popes.

The mediæval thinkers conceived of man as belonging to two orders: one of earth and one of heaven. By his original constitution he was made in the image of God, and not even the Fall, and all the dire tale of human sin, could altogether blot out that august parentage. In his mental powers and moral capacities, therefore, there always remained some element of the divine; and to express and nourish this was the task of the social order. The forces that guided and developed the civil life of men were not the product of blind chance; they were linked with the providential harmonies of the world; they depended on the recognition of truths of law and principles of thought which were, in fact, one aspect of the divine government of the universe.* The task of man, then, was to realise to the utmost all the higher aptitudes of a nature which still bore some traces of its pristine likeness to God. This, obviously, also required that the social conditions should enable each individual to secure the fullest opportunity of exercising and perfecting the lofty potencies of his own being. Readers of Dante will not need to be reminded how he saw in the Roman Empire the great instrument for the maintenance of peace, which was the first and most urgent necessity for that long effort after speculative truth wherein lay the highest goal of man's rational being.

The sculptures on the lower basin of the Perugian fountain are designed to enforce these ideas. The man who would attain the higher insight must not be out of harmony with himself; mind and will must accord well together. The Fall, with which the panels begin, did indeed disturb that harmony, but it did not wholly destroy it; and a series of panels, founded in part on fables of homely wit, in part on typical instances from the stories of Samson, David, Romulus and Remus, warn men against vices of pride, oppression, and cruelty, and point to the need of a well-ordered social state. They are followed by representations—some of them very charming—of the months and their occupations, in which the energies of man are portrayed in union with the forces of nature in their yearly round. The succession of the seasons had its own significance as the symbol of the beneficence of God; and analogies were not wanting between the course of the sun in the heavens and the passage of Christ through the sacred year giving life and grace to the soul. Nay, the incidents of human toil, by which the curse imposed upon the ground after the Fall was counteracted, themselves undid in the physical order some of the effects of sin, and might even be described as the "sacrament of labour."

Self-control within, and that obedience to external law which is the condition of true mastery, fitted man to approach the higher regions of speculation. There was the field for the lofty virtues of reason and contemplation. The access to this lay through the recognised disciplines of education. Here, accordingly, are portrayed *grammar*, which taught the right use of language, and thus secured adequate command of expression; *dialectic*, which implied the methods of legitimate reasoning; and *rhetoric*, concerned with the art of persuasion. These constituted the first division of mediæval education (the *Trivium*). They are followed by the four members of the *Quadrivium*, arithmetic, geometry, music, and astronomy. From the early days of Greek speculation, analogies of number had played an important part in philosophic thought. The laws of geometry had in the same way certain ideal values, representing principles of absolute and enduring reality in contrast with the fleeting changes of the world of our experience. Music was concerned, likewise, with great conceptions of harmony and proportion; while astronomy explained the relations of the several spheres, and brought men into the very presence of the Creator of the heavens and the earth. These seven sciences were the handmaids of philosophy, seated as queen upon her throne; and philosophy, wrote Dante, is "the loving use of wisdom, and that loving wisdom is most in God, for in him is highest wisdom, highest love, and highest power."

Such was the teaching of the fountain concerning the way of return for fallen human nature along the path to God. But no man can tread that path alone. He belongs inevitably to two worlds, this and the next; felicity here must be gained through the State; felicity hereafter through the Church. These two powers existed alike under the old dispensation and the new. David and Solomon, Heulixtus—reputed founder of Perugia—the Podesta and the Captain of the People (the two chief city officers in 1278), represent the civil order, of which the Roman empire, a queenly figure crowned in state, with the palm-branch of peace in her hand, is the supreme instrument and expression. On the other hand, Melchizedek and Moses, the Baptist, St. Peter and St. Paul, *Divinitas Excelsa*—the priesthood as the embodiment of the divine purpose for man—St. Lawrence, the doer of good deeds, St. Benedict with the spirit of prophecy, express the conceptions of the continuity of revelation and redemption, summed up in the figure entitled *Ecclesia Romana*. King, priest, and lawgiver, prepare the way for the dispensation heralded by John. Apostles stand as founders of the great Church of Rome; saints show forth its virtues of faith and love; and the way is thus offered by which man may gain access to eternal life.

No one can look at such a monument of mediæval thought, with any comprehension of the ideas which it embodies, and not feel how much wider was the outlook thus implied than that of much that has passed in modern days for Christianity. Again and again, in many forms did the creations of art emphasise the same teaching. At the end of the fifteenth century the guild of the money-changers in Perugia, whose hall adjoined the great Palazzo of the city government, invited Perugino to paint a series of frescoes round the walls. The artist probably followed a scheme of subjects selected for him; and the arrangement of the themes has been sometimes attributed to a noted humanist, Francesco Maturanzio, who had become secretary to the Priors in the Palazzo in 1497. The hall is a small apartment entered directly from the street. Opposite the window are two frescoes of the Nativity and the Transfiguration. The first—which is of peculiar charm—depicts the mystery of the Word made flesh; in the second, the Saviour is prepared for the final act of his condescension and humiliation, his redeeming death. Here, once more, the essential theme is the reconciliation of man to God. And for this, all history was the preparation. On the one side are the four cardinal virtues, Prudence and Justice, Fortitude and Temperance, each represented by

* I borrow from the exposition of the sculptures given by Mr. and Mrs. Cruickshank in their volume on "The Umbrian Towns" in Grant Allen's "Historical Guides."

three typical heroes of antiquity. On the other is the Father, globe in hand, with a retinue of angels, while beneath him stands a group of seers, to whom was given the vision of Messiah's advent. Under Prudence, Socrates is placed between Fabius Maximus and Numa Pompilius; she offers to guard men from doing that which, done, should make them grieve; she teaches the search for truth, and nothing can be wrought through her save fittingly. Justice finds her exponents in Furius Camillus (five times Dictator), Pittacus, who laid down the rule over Mitylene when his administration had restored good government, and Trajan, who held so high a place in mediæval veneration. Fortitude is aptly typified by Leonidas, who has Sicinius Dentatus on his right, and Horatius Cocles on the left. Temperance promises to teach men to conquer themselves, and holds up as her examples Publius Scipio, Pericles, and Cincinnatus. These, too, had their share in the moral training of the race; the virtues of Greece and Rome were not coldly excluded from view as worthless and sinful; nor were they only valuable in the past, but useless to Christendom; they still taught their precious lessons, and the disciple of prophet and apostle might learn something from Athens and Rome. In the same spirit the conception of inspiration is widened till it includes six Sibyls from Asia, Africa, and Greece, in the same group with Moses and Isaiah, David and Daniel, Solomon and Jeremiah. The fantastic costumes, the ridiculous headgear, the somewhat affected and sentimental attitudes, seem ill-suited to such a band of stalwarts as is here assembled. But the student of ideas finds in this remarkable selection another interest besides that of art. He may wonder how the painter who portrayed himself (on a pilaster between the groups of heroes) so self-determined, without too much refinement, could have been content to clothe his virtues with such *triste* and faded beauty. Another artist might have represented them differently. The significant thing, however, was that they should be represented at all.

Perugino, indeed, was sometimes charged with having stolen the wisdom of an earlier artist in Siena. In the chapel of the magnificent Palazzo Pubblico of the Tuscan city, Taddeo di Bartolo was employed between 1406 and 1414 on a series of frescoes. Beautiful exceedingly are his saints and angels; and the assumption of the Virgin Mother, as her Son comes with a band of radiant seraphim and cherubim to lift her from the tomb and bear her to the skies, is full of mingled dignity, tenderness, and triumph. More interesting, however, are the figures on the walls of the vestibule or ante-chapel. On one side is Aristotle, to whom the Church owed its intellectual new birth; and opposite him stand Cæsar and Pompey, foremost among the makers of Rome. Further on, Justice is represented by Cicero, Cato, and Scipio Nasica; while Magnanimity is impersonated in Curius Dentatus, Camillus, and Scipio Africanus. But Taddeo was not the first to employ such typical forms. In the adjoining Hall of Peace, an earlier artist, Ambrogio Lorenzetti, had wrought a great scheme of allegory for the good government of the community as early as 1337. Around the commune of Siena, figured as an old man majestical in aspect and richly clad, sat Prudence and Fortitude, Magnanimity and Temperance as his assessors. Above his head were the theological virtues, Faith, Hope, and Charity. On his right, at one extremity of the group, rests the lovely figure of Peace. Clad in a plain white robe instead of the gorgeous apparel in which the Sienese painters loved to dress their Madonnas and saints, she reclines upon the couch with mingled nobility and grace; while the Justice of Law, with a crown and a man's head in her lap, sits erect in the corresponding place upon the other side. There is much more in this noble fresco that I omit; but at the far end—on the spectator's left—appears what may be called Ideal Justice (in contrast with legal Justice), throned as queen, drawing her inspiration from Wisdom above, while Concord, with tongues of fire upon her brow, sits at her feet. "Love righteousness" is the motto of the whole, "Ye that be judges of the earth"—the words of the Wisdom of Solomon which Dante saw formed by the spirits of righteous rulers in the sixth sphere of Paradise.

Even the Duomo must be made to teach the same general lesson. All round this marvellous building, beneath the clerestory, in the place of the triforium, runs a frieze of heads, representing the line of the Popes. Below them, in the spandrels of the arches dividing nave and choir from the aisles, are large medallions of the Roman emperors. Such was the testimony of the time to the union of empire and church within one vast scheme of providential design. The pavements in the aisles, inlaid with the famous *graffiti*, contain the figures of no less than ten Sybils who were believed to have prophesied of Christ. At the entrance of the nave a similar design exhibits Hermes Trismegistus, "contemporaneus Moyse," handing a book of law to the Hebrew leader, and announcing the mystery of God's creative joy in his Son, the holy Word. A little further on, the allegory of Fortune, designed by Pinturicchio in 1505, shows Wisdom seated in a garden of flowers on a sea-girt mountain. On the island shore at its base Fortune has landed some of her votaries after a stormy voyage; the mast of the little bark is broken, she has had to hold up the sail herself. The pilgrims start up the steep ascent; the path is rough, though flowers grow in its midst; it has its own dangers, for reptiles shelter under the stones. Some hurry forwards; one sits down already wearied; one angrily looks back at Fortune as she once more puts out to sea. Wisdom from above summons them to the heights: "Fair shall be the rewards of toil, and the prize is peace." On her left, Crates flings his jewels into the sea; from her right hand, Socrates receives the palm of victory and rest.

Such was the outlook of the men of the thirteenth, fourteenth, and fifteenth centuries. The language of art was not hard to read; it appealed to all, and it strove to express in visible forms the great Catholic idea that all human history is interpenetrated with a divine life, and passes under the providence of God. From that view Protestantism was for a long time cut off by the chasm which it created between the ruins of man's nature and the infinite Spirit, destitute of any home on earth save in the chosen few who heralded the Redeemer's advent. We are getting wiser now. But the wider thought of the present day has not yet conquered our conventions, or won for itself suitable forms of artistic expression. Who will create these for us? When we are bold enough to put Shakespeare or Darwin into our stained-glass windows, or Plato and Newton into our churches as well as our halls of philosophy and science, we shall have got some way towards realising the truth which, of course, we constantly profess; and the ages of history which seem dull and obscure, will throb for us with new interest, for they, too, were not unvisited of God.

J. E. C.

IN PRAISE OF HOLLAND.

A BIT OF ZEELAND.

Of the several ways of crossing over to Holland, by experience I only know two—from Harwich to the Hoek (practically Rotterdam) and from Queenborough to Flushing. They are equally good as far as creature comfort goes, but perhaps association and use and wont lead me to prefer the latter route. Stepping on the landing stage at Flushing gives me the same kind of pleasurable feeling as shaking hands with an old friend. There is, however, one advantage, that by the Flushing route you are practically in Holland as soon as you board the vessel; you are surrounded with Dutch faces and in the midst of Dutch sounds. You hear "een," "twee," "drie," and so on, shouted from one to the other as the sailors shoot the post packages one by one down the slope into the hold.

I often wonder why this wheelers' paradise is so little used by English cyclists. Five shillings will convey a cycle, safely and without any necessity to look after it on the way, from London to any town in Holland, and when there the roads are excellent, either of fine gravel, as smooth as a cinder path, or well made of narrow bricks set edgeways. You may come across unrideable setts and equally unrideable sand, but the majority of the roads are good, and, in cases of need, recourse can always be had to the footways.

At Flushing.

The first view we get of Holland, if the weather is clear, is a glimpse of the lighthouse tower at Westkapelle, and the hills of sand—the dunes—running from there to Flushing. The red roofs and a church tower rise over the sea-wall round Flushing town, as we turn into the harbour and up to the landing stage.

A footway over the harbour and across an open space, which is slowly getting built upon, is the pleasantest way into Flushing, and brings you in ten minutes into the centre of the old-fashioned town. We have landed on the Island of Walcheren,

one of the islands of the Province of Zeeland, joined to the mainland of Zeeland by a dyke over which the railway across the south of Holland runs to Germany. An enthusiastic native guide-book describes it as rising out of the surrounding waters like "a lovely flower on a silver dish." It certainly presents a wonderful variety of natural beauty; a magnificent beach at Flushing and Domburg; barren sandy dunes on its north and south coasts; trees by Domburg and round most of the villages, and the sea encircling all.

When you get outside the station it is delightful to look across a wide grassy space and see the brightly painted houses opposite. Many gables, white walls, green and red painted woodwork all looking so scrupulously clean and bright, and almost dancing a welcome in the sunshine. A short mile outside Flushing on the coast, in the centre of a perfect beach, is the bathing place, which consists of a row of some half-dozen villas or lodging-houses, and what I knew first as the Bad (Bath) Hotel, but now dignified by the name of "Grand Hotel des Bains." There is no change in it but in name. The same pleasant central hall, the same little bedrooms with window down to the ground opening on to a balcony, with a glorious view over the "lazy Scheldt" to the opposite Dutch and Belgian shore, and everywhere throughout the house the same white, spotless cleanliness and the same kindly attention to creature wants.

A stroll from the Bad Hotel along the dyke and sea wall with the wide river's mouth, on which a vessel or two will be passing up and down, on the right, will bring you to the statue of Netherland's greatest sea-hero, Admiral Michiel de Ruyter, a native of Flushing; and from there you drop down into the busy little town the real name of which is Vlissingen. Busy for a Dutch town is Flushing; the through commerce to the Continent and its own ship building yards have partly revived it. Though in the daytime many of its quaint streets are but dead-alive, yet on the Saturday night the narrow streets are full of Vlissingers, buying in for the morrow, passing and re-passing before the brightly lighted shops, laughing and chatting, some dressed in modern style and others with the white stiff caps and wide outstanding petticoats, just as their forebears have worn them for years and years. Above the pleasant street sounds will be heard the musical tinkle of the chimes from St. Jacob's tower measuring out each quarter of an hour.

Along the Shore.

The Bad Hotel is a capital centre from which to explore the whole island of Walcheren. All the sights are within walking distance—Westkapelle, Domburg, Veere, Middelburg. Start along the dunes and what a refreshing walk it is. On the left, the blue sea coming up close to the foot of the white sandhills; on the right side, a flat expanse of fertile fields with here and there a farmhouse dotted about, and in the distance over clumps of trees the long steeple at Middelburg, the spire of Domburg Church, and the light tower at Westkapelle, and around at your feet sweet-scented lady bedstraw, pansies, the large seaside bindweed, purple sea-holly and the sand thorn. A mile of the loose sandhills is hard work, but down you drop to the rough road (uncycleable) at the foot of the land side of the dunes, and along pleasant meadows you trudge, passing here and there a farmhouse; meeting women and children with the white caps, black bodices, short sleeves, and manifold petticoats. The little girls are diminutive copies of their mothers, and very quaintly charming the little people look, with their fresh white and red faces and sunburnt bare arms, skirts down to their ankles, and whitened wooden shoes called "Klompen."

The first village we come to is Zouteland (Saltland); it has just one street of low cottages, which lies in a sort of bay of the dunes, cosily sheltered and with a plain little church at the end of it. The walk will have made you thirsty; you will see half way up the street the sign of "De Roode Leeun" (Red Lion), whose red-beasted signboard has a welcome grin upon it. Open the door and you will be shown into a clean and cool best room; excellent coffee will be at your service, and the portly host and his wife with the utmost gravity will give you of their best.

Westkapelle and Domburg.

To get from here to Westkapelle the road goes inland, and, like so many Dutch roads, it is constantly going along two sides of a square instead of taking a cut across. The tall light-tower of Westkapelle is a landmark; it was at one time the tower of a church and stands in a triple churchyard, where rest Protestant, Roman Catholic, and Jew. Go to the top and see the magnificent view, with all Walcheren at your feet. The little street of Westkapelle leads in a straight line from the light-tower to the dyke under whose protection the town and the whole country snugly and safely lie. The dunes, which since we left Flushing rose to 80 or 90 feet high, cease gradually a quarter of a mile before Westkapelle, and do not recommence until two miles on the other side, and the whole of the intermediate space is exposed to the waves of the North Sea, lashed into fury at times by the west wind. Dutch patience and ingenuity have built and maintained this wonderful dyke, the principle of which is akin to the proverb, "Give him rope enough, and he'll hang himself." Give the waves a long slope to rush up and you'll tire them out. Your wonder increases, as you walk along the top of the dyke and notice how close to the sea you are on one side and how high above the land and houses on the other.

Five miles onwards will bring you to Domburg, a village in a nest of trees at the foot of the sandhills, which would like to be an important seaside resort, and deserves to be. It has a charming beach, a fine sea, miles of sandhills, and a modest little bathing establishment, but it relies upon its own natural attractions and does not provide bands, pier, &c., as its prouder sister, Scheveningen, does. The hotel "Het Schuttershof" (the shooters' ground), sheltered amongst its trees, will give most hospitable welcome.

More Villages and Veere.

Continuing the line of coast but keeping the inland road instead of going along the dunes, you have a capital road for either walking or cycling, with hedges or avenues of trees, and here and there country houses on either side; you pass through two pleasant villages, Oostkapelle and Serooskerke, in either of which it will be hard to find a modern style of dress. The ground plan of most of the villages hereabouts is much the same: a square of small cottages with large windows and painted shutters round the brick church. The main road generally passes along one side of the square, and besides a small public-house or so we usually find the village smithy, with its contrivance for holding the horses quiet whilst they are being shod.

Soon after Serooskerke you leave the wooded road and turn along the dykes, following the outside of the land reclaimed from the sea, and which is called polder land, each separate enclosure being a polder. In front of us we see the huge church of Veere, with its domed tower and high body overtopping the lazy little town, which has seen better and busier days. For old buildings Veere—the Ferry, whose full name was Camp-Ferry—is quite remarkable; there is the "Scotch house" and the "Lambkin" with their ornamented gables, both fifteenth century buildings, and the lovely Town House with its delicate tower and belfry, and its front decorated with statues of ancient magnates, male and female, and many other beautiful bits of brick and stone work.

The road from Veere to Middelburg is pleasant enough, but painfully straight. My friend J—— and I were caught on it one Easter in a snowstorm, and we were very glad to have the sheltering experience of a lift in a local cart, not blessed with many springs and highly redolent of fish.

Middelburg.

Of the whole of Zeeland the most interesting town by far is Middelburg. A visit to the large market place, on one side of which is the gem of the town, the Town Hall, on market-day (Thursday) is worth all the trouble and expense of the journey to Holland.

The large space is full of stalls, and both stall-keepers and buyers come from all parts of Zeeland and beyond, and to those who know Dutch costumes well, the locality, sometimes even the town, from which they come is recognisable by some distinction in dress. Then go to the butter-market and see the clean-looking women in country costume standing before huge baskets of sweet smelling yellow butter. Listen to the chimes from the graceful belfry of the Abbey Tower, known all over the island as "Long John," and seen all over the island too. Wander about the almost deserted streets and lose yourself, as you easily can, but have as your reward a sight of bits of street architecture which are unique. When in the market place, go into the bookshop of F. J. Boer, to get a picture post-card or two, and give him the pleasure of a chat with an English tongue; and before you leave the town have a walk by the encircling canal and see how the Dutch Town Council can turn its banks into a park.

Three ways there are back to Flushing, by tram along the shady road, by cycle

and by water along the wide canal, which helps to join the Scheldt and the Maas, but let us in imagination stay the night at the Hotel de Abdij (Abbey Hotel), under the shadow of "Long John," to be ready to start on our further explorations on the morrow.

ROTATOR SENEX.

CHANNING'S INFLUENCE.*

BY PRESIDENT CHARLES W. ELIOT.

"THE idea of God . . . is the idea of our own spiritual natures purified and enlarged to infinity." "The sense of duty is the greatest gift of God. The idea of right is the primary and highest revelation of God to the human mind, and all outward revelations are founded on and addressed to it." There is "but one object of cherished and enduring love in heaven or on earth, and that is moral goodness." "I do and I must reverence human nature. . . . I honour it for its struggles against oppression, for its growth and progress under the weight of so many chains and prejudices, for its achievements in science and art, and still more for its examples of heroic and saintly virtue. These are marks of a divine origin and pledges of a celestial inheritance."

Perfection is man's proper and natural goal. What an immense distance between these doctrines of Channing's maturity and the Calvinism of his youth! He was a meditative, reflecting man, who read much, but took selected thoughts of others into the very substance and fibre of his being, and made them his own. The foundation of his professional power and public influence was this great personal achievement, this attuning of his own soul to noblest harmonies.

Thousands of ministers and spiritually-minded laymen have travelled, since Channing's death, the road he laid out, and so have been delivered from the inhuman doctrines of the fall of man, the wrath of God, vicarious atonement, everlasting hell for the majority, and the rescue of a predestined few. They should all join in giving heartfelt praise and thanks to Channing, who thought out clearly and preached with fervid reiteration the doctrines which have delivered them from a painful bondage,

Another remarkable quality of Channing's teachings is their universality. Men of learning and spirituality in all the civilised nations have welcomed his words, and found in them enduring aud expansive principles. Many Biblical scholars, in the technical sense, have arrived eighty years later at Channing's conclusions about the essential features of Christianity, though Channing was no scholar in the modern meaning of that term; while they go far beyond him in treating the Bible as a collection of purely human writings, and in rejecting the so-called supernatural quality of the Jewish and Christian Scriptures. Indeed, many Biblical scholars belonging to-day to evangelical sects have arrived not only at Channing's position, but also at Emerson's.

Just how much Channing's published works have had to do with this quiet but fateful revolution no man can tell. The most eminent to-day of American Presbyterian divines preached an excellent sermon in the Harvard College chapel one Sunday evening, not many years ago, and asked me, as we walked away together, how I liked it. I replied, "Very much; it was all straight out of Channing." "That is strange," he said, "for I have never read Channing." It is a great testimony to the pervasive quality of a prophet's teachings when they become, within fifty years, a component of the intellectual atmosphere of the new times. At a dinner of Harvard graduates I once complained that, although I heard in the college chapel a great variety of preachers, connected with many different denominations, the preaching was, after all, rather monotonous, because they all preached Channing. Phillips Brooks spoke after me at the same dinner, and soon said, "The president is right in thinking our present preaching monotonous, and the reason he gives for this monotony is correct: we all do preach Channing."

The direct influence of Channing's writings has been vast; for they have been translated into many languages, and are read in English in all parts of the world. Thirty years ago I spent a long day in showing Dom Pedro, Emperor of Brazil, some of the interesting things in the laboratories and collections of Harvard University. He was the most assiduous visitor that I ever conducted through the university buildings, intelligently interested in a great variety of objects and ideas. Late in the afternoon he suddenly said with a fresh eagerness, "Now I will visit the tomb of Channing." We drove to Mt. Auburn, and found the monument erected by the Federal Street Church. The Emperor copied with his own hand George Ticknor's worthy inscriptions on the stone, and made me verify his copies. Then, with his great weight and height, he leaped into the air and snatched a leaf from the maple which overhung the tomb. "I am going to put that leaf," he said, "into my best edition of Channing. I have read all his published works, some of them many times over. He was a very great man." The Emperor of Brazil was a Roman Catholic.

Channing's philanthropy was a legitimate outcome of his view of religion. For him practical religion was character-building by the individual human being. But character-building in any large group or mass of human beings means social reform; therefore, Channing was a preacher and active promoter of social regeneration in this world. He depicted the hideous evils and wrongs of intemperance, slavery, and war. He advocated and supported every well-directed effort to improve public education, the administration of charity, and the treatment of criminals, and to lift up the labouring classes. He denounced the bitter sectarian and partisan spirit of his day. He refused entire sympathy to the abolitionists because of the ferocity and violence of their habitual language and the injustice of their indiscriminate attacks. He distrusted money-worship, wealth, and luxury.

These sentiments and actions grew straight out of his religious conceptions, and were their legitimate fruit. All his social aspirations and hopes were rooted in his fundamental conception of the Fatherhood of God, and its corollary, the brotherhood of men. It was his lofty idea of the infinite worth of human nature and of the inherent greatness of the human soul, in contrast with the then prevailing doctrines of human vileness and impotency, which made him resent with such indignation the wrongs of slavery, intemperance, and war, and urge with such ardour every effort to deliver men from poverty and ignorance, and to make them gentler and juster to one another.

In no subject which he discussed does the close connection between Channing's theology and his philanthropy appear more distinctly than in education. He says in his remarks on education: "There is nothing on earth so precious as the mind, soul, character, of the child. . . . , There should be no economy in education. Money should never be weighed against the soul of a child. It should be poured out like water for the child's intellectual and moral life." It is more than two generations since those sentences were written, and still the average public expenditure on the education of a child in the United States is less than $15 a year. Eastern Massachusetts is the community in the whole world which gives most thought, time, and money to education, public and endowed. Whence came this social wisdom? From Protestantism, from Congregationalism, from the religious teachings of Channing and his disciples. Listen to this sentence, "Benevolence is short-sighted, indeed, and must blame itself for failure, if it do not see in education the chief interest of the human race."

*From an Address given in Boston at the unveiling of Channing's Statue, June 2.

THE OLD CHAPEL.

D. R. C.

Lo! where the sacred, sweet Epitome
Of many generations stands;
The grey Recorder of solemnity,
Heedless of scythe and sands.

Of old "a Voice" crying in the desert wild,
Lone watcher for the broadening day,
Still in the darkness standing unbeguiled
In Freedom's great high way.

The Past is past, and leaves its pictured shells
To strew the Present's gleaming shore;
But, ah! the tales outcast Religion tells
Of those sad days of yore.

On lips for ever closed and living lips,
It was and is "the dear old place,"
Emerging slowly from the dark eclipse
With still increasing grace.

Is there in sweet Freedom's matchless power
Enchantment to beguile decay,
That these transient walls to sun and shower
Yield not their wonted prey?

To Freedom, single-handed when she strove,
By harsh Intolerance betrayed,
Hastened, more closely banded, Truth and Love,
To lend all-conquering aid.

Peace be with you, and Christ's victorious grace,
Daughters of Freedom—Love and Truth!
To her eternal vigilance ye trace
Your own eternal youth.

E. L. H. THOMAS.

DOMESTIC MISSION WORK.*

BY THE REV. W. WILSON.

DOMESTIC missionaries need a perennial inspiration. We get it from various quarters; from books, from nature, from good and true men and women, and from God. But there is another source, and that is from the people among whom we work. The more I visit them in their homes and prove the love that is in their hearts, see what they have to put up with and how they put up with it, the more I feel the truth of these lines of the Rev. Dr. Walter C. Smith in his "Hilda among the broken Gods":—

You may feel, like me, half ashamed
of the good you can do
Compared with the good you are getting from lives so human and true.

The people among whom I have been sent to do some good have done me a great deal of good.

There is no doubt we are doing good among the people, and they are doing good to those who work among them; and in appealing for workers I would not omit to refer to the good they may get by engaging in mission work. Often there is something seriously lacking in the development of many a young lady and gentleman because they have never been brought face to face with their poorer brethren, mixed with them, and worked among and for them. This lack might well be supplied by attendance at our missions. That being so, we may look upon our missions as not only existing for the good of the poor but also as an excellent means for the true and full development of the "poor rich."

We can offer work to young men and women, which they have only got to understand, do well and thoroughly, in order to love heartily, and be very slow to give up. The great thing that is needed is to be brought into friendly relationship with the people; after that, the work that can be done is simply incalculable.

For instance, there is the glorious work of teaching in the Sunday-school. Very difficult work, I confess, it is, that needs a fair amount of apprenticeship. But it is grand to feel yourself getting hold of the young life growing up, and helping to keep it and make it pure, brave, intelligent and loving, and inspiring it with manly qualities. We have a great deal of this young life at Rhyl-street. It sometimes breaks my heart, but often it does quite the opposite. I would appeal to the young life, of Hampstead, say, to come and share my experiences, even the heart-breaking ones, mix with young and old as their friends, play with them, teach them, ennoble them.

There is no monotony at the Missions; we do all sorts of work. It is our blessed privilege to preach to the people the liberal religion of Jesus, with its glorious gospel of the Fatherhood of God, the divine nature in man, his capacity for progress, that the universe is ruled by law—the laws of God; the importance of this world and life, and the "thousand things divine" lying all around us. We believe in heaven and hell, in salvation and damnation, but as realities in this world. If we did nothing else, it would still be a great matter to gently and delicately free the minds of the people from superstitions, and replace their fear of God with trust in Him and love to Him, and cheer them with the joy of the larger hope.

That being so, it follows that politics with us are sacred things, not party politics, but practical politics. So we speak to the people about modern prophets like Dr. Clifford, of modern tyrannies like the Education Act and Bill. We believe in holy water, that divine kind that drops from the sky, that fills our reservoirs and flows through our pipes; and we tell the people how essential it is to their salvation that they have a thorough ablution with that water. We teach them the religious duty of never being ill, and of not being content with their absurd system of housing, which makes it so difficult for them to have an ample supply of water; and of the divine trust reposed in them of spending their wages wisely.

The whole work is full of interest year in and year out, and no doubt the missions are a means of doing a great deal of good, important, and hopeful work.

They have recently been called palliatives; perhaps they are; but, I suppose, Parliament is a palliative, and churches, education, the press, these are all palliatives. Well, I am quite willing that Domestic Missions should be classed among such palliatives.

We are deeply interested in social reform, in seeing the people, who are fit, back to the land, in having them humanly housed. But our work at the Missions is not primarily because the people are poor, but because they are men, women, and children, and the work we do there is essentially the same as is required amongthe rich, namely, the development of their higher nature. Such work will always need to be done, let all the social reform we are ever going to get come as soon as it likes, the sooner, the better; the Domestic Missions apply themselves to what is perennial in man.

*From a speech at the recent Annual Meeting of the London Domestic Mission.

FOR EFFICIENCY.

UNDER this title the following article appears in the July number of the *Monthly Messenger* of the Unitarian Church, Rochdale, of which the Rev. T. P. Spedding is minister. We are glad to reproduce it here, as a valuable contribution towards the consideration of a subject that concerns all the churches:—

"We have all along favoured the closer organisation of our churches. Dr. Martineau's proposals at Leeds some fifteen years ago were defeated, but they left an influence which must sooner or later have a result. At the recent Liverpool Conference, after the addresses of Professor Carpenter and Rev. Joseph Wood, a definite forward step was taken, and it behoves the congregations to give it every support. These schemes are being very warmly discussed. The British and Foreign Unitarian Association, founded in 1825, is an honourable and well-recognised institution among us, and many of its friends fear that if organisation is attempted it may interfere with the work of the Association. Possibly a small minority might not be sorry if it did. It is a Unitarian Association, with a personal membership, seeking the diffusion of Unitarian Christianity and the protection and extension of the civil rights of Unitarians. The services it has rendered to the common body of the churches entitle it to the regard of every individual Unitarian in the land. But it does not answer the whole need of the present day. It is responsible only to its own members; and it does not represent the churches. Theoretically the Conference does, and it will do so more completely as the time passes. But the Conference, if it is to become truly representative of the churches, must be safeguarded. It must never be able to exercise ecclesiastical functions in respect of doctrine; must never be allowed to judge as between Unitarian orthodoxy and heterodoxy. And it is the fear of some power of the kind being exercised that is the stumbling-block. We are all glad and willing that the British and Foreign Association should promote Unitarian principles—doctrines if you will; but we are as emphatic, on the other hand, that the Conference must not. Individuals may do what corporations may not do.

"But it ought to be possible for a body of churches, with whom freedom is a vital consideration, to federate for business purposes without interfering with the individual liberty of Churches. Doctrinal freedom does not necessarily include financial irresponsibility; and Conference, if it came to the assistance of a church, might require the proper use of money without thereby infringing the theological liberty of that church; and that, we believe is the real problem.

"It is argued that in twenty-five years the Conference might become more conservative than it is now. It is, however, quite as likely that it may become more radical; and it is more likely. Be that as it may, we are personally ready to run risks for the sake of the practical good which organisation would do, and to withdraw from the Conference the moment it tried to domineer. The real good is greater than the problematical danger. We have in mind closed churches which ought to be opened. But they are kept closed because the local associations may be too poor to open them, and the denomination as a whole has no right to interfere. But let the United Church be responsible, and surely some of these outposts would be made efficient once again. That is one of the lessons we have to learn, and until we have put our house in order in this respect it is inconceivable that there should be this ceaseless outcry against ecclesiasticism. We fetter ourselves for an imaginary danger; we hold our strength because we fear to use it. And meanwhile we are a series of independent and isolated congregations, capable of greater things than we have yet done, but perpetuating our weaknesses because we dare not march and tread together. Liberty becomes a fetish when it interferes with unity. Where the spirit of the Lord is there is liberty; but it doesn't follow that the spirit of the Lord is always just where there's liberty."

TO CORRESPONDENTS.—Letters, &c., received from the following:—J. E. C.; J. D.; R. D.; A. W. F.; C. A. H.; J. P. H.; R. D. H.; W. H.; C. C. L.; W. L.; S. H. M.; T. L. M.; P. P.; C. R.; J. R.; M. R.; C. J. S.; E. L. H. T.; J. J. W.

THE GLEANERS. (*Millet.*)

GOLDEN sheaves in the field, and in the sky
A golden light paling the blue,
The golden stubble gilds the gazing eye;
Golden the stillness too.

Only by you, ye three, no Midas strays
With golden touch. Ah! never yet
Were Ruby, Emerald, and Chrysoprase
So opulently set.

Lo! here the commonplace outvies the gleam
Of every golden splendour shown:
Never fair women haunted mortal dream
Like these toil-tamed and lone.

A touch more magic than did Midas find
Does our astonished eyes bewitch:
Gleaning among stray toiling womankind,
Art stoops and rises rich.

Toil will she consecrate through you, ye three,
A toiling world's lone waifs and strays,
And womanhood, wherever women be,
Shall bless Art's golden praise.

E. L. H. THOMAS.

The June *Atlantic Monthly* has an interesting article on "The Boston Religion," telling the story of the origin and progress of the Unitarian churches in that city, noting the great influence of Channing and the vain attempt of Dr. Beecher, father of Harriet Beecher Stowe, to turn the tide of heresy. Then came Theodore Parker's revolt against the Unitarian orthodoxy, and finally the broadening spirit in other churches also. "If Channing could have had his way," the writer remarks, "to let the liberal leaven work within the established fold, we may well imagine that there never would have been that stiffening of Orthodoxy which only in recent years has begun to relax. How far, on the other hand, the progress of liberalism would have been checked, no man can say." And he adds:—

If victory or defeat is to be measured by denominational growth—a development which had only a secondary interest for those who formed the Unitarian denomination—our later view must differ from that which the middle of the nineteenth century would have presented. In 1850 there were within the limits of what is now Boston 32 Unitarian churches; there are in this year (1903) 27. In 1850 there were within the same limits 21 Congregational Trinitarian churches; to-day there are 33. The rapid growth of the Episcopal and other Trinitarian Protestant churches might also fairly be added to the reckoning. Thus it appears that the Unitarian body was no richer in the seeds of outward growth than its opponents and some of its friends predicted.

On the other hand, the profound influence of Unitarian teaching, in its influence on the life of the churches, and the community, as a whole, is amply recognised. "The vast service that Unitarianism has rendered to the Christian belief of the century" is the acknowledgment of a broad-minded orthodox minister of the present day in Boston, who is further quoted in the following conclusion of the article:—

This overdone sense of depravity, hardened into dogma, stood for centuries against the truth that the morality of God in Christ is the morality for mankind. The truth has at last prev iled, and at this point of belief Christian people everywhere are under an immense debt to the great Unitarian leaders." It is in admissions, or rather in hearty acknowledgments, of this sort that the true outcome of the Unitarian controversy may be said to lie. And to those who are glad to associate Boston with the progress of mankind, there is satisfaction in the thought that these great Unitarian leaders were eminently the product of local conditions.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Great Yarmouth (Old Meeting).—At the evening service, on Sunday last, the Rev. John Birks, F.G.S., referred to the great loss sustained by the Rev. C. D. Badland, M.A., a former minister of the Old Meeting, through the death of his wife, by a lamentable accident, and at his request, the congregation, all standing, passed a resolution of deep sympathy and sincere condolence with Mr. Badland in his sad bereavement.

Kingswood (Hollywood), near Birmingham.—Anniversary services were held on Sunday, July 12, the preacher, morning and evening, being the Rev. J. H. Matthews, who has now occupied the pulpit 15 years. At the afternoon service the Rev. J. S. May, of the local Baptist Chapel, gave an interesting and instructive address to the scholars, teachers, parents, and other friends present. At the close the old custom of distributing buns to the scholars was observed. The day was a beautiful one, and a large number of worshippers met together in the Chapel during the day. Collections about £11.

London: Bermondsey.—The Sunday-School excursion on Tuesday, July 14, to Court Farm, Upper Wallingham, was greatly enjoyed. Kind contributions acknowledged with thanks from the following:—S. M. A., G. C., H. E., D. M., F. N., O. N., W. B. O., Miss P., J. T. P., S. W. P., R. S., H. T., E. C. W.

London: Little Portland Street Chapel.—The second of the series of open-air services was held in Regent's Park on Sunday evening last, when an audience assembled considerably in excess of that of the previous week. An address was given by the Rev. H. S. Perris, M.A., on "The Use and Abuse of the Bible," which was listened to attentively and in most cases apparently with sympathetic interest. Some additional help in the singing department would, however, be gladly welcomed. Is it not possible that such services as these might be organised by co-operative effort amongst our churches during the summer months?

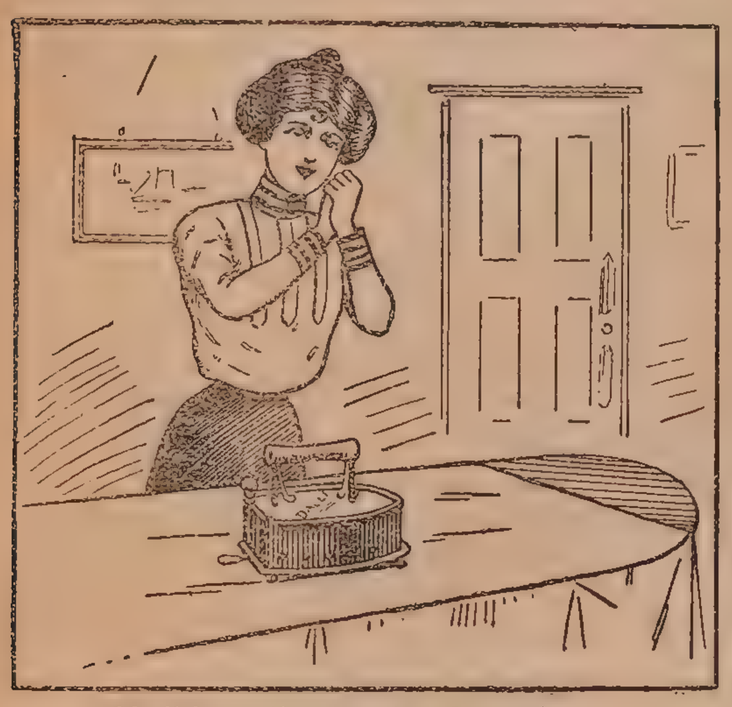
Manchester: Platt and Heaton Moor.—On Saturday, 11th inst., a joint picnic of these congregations was held at Hope, a pleasant afternoon being spent together.

Manchester: Pendleton.—The annual choir sermons were preached by the Rev. A. H. Dolphin, of Sheffield, on Sunday, July 12, to very large congregations. Special music was capitally rendered by the choir.

Padiham (Welcome Meeting).—On Monday evening, July 6, a meeting was held to welcome the Rev. J. E. Jenkins (recently of Sheffield) on his settlement as minister of Nazareth Chapel. After tea the chair was taken by Mr. W. Roberts, who was supported by the Revs. J. Edwin Odgers, J. H. Wicksteed, W. H. Burgess, J. J. Shaw, A. W. Fox, E. E. Jenkins, J. E. Jenkins, Mr. J. S. Mackie, and others. A very cordial welcome was offered to Mr. and Mrs. Jenkins by the chairman, on behalf of the congregation, Mr. D. Harrison on behalf of the school, the Revs. W. H. Burgess and A. W. Fox as neighbouring ministers, and Mr. T. Marsden on behalf of the choir. The Rev. J. H. Wicksteed, formerly minister of Nazareth Chapel, also joined in the welcome and spoke in a reminiscent strain of his association with the Padiham pastorate. All through his ministry, he said, he aimed at two things: in the first place, to respect their ways, and in the second, as far as he was able, to preserve his own. Mr. and Mrs. Jenkins would bring them new ways, but he was quite sure they would learn to love and respect each other, and get from each other all the more, because they each kept to their own ways. The Rev. J. Edwin Odgers having added words of encouragement, Mr. Jenkins acknowledged with much feeling the very hearty welcome he had received. He was the first, he said, to reap the benefit of Mr. Wicksteed's generosity in that place. The beautiful house they lived in, and the welcome extended to himself and his wife, made them feel already at home, and he looked forward with great hopefulness to the work that lay before him. Mr. J. S. Mackie, as representing the church at Burnley, Padiham's eldest daughter, added congratulations and good wishes for the union celebrated on that occasion, and the meeting terminated.

Stockport.—On Sunday evening Mr. Z. Toyosaki, who has just completed his two years of study at Manchester College, Oxford, preached in the Unitarian Church a sermon on "Temptation," of which an account is given in Wednesday's *Stockport Chronicle*. The reporter also furnishes nearly a column of "interview" with Mr. Toyosaki, at the conclusion of which, having referred to the reaction from orthodox Christianity in Japan, he added: "Unitarianism is a growing force and religion in Japan. Although it makes seemingly slow progress it is advancing among the thoughtful and cultured classes, who find in Unitarianism the logical expression to their philosophical and religious natures. We are making new members and establishing permanent churches, while the Trinitarians or orthodox Christian Churches are going back and losing their hold on the people of Japan.

Yorkshire Unitarian Sunday School Union.—The 36th annual meeting of this Union took place on Saturday last at Lydgate, near Huddersfield. The attendance was only moderate, the cause, no doubt, being the inclement weather and the difficulty in reaching this outlying, though beautiful, outpost of our Yorkshire churches. In the afternoon service was held in the chapel, the preacher being the Rev. H. Rawlings, M.A., of York, who, having alluded to the good work which he knew was being done by the Union, set forth the duty and responsibility devolving on all who undertook the work of training and moulding the lives of the children. His words of encouragement to teachers were refreshing and cheering. Tea was subsequently served in the schoolroom, about 150 persons being present, after which a public meeting was held in the chapel, Mr. Councillor Conyers, of Leeds, the retiring president, occupying the chair. The report showed that the majority of the schools embraced in the Union were in a flourishing state, and that on the whole there had been an increase in the number of scholars during the year, the number over 16 years of age being satisfactory and encouraging. The finances were also very satisfactory. After a few words from the chairman, the Rev. J. H. Green, B.A., of Lydgate, extended a hearty welcome to all, especially the representatives from other kindred societies, the Rev. H. J. Rossington, M.A., and the Rev. W. H. Burgess, B.A. (Manchester District Association and N.E. Lancs. Union respectively), responding. A vote of thanks was then passed to the preacher of the day, on the motion of the Rev. Chas. Hargrove, and the Rev. H. Rawlings responded. The president moved the adoption of the report and balance-sheet. He congratulated the Union on the success of the various organisations, remarking that the large number of scholars over the age of sixteen was very cheering. The motion was seconded by the Rev. C. Harvey Cook, and carried. On the proposition of the Rev. J. Morgan Whiteman, seconded by the Rev. W. Mellor, the retiring officers were thanked for their services, and the new officers appointed: The Rev. John Fox, president; Messrs. F. Clayton and Councillor Conyers, vice-presidents; with Mr. C. H. Boyle, Mr. H. J. Brook, and Mr. James Harrison as general, examination, and conference secretaries respectively. Votes of thanks to the Lydgate congregation and to the retiring president, having been passed, the proceedings were brought to an end by the singing of the hymn, "Softly the Silent Night," and the Benediction by the Rev. J. Hanson Green, the Lydgate pastor.



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UNITARIANS visiting ABERYSTWYTH are requested to make themselves known to the Chairman of the Congregation, Mr. A. JOINSON, Pier-street.

BIRTH.

NETTLEFOLD.—On the 12th inst., at Perchfield, Edgbaston, Birmingham, the wife of Godfrey Nettlefold, of a son (stillborn).

MARRIAGE.

GREENE—GRIFFITHS. — On June 3rd, at Sydney, New South Wales, Herbert B. Greene, son of the late John Howe Greene, of Liverpool, to Violet, daughter of A. N. Griffiths, jun., of Sydney and Queensland.

DEATHS.

BADLAND.—On the 9th July, at Aberdovey, Emily, wife of Charles Davis Badland, of Whitchurch, aged 50. No cards.

DORNAN.—On the 8th inst., at Lee Bank, Coppice-street, Oldham, Rebecca, widow of the late Thomas Dornan, in her 73rd year.

OSLER.—On the 10th inst., at Burcot Grange, Bromsgrove, Eliza Rebecca, wife of Henry Follett Osler, in her 64th year.

OUR CALENDAR.

SUNDAY, July 19.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 7 A.M., Rev. J. LONSDALE DOWSON.

Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. ARTHUR RYLAND.

Deptford, Church-street, 11.15, A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., "The Poetry and Prose of London," Collection for London Domestic Mission; and 7 P.M.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., "Life's Supreme Concern," Rev. ALFRED THOMPSON.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. H. S. PERRIS, M.A., 7 P.M. in Regent's-park.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Mr. A. PHARAOH, and 6.30 P.M., Mr. G. WARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Mr. THOMAS ELLIOT.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M; Rev. J. M'DOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. BURTON BETHAM.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. H. E. HAYCOCK.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. CROSSLEY.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. C. MOORE, of Horwich.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. E. CARPENTER, M.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WINDERMERE, Albert Hall, Cross-street, 11 A.M., Rev. T. CROWTHER HIRST.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. W. S. JONES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—July 19, at 11.15 A.M., JOHN A. HOBSON, M.A., "The American Temperament."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3187. NEW SERIES, No. 291.] LONDON, SATURDAY, JULY 25, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

DURING August and September the Editor requests that all correspondence may be addressed, not to his house, but to 3, Essex-street, Strand, W.C.

THE paper on "The World Mission of Unitarianism," by Miss M. B. Westenholz, read at the conference of the British and Foreign Unitarian Association in Whitweek, we hope to publish next week.

A THIRD article in the series "In Praise of Holland" we are obliged to hold over until next week.

THE long watching by the death-bed of the aged Pope came to an end on Monday afternoon, when he passed peacefully away. An article on the life and character of Leo XIII., from the pen of the Rev. William Addis, will be found in another column.

THE King and Queen landed at Kingstown on Tuesday, on their visit to Ireland, and drove into Dublin, receiving a very warm welcome. It is a pleasant coincidence that meanwhile the Irish Land Bill has passed the House of Commons. With very different feelings we record the passing of the Education Bill for London; but this simply means that the contest is transferred from a moribund Parliament to the constituencies.

THE "Benediction" of the nave of Truro Cathedral took place on Wednesday of last week, the Prince and Princess of Wales being present, and the Archbishop of Canterbury being the preacher. It was in 1880 that the foundation stones of the now completed Cathedral were laid by the King, then Prince of Wales and Duke of Cornwall. Seven years later, the choir and transepts were consecrated, and it was, therefore, ruled that no further consecration of the whole cathedral was required. The late Archbishop Benson, the first Bishop of Truro, was the originator of this great work.

DR. MOORHOUSE, Bishop of Manchester, announced last week his resignation, which will take effect in October, and will not claim his pension of some £1,500, thus leaving the revenues of the see entire for his successor. The Bishop is seventy-six, and age and ill-health are his reasons for retiring. A Sheffield man, educated at Cambridge, he had been for ten years Bishop of Melbourne, when in 1886 he was called to succeed Bishop Fraser at Manchester.

THE Wesleyan Conference met at Camborne on Tuesday, the new President being the Rev. Marshall Hartley, who has been for some time the Conference secretary. On Wednesday the Conference debated and passed a series of resolutions on the Education question, one being to the effect that Wesleyans should retain their schools until the present Education Act were amended or repealed.

IT will be seen from a statement and account which we publish in another column, that a movement is on foot at Geneva, to celebrate the 350th anniversary of the burning of Servetus by the erection of an "expiatory" monument. Professor Montet, who is one of the signatories of the appeal, informs us that this is to precede the erection at no distant date of a great monument to Calvin and his fellow Reformers. While as kindred of the burnt rather than the burners we might feel this to be an act in which we cannot well take active part, yet our warm sympathy with the feeling which has prompted the suggestion may lead many of our readers to wish by their contributions to aid in its worthy accomplishment, and we shall be glad, as stated elsewhere, to receive and forward any donations that may reach us.

AT the great Temperance Convention at the Albert Hall, on Friday of last week, resolutions were passed in the afternoon, moved by Mr. George White, M.P., and the Earl of Carlisle respectively, protesting against the Bills of Mr. Butcher and Sir W. Hart Dyke, and expressing gratitude to those justices who are seriously endeavouring to reduce the number of licensed houses. At the evening meeting the following resolution was passed, moved by the Bishop of London from the chair:—

This Convention protests against any attempt, whether by means of a Compensation Scheme as in Mr. Butcher's Bill or by a Suspensory Bill such as that of Sir W. Hart Dyke, to prevent the magistrates from continuing to exercise their legal powers freely for the advantage of the public.

A MEETING of the Accrington Borough Education Committee was held on Thursday in last week, Councillor J. W. Cunliffe presiding. The committee had under consideration the action of the managers of Christ Church School in refusing to appoint Isabella Croft, a Unitarian, as pupil teacher, and passed the following resolution:—

"That this Authority enters its protest against the above-named action, and registers its opinion that while such action may be within the letter of the law, it is not in accordance with the promises made by the Prime Minister during the progress of the Bill through Parliament, and since the Act came into force."

It was further resolved that a copy of the resolution be sent to the Right Hon. A. J. Balfour with a statement:—

That in the opinion of the Accrington Authority an alteration the law is desirable, whereby no person can be rejected for any position in elementary schools on account of their religious beliefs or the religious beliefs of their parents.

An amendment was moved and seconded:—

That the action of the foundation managers and representatives of Christ Church School in refusing the application of Isabella Croft, coming as it does within the true meaning of the Education Act, be approved.

The amendment was lost. It may be as well to note that there are no Unitarians on the Education Committee for Accrington. The Rev. W. H. Burgess made a statement in reference to the case before the sermon on Sunday evening.

MEETINGS are being held in many places in support of the movement for a Treaty of Conciliation with France. The visit of the King to Paris and his cordial reception there, and the not less hospitable reception of President Loubet in London, have furthered the mutual goodwill of the two nations. The visit to London this week of eighty-six French deputies and senators to hold conference with members of the British Parliament on the subject, is an unprecedented event. They come as guests of the Commercial Committee of the House of Commons. The chairman of this Committee is Sir James Houlds-

worth, and it is stated by Sir J. Fergusson, who is a member of it, that it numbers 150.

THE movement is not a party movement. This is shown by the membership of the Commercial Committee of the House of Commons, which is active in the matter. It was shown also by a Town's meeting held in Manchester last Monday, presided over by the Lord Mayor, and called by him in response to a requisition from a large number of leading commercial men of the city, at which a resolution in favour of a Treaty of Conciliation was passed with unanimity. The Lord Mayor spoke of the great need for peace in the interest of industry and national prosperity, as well as from higher considerations, and said that he considered this the most important meeting over which he had presided during his mayoralty.

MR. THOMAS BARCLAY, who has given a vast amount of effort to further this movement, explains that the proposal is that between England and France a Treaty of Conciliation should be made on similar lines to those of the Treaty with the United States which was negotiated by Lord Salisbury and President Cleveland and signed on behalf of the two countries in 1896, but which failed of ratification because the two-thirds majority required in the American Legislature was not quite obtained. The proposal is that in case of any dispute between the two countries, before proceeding to hostilities about matters of vital interest, three great personages on each side, without an umpire, should meet to attempt to find a peaceful way out of the difficulty: if five of the six agreed together, the decision should be final: if four were ranged against two, it should be final unless protested against within three months. The postponement of hostilities during these deliberations would be in itself an advantage, and the fate of nations would not depend on the failure of temper or health of one man on either side.

IN this month's *Cornhill* Mr. Stephen Gwynn has an article on Father Dolling, noticing the Life by the Rev. C. E. Osborne, and Mr. Clayton's Memoir. Of Dolling's position Mr. Gwynn writes:—

The population of England, he held, had lapsed from the Church; where religion was kept alive among the masses it was by Dissent. "I thank God," he says, speaking of his own experience in Landport, "there were five active centres of Dissenting worship in my district alone." And it was in fact by a study of Dissenting methods that he hoped to make the Church again a Church of the people—by the "personal directness" of extempore prayer, by the employment not only of ancient, elaborate, and beautiful formulæ of public devotion, suitable to the spiritually educated who have been taught to feel their own part in an organised community of worship, but also of intercession in such words as might need no interpretation to the untaught seeking vaguely after a help concerning which they knew only their need of it. . . . In any true sense, his whole object was to shake off the tradition of that Church, as he found it existing—the tradition which had given over the Church to a class or a caste—and to return to a Catholic, that is to an all-embracing Christianity. He valued ritual, not as a link with the past, but as a means of operation in the present.

As to Dolling's relations with the Church authorities, Mr. Gwynn thinks that if he had been less of an impulsive Irishman there would have been no breach, and as a matter of fact the Church's spirit of compromise did at last prevail: the practices forbidden at Landport were permitted at Poplar.

The spirit of such proceedings transcends logic; it is that inclusiveness, that power of reconciling black and white, which distinguishes the British Constitution. Or, to put it in a slightly different form, the man of strong personality and convictions beat the system, as he always does in England; but the system impeded him quite sufficiently to discourage others from a rash imitation.

Under the title of "An Intelligent Briton's Mistakes," the *Boston Transcript* of June 22 published some notes on Mr. Augustine Birrell's Essex Hall lecture on Emerson. The lecture in its comments on things American contained inaccuracies such as are almost inevitable, the *Transcript* remarked, in one who has not lived in the country or studied its affairs profoundly, as Mr. Bryce, for instance, has done.

Thus Mr. Birrell describes Unitarianism as having become dominant in New England as the result of the revolt from Calvinism led by Emerson and other men of letters. In Connecticut, Vermont, New Hampshire, and Maine and western Massachusetts this never was a fact; and they make up the larger part—geographically, if not intellectually—of New England.

Nor is the knowledge of Emerson or the appreciation of his teaching as widespread in America as Mr. Birrell implies. Among intelligent and refined Americans Emerson's fame certainly is growing, and is no longer confined largely to New England, but to the majority he is still unknown, and there are large sections of the country where his name is still anathema.

Mr. Birrell also has been misled by some one in his estimate as to the reaction from Unitarianism to Episcopalianism in Boston. That Unitarianism has suffered numerically somewhat from defection of the sort is indisputable, but that "It has given place to a mild Episcopalianism" implies an alteration of relative strength in the community which certainly cannot be substantiated by statistics.

As to this last point, however, we may remind our readers of the article by Mr. Worsley Austin in "The Unitarian Problem in New England," in THE INQUIRER of April 18, which pointed out that in New England the increase of Unitarian churches in the last thirty years has not kept pace with that of some of the orthodox denominations.

A RESIDENT at Hawkshead writes with great pleasure and thankfulness of the services now being held on Sunday mornings at Windermere. The Albert Hall, where the services are held at eleven o'clock, is near the railway station, and there are comfortable arrangements for visitors from a distance and for the care of cycles during service. It is hoped that visitors to the Lake District during the summer, as well as residents, will take full advantage of this opportunity for united worship.

THE utmost sympathy will be felt for Mr. and Mrs. G. W. Chitty, of Dover, in the sad loss of their son Claude, a young man of great promise, who was studying music under Dvorak at Prague. Home for a holiday, he had walked with one of his brothers through the New Forest to Weymouth, and thence they had crossed over to the Channel Islands. It was through a fall, while descending a steep path on the rocky coast of Sark, a fall of fifty feet to the strand below, that Mr. Claude Chitty met his death. To the bereaved brother the most touching and warm-hearted sympathy was shown by the inhabitants of the island. The funeral took place on Monday in the quiet country churchyard of Capel, near Folkestone, where Mr. Chitty's grandparents, the Rev. Thomas Briggs and his wife, formerly of Dover, are also buried.

MANCHESTER DOMESTIC MISSION.

SIR,—The paragraph you had in your last issue concerning the above is somewhat misleading. I am at present away from home; but in case you should receive no *official* correction, I send you the following few facts. What you say about the anonymous donation and the early commencement of extension work at Renshaw-street is correct. At the last committee meeting it was decided to at once consult an architect with a view to his submitting a plan of desirable extension at Willert-street. This has to come before another meeting of the committee, to be discussed and voted upon; and, therefore, cannot be said to be in abeyance. The only thing which is formally deferred is the issuing of a public appeal for subscriptions, and that is due to two causes of which one alone is a quite sufficient explanation, namely, that just when people are starting on their summer holidays, they are not usually very generously responsive to circulars asking for contributions towards building schemes. As the donation referred to is exclusively for Renshaw-street, the work which is to be proceeded with there is part of a larger scheme which may, or may not, be developed in conjunction with the need of increased accommodation at Willert-street.

CHARLES ROPER.

A NEW YEAR BOOK.

SIR,—A circular has been brought to our notice announcing the publication of the "Fellowship of the Prophets, being the Year Book of the National Conference compiled by a Council of Ministers, &c." Will you allow us to say that this apparently anonymous publication takes place without the knowledge or sanction of the Conference Committee, and however useful and correct it may be, it is not in any way the authorised or official Year Book of the Conference.

A. W. WORTHINGTON,
CHAS. FENTON, } Hon. Secs.

July 22.

TO CORRESPONDENTS.—Letters, &c., received from the following:—H. B. B.; R. D.; F. C. F.; R. W. K.; J. M. M.; S. H. M.; E. N.; C. R.; J. R.; O. M. R.; J. M. Ll. T.; A. H. W.

WHAT OUR YOUNG PEOPLE CAN DO FOR THEIR CHURCHES.*

BY THE REV. J. J. WRIGHT.

"*Freely ye have received; freely give.*" —MATTHEW x. 8.

YOU will notice that these are Christ's words. He was speaking to his apostles. He had just chosen some of them, and was sending them all forth. And when he had told them where to go and what to do, he said: "Freely ye have received; freely give."

As you see, the words do not apply to money in particular. The apostles had received no money. Their Master himself had none to give. But he had given them *power*—mind-power, moral-power, spiritual-power, life-power; and then he said: "Don't keep it to yourselves. Make use of it. Do good with it. Pass it on to others. Freely *ye* have received; freely give."

Now that is the beautiful and beneficent law of all good life. You cannot even begin the better life without in some way obeying this law of giving as well as receiving. It is universal in its application; as true among Pagans as among Christians. It is simply impossible for any human being to avoid or evade it and not suffer. Anyone who tries to be a receive-all and a give-nought never escapes the bitter consequences.

We are all receivers. There is nothing we have that we have not received. And the condition, even of enjoying, lies in the giving-out—the using—of what we have received. So runs the eternal law, active as vitality, certain as gravitation.

To give is to live;
To deny is to die.

But why argue thus when there is a better reason still? It is this: We are Christians, or ought to be. We bear the name of Christ. Nay, more! We are also his apostles. Every one here present is not only a disciple, but also an apostle; for disciple means a *learner*, and apostle means *one sent*. And as even the oldest among us has surely something yet to learn from Christ, so the youngest among us, I believe, has a something to do and be for which he or she is *sent*—a something which, if they neglect, then Christ's work, God's kingdom on earth, will suffer.

Yea, and the words Christ uttered to his first apostles are his message to us also. Times have altered. Circumstances have changed. We have many things which the twelve apostles had not. But the message to them and to us abides the same: "Freely ye have received; freely give."

Let us look at these words, then, to-night, in the light of the occasion which brings us together—this annual meeting of our Guilds' Union in conjunction with the Triennial Conference of our Churches.

It is my duty, of course, to speak more particularly to the young people here present, but possibly what I say may be applicable to us all.

Well, now, there are two things which I want more especially to set before you. And those two things are:—

(1) What have our churches done for their young people?

(2) What can our young people do for their churches?

It is the second of these two things that I want us, with all our minds and hearts, to be most concerned about at this time. As regards the first question, however, I unhesitatingly say, to all our young people: *Freely ye have received* from our churches.

Let me put it to any one of you, very simply and very practically. You are, or have been, we will suppose, a scholar in one of our schools. You can look back now through a number of years. And, as you look back, picture after picture, of things that happened, you can see. "Things that happened"—lessons, meetings, parties, services! Yes, but "things" don't "happen" of themselves! Never a party but somebody *prepared* it; no meeting that was not *humanly* arranged; behind every lesson was a being of flesh and blood. And so, as you look back, in the pictures you see, do there not stand out before you some *persons* who made all that past time a reality and a blessing to you? You can look back and around upon companions, teachers, superintendents, ministers, and other workers. Very well. Now look at your life as it is this day: I mean your *inner* life. You may not think much of it. It is neither as cultured nor as good as you would like it to be. But, you will admit, it might have been worse. Your little inner world might have been smaller, thought might have been narrower, feeling might have been duller, and life itself less worth living, than they are.

Where, may I ask you, did you get—from whom did you receive—at least the quickening and more than likely the chief culture of the spiritual, the moral, and indeed the intellectual powers which are yours to-day? The growth and guidance of these powers do not come of themselves. Cause and effect are God's fixed rule for bodies and for souls. And so has it been with you. Every lesson you ever heard, every meeting you engaged in, every party you were "in at," every service you attended, fed and nourished, stirred and quickened, exercised and disciplined, deepened and enlarged, the mind, the heart, the spirit which are yours this day. Whatever you may have thought of them at the time, is it now possible for you to imagine what your minds and hearts at this moment would lack if every lesson, and every companionship, and every friendship, and every personal influence connected with our churches had been entirely left out of your lives? Have you not, then, freely received? I will not dwell upon the material things—such as this magnificent church, and all other of our churches and chapels, so dear to us, in different places—to which you young people are the natural heirs, except to remind you that we could never have had them—our oldest or our newest—had it not been for the heroism, the high principle, the self-denial, the generosity, the determined effort of those from whom we have received them. Be honourably proud of our churches, I pray you, and enter in to your rightful inheritance of them; but never forget that these material things are, after all, only the surroundings and accommodations; and that there are other things, far more precious, which we have freely received from the fathers and mothers of our churches in our own day, and in the days that are gone by. I do not want to idealise our ancestors, or our immediate forerunners. We can own our great indebtedness to them without idealising them. Nay, more so! The forerunners we have known, and the forerunners whom they knew, were very human, like ourselves. They found life quite as difficult as we do; and they had no powers but what we have. They had employments, and families, and homes to attend to. And it was flesh and blood, limited by time and necessity, with them, as it is with us. Their minds were no clearer than ours; care weighed as heavily on their hearts; and sin was as real to their souls. Work, either for themselves or for others, was no easier to them than to us. Praise was as pleasant but as scanty, and blame was as bitter but as abundant in those days as in these. And self-sacrifice for the good of others was just as hard to our forerunners as we to-day ever find it.

And yet, see what their efforts have made us the heirs of! Fumbling, stumbling efforts they, no doubt, often felt them to be, in their sincerest moments. But think, young people, what they have given you. Not only these material things—these churches and their means—but that something which is greater than all churches—that finer gold of Christian goodness, those richer rubies of the Christ-like spirit. Yes, I speak that which I do know—and there are those here present whose hearts at this moment answer—when I say that, from our churches, young people have freely received something of Christ's blessed power,—mind-power, moral-power spiritual-power, life-power. Is this not so?

I gladly own—indeed it goes without saying—that all this is true of every branch of the Christian church and its own young people. That only adds to our rejoicing. But we are thinking more especially at this time of the young people born into or belonging to the churches of our Conference; and now I beg the young people here present to note carefully my next point.

The tap-root of all real religion is *sincerity;* and, as it seems to me, there can never be *utter sincerity* of mind and soul where there is not *absolute liberty* for the same. Those two things, I venture to say, our churches offer to you, young people, as no other churches do. The cost of those two things in the past, the value of them in the present, you cannot realise. They are beyond price. They have been dearer than life. And yet they are freely yours—absolute liberty of mind and soul, whereby you may be, without fear, yet with all reverence, entirely sincere in your belief as in your life.

The tap-root of all real religion, I said, is sincerity; and the air in which religion can most vigorously grow is perfect liberty. But observe, even a tree needs something more than a tap-root, vital as that is, and a tree needs something more than the ample air in which it stands, to enable it to grow and bear fruit. So,

* An address delivered in Ullet Road Church, Liverpool, on Monday evening, April 20th, 1903, at the National Conference Guilds' Union Service.

along with liberty and sincerity, our churches freely offer to their young people the most *living truth* which, in olden or in latter days, God has given, or they have received. And *why* the most living truth? Why, because, as you young people know, our churches lay the chief emphasis upon *life*—upon that which you *live*. Truth for the sake of life, truth as the nourisher of life, that is what we offer. Liberty for the sake of sincerity, sincerity for the sake of truth and character; but *all* for the sake of *life*, the best life, the Christ life, God-life. Oh, young people, freely freely of these things ye have received.

And now, for these churches of yours and ours, *what can you do?* Well, at any rate, you can *freely give.* Freely give what?—money? Why, of course! Our churches profess to believe in the doctrine of "paying your way." How often one has heard of the so-called creed—"one God, no devil, and twenty shillings in the pound." There is a saying that, in nature as in business, you get "nothing for nothing"; or, as we say here in Lancashire, "It's nowt for nowt, *and very little for sixpence!*" That our churches may pay their way, and flourish, it is becoming more than ever needful, in this matter of money, that our young people should learn the art and joy of real personal giving; and I could tell of young people who have already found that, blessed as it is to receive, it is more blessed to give. But, young people, believe me, there are some things that you can give to our churches which will help them more than money. Let us see. Youth is especially the time of imagination, of poetry, of ideals, of faith, of enthusiasm, of wondrous energy. And every one of those glorious things our churches want more of. And you alone, under God, can *give* them just these things. There is no one else that can. Most of us who are older are doing our best, God helping us. Many imperfections you see in us, no doubt. Trust me, we see imperfections and failures in ourselves, of which you cannot know. But that only makes you to be all the more needed. Nay, even if we older people were perfect, and if we could do for our churches all that is in our hearts at the best, we should still need the utmost help that you young people can give, to make our churches what they might be. There are some things, I tell you, that we cannot do, and that you *can;* and which, I believe, you will!

Look, I pray you, with your fresh young eyes and your warm beating hearts, at the *needs* of our churches. Tell us what you see! We want your new insight. We want your spiritual ideals. What do you feel our churches ought to be? Come and tell us, and come and help us to make them so! We older people have something to learn from you, and perhaps you young people may still have something to learn from us, "for we are none of us infallible, not even the youngest!" It takes all the eyes there are to see all that needs to be seen concerning our churches; and it will take all hearts, old and young, to bring our churches, in your time, nearer to your own young dream of what they might be.

But, may I whisper in your ears a secret? It is this: *You young people have all the power within you, God helping you, to make your churches what you will!* These churches are, to-day, what those who were once young as you, have made them. It must be so with each generation. Your turn has now come. Our churches are going to be what you choose. I was about to say that, what summer is to the earth, *that* may you be to our churches; but I mean even more than that! These churches of Channing and Martineau, of Tate and Rathbone, of Mary Carpenter and Louisa Alcott—yea, I will say of Richard Baxter—with all that they have stood for in their history; these churches which, even when their doctrines are condemned, are accorded by their condemners the honour of doing good deeds and maintaining high character; these churches which, I am convinced, were never more full of splendid possibilities than now. When I try to think what these churches of ours would be if only all the young people of them would unitedly bring into the work and worship of them the full glory and freshness of their youth; their kindling imaginations, their bright ideals, their invincible faith, their unquenchable enthusiasm, *then* do I see, indeed, that our young people might do even more for our churches than does the glorious summer for the earth!

But, I must whisper to you one more secret. It is this. You cannot—even you young people cannot—in a season, or a year, change and glorify our churches by your good spirit into that which, in your young dream, you would have them be. Yet, cherish your dream. Think often of what you would like your church or chapel to become. Talk of it with others. Bend your energies constantly towards your ideal; and, if your ideal changes, then bend your energies towards the better ideal; and, by and by, you should see—as I have seen—your ideal, or something better still, taking shape.

What? You are not in office, do you say? Yes, you are! Said I not at the outset that the youngest of you is an apostle sent of God to do and be what no one else but you *can!* Moreover, in Christ's great church, in God's kingdom, there is no one not in office. From the moment you become conscious of your life and your church, God put you into office. You are always in office. Fill that office, I pray you, with your whole young mind and heart, and soul, and strength. And then, I will tell you what happens. You will attend the services so steadily; you will enter into the worship so heartily; you will learn all about your Faith so eagerly; you will work, at every turn, for your church so ardently, that, in time, offices in it will seek you; you will never need to seek for its offices.

It is worthy of note that, so far, our National Conferences have chiefly led to some noble giving. They have moved us to make larger investments of money in our cause. But, friends, there is another investment as much needed as money—I mean an investment of our *people themselves;* and I would to God that this might be marked as the Conference when our young people gave themselves to our churches.

To give yourselves! Ah, young people, therein lies for you the secret of power and of joy. Yea, and therein, only deeper down, lies the secret, if not always of happiness, yet of something more abiding, the secret of blessedness and inward peace. "The noble army of martyrs" knew it as perhaps we never shall. But have not you yourselves known moments, at least, in your hearts, when, for the good you have tried to do, God's own benediction seemed breathed upon you?

The secret of power and of peace, oh, believe me, young people, you will find in some self-sacrifice, in something you aim to do for others. Did not Jesus say so? Greater love hath no man than this, that a man lay down his life for others. Yes, you can do that! Time and strength are a vital part of your life; and to lay down these, be it ever so little, in service for the good of others, is to lay down *that much* of your life. To do something for others, over and above that which you are compelled, is to be a follower of Christ. For to lay down yourself is to lay down your life; and to lay down life is to find a deeper and larger life made yours. And as Jeanie Deans, the Scottish lassie, in Sir Walter's story, who walked all the way to London to plead for her sister's life, there said to Queen Caroline, "Oh, my leddy, when the hour of trouble comes to the mind or the body, and when the hour of death comes—that comes to high and low—oh, my leddy, *then,* it isna what we hae dune for oursels, but what we hae dune for others, that we think on maist pleasantly." Freely, freely, young people, ye have received; God move you, Christ lead you, above all things, in our churches, to freely give *yourselves.*

TO A BABY SLEEPING.

In the blue deeps of baby eyes
Sweet slumber loiters on her way,
In unresisting skies
Gathering her roses gay.

In the soft grace of baby cheeks,
So soon as the deeps have ebbed away,
Her sweetest realm she seeks,
And waves her rosy spray.

Loveliest of earth's heavenly things,
Sweet slumber come unto her own!
Rose petals like soft wings
Fluttering from her throne.

When baby wakes and the roses wane,
Do thou my memory not forget:
Ah! surely not in vain
Are such sweet visions met.

Into my heart, their sacred shrine,
These heavenly roses will I take,
To be through life a sign,
Dear babe, for thy sweet sake.

Not all the wealth the vain eye sees
Can pay the joy I owe to thee:
Pledge of that debt shall these
Unwithering roses be.

E. L. H. THOMAS.

Affectionate dependence on the Creator is the spiritual health of the creature as averseness and independence are the spiritual disease of the creature. Sin consists in the absence of the love of God from the heart as the dominant principle, and it is not so much an action as a manner of existence. *Thomas Erskine.*

THE HIBBERT JOURNAL.*

WE drew attention in a leading article a fortnight ago, to the fact that with the publication of the July number of the *Hibbert Journal*, the first volume is completed of this invaluable Quarterly Review of Religion, Theology, and Philosophy. We offered our congratulations to the editor and the sub-editor on the most encouraging success which has crowned their efforts, and noted the significance of the eagerness thus shown, both by writers and readers, to take advantage of the open field offered them, to enter into a free discussion of the greatest questions of human thought and life. Mr. Jacks wrote, indeed, last week, to warn us that the permanent success of the Journal is by no means yet assured, but there has never yet been such promise of decisive victory for such a publication in the interest of liberal religious thought as has followed its successive numbers; and now is the time, on the completion of the first volume, for loyal friends throughout the country and over seas to secure fresh subscribers for the coming year.

The new number amply sustains the character of the *Hibbert Journal* for frank debate and searching criticism. The place of honour is given to an article on "The Character of Jesus Christ," by a distinguished American Unitarian, the Rev. F. G. Peabody, D.D., Plummer Professor of Christian Morals in Harvard University. Incidentally, Dr. Peabody offers a suggestive criticism of his colleague, Professor William James's recent book on "Varieties of Religious Experience," pointing out that in such a work place ought to have been found for the consideration of the character of Christ.

He is no example of the "twice-born" conception of piety, which has been of late presented to us with such vigour and charm. His "Religion of Healthy-mindedness" is not a psychopathic emotionalism, but a normal, rational, ethical growth. His method is not that of ecstasy, vision and nervous agitation, issuing in neurological saintliness; it is educative, sane, consistent with wise service of the world, capable of being likened in an infinite variety of ways to the decisions and obligations which every honest man must meet. In short, the appeal of Jesus is primarily to the will. He calls for a moral decision. He assumes in men a capacity for righteousness, and expects from men a moral initiative. . . . The discipleship he desires is not sentimental, emotional, occasional; it is rational, ethical, a form of obedience, a direction of the will.

The chief note in the character of Jesus, Dr. Peabody finds to be that of strength. His sorrows and his joyousness have both been emphasised, from different points of view, but he is "no ascetic abandoning the world," and "no dreamer, no joyous comrade, delighti ngint he world." He is a "commanding personality, whose words are with the authority of power." He has the power and the authority of one who knows the things of which he speaks, who has a clear vision, a penetrating wisdom, and a firm hold upon the greatest realities of the moral and spiritual life. With this power two other things are noted: the prodigality of the sympathy of Jesus, and the pathos of his solitude of soul. But in that isolation of the inner life, Jesus found his communion with the life of God. There his ethics melt into religion, and the article concludes:—

His sympathy and his solitude are alike the instruments of his strength. The type of character directly derived from him—the Christian character—is not a survival of monastic or sentimental ideals, inapplicable to the conditions of this modern world; it is a form of power made effective through strength of soul. Its force flows down like an unstinted river among the utilities of life, because it is nourished among the eternal hills. It has its abundance and its reserves, its service and its solitude; and the power which moves the busy wheels of the life of man is fed in the deep places of the life of God.

In a very different field is the article on "Physical Law and Life," by Professor J. H. Poynting, of Birmingham, with the interest of whose scientific writings our readers are not unacquainted.

Dr. Poynting gives an extremely interesting exposition of the meaning of physical law in nature, and then passes on to show how in the midst of its uniformity there is room for the exercise of other powers in human life. Thus he reserves a place for genuine freedom of the will. One passage from this latter exposition we must quote. To those who maintain that the action of the will is entirely accounted for by the competitive action of various motives of which the strongest always prevails, so that the will is "like a feather fluttering through the air, swayed hither and thither by successive puffs, and finally borne off by the strongest current," Dr. Poynting remarks:—

Perhaps it is worth while pointing out that even with this idea of motives the analogy fails. A body does not yield to the strongest force. It moves in the direction of the resultant of all the forces from the greatest to the least, every one counting and having its full effect. The will finally takes one course with one aim and the motives prompting to other courses all drop out of action.

To the realm of comparative religion belongs Dr. James Moffat's article on "Zoroastrianism and Primitive Christianity," the first part of which appears in this number, and the Rev. W. Miller, Principal of the Madras Christian College, replies to Dr. Oldfield's article in the April number, on "The Failure of Christian Missions in India." A more valuable contribution to the discussion is found on a later page, among the "Discussions," by Mr. G. F. Deas, of Edinburgh. Mr. Miller points out that primitive Christianity made no greater or more rapid progress in the ancient world than has been made by Christian missions in India, and finds reason for confidence as to the future, but Mr. Deas pertinently asks whether what is preached by the missionaries nowadays is really the Christianity which conquered the Roman world, and whether it is not something much simpler and nearer to the mind of Christ, that must win India to acknowledgment of him.

For experts in Biblical criticism are the two articles, by Canon Cheyne, on "Pressing Needs of the Old Testament Study," and Mr. W. R. Cassels on "The Purpose of Eusebius." Of more general interest are the four articles grouped together in the centre of this number, by Churchmen, Roman and Anglican, dealing with various aspects of authority in religion and fellowship in the Church.

Mr. Wilfred Ward, in his article on "The Philosophy of Authority in Religion," as against Dr. Martineau's view of authority, to be sought within by each individual believer, pleads that ordinary individuals must submit to the authority of specialists, which has found expression in the consensus of the Church, and has its supreme example in the revelation of "the God-man Himself." To the authority of religious experience in transcendent souls, and above all in Jesus himself, Dr. Martineau allowed all due weight, but showed how it must find its authentication in the inward witness. What vitiates Mr. Ward's plea, is the assumption that "The Church," rather than all religious souls, is the depository of truth, and that the "God-man" of the Church represents the actual revelation of Jesus. Mr. Philip Sidney writes on "The Liberal Catholic Movement in England," maintaining that resentment against the unbending claims of Rome is very widely felt among English Catholics, and on the side of the Church of England, Dr. W. F. Cobb makes a vigorous plea for belief in the Reformation—a consistent faith in the right of private judgment in matters of religion. "The liberty of prophesying," he declares, is the essential principle of the Reformation. "With what face, then, can anybody claim to be a son of the Reformation while he neither thinks himself nor allows others to think?" Every outcry against heresy, instead of a sober attempt to meet reason by reason, reveals the bastard Protestant or the veritable Sacerdotalist, who takes refuge in authority and dare not fight in the open. But the Church of England, if she is to go forward, and escape the fate of the Church of Rome, in which intellect is "derelict," must hold fast to the liberty of the Christian man and have faith in truth and reason.

No less cogent is Mr. P. S. Burrell's article on "The Growing Reluctance of Able Men to take Orders." It is a powerful plea for the liberation of the Church from the fetters of antiquated creeds, and for faith in freedom, since the interests of truth and religion must be identical. Will the better mind of the Church of England listen to these pleas?

To one of the "Discussions" which, with the reviews of books, fill the last quarter of the Review, we have already referred. Two others are of no less interest, Professor Allan Menzies' rejoinder to Mr. Montefiore on "Jewish Scholarship and Christian Silence," and the Rev. George Galloway's criticism of Professor Pringle-Pattison on Dr. Martineau's "Theory of Freedom."

* Williams & Norgate, 2s. 6d. net. Subscription, 10s. per annum, post free.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armour,
And forth to the fight are gone:
A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are nothing,
In the face of the stern To-day.

A. A. Procter.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE COMMUNION SERVICE.

SIR,—It was not my intention to be drawn into any discussion upon this important subject when I wrote the brief review of the phamphlet on "Holy Communion" published by the Open Brotherhood. But Mr. Barrow, whose letter is a severer judgment than mine upon the Communion Service as usually administered in our churches, has asked me a question which, in courtesy, I feel bound to answer. He wants me to say how the injunction "Do this" is to be obeyed without the use of outward act and material object. As a matter of fact, he partially answers his own question, when he admits that "the express command 'Do this' of the Third Gospel is thought by many to be an early interpolation," and that "its appearance in 1 Cor. xii. 24 (this is a mistake for 1 Cor. xi. 23) is accompanied by a statement from the Apostle that he had received it, not by tradition, but by direct revelation."

My answer is easily given. (1) There are no sufficient historical grounds for the injunction having been given at all. (2) If there was one, it was addressed to a specific group of people, to whom Jesus had special relations, and not to later generations in the possibility of whose existence he did not believe. (3) It applied only to the immediate occasion, or, at the most, to the annual celebration of the Passover. (4) No human command, if there was one, can have the mastery over the spirits of free men. (5) A ceremony instituted by the command of any man, however great and good, and observed simply by way of obedience, not spontaneously from pure love, is more likely to be harmful than helpful. (6) The relation of outward act to material object, therefore, in this connection, falls outside the province of the inquiry.

At the same time I may give my opinion that symbols are permissible, and may be serviceable, so long as they represent naturally and truthfully the ideas for which they are supposed to stand. They are intolerable and mischievous when they are forms without life, or have lost their natural simplicity, or have been unduly associated with false ideas. The bread and the wine, *e.g.*, are interpreted by the vast majority of Christians to be the very body and blood of God, literally, or in a high mystical sense, and therefore are as much symbols of idolatry as are the images at whose shrine the devout Catholic kneels and offers up an earnest prayer.

Mr. Barrow appreciates my feeling that the "Communion" Service is really in those congregations of ours in England in which it is celebrated a Disunion Service. Those who participate in it are but a handful, and the strong and sturdy life of our churches ignores it, or deliberately declines to give personal countenance to it. "To let it hang on as a survival, perishing with neglect, is more dishonouring than deliberate disuse," says Mr. Barrow. "In relation to our congregational life this ordinance has become a travesty." This is much more than I have said, but I fully concur in the judgment. It is time to cease calling that a Communion Service which divides us so sharply. I, for one, am not prepared to go so far as to deny to a group of members in any congregation the right to have a service of "The Lord's Supper," if it answers to a spiritual need of theirs, and if they will secure for the administration of it someone who really believes in it and can conduct the service with a whole heart. But no congregation has a right to make this a test question, either for membership or for the ministry.

In the early Church, before the sad aberrations of theology and ritual, the service of the Lord's Supper *was* a Communion Service, at least, to this extent, that all the members took part in it. "The bread which we break, is it not a Communion of the body of Christ? Seeing that we, who are many, are one bread, one body; for *we all* partake of the one bread" (1 Cor. x. 16, 17). But there were grave difficulties about it. Even then, as anyone may see who reads 1 Cor. xi. 17–22, 27–34, and, in so many words, divisions were said by the Apostle to exist in the church at Corinth, in relation to this very service intended to be a Communion. And the history of the Christian Church since then has been one prolonged and unseemly battle about the "elements" and their significance, who was worthy to come to the Lord's Table, and who was not? Historically, this service has rent Christians asunder, and the state of things in our own English churches to-day is a perpetuation of the deplorable divisions.

Happily, as I think, an increasing number of our congregations is allowing the rite to drop away, as no longer answering to a real need; and it is most significant that churches established within the last quarter of a century, or more, have not introduced it. Yet they are living organisations, and some of them have a richer and a more vigorous life than many of the congregations of older foundation.

The attempt to whip up an enthusiasm for a ceremony which most of our people do not want, and many of them utterly dislike, is doomed to failure, and it would be far better for congregations in this plight to adopt Mr. Barrow's suggestion, and decide to give up trying to revive a rite that is dead. It would mean some self-sacrifice and no little sorrow to a few who are sincerely attached to it, but this would be outweighed by the disappearance of that which, without any such intention, has become a wedge of disunion among people whose hearts are really one. It would also be clear gain to get rid of an attemped compromise with "Orthodoxy," which could only be to any extent successful as it meant the use of terms and symbols with different signification for each.

Let all our services be realities, corresponding with felt needs of our spiritual nature, and expressed through forms which truly represent our religious ideas. Paul would have been the first to condemn slavish attention to the letter at the expense of the spirit. This would be one of the dead works to be cleared away by a living faith. Like his Master, he valued truth more than any form. I am convinced that Jesus himself, who condemned the Pharisees for scrupulous attention to ceremonial, as though it were the very essence of religion, would never have instituted a Church ordinance on his own account, and would be distressed that a personal episode, so unpremeditated and touching, should have been hardened into an ecclesiastical rite. Those who really love Jesus can show it best by imitating his spirit, rather than by trying to repeat his words and acts.

C. J. STREET.

Bolton, July, 15.

CHRISTIANITY AND TARIFFS.

SIR,—I looked with much interest for your issue of Saturday in order to see if any discussion were evoked by your article on the above subject, an article which I should like to see dealt with by some abler pen than mine.

No one, however, has entered the field. In that article you formulate the serious change against Mr. Chamberlain's policy (and by implication against all who, like myself, are in favour of it), that it is "utterly and fundamentally unchristian." Such a charge, from such a source, must be my justification for asking you to allow me to reply.

The weakness of your article, in my opinion, lies in its utterly ignoring obvious facts and existing circumstances.

You commence with prophecy. It is somewhat odd to see the vanguard of the army of progress brandishing this rusty weapon from the armoury of an obsolete Toryism. An ounce of fact is worth a ton of prophecy. Outside these islands, the civilised world is practically Protectionist. Are France, Germany, and the United States "going straight upon national disaster"? If not, why should we?

If, indeed, the prophet be a prophet of truth, he has framed the most damning indictment against the fatal policy which has reduced this empire to such a pitiable state of weakness.

"The chief concern"—you go on—"is it not that the people at large shall find ready to their hand, cheap, good, and abundant, the commodities wherewith to satisfy their material needs?" Quite true, but only half the truth. Money to buy these commodities, work by which to earn it, are equally essential. Mr. Booth tells us that one-third of our population is in a state of chronic poverty. I do not know how far you accept his conclusions. They are accepted and used as an argument by *soi-disant* Free Traders against any increase in the price of food. But, if true, they show that free imports have done very little for our workers, however they may have benefited income-tax payers.

It is in your next paragraph that the weakness I have referred to is to me most manifest. Your language is not

so clear as it might be, but I gather from it, that you accept the current fallacy, that the industrial and commercial progress of the last half-century is due to our fiscal system. This idea is on a level with that held by many good Christian people, that the Authorised Version of the Bible is the inspired and infallible Word of God. The chief source of this progress, whether in this country or any other, has been the steam engine, and this can be demonstrated as conclusively as the Babylonian origin of the Creation legend. You speak of cooked statistics. I have noted some cases of cookery in this controversy, but invariably on the Free Trade side. Those who would like to see a particularly barefaced specimen, may consult the *Spectator* of June 20, first column, first page. But these are petty beside the gigantic cooking operation indulged in by every Free Trader whose speeches or letters I have seen, from Mr. Gladstone downwards, who give all the credit of our marvellous industrial progress to our fiscal system, and altogether ignore the locomotive, the steamship, and steam or electric driven machinery.

The concluding sentence of this paragraph is simply matchless in its audacious disregard of fact. If it be true, then the Board of Trade returns for the last thirty years are absolutely false and misleading.

I very much regret to see you adopt the tactics of the unscrupulous politican, who so long as he can formulate a catching cry is not particular about its truth. "Dear food," you say, "is to be the ground," &c. Have you convinced yourself that preferential tariffs necessarily imply dear food? If so, I should much like to know the reasons on which you base that conviction.

Finally, a word on what is to us the most important aspect of this question, its moral and religious aspect. Here, again, it seems to me, you ignore obvious facts, and your judgment is thereby perverted.

I am not so enamoured as you appear to be of the "ideals of Cobden, Gladstone, and Bright." I am not sure that the gospel of buying in the cheapest market and selling in the dearest, points the soonest and the surest way to a universal brotherhood of the nations. I have a shrewd suspicion, that much of the sordid commercialism and Mammon worship of the day is the fruit of seed sown by the Manchester school. But let that pass.

Let us grant that their ideal was as you paint it. We have failed to realise it. Whose fault is that?

Not ours. We have striven after it for over half a century, and it seems receding instead of advancing towards us. The other civilised nations of the world will not have it, so "utterly and fundamentally unchristian" are they all.

You write as if the world, commercially speaking, were at peace, and Mr. Chamberlain a wicked agitator, bent on bringing in a sword to destroy that peace. In simple truth, it is not so. We are, and have been at war many years, but we have voluntarily tied our hands. We stand, a safe mark for the puniest archer to shoot at, and the other nations take full advantage of our supineness. All that Mr. Chamberlain asks is, that we shall free our hands, not in order that we may strike out blindly all round and molest the peaceful, but that we may strike in self-defence if necessary. Is it "utterly and fundamentally unChristian" to take up arms to repel a foreign invader? If not, then do I claim that neither is it unchristian to support Mr. Chamberlain.

J. RIDLEY.

13, *South Western Terrace, Carlisle, July* 13.

THE CHILDREN'S COLUMN.

"PRINCE HAL, THE IDLER AND HINDERER."

THE Prince Hal of Shakespeare's story, was so fond of fun that he spent his time with companions as idle as himself, joking and playing jokes on other people. They did no work and laughed at the workers. They could take nothing seriously, not even the laws of England.

And what happened? Other idle folk thought that they would do the same. The number of evil-doers, law-breakers, grew greater, and respect for the laws grew less; for did not the King's son break these laws?

Englishmen began to think of the future, wondering what would happen when this wild young prince became king. For they already knew what it was to have a hinderer as king, and all the troubles that come of it.

The last king, Richard, had been an idler and hinderer, doing no work as king, spending his time and the people's money in amusements, and doing and allowing many things that made life harder for his subjects. So his cousin, Henry Bolingbroke, had himself made king, with the help of two more Henrys, the Percies, father and son.

And now it seemed to King Henry as if his own son, Henry, Prince of Wales, was going to be just such another idler and hinderer as the deposed King Richard. You can understand how uneasy this made the King for the future.

Besides he was a hard-working man, and his work was hindered by his son's jokes; for what is a king's work? It is to keep order, to protect the workers from being hindered, to protect the weak, to guard all from violence and injustice, and to punish those who break the laws and disturb the peace.

How could the King's officers succeed in keeping order in England if the King's son encouraged idlers and thieves? The Prince even went so far as to play at highwayman—for the fun of it! Naturally, neither the King nor the travellers who were robbed, could see where the fun came in.

Whilst the young Prince was thus hindering his father's work, the King was having a hard time of it in many ways, and really wanted his son's help. He had found it no easy task to keep order in those troubled times. The Percies and others who had helped him to the throne were now dissatisfied.

It seems as if Henry had deposed his cousin partly to get good government for England, and partly to get power for himself. The Percies seem to have helped him just for their own advantage, and they expected so much advantage in reward that it was impossible for Henry to satisfy them. So they wanted another change, and secretly planned with Henry's enemies in Wales and Scotland to join together against him.

Having deposed a weak, incapable king and set up a strong, capable one, they wanted to depose the strong one and set up another weak king, who would give them more of their own way. Thus they were going to disturb the peace for their own benefit, and prove hinderers in England.

A hint of their plot reached King Henry and preparations were made for war. At first, Prince Hal, idling in a London tavern, treated even the rumours of war as a jest. He and his companions must all go to the wars. He would get his friends made officers and they would all have fine fun. However, when the King sent for him and they talked face to face, Hal took it more seriously.

His father reproached him for his idle life, so like that of King Richard, and said he wished that young Harry Percy, called Hotspur, were his son, instead of his own Prince Hal. Hotspur was at least no idler, but a famous soldier. Henry even seems to say that this fighting Hotspur of the north, though now his enemy, is worthier to follow him asking than is Harry, Prince of Wales. The King's conscience is troubled by remorse for his share in Richard's death, and it seems to him as if God were punishing him now by means of his own son, another idler.

Young Harry's heart is touched by his father's grief and reproaches, and he promises to be in future "more himself." He would win a name for valour instead of idleness, he would try and prove as brave a soldier as the famous Hotspur.

In those days, fighting was the first work for a young prince to learn, and now that King Henry was threatened by war, young Harry's place was at his father's side, to fight against his father's enemies, the Percies. He would now work with his father against the hinderers, instead of being himself a hinderer.

Before their meeting is over news comes that the rebels have met at Shrewsbury. The King plans with his son that their armies shall meet and march on to fight the enemy there. At Shrewsbury the battle takes place, and Prince Hal helps his father to win the victory. He saves his father's life, and by slaying Hotspur removes his father's most dangerous enemy.

The real battle waged for many hours and hundreds were slain on both sides, and the memory of it is sad and terrible. It was a victory over those who were hinderers of England's welfare. But the victory that Shakespeare's play helps us to remember is not so much that of Henry Bolingbroke over Harry Hotspur. It is the victory of work over idleness.

You will like to hear that Prince Hal repaid the travellers whom he robbed. He did not give up his love of fun, but from this time he did not let fun interfere with his own work, or that of other people.

LILIAN HALL.

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LONDON, JULY 25, 1903.

WHAT THE CENSUS MEANS.

WE gave some particulars, last week, of the Religious Census for London, recently completed by the *Daily News*, and referred to the interesting collection of comments on the results by representative members of the various churches, published in the issue of that journal for Thursday, July 16.

There is a very general agreement with the main contentions of Mr. MUDIE-SMITH, the organiser of the Census, and especially with the plea that if the churches are to make any deeper and more far-reaching impression on the unchurched masses than has hitherto been the case, they must abandon many of their stereotyped methods, and not be afraid to be natural and human, and must go out into the open to meet the people on their own ground. Nor is it doubtful that the effective power of preaching is as great a reality as ever, and as essential to the true life of a church. Thus the Rev. JAMES TRAVIS, of the Primitive Methodist Church, and President of the National Council of Evangelical Free Churches, finds evidence in the Census that "real Gospel preaching has not lost any of its power over the people," while Mr. STOPFORD BROOKE, as representative of Unitarians, does not believe that there has been any real decline in the attendance at public worship, and adds: "If you get a man of intelligence, sympathy, and some formative ability in the pulpit, you can always fill your church to the doors; and more than ever now." And the Rev. J. E. WATTS-DITCHFIELD, of St. James-the-Less, Bethnal-green, at the conclusion of a series of vigorous comments, noting that Nonconformist preachers draw more men on Sunday evenings throughout London than the Church of England, confesses that there must be a weak point somewhere, and asks, "Is it in the services? Is it the type of clergy generally found? Or in the lack of grit in the sermons delivered?".

The Dean of WESTMINSTER is one of those who bear warm testimony to the care and accuracy with which the Census was carried out, and he finds the result more encouraging than had been feared. He welcomes it as an antidote to what he calls the pessimism of Mr. CHARLES BOOTH'S work on "Religious Influences in London." As to the figures of the Census, he concludes: "If we cannot take all the comfort which at first sight they seem to offer us, we shall yet feel that, tested by this one particular test, the London of our love and our hope has not failed us so grievously as most of us had been inclined to fear."

Canon SCOTT HOLLAND tells an old Oxford story to mark the different worth of present-day attendance at worship, compared to that of a former generation, when men were "gated," if they were not in chapel. The old compulsion of habit and public opinion is to a great extent gone; the people who now go to church are those who want to go, "whose souls are athirst." And he adds this testimony to a positive change for the better:—

> I am told, by one who has been away from London for some years, that, coming back to preach, he finds that even that most solid and portentous body of churchgoers who confine their spiritual aspirations within the limits of eleven o'clock Sunday matins are quite changed in tone from what they were as he remembered them. No longer does the unhappy preacher feel himself beating up in vain against stiff walls of stodgy plum-pudding. Now it is jelly that quivers. It is really alive. The men who are there, frock-coats and all, may be few, but they are positively listening. They have come to get something which they need and for which they have made an effort. They might have been golfing at Lillingston, and lo! they are here in church.

On the other hand, the judgment of Dr. JOHN HUNTER as to the value of numbers in church is eminently worth considering. We are in danger, he says, of judging by a false standard, and valuable as statistics may be for certain purposes, it is easy to think too much of them:

> The truest and best work of our religious and Christian institutions cannot be measured by figures and put into reports and newspaper paragraphs. It is easy to say how many men, women, and children attend a certain place of worship, but the statistics of thought and affection, of moral and religious quickening and growth, cannot be so readily given. Numbers by themselves are no test of the best influence and success. Reaching both the classes and the masses is not so very difficult if one is not particular as to how it is done. Church crowds are seldom worshipping congregations. The things which attract people of all classes to the churches are often as petty and pitiful as some of the published reasons for non-attendance. The idea of the worship of God, or any serious interest in ideal things, is quite foreign to many who are drawn to our Established and Free Churches. I never blame people for expecting too much from the churches and their ministers, but for not expecting more in all serious and lofty ways.

And Dr. HUNTER adds a very earnest plea for insistence on the need of public worship, in churches identified with the ideal aspects of life, for the nourishment of "reverence, and faith and hope, which are the springs of noble character and conduct." There must be on the part of the Churches no lowering of their ideal or of the quality of their work. "There are successes which are worse than failures."

We need everywhere a revival of religion—only there must be nothing weak and cheap and artificial in our methods. The souls of men must not be sought and won by other and less than truth and God. To have a redeeming and elevating influence in the community the Churches must work and continue to work for great things in a great way.

Dr. CLIFFORD is also one of those who plead for loyalty at all costs to principle and a great ideal. He warns his Baptist brethren against thinking too much of their success in the matter of numbers. "Our business is to grow men—many men if we can, but certainly men. Quantity? Yes, if possible; but quality assuredly. We exist to develop harmony and symmetry of manhood, intellectual, ethical, and spiritual strength of character."

One other lesson of the Census, we must hope, has been widely taken to heart. It shall be our last consideration here, and we cannot put it better than in the words of Dr. HORTON:—

> There is only one conclusion, so far as I can see, to draw from the Census as a whole. It is this: The time for mutual jealousies and estrangements is past. We who bear the name of Christ, at any rate—and for my part I would willingly embrace the Jews and the Ethical Societies—should agree to regard with mutual respect the small differences which divide us, and with cordial sympathy to work side by side, and even heart to heart, to present the claims of religion to London.
>
> Thankfully, however diffidently, would I stand on a common rostrum here on Hampstead Heath with my Anglican brother at Christ Church, with a Dominican from the Priory, and with Rabbi Green, that we might proclaim to the indifferent, to the suffering, to the sinful who throng the Heath on Sunday what God requires of us all, what Christ was, what He taught, how He touches our modern life; and that we might unitedly call on the multitude to approach God in prayer and to offer Him the worship which is His due.

CHRISTIANITY AND TARIFFS.

WE publish in another column a long letter in reply to the leading article which appeared under the above heading in our issue of the 4th inst. Our correspondent, Mr. RIDLEY, falls foul of our statement that

> To seek to restrict to one particular group of peoples, in however small a degree, the mutual advantages of trade relations, and the relations of friendship depending upon and following them, is to misapply the natural sentiment of kinship, is terribly short-sighted from a materialistic point of view, and is utterly and fundamentally unchristian.

He, however, makes no attempt to controvert our main contention, that the demand for Protection is based upon the contemplation rather of the difficulties of particular trades, in the competition for the supply of the wants of the community, than of the needs of the community

as a whole. It is on this contention that we base a charge of conscious or unconscious selfishness against those who inspire the demand for Protection. And a selfishness which seeks its end at the expense of others, whether manifested by an individual, by a trade, or by a nation, is, we submit, beyond doubt "utterly and fundamentally unchristian."

Mr. RIDLEY charges us with adopting the tactics of the unscrupulous politican, in our reference to "dear food." It chances that he is mistaken, however, in supposing that we adopt the "catching cry" without being "particular about its truth"; and we assure him in all mildness, that we *have* "convinced ourselves that preferential tariffs necessarily imply dear food."

The reasons on which we base that conviction are a matter of simple addition. If an imported commodity costs so much untaxed, it will cost so much more when there is a duty upon it; and, since there cannot be two prices for one commodity in the same market, producers of the untaxed commodity on this side of the customs barrier will necessarily raise their charge for their product to an equality with the price charged for the taxed products of their competitors from the other side. The onus of proof lies with the challengers and not with the upholders of so simple a proposition, and when Mr. RIDLEY and his friends have brought up their proofs, and not till then, will the charge that protectionism is in essence unchristian have been met.

Similarly with regard to Mr. RIDLEY's charge of "matchlessly audacious disregard of fact" in our statement that increased importation of foreign goods

has and will have its counterpart in stimulated exports and increased production, if not in one home industry, then in another.

"If this be true," says Mr. RIDLEY, "then the Board of Trade returns for the last thirty years are absolutely false and misleading." It is not the returns that are at fault, but Mr. RIDLEY's interpretation of them. Mr. RIDLEY will find the reason of the apparent disparity in values between imports and exports, which troubles so many whose investigations into the question have not been carried far, explained with great lucidity on page 103, *et seq.*, of Mr. G. H. PERRIS's book on "The Protectionist Peril," which we noticed last week. In part, it represents the commissions of our merchants on foreign trade; in part, the earnings of our ships; and in part, interest and profit on foreign investments and businesses.

But in point of fact, the truth of our assertion is proved by the absurdity of the only alternative—that we are paying for the increase of our imports, as the New Zealand Premier so ludicrously supposes, by the annual exportation of "161,000,000 golden sovereigns." If that were true our country would, indeed, long ago have been reduced to the "pitiable state of weakness" at which Mr. RIDLEY appears to suppose—why, we cannot imagine—the Empire has already arrived.

We are far from believing, as Mr. RIDLEY appears to think we do, that our industrial and commercial progress during the past fifty years—and it appears we *have* progressed—is due solely to Free Trade. We are as ready as our correspondent to give steam and electricity and many other things their share of the credit. On the other hand, the fact that France, Germany and the United States have not been ruined is most certainly not due to their Protectionism. In each of them the ill effects of their fiscal policy has been mitigated, partly by the bounteousness of their own internal resources and partly by the stimulus which our own free ports have given to their trade. The supposition that this country, dependent on its imports to so enormous an extent for its food and other raw material, would escape the consequences of similar folly to the same extent is a very dangerous one indeed.

Again, we are only too painfully aware that Free Trade offers no final solution of the problem of poverty in our midst. Mr. Charles Booth has told us that some thirty per cent. of our *London* population, men, women, and children, are living in poverty, and Mr. B. S. Rowntree has made a similar statement with regard to the city of York. But these gentlemen's standard of comfort is a very different standard from that by which poverty was measured sixty years ago, and it would be preposterous to suggest that, on the average, the material condition of our poorer classes has not enormously improved in the past sixty years. We may surely hope that land, liquor and other legislation may produce a yet greater change in the sixty years to come.

As Mr. RIDLEY says, money to buy them with, and work wherewith to earn the money, are as necessary as cheap commodities themselves. When Mr. RIDLEY and Mr. CHAMBERLAIN show us a means of obtaining more work and better wages for our poor than they have at present, we shall hear them gladly, but meanwhile we take leave to hold fast our bird in the hand, the cheap commodities.

Mr. RIDLEY speaks of the "sordid commercialism" of Free Trade ideals, but it is our concern to see to it that the sordid commercialism of those who seek to be propped up in their competition with their rivals abroad by the taxation of the necessities of the poor, shall not be allowed to dictate the fiscal policy of this nation.

We have failed, says Mr. RIDLEY, to realise the ideals of our Free Trade policy. Does he really suppose that the closer intercourse with our neighbours which has followed in the footsteps of Free Trade, has done nothing to make war less probable and international goodwill more real? That is not our reading of the signs of the times. Neither do we admit that advocates of Free Trade among our neighbours are losing ground. In both Germany and America the exact reverse is the case. But the gain to us and to our neighbours of our free ports is not destroyed by the disadvantage to us and to them of their tariff barriers. Why, because we cannot get the whole good, are we to be asked to surrender the partial good which is already ours?

There is fiscal war, it is true, all around us, but it is war waged by others and not by ourselves. The amount of our imports is no proof of the evil this warfare is working, except in so far as that amount is limited by the limitation which the tariff barriers against us impose on the exports by which we pay for them. Were we to strike back in the way that Mr. RIDLEY and Mr. CHAMBERLAIN propose, there would be not "self-defence" in our blow but self-mutilation. This is in very truth a matter in which enlightened self-interest, as well as Christian precept, enjoins that we should overcome evil with good.

LEO XIII.

THE Pope's long life and its story, so far as external changes are concerned, is soon told. The Pecci were of Siennese origin; the Pope's father had served under Buonaparte, and the future Pope himself was born at Carpineto on March 2, 1810. He was educated first under the Jesuits in Viterbo, and then at the Roman Accademia, a college intended for student so far is tocratic birth who are preparing for holy orders. At that time, as everybody knows, the Pope governed as civil ruler the large tract of country called the States of the Church, and he did so chiefly by means of ecclesiastics who were often tonsured or in minor dress merely. There was no need that they should be in holy orders, much less that they should be priests. Thus it came to pass that young Pecci entered the Prelatura, then practically the only career open to an ambitious youth born in the Papal Kingdom, and was, before his ordination to the priesthood, entrusted by Gregory XVI. with various offices of minor importance. Next, in December, 1837, he was ordained priest, and had work to do and experiences to encounter such as will, in all probability, never fall to a priest's lot again. To hear of them seems to carry us back, not decades, but centuries. We can scarcely realise that so strange a world existed in the life-time of a man who has just passed away. Yet so it was. Young Pecci, a few weeks after he had received the priesthood, was sent to govern Benevento, where his principal difficulty lay with bandits who infested the country and (here is the notable point) were supported by the noble families of the district. He had no less anxious work as ruler of Perugia, then honeycombed by secret societies. In 1843,

having been consecrated bishop, he went as Nuncio to Brussels, and it is interesting to learn that he crossed the sea, was presented to our late Sovereign, made the acquaintance of Archbishop Whately, and was able a short time ago to recall distinctly one of the humble London chapels (Lincoln's Inn, if we remember rightly) in which he had said mass. He also made a visit of two months to Paris, and returning to Italy was, in 1846, created Archbishop of Perugia. The red hat came to him in 1853, but he had almost till the death of Pius IX. little influence at Rome. His modest and sober views did not please the Pope or his entourage, and he was condemned to the obscurity of a provincial town. Few Englishmen had even heard his name when he was elected Pope in 1878 by forty-four votes out of sixty-one. It is rather difficult to account for the choice which the Cardinals made. We may, however, believe that they were weary of the hysterical vehemence of Pius IX.; that it was a relief to have for Pope a man of cultivated and refined taste, who was devoted to Dante, and found his favourite amusement in writing Latin verse. Again, Pecci had taken no part in Roman intrigues, and had therefore made no enemies. Add to this that he was in delicate health, nearly 70 years of age, and not likely, therefore, to last long. The Church would at all events have time to breathe, and indeed needed rest after the perpetual meddling of Pius IX.

Cardinal Pecci, who as Pope took the title of Leo XIII., in one respect at least certainly deceived common expectation. His has been the longest Pontificate on record, save and except that of his immediate predecessor. Nor can it be said that as ruler of his Church he has been by any means lacking in activity or initiative. What, then, has been the effect of his Pontificate as a whole? Cardinal Newman, just after his own elevation to the sacred purple, used these words of the new Pope: "In the successor of Pius I recognise a depth of thought, a tenderness of heart, a winning simplicity, and a power answering to the name of Leo which prevent me from lamenting that Pius is no longer here." Has that forecast been justified by the quarter of a century which is gone since Newman spoke? It is hard in any case to give a very definite answer to this question, and we are perhaps too near the events to judge them fairly. Still, we may set down the following points as worthy of consideration.

First, the contrast between the tone of Pius and Leo was very marked and significant throughout. Even the admirers of Pius were always nervous as to what he would say next. He was absolutely unrestrained in his utterances. Could anything, for example, be more reckless than his declaration, true though it was from the Roman point of view, that the German Emperor was in virtue of his baptism the spiritual subject of Christ's Vicar? Pius was never weary of denunciation, and as if the differences between the Church and the world were not serious enough already, he aggravated them enormously by the publication of the Syllabus, with its condemnation of modern progress, and by defining, in the teeth of tradition, the immaculate conception of the Blessed Virgin and the Papal infallibility. Leo, on the contrary, was singularly patient and urbane. Consequently he succeeded in establishing friendly relations with the German Emperor, and if he was less fortunate in France, it may be fairly said that this was no fault of his. He impressed upon the French clergy the duty of accepting loyally the established Government, and did something to restrain the extravagancies of the French Ultramontane Press. Again, he toiled hard to promote the study of ecclesiastical history and of the Holy Scriptures among the clergy, and if he greatly overrated the permanent value of the scholastic philosophy, we may well be thankful to him for the munificence with which he promoted the publication of Aquinas' works in a new and splendid edition. Nor will English Romanists fail to bless his memory for opening up to them a liberal education at the two great universities of this country, which had been closed against them not by their Protestant rulers but by their own bishops at the bidding of Pius IX. By another gracious act at the very beginning of his Pontificate he won the gratitude of every Englishmen worth counting. He recognised the transcendent genius of Newman, and the cloud which had hung so long over that great soul was lifted at last. We say that this was a joy to England, and not simply to the Roman Church in England. Englishmen are proud of Newman. They are proud of him as the greatest master of English speech, proud of him for the magic charm of his personality, proud of him because, himself possessed with the sense of unseen realities, he has more than any man of his age brought home to the heart and conscience belief in an omnipotent God, in the awful authority of conscience, in the powers of the world unseen. The Pope also promoted others such as Archbishop Hainald and Fürstenberg, Prince-Bishop of Olmütz, who, like Newman, believed the definition of Papal infallibility to be inopportune. The same honour would have been given to Dupanloup had he lived a little longer. We may be disappointed that Leo did not go further. It may seem strange that after his experience at Benevento he failed to see that the loss of the temporal sovereignty was a blessing in disguise to the Papal power; or that in his Brief of 1893 so learned a Pope should have committed himself to the absolute inerrancy of the sacred records. We may moreover lament that he did nothing to check the superstitions of the popular devotion to the blessed Virgin, or to emend the legends of the saints which disfigure the Breviary. Still even here we must remember that he dealt tenderly with so bold a critic as M. Loisy, and great allowance must be made for one who inherited the accumulated bane and blessing of the past.

The end came at last, and he died as we should wish to die, with courage and endurance, with humility and resignation, conscious of great duties imperfectly fulfilled and leaning on the infinite mercy of God in Christ.

WILLIAM ADDIS.

MICHAEL SERVETUS.

AN EXPIATORY MONUMENT.

SIR,—October 27, next, will be the 350th anniversary of the day on which Michael Servetus died at the stake at Champel.

The execution of the unfortunate Spaniard was an act of intolerance, directly opposed to the true principles of the Reformation, and of the Gospel.

We are desirous of publicly expressing our regret at this act, and seize this opportunity of most emphatically affirming our stedfast adhesion to the principle of the liberty of conscience, which was so very much ignored in the sixteenth century, both by churches and public authorities.

The proposal which we are submitting to you has had for one of its chief promoters Professor Doumergue, of Montauban, the historian of Calvin. It has been approved in principle, in France by the Fraternal Committee of the Reformed Churches, and by the Permanent Committee of the non-official General Synod; at Geneva by the Association of Ministers. It has been duly considered by a committee comprising men of all shades of reformed Protestantism, who have unanimously agreed on the text of the inscription which appears below.

Our object is to erect at Champel, as near as possible to the spot where the execution took place (No. 6, Chemin de Beau-Séjour), a monumental block of granite, bearing the two following inscriptions:—

ON OCTOBER THE 27TH, 1553,
DIED AT THE STAKE AT CHAMPEL,
MICHAEL SERVETUS,
OF VILLENEUVE, D'ARAGON,
BORN SEPTEMBER 29TH, 1511.

REVERENT AND GRATEFUL SONS
OF CALVIN,
OUR GREAT REFORMER,
BUT CONDEMNING
AN ERROR WHICH WAS THAT OF HIS AGE,
AND STEADFASTLY ADHERING
TO LIBERTY OF CONSCIENCE
ACCORDING TO THE TRUE PRINCIPLES OF
THE REFORMATION AND OF THE GOSPEL,
WE HAVE ERECTED THIS EXPIATORY
MONUMENT,
ON THE 27TH OCTOBER, 1903.

The realisation of this scheme will entail an expense of, at least, 5,000 francs (£200). We are hoping to receive contributions, however small, from Protestants of all shades of theology, from churches, from official and non-official bodies, in short, from all sincere friends of the Reformation and of the Gospel, who are devoted to the principles of the liberty of conscience and of religious liberty, that is to say, from all Protestants. In fact, the more numerous the participators in this proposed manifestation are the better shall we be enabled to say: "The whole Protestant Community repudiate this execution, this act of intolerance."

We beg you, sir, urgently to favour us with your support by returning the enclosed note signed and accompanied by a promise to subscribe.

THE COMMITTEE.

Ami Bordier.
Auguste Chantre, Professor of Theology.
Francis Chaponnière, Pastor.
Eugène Choisy, Vice-president of the Association of Pastors.
Alexandre Claparède.
Edouard Claparède.
René Claparède.
Charles Cougnard, pastor.
L. Cramer-Micheli, President of the Consistory.
Marc Doret, Professor of Theology.
Charles Eggimann.
Théodore Flournoy, Professor in the Faculty of Science.
Gaston Frommel, Professor of Theology.
J.-J. Gourd, Professor of Philosophy.
Charles Martin, Pastor.
Ernest Martin, Professor of Theology.
Henry Maystre, Pastor
Eugène Mittendorff, Pastor.
Edouard Montet, Dean of the Faculty of Theology.
Paul Moriaud, Professor of Law.
Auguste de Morsier.
Adrien Naville, Professor of Philosophy.
Louis Ruffet, Professor of Theology.
Charles Seitz, Professor in the Faculty of Literature.
Ernest Stroehlin, Professor.

Geneva, July, 1903.

[We are very glad to give publicity to the above statement and appeal, and shall be prepared to receive and forward to Geneva the names and the donations of those of our readers who may wish to have a share in the erection of this monument. If sending direct to Geneva, an intimation of adhesion, with name and address, should be forwarded to Monsieur le pasteur E. Choisy, 4, Boulevard de la Tour, Genève; donations should be paid to M. Barthélemy Bouvier, Banque Darier et Cie, Boulevard du Théâtre, No. 3, à Genève.

Donations sent to the office of THE INQUIRER will be acknowledged in these columns.—ED. INQ.]

A CITY OF THE DEAD.

UNDER the cliffs of Orvieto, beneath the débris of two millenniums, on slopes covered with small vineyards, patches of corn, and little farms, lie the remains of a city of the dead. They are not the dead of mediæval massacre, when faction fights raged furiously, and the different branches of the great Monaldeschi family, bearing the names of the "Stag," the "Viper," or the "Dog," wrought their hideous work of murder and plunder. In 1380, it is said, there were three thousand families within the walls. Six years later Berardo Monaldeschi fell on one quarter of the city with a troop of Breton mercenaries, and slew three thousand people. In 1424 there were but two hundred households left. The modern town with its faded palaces, its decaying public buildings, and the grass-grown square round the cathedral, has a melancholy air of prolonged dissolution in spite of the brilliance of the restored mosaics on the front of the famous Duomo, and the funicular railway which conveys visitors from the principal station in the valley to the heights above. Every student of Turner will recall the oil-painting in the National Gallery which seizes with so much fidelity the strange features of the site—the long, irregular, isolated plateau crowned with the buildings of the Palazzo del Popolo, the towers of one or two great churches, and the pinnacles of the Duomo; the belt of reddish tufa cliffs girdling the hill; the valleys—through one of which the Tiber runs—sweeping round it and at last uniting; the heights around which overlook it, and lift the whole scene into grandeur. The position of the city bears a strange resemblance to that of Samaria, save that the hill of Ephraim's ancient capital had no such protection as the circuit of cliff which guarded *Urbs Vetus* (contracted into Orvieto) of old Roman days.

But the city of the dead, of which a portion was first uncovered in 1874 (more excavations were made seven years ago), was already venerable when the Roman conquerors captured the proud Etruscan town upon the rocks above in 280 B.C., and carried off no less than two thousand statues. Here on the slopes descending towards the Tiber, and possibly all round the hill, lie streets of tombs beneath the waving corn and wandering vine. They are not, like the numerous sepulchres elsewhere, hewn in the rock; they are houses for the dead, standing in rows—in one street you may count six doors on one side, and five opposite them on the other. The walls of these houses are built of large blocks of the red tufa of the locality. The architecture is simple. No cement is used, and the massive stones, carefully cut, fit close. An outer doorway, tall and narrow, without ornament, leads through a small square vestibule to an inner door. This is the entrance to the chamber where the dead were laid. It is perhaps 12 ft. long, 9 ft. in height, and 6 or 7 ft. wide. The roof is constructed of flat blocks, laid one upon another in such a way as to meet in the middle. Outside, it has the appearance of flights of steps rising from opposite walls, and joined by a central ridge. Inside, the square angles of the projecting courses have been cut away, and a kind of stone pent-house results. The roof is enclosed by a high parapet of erect slabs, and ornamented with carved stone *cippi*, somewhat in the shape of stout fir-cones. Simple was the furniture needed for the dead within. A stone bench, perhaps two or three, ran along the wall. One tomb has been preserved as it was found when first opened. The bones of the departed still lie on their rude couches. A gold ring has dropped from a decaying finger, and rolled upon the ground. Hanging on the walls are cups and plates, some of earthenware and some of bronze. There are little vases which may have held perfumes; large jars for oil and wine stand on the floor. But the early date of the tombs is indicated by the absence of decoration on the walls; there are no sepulchral chests; the painted vases are of archaic style; and the beautiful mirrors so frequent in the tombs of the third century B.C. (no less than eleven were found in one tomb) had not yet been introduced. The relatives of the dead held feasts in their honour, perhaps for their actual maintenance in the ghostly life of the tomb; the remains of their cups and plates are found outside, with the unconsumed bones of fish, flesh, and fowl, as well as quantities of egg-shells. We still mould our pottery to the ancient shapes; we still ornament it with Etruscan patterns; how much more of their civilisation has gone to make ours?

On the hills overlooking Orvieto from the south, a little east of the point chosen by Turner for his picture, there is a rocky mound among the chestnut woods called Poggio Roccolo. Olives and poplars clothe the slopes below: the wild rose and the honeysuckle made the wayside lovely as our carriage slowly wound up the zig-zag road. At length we left it, and along a narrow rock-cut passage followed our guide to a tomb hewn in a low cliff below a little farm. It was a simple chamber with a ceiling carved to represent masonry; but the walls had been richly painted. Forty years have passed since the entrance was discovered, and the mural pictures have been grievously injured by damp; but with the help of the drawings made in 1863 by Count Conestabile, the designs can still be traced. On the right doorpost a demonic figure with bluish flesh and yellow wings brandishes a snake to warn off the intruder; it is Charun, the Etruscan equivalent of the Greek Charon; a similar figure, less distinct, matches him on the opposite side. Over the doorway, within, are two long striped bearded serpents, face to face, as if defying unauthorised approach; they are the emblems of the world of the dead. But that world is apparently not without its good cheer. The home of the departed may be only a rock-hewn room; its accommodation nothing but stone benches against the wall. But there are scenes of gaiety around. On either side of the doorway is a chariot with noble horses, red and grey. They are fastened to the pole by broad leather bands passed under their necks. The drivers wear white tunics with red borders; the hair of one is twisted high into a sort of peak. Beyond, on the right, are banqueting tables with rich drapery; carved footstools stand beneath; upon the couches are revellers, white-robed and laurel-crowned, in eager talk; one raises his hand with quick, keen gesture. The feast spreads round to the opposite wall, where sits golden-haired Tanaquil with a fillet round her head, and a band of musicians, all dressed in white, play in silence on a seven-stringed lyre and strange curved trumpets. Could some spell be laid on these figures to wrest from them secrets of life and melody, or extract their essence from the meats and wines? Who can tell the mysteries of these graves?

Another tomb hard by is not without further clues. It is seventeen feet square, partially divided by a partition projecting from the wall opposite the entrance. Here is the whole story of the feast: the carcase of a huge red ox is depicted hanging from a beam; between pigeons and fowls are a hare and deer. Hard by, one slave chops flesh on a low meat-block; through the open furnace-door a blazing fire is seen, and a young slave approaches with a large frying-pan, while the chief cook stands behind, chopper in hand. Elegant tripod tables are set out, with grapes, pomegranates, and eggs; musicians play; the chariot is driven by a fair-haired youth; but beside the horses stands a *Lasa*, or genius of the dead, the unseen attendant during life who followed the departed to the other world. She is in human form, but her spiritual rank is indicated by large bluish wings; knotted serpents thrust up their heads from her waist; she has a robe

of deep red, and her necklace, ear-rings and bracelets, are all gold; in her hand she carries a scroll; when it is unrolled, will it tell the tale of the dead man's deeds?

It is probable, for on the partition wall are the dread forms of Eita and Phersipnai, who are easily identified with Hades and Persephone, the rulers of the under world. Yet these are no king and queen of terrors. They are seated in state at a great banquet. The royal thrones adjoin, and the sovereign and his consort have their feet on the same footstool. The queen wears a golden robe and splendid ornaments; she lays her right hand affectionately on the left thigh of her spouse; he places his left hand on her right shoulder; they look into each other's faces and converse with gracious gladness. There is no hell here. No grim figures of Charun with his mallet obtrude thoughts of cruelty. The life of the blessed is figured as a feast even in the kingdom of God; and that underworld was not wholly dark or terrible which lay beneath the sway of sovereigns so genial and serene.

But there are other aspects of this world of death. The Etruscans had spread their power far and wide through Italy. You may trace them in the north beyond Fiesole and Bologna to Parma and Modena, to Padua and Mantua; and Vergil's city was supposed to owe its name to Mantus, god of the nether world. Southwards they left their remains in Nola and Capua, in Pompeii and Sorrento. Tradition tells of their confederation of twelve cities, but there is no definite information what they were. In different lists as many as seventeen are named; some may have risen to power while others declined; but the Rasena, as they called themselves, left their traces deep on Italian civilisation. Their language can be read, for Latin letters have given the clue to their character though not to their meaning, as it cannot be understood. The people have been derived in turn from India, Egypt, Canaan, or Mesopotamia; they have been supposed to be Semites or Irish Celts, Slavs or Libyans, Tartars, Hittites, or Italiots. The books of their religion, which were numerous, have disappeared. But Livy described them as "devoted to religion before all other nations"; and the rhetorician Arnobius, pleading the cause of Christianity at the beginning of the fourth century, called Etruria "the mother of superstition." They organised extensive commerce, founded distant colonies, and controlled the Western sea. An engraved shell, found in a tomb at Vulci, belongs to a species known only in the remote Indian Ocean, and chiefly in the waters of Japan. They built huge cities, reclaimed marshes, diverted the course of rivers, drained lakes by tunnels hewn in the rock. They were educated and accomplished; they wrote histories, composed poems, acted tragedies; and for hundreds of years the noble youths of Rome were trained in their discipline before they began to frequent the schools of Greece. But their thoughts are still obscure, and their ideas are only known through the representations of writers often unsympathetic or hostile, so that the problems of their religion—how much was original, and how much borrowed from the Greeks or other sources—defy solution.

But the museums, from Florence to Rome, are full of the remains of their civilisation, gathered from the tombs. The higher gods, the veiled or shrouded, the *dii involuti* or *superiores*, as the Romans called them, are not here represented. No one could tell their names, their number, or their shape. They remained hidden in the deeps of heaven; their power was the more terrible because it was undefined. The mysterious creator had wrought the world to last 12,000 years—each millennium corresponding with one of the signs of the Zodiac—and popular belief in Tuscany assigned to the Etruscan nation ten centuries of existence. Beneath these ultimate powers were six gods and six goddesses of the second rank, charged with maintaining the order of the world. And in the third rank came a vast multitude of spirits or demons mingling perpetually in human affairs. They presided over every incident from birth to death; they concerned themselves with plants and animals and men; they dwelt in the spheres of air, earth, water, and the realm of the dead.

Among these spirits two types are prominent on the vases, and sometimes on the cinerary sarcophagi. There are the Charuns, armed with mallets, who sometimes grip the husband or son when the death-hour has arrived; or, holding an expiring torch, warn the living that the flame of their vitality is burning low. On a vase in the Faina collection at Orvieto, an old man stands between two Charuns, in a region guarded by three-headed Cerberus with serpent's tail. The King and Queen of Hades are seated in a car, drawn by strange dragons; behind them a winged woman holds a scroll with the word *Vanth*, supposed to mean death, or, on another, bears a closed book, the record of a finished life. But the deceased was not left without protection. In the funeral car (according to vases in the same collection) a stout knotted staff is laid upon the body; when he enters Hades he leans on it for support, and it may serve him for defence against tormentors. Moreover, the *Lasa*, pale and gentle, with large wings and tender expression, like a guardian angel, will befriend him; or if Charun hurries away the husband, some benignant power throws her arm round the neck of the widow, and seeks to assuage her grief, and play the part of comforter.

Such were the symbols of antiquity. How much Rome owed to Etruria we do not know. But Servius Tullius was said to have been an Etruscan named Mastarna. Before the foundation of the Capitoline temple on the Quirinal, a small sanctuary stood there dedicated to Jupiter, Juno, and Minerva, the holy Three to whom the Etruscan discipline required a temple to be dedicated when a new city was built. Like the gladiatorial games, the arts of divination, and the practice of augury, many of the Etruscan usages were no doubt adopted by Rome. It is not the only case in which the conquered has been the teacher of the conqueror: Now, anyone who will enter a museum, as at Chiusi or Perugia, may realise what was the life of this ancient people. Their pleasures, their arts, their commerce, their home affections, their religious imaginations, are all laid bare. They were the early teachers of Rome; and some of their lessons Rome doubtless transmitted to Western Europe. Who can tell what elements derived from this unknown people may not still be potent among us at this hour? Each step in a museum reveals the continuity of the present with the past.

E. C.

WILLASTON SCHOOL.

WE have been glad to receive a copy of the third number of the *Willaston School Chronicle*, which contains, among many other things of interest concerning the school, a report of Speech Day, on July 1. From this we take the following report of the Head Master's speech:—

"The Head Master, after personally welcoming the parents and friends of the boys, said that a good deal had been done at the School since last Speech Day. He now thought of the School, at the end of the third year, as an organisation full of vital and energetic growth and heat. This was to be found in its institutions. A Debating Society had sprung into being, the School newspaper had been safely started, and an orchestra had been formed. For the first time the School was able to send a solid body of twelve boys for the examination of the Oxford and Cambridge Lower Certificate. There was a certain amount of difficulty to be encountered in submitting the boys to the test of an outside examination. In the first place the average age of the candidates was below the normal age. Secondly, the universities of Oxford and Cambridge had not gone so far in educational reform as Willaston School had. The examination did not suit us. He went on to mention two or three points in which the universities were meeting the wishes of reformers — one of which was, that in this examination there was a recognition of the oral and conversational method of teaching modern languages, to which we are exclusively attached. Another was, that euclid in the form in which it had hitherto obtained in the Oxford and Cambridge syllabus had disappeared. Nevertheless he had not the slightest hesitation in prophesying that there would be a very considerable success to announce to the parents of the boys. We were well represented in cricket and other athletic sports, having lost one match out of five, and that by one run. He hoped for the time when we should be successfully competing with older foundations for prizes and scholarships either at the old universities or the new. But that was not all, for he trusted that the School in the first place was the training ground and nursery of character.

"In conclusion he said, 'Prize honest manly hearts informed throughout with zeal, earnestness and truth.'"

Blessing she is; God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow,
Nor hath she ever chance to know
That aught were easier than to bless.

J. R. Lowell.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden-hill, London, W., acknowledges with many thanks receipt for this fund of the following sums: Mr. William Colfox, £10; Miss Cooper, 10s.; Mrs. Talbot, 10s.

FELLOWSHIP IN RELIGION.

MEMORIAL stones of a new Wesleyan Church at Darley Dale, to be built on ground adjoining the Whitworth Institute, on the road between Matlock Bridge and Bakewell, were laid last week, the first stone being laid by Mr. R. D. Darbishire, who had given the land and a donation of £500 towards the building.

Mr. DARBISHIRE, having laid the stone, "To the glory of God," spoke as follows :—

"Neighbours and friends, I think I may fairly so address you after several years of such association as it has been my privilege to enjoy in Darley Dale amongst you. I am greatly indebted to you for so kindly an expression of confidence as to have invited me to take part in your special celebration of to-day. I know, of course, that it is particularly our Wesleyan friends who are undertaking the erection of this chapel; but this erection of another place of worship concerns all our community and neighbourhood. It is another mansion, so to speak, in the House of our Father. We know that we each of us have our own views and form of expression of the truth to, in, and for which we live and die, and that our separate opinions do not interfere with our mutual respect, or our neighbourly regard. These truly pass the lines of dogmatic belief, and confirm us all side by side in brotherhood with Jesus, and with each other, and as all alike, sons of his God and our own, every one of us waiting for and welcoming with profound joy the kingdom of God within each heart. And it is for this new House of Prayer and Praise, for this common and united testimony to what we all hold to be the crown of our existence in this world, and our hope for the world to come, that we are gathered together here in the name of religion, that is to say, of the love of man and the love of God. In this spirit it is truly to our common honour to join in laying the first stone of this new House of God which we are thus promising to erect and maintain for His glory. And this day, and every day, we will say with King Solomon, 'Lord God of Israel, there is no God like Thee in heaven above or in the earth beneath, Who keepest covenant and mercy with Thy servants that walk before Thee with all their heart.' And in this spirit we will thus and now join to consecrate this chapel with the prayer that Jesus offered for our use."

All having joined in saying the Lord's prayer, Mr. Darbishire concluded his address with these words :—"I trust that you young people who have your lives before you, as I have mine behind me, will know what it means to found a church, and to frequent it. It is the strength of life and of hope for every boy and girl as it is for every man and woman. I am extremely glad to have been favoured with your presence to-day, and trust that some of my words will not fall unheard."

The second stone was then laid by the Rev. J. C. W. GOSTICK, who said :—

"I declare this stone well and truly laid to the glory of the Father, and of the Son, and of the Holy Ghost. Amen."

Warm gratitude was expressed to Mr. Darbishire for his generous help.

SOUTHERN UNITARIAN ASSOCIATION.

THE annual meeting took place at Ringwood, Thursday, July 16. There was a good attendance, including friends from Bournemouth, Bridport, Chichester, Poole, Parkstone, Wareham, Southampton, Portsmouth, and Newport. A committee meeting was held in the forenoon, and was followed by luncheon, to which over sixty sat down. The business meeting was then held, Mr. J. Cogan Conway, president, in the chair. Mr. F. Pinnock (secretary) and Miss Spencer (treasurer), presented the report and balance sheet.

The Report.

The Report recorded several special items, including a visit—by the aid of the B. & F. U. A.—of the Rev. J. C. Street, who preached and lectured at most of the churches on the roll, and a "mission" conducted at Poole by the Rev. Edgar Daplyn. Each effort was attended with much evident success. Mr. James Burton, M.A., of Liverpool, has been appointed minister of the Poole congregation, in succession to the late Rev. E. S. Anthony, to whose memory a lectern has been erected in the church amid tokens of widespread respect. The Rev E. C. Bennett has resigned his charge at Southampton, and no appointment there is at present in view. On the suggestion of the Rev. C. E. Pike, a very sucessful gathering of teachers and elder scholars from the different congregations in the district has been held at Southampton. The detailed accounts of the several churches showed, on the whole, satisfactory progress. The finances showed a balance in hand of about £60.

The PRESIDENT having given a short statement respecting the schemes proposed at the recent Triennial Conference, the various reports were adopted on his motion, seconded by Mr. H. BLESSLEY.

The officers and advisory committee having been re-elected, a discussion took place on the subject of public meetings connected with the quarterly committee meetings. It was decided to make inquiries at Eastleigh, with a view to renewed propagandist efforts there. Miss Spencer and the Rev. C. C. Coe were requested to represent the Association at the forthcoming International Council meetings at Amsterdam.

A resolution of regard and sympathy in connection with the death of the Rev. T. B. Broadrick was passed by a silent standing vote.

SERVICE AND PUBLIC MEETINGS.

After tea a service was held, being conducted by the Rev. C. C. COE. The sermon was given by the Rev. W. G. TARRANT, whose theme was, "The Greatness of God" (Psalm cxlv. 6). In the course of his address, he emphasised the thought that while the divine life about us becomes continually more wonderful to every intelligent mind, its greatness forbids alike unworthy theology and unworthy conduct. The soul must grow into the image of its God. A collection for the funds of the Association was made.

After the service, in which assistance was rendered by friends from orthodox congregations, a public meeting took place, Mr. J. COGAN CONWAY presiding.

The Rev H. S. SOLLY gave a very interesting address on "Emerson and Martineau," his remarks being chiefly on the former. After sketching Emerson's career, he called special attention to his emphasis on "Self-reliance." Doubtless, that note stirred them all to worthier efforts, but when they consulted those who seemed most self-reliant, such as Cromwell and his "Ironsides," they would find that what they relied upon was the divine spirit at work within them. It was upon that spirit that Emerson bade his hearers rely, in his famous "Divinity School Address." When we read Emerson now, much that he says seems ordinary; but to say it in his day required extraordinary courage. In regard to the philosophy of good and evil, Mr. Solly believed that Martineau went deeper into the truth than Emerson, and he commended the study of Martineau's principles along with that of Emerson's works.

The Rev. W. G. CADMAN spoke on the subject of the missionary spirit, which, he observed, appeared to be chiefly shown by men who accepted without demur the Unitarian name—such men as the late Dr. J. R. Beard, W. Gaskell, John Wright, and others. When he noted the tendency in some directions to drop the name in favour of some other, he was reminded of a certain poet by the name of "Briggs," told of by Charles Kingsley. His verses did not meet with much success, and thinking his name had much to do with it, he adopted the high-sounding name of "Vavasour." The sequel showed, however, that the public still failed to appreciate his muse. If, instead of troubling overmuch about names, they all cultivated a truer enthusiasm, and a more heart-felt religion, the results of a wider influence for good must come.

Mr. J. EWART (late of M.C.O.) and the Rev. W. G. TARRANT also spoke, and after a vote of thanks to the President, the meeting closed with a Benediction.

CHURCH OPENING AT MERTHYR.

THE last services in the old Twynyrodyn Chapel at Merthyr Tydvil were held on Sunday, conducted morning and evening by the Rev. W. Copeland Bowie, and in the afternoon by the Rev. D. J. Williams, minister of the congregation; and on the following day the new chapel in Thomas-street was opened, the service being again conducted by Mr. Bowie.

The new chapel, on the appearance of which the congregation and the architect, Mr. S. E. Johnson, are to be congratulated, is built to accommodate 150 persons, and has a schoolroom underneath, together with various offices. There are three large windows on each side, and a very handsome one over the front entrance, the latter being formed of an embattled porch. The building is of red pressed brick, with Bath stone dressings, and a red-tiled roof.

The opening ceremony was preceded by a luncheon in the Angel Assembly-rooms, at which Mr. Gwilym James, J.P., chairman of the Merthyr District Council, presided.

The Rev. R. J. JONES, M.A., Aberdare, proposed "The Founders and Past Members of the Unitarian Chapel at Merthyr," and instanced many well-known names in the history of the place, which dated, he said, from about 1820. Colonel T. PHILLIPS,

Aberdare, and Mr. C. R. JAMES responded, both giving interesting experiences of their early days in the chapel, and of the good educational work done there by the late Charles Herbert James and Thomas Stephens.

The Rev. W. COPELAND BOWIE submitted "Success to Liberal Religion in Merthyr," and Mr. GOMER THOMAS, treasurer of the Building Fund, responded. He said the building would cost about £2,500, of which £1,100 had already been subscribed, and they had the old chapel as an asset. As Unitarians had always been to the front in helping other denominations, he hoped some practical help would be extended to them.

Mr. JOHN LEWIS, Pontypridd, in proposing "Civil and Religious Liberty," said Unitarians had worked zealously in attaining all the great reforms and extensions of liberty of thought and action, and it was to be regretted that purely intellectual differences had kept other people from them in the past. Mr. W. L. DANIEL, chairman of the Merthyr School Board, responded, and testified to the true and faithful stand always made by Unitarians in the battles of civil and religious liberty. He hoped their new chapel would be the means of still further helping on that cause, and of all that tended to uplift the people.

The new chapel was opened by Mrs. Stephens, widow of the late Thomas Stephens, of literary fame, who did such eminent and ungrudging service at the old chapel throughout his life. Then followed the first public service within the building, conducted by the Rev. T. J. Jenkins, the Rev. W. Copeland Bowie preaching the sermon of dedication.

In the evening a service was conducted by the Rev. J. P. Kane, and a public meeting was held under the presidency of Mr. C. R. James, when addresses were given by the Revs. R. J. Jones, M.A., W. Copeland Bowie, and Professor J. H. Weatherall, M.A., Mr. T. Grosvenor Lee, Mr. G. Carslake Thompson, and others.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Bedfield and Monk Soham. — The Sunday-school anniversary was celebrated last Sunday by special services. In the afternoon the missionary (Mr. R. Newell) gave an address in the chapel before an audience of over the hundred, and in the evening held an open-air service in a meadow at Monk Soham. The subject in the afternoon was "the duty and method of training children in religion," and in the evening, "An open door." The occasion was used to explain to strangers present some of the principles of Unitarianism, and the advantage of belonging to a religious body where the door is always open to all, irrespective of creed or dogma, where liberty of thought is held and allowed, and conscience is regarded as supreme in matters of religion. On Monday evening, a tea-meeting was held, when Mr. Newell, who presided, spoke briefly of the future, which seemed full of promise. To the parents of the scholars he commended the Girls' Club, the Holiday Club, and a Boys' Provident Saving Club, which he wished to establish. He hoped also that the young men of the village would look upon him as a friend, anxious to meet and help them. The Rev. Lucking Tavener, of Ipswich, also delivered an inspiring and helpful address.

London Guilds' Union Rally. — On Saturday, July 11, at the invitation of the Highgate friends, members of the guilds at Highgate, Essex Church, Mansford-street, Stratford, and Kentish Town, to the number of about eighty, met at Hampstead Station for a walk over the Heath. The party proceeded by Golder's hill, Parliament-hill, Highgate Ponds, and Waterlow Park to the Highgate schoolroom, where a sumptuous repast, provided by members of the Highgate Guild, awaited them. After tea several friends entertained the company with songs and recitals. An informal meeting was held, presided over by Mr. Alfred Thompson, at which hearty thanks were accorded to the hosts for affording such a delightful opportunity for friendly intercourse. The secretary (Rev. John Ellis) referred in sympathetic terms to the bereavement in the home of one of the Guild secretaries. He also announced that at the united meeting to be held at Mansford-street in October the subject for conference would be "Church attendance."

Newton Abbot.—On Sunday evening the congregation celebrated the second anniversary of the opening of the present meeting-place in Gladstone-place, when the Rev. Chas. Roper, of Manchester, preached a most eloquent sermon from the words, "Come let us reason together," in exposition of Unitarian Christianity. Notwithstanding the most unpropitious weather, a good congregation assembled, the chapel being comfortably filled. The collection exceeded last year by about ten shillings.

Blackpool: South Shore.—The new hall of South Shore Unitarian Church was opened on Sunday, services being conducted by the Rev. J. Page Hopps. Not only was Blackpool, North and South, well represented, but many friends from inland towns attended, and by their cordial co-operation added much to the success of an eventful day. Large congregations assembled both morning and evening—in the evening to overflowing—and the services and sermons were all that could be desired. In the afternoon a scholars' service was held in place of the ordinary Sunday-school, and was conducted by Mr. S. Crompton, Mr. Cuthbert C. Grundy giving the address. The day passed off satisfactorily in every way, not the least pleasant remembrance of it being the earnestness and heartiness with which all joined to render the services an inspiration and an encouragement. The friends who attended the services on Sunday expressed themselves as much pleased with the simple beauty and the admirable arrangement of the new building. It is the design of Mr. J. B. Thornley, architect, and Mr. J. Calvert, of South Shore, was the general contractor. The congregation and school are now in possession of their new hall and are looking forward to a time of increased usefulness to themselves and to their neighbours. The happy event will in a quiet way be celebrated to-day at an outdoor gathering and tea, to which school and congregation have been invited by Mr. and Mrs. J. R. G. Grundy.

Sunderland. — The Sunday-school anniversary and flower services were held on Sunday last. Rev. F. Wood, minister, preached morning and evening, and Mr. J. G. Sterling, superintendent, conducted a children's service in the afternoon, when Mr. A. W. Harris, of London, gave a short address. The children sang selected hymns, and Master James Want, from the Blackfriars Mission, gave a special solo on each occasion. Altogether the services were very enjoyable.

Swansea.—The Sunday-school anniversary was celebrated last Sunday afternoon, when special hymns were sung and recitations given by the children. Miss M. E. Brock gave an address on kindness to animals, and Professor Weatherall, of Carmarthen, on the exhortation "Be strong." Mr. C. H. Perkins presided. The Rev. W. Tudor Jones, who, since Easter, has been away studying at Jena, is to be welcomed home on the first Sunday in August.

Whitchurch: Salop.—On Sunday evening, July 12, the service of the Church of the Saviour was conducted by Mr. R. Mansell, of Shrewsbury, who made special reference to the great loss the Rev. C. D. Badland had sustained by the tragic death of his wife. At the close of the service a resolution of deep sympathy and condolence was passed by the congregation with Mr. Badland in his terrible bereavement. On Tuesday evening, July 21, a memorial service for Mrs. Badland was conducted by the Rev. J. C. Street, of Shrewsbury, who delivered a most touching and impressive address, basing his remarks on the story of the death of "Dorcas" (Acts ix.), and spoke of Mrs. Badland's sterling character and Christian virtues, devoted to helpful and unselfish service. The Dead March was played at the close. There was a large congregation, every church and chapel in the town being well represented, also the Temperance League, with which Mrs. Badland was associated.

Redcar.—The golden wedding of Mr. and Mrs. Charles Bell was happily celebrated on Friday week. Mr. Bell as a life-long total abstainer and ardent temperance worker and social reformer, has been closely associated with Middlesbrough, and is well known in the circle of our churches. One of his daughters is wife of the Rev. J. E. Stead, of Park-lane, Wigan.

Cradley.—The Sunday-school anniversary and the flower services were held on Sunday, the 19th inst., at Park-lane Chapel, Netherend, and were very successful. Large quantities of flowers were used in decorations, and the scholars each made a floral offering at the morning and evening services. Accompanied by their teachers, the boys and girls sang a processional hymn on both occasions, handing a bunch of flowers to the minister, who received them within the communion rails. The minister, the Rev. A. H. Shelley, preached special sermons, and the choir sang appropriate anthems. Large and representative congregations attended, and the collections were unusually good.

Bolton District Sunday School Union.—The quarterly meeting, held on Saturday July 11, took the form of a ramble in Borsden Wood, conducted by Rev. Thos. Robinson, of Altrincham, and was attended by a large number of teachers and others, about 140 afterwards sitting down to tea in the Hindley School. After tea the Rev. C. J. Street, president of the Union, took the chair, congratulating the Union on the excellent attendance, and emphasising the value of such meetings. The Rev. T. Robinson then delivered a most interesting and instructive address, illustrating the wonderful refinement of nature, as evidenced more particularly in the provisions made for plants obtaining nourishment and propagating their species. The probable evolution of the flowering and grain-bearing plants from the grasses was touched on, and the adaptation by plants, by means of coloured petals, of "advertisements" to attract insects to assist in fertilisation, also referred to, the speaker explaining how the marks and streaks on the petals of flowers acted as pointers to direct bees, &c., to the honey-bags. Mr. Robinson exhibited slides and objects of interest under the microscope. At the close of the lecture the Rev. J. Moore, who took the chair after Mr. Street had left, spoke in appreciative terms of the address, and a cordial vote of thanks was accorded to Mr. Robinson, on the motion of Rev. W. Harris, seconded by Mr. Isaac Barrow, and supported by Mr. W. Whalley.

Clydach Vale (Farewell Meeting).—On Saturday evening, July 11, a meeting was held to bid an official farewell to the Rev. David Rees, who is taking up ministerial work at Wick and Bridgend. After tea, Mr. and Mrs. Rees were both presented, the former with a few volumes of Dr. Martineau's works, and the latter with a silver tea-pot, as a token of heart-felt appreciation of their services. A number of speeches were made, with warm expressions of regard and gratitude, and at the close of the meeting Mr. Rees responded, stating that, though his term of office amongst them had been short, he had formed friendships of a lasting character, and had been the means to a certain extent of mitigating the violent opposition to Unitarian work in the Rhondda.

London (Stoke Newington Green).—The members of this church and its Conversation Society have embraced the opportunity afforded by the "silver" wedding of the Rev. W. Wooding and Mrs. Wooding to offer them some expression of the respect and affection with which they are both regarded. By invitation of Mr. and Mrs. F. W. Turner, a large number of friends assembled at their residence on Friday, July 17, when an address of congratulation and good wishes was presented to Mr. and Mrs. Wooding. A sum of money which had been subscribed by about one hundred members was at the same time handed to Mrs. Wooding, wherewith to purchase a pianoforte as a momento of this interesting occasion.

London (Stratford, E.).—The Sunday-school annual excursion into Epping Forest on July 18 was greatly enjoyed, and the very sincere

thanks of the whole congregation, and of the teachers, are due to the kind and generous friends who so liberally contributed to the expenses.

Maidstone. — The Sunday-school anniversary services were conducted on July 12, by the Rev. S. S. Brettell, M.A. On Wednesday, July 15, the scholars, accompanied by their teachers and friends, were taken for their summer treat to Sandgate, a quiet seaside town on the Kentish coast, where a delightful day was spent.

Mottram. — Sunday, July 12, was the annual "scholars' walk" in connection with the Sunday-school; a procession of 250 scholars, teachers, and congregation walked through the village, hymns were sung in the Market-square, and an address on "What we stand for" was given by the Rev. H. Bodell Smith. There were special services in the chapel, afternoon and evening, with extra hymns and music by the choir and scholars, the minister being the preacher. At evening service there was the annual distribution of prizes to the scholars, presented through the senior superintendent, Mr. J. H. Elkin, assisted by the secretaries, Messrs. James Sidebottom and Irvin Swindells. About 80 scholars out of 120 received prizes (books), 38 scholars having made 100 out of 104 possible attendances, and 13 having been at school 104 times. There were large congregations, the evening service being crowded. On Monday, July 13, the members' quarterly meeting was held, commencing with the Communion Meal (a plain tea), and reformed Communion service, during which bread was broken in remembrance of "the Master" and the Covenant of Membership was renewed by all present hand in hand. This was followed by the business meeting, when the excellent report by the secretary, Mr. I. Swindells, showed a gratifying increase in finances, and in other ways. It was resolved to hold an annual sale of work in aid of the funds, and to promise £25 towards the East Cheshire Christian Union bazaar to be held next year.

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OUR CALENDAR.

SUNDAY, July 2.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M., Mr. E. BRIDGER ATHAWES, "Ethics, Religion and Theology."
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 7 A.M., Rev. J. LONSDALE DOWSON.
Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. J. H. CROOKER, D.D.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.
Deptford, Church-street, 11.15, A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. H. GREAVES, and 7 P.M., Mrs. J. H. CROOKER.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., "The Permanence of Unseen Things," Rev. ALFRED THOMPSON.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M., Rev. H. S. PERRIS, M.A., 7 P.M. in Regent's-park.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. WARD.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., Mr. D. DELTA EVANS.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M; Rev. J. M'DOWELL.
BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. C. MOORE, of Horwich.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. E. CARPENTER, M.A.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WINDERMERE, Albert Hall, Cross-street, 11 A.M., Rev. J. CROWTHER HIRST.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. J. W. DAVIES.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY
SOUTH PLACE, FINSBURY.—July 26, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Ethics of International Trade."

PULPIT SUPPLY.—Rev. B. KIRKMAN GRAY, 28, Downshire-hill, Hampstead, N.W.

PULPIT SUPPLY.—Wanted for a Unitarian pulpit near Belfast on three or four Sundays, from Aug. 9th to Sept. 13th. State terms to X., INQUIRER Office, 3, Essex-street, W.C.

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BIRTH.

PERRIS.—On July 18th, at 61, St. Augustine's-road, London, N.W., the wife of the Rev. H. S. Perris, of a daughter.

MARRIAGE.

SILVER WEDDING.

WOODING—ASQUITH.—On July 22nd, 1878, at the Wesleyan Chapel, Hampstead, by the Rev. Mark Wilks, William Wooding to Emily Evelyn, only daughter of the late Joseph Dixon Asquith, Esq., Morley, Yorkshire.

DEATHS.

CHITTY.—On July 17th, in his 20th year (through accident in the Island of Sark). Claude Grisbrook, youngest son of Mr. and Mrs. G. W. Chitty, of Dover.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

WE publish this week a review by Professor A. M. Worthington, C.B., F.R.S., head of the Royal Naval Engineering College at Devonport, of the striking work on "Response in the Living and Non-Living," published last year, by Professor J. C. Bose, D.Sc., of the Presidency College, Calcutta. Professor Bose, who is a member of the Brahmo community, it will be remembered was recently in this country, commissioned by the Indian Government, in the pursuit of his scientific investigations.

THE circular with reference to the proposed erection of an Expiatory monument to Servetus, of which we last week published a translation, appears in *Le Protestant* of July 25, with an editorial commendation, and a plea for a large number of small subscriptions, rather than a few large sums, to make up the 5,000 francs (£200) required. The Committee of the non-official General Synod, the Délegation Libérale, and the Consistory of the Reformed Church of Paris, each subscribes 100 francs; the theological faculty of Montauban, 50 francs; and the students of Montauban 20 francs; M. le pasteur Castel, 5 francs. We shall be very glad to receive individual subscriptions of, say, 2s. 6d. and 5s. from those who may be glad thus to show their sympathy with the movement.

THE Rev. Joseph Wood, minister of the Old Meeting Church, Birmingham, and Mrs. Wood, left that city for Liverpool on Tuesday afternoon, the 28th inst., for a tour in America, to begin a well-earned holiday of six months, which was granted to Mr. Wood by his congregation in the cordial hope that both Mr. and Mrs. Wood, who have been very much indisposed for many months past, will be thoroughly restored to health. Many prominent members of the church went to see Mr. and Mrs. Wood off at the Birmingham Railway Station, to wish them God-speed and a pleasant journey and safe return. A host of friends elsewhere share, we are sure, the good wishes of Mr. Wood's congregation on his behalf.

NEXT week a series of week-day lectures will be given at Manchester College, Oxford, in connection with the University Extension Summer Meeting. Dr. Drummond will lecture on Monday and Tuesday mornings on Anselm's *Cur Deus Homo*, and on Wednesday, the Rev. W. H. Drummond on "Early Lives of St. Francis and the Study of the Gospels." The Rev. J. Estlin Carpenter will lecture on Thursday, Friday, and Saturday on "Supposed Parallels between Buddhism and Christianity." In the following week, the Rev. E. I. Fripp will lecture, on Monday and Tuesday, on "Religious Ideas in (1) *Everyman*, and (2) *Doctor Faustus*," and the series will close on Wednesday, (August 12), with a lecture by the Rev. P. H. Wicksteed, on "Aristotle: *On the Soul*—its influence on Mediæval Thought." Even this goodly array does not exhaust the store provided for fortunate hearers; the Rev. J. Estlin Carpenter will lecture also on Sunday evenings, August 2, 9, and 16, on "The Gospels, and How to Read Them."

MR. ION PRITCHARD sends the following important note *re* the meetings at Amsterdam:—"May I be allowed to say that if there are any of your readers who still desire to attend the meetings of the International Council at Amsterdam (Sept. 1-4) they should communicate with me *at once*, as I am now engaged in preparing the hotel lists. The main body of the party from England will leave London on Monday morning, Aug. 31, travelling by way of Queenborough and Flushing, and reaching Amsterdam shortly after 11 P.M. A few will travel by Harwich and the Hook of Holland, or *viâ* Hull, making their own arrangements with the railway and steamship companies. I would point out, however, that it is necessary for all who attend the meetings to be in possession of the membership ticket issued by the Netherlands Committee. These tickets may be obtained on sending 4s. 2d. to me at Essex Hall. I am glad to say there is now every prospect of a large and representative attendance from the British Isles."

"WHAT, then, had the Diet of Worms done for the Church in Germany? And whither had vanished Aleander's victory." With these questions, the answer to them, indeed, already implied, Dr. Charles Beard concluded all that was permitted him to write of the *magnum opus* of his busy life. The story of "Martin Luther and the Reformation in Germany," was told to English readers only so far as the close of the first great heroic period. But, incomplete as it stands, the work is a monument to the learning and industry and painstaking conscientiousness of the writer, *ære perennius*, of more worth than any sculptured stone or inadequate likeness by which we strive, so often in vain, to perpetuate the memory of our honoured dead. Their works, if worthy, follow them, where our poor praises are no longer heard. It is pleasing to know that this labour of his last years of declining health is appreciated beyond the boundaries of the little denomination which his talents adorned, and we believe it will be grateful to our readers to know the opinion lately expressed of it by one who was as far as possible removed from him in religious affinity. It was in a lately published work of Mr. W. S. Lilly, the well-known historian and critic, secretary to the "Catholic Union of Great Britain," that we lately came across the following appreciation:—"Among English writers on Luther, the first place must be given to Dr. Beard. It is an irreparable loss that he lived to execute no more than the first volume of what would certainly have been a monumental work." ("Renaissance Types," 1891, page 232.) A man who can win the reluctant commendation of those who are so utterly opposed to all his conclusions, ought not to be lightly honoured, nor his works left unread, by those to whom he ministered and who share his profoundest convictions.

THE Wesleyan Conference at Cambourne, judging by the reports in Methodist papers and the daily newspapers, has been marked by a spirit of cheerfulness, and the practical ability which on these occasions is seldom lacking. Of the new President, the Rev. Marshall Hartley, a Methodist writer remarks, "We have a business man in the chair, rather than a statesman." Those who have noted Wesleyan movements during the last few years will perceive the fitness of the choice.

THE matters which specially belong to the domestic interests of the Wesleyans themselves need not here be referred to. But as a sign of the times, the tentative measures being taken, or considered, for the improvement and unification of the theological colleges have some interest; more interest attaches to the Wesleyan attitude in regard to the Education question. The Wesleyans have decided to retain their schools in their own hands; by a large majority they rejected the resolution which declared that Wesleyan managers could not consistently accept relief from local rates; and consequently the word of sympathy thrown as a crumb to the Passive Resisters does not count for much. Yet the general trend of the discussion shows that, on the whole, the Wesleyan influence will work for fair-play and common sense in a difficult and much vexed question. The resolution endorsing the proposal of a treaty of arbitration between this country and France, carried unanimously, was a good example of the way in which a great religious body may very well exercise wholesome political influence without identifying itself with any special party. One of the least satisfactory items in the Conference news is the brief discussion on Methodist Union. While the minor Methodist bodies feel themselves more and more closely drawn together, the Wesleyans seem little inclined for anything beyond a certain harmless interchange of civilities with the younger members of their own kin.

THE *Liverpool Daily Post* (July 29), in a leading article on sermons to children, says:—

The children's preacher *par excellence* in this district is the Rev. R. A. Armstrong, whose pulpit talks to boys and girls have just been published by the Sunday School Association, under the title of "Come unto Me, O ye Children." Mr. Armstrong has published various books that reveal him as the profound thinker and the liberal and enlightened theologian. But nothing from his pen is comparable, in the bestowal of unalloyed delight, to this little book, which reveals him as the lover and kindly instructor of young people. In his "talks" he guides them towards paths of thought for the traversing of which it is well they should be prepared; and often in such a manner that they are at the very heart of some literary or historical masterpiece, and are learning its soul-lesson before they realise that they are not reading or listening to some mere interesting fairy tale.

AFTER speaking of several of Mr. Armstrong's sermons in detail, the writer of the article draws special attention to the closing sermons, in which the children are told "how it comes about that we in Hope-street Church worship God in a different way from our neighbours who go to the Church of the Blind across the road." With that story our readers are familiar. The article concludes:—

It speaks well for Mr. Armstrong that he can talk to children of religious freedom without any suspicion of rancour, or of that intolerance into which those who are specially keen on their own religious freedom are invariably led. No child will read these "talks," or hear them read, without being gently transported into high realms of spiritual and intellectual contemplation; and the effect will be the same—if not more so—on the mind of any grown-up reader who loves children and has Mr. Armstrong's power of entering into their thoughts and aspirations.

THE funeral of the Rev. Ernest Fontanès took place at Paris on July 10, and in accordance with his own express desire, with a true Huguenot simplicity. There was no word personal to himself, only the heartfelt prayers of Professor Jean Réville and M. le pasteur Arnaud, President of the Havre Consistory; and the reading of passages of Scripture—which he had himself chosen—at the house, 1 Cor. xiii. and at the cemetery, the Beatitudes. The tribute which might not be uttered at the funeral, M. Jean Réville has now offered in a memorial article published in *Le Protestant* of July 25.

ERNEST FONTANES, says M. Réville, received from his birth (Jan. 31, 1828) the baptism of Liberalism. The influence of his father, the Rev. Ferdinand Fontanès, of Nîmes, and of that other Liberal Christian leader, Samuel Vincent, was most potent over the young man, to whom his father gave this motto, for the guidance of his life: "Go just so far as Truth shall lead you." Absolute sincerity, both of thought and expression, marked his career. He knew nothing of compromise in matters either theological or ecclesiastical; yet he was no bigot, but could enter into the position of those who differed from him. What he could not understand was that others should be less frank than he was himself.

FROM school at Nîmes Fontanès passed to the Universities of Geneva and Strasbourg, and completed his theological training in Germany, where he attended lectures at Bonn, Heidelberg, and Berlin. Belonging to the vigorous race of 1848, he is to be remembered, says M. Réville, with such teachers as Athanase and Etienne Coquerel, Viguié, Cougnard and Colani, and, we may add, Albert Réville. In that group, so rich in talent and various aptitudes, his gift was not that of the original thinker, the critic or historian, but distinctly of the orator. Fontanès, says M. Réville, was *par excellence* the inspired orator and poet. He had an exquisite voice, musical, with a great range of modulation, a perfect elocution and command of the purest French; his manner was simple, and yet noble, not seeking for effect, rendered the more striking by the expressive beauty of his countenance. No one had a greater command of the powers of persuasion and of lofty poetry than Fontanès, in his hours of inspiration, wherewith to raise the souls of his hearers to God. He had in a supreme degree the gift of charm, and he could soar to the heights of religious feeling, and carry his hearers with him into the ecstasy of communion with the Eternal.

HIS whole life was devoted to the service of the Reformed Church of France. After serving as assistant minister at Montpelier from 1852 to 1856, he entered on his long ministry at Havre, where he exercised a profound religious influence, and even after his removal to Paris in 1887, he remained President of the Consistory of Havre. In Paris the bigotry of the orthodox section of the Church prevented his appointment to a parish, and he had no recognised official standing, but preached with great acceptance in the hall of the Geographical Society in the boulevard Saint-Germain. Only last year he retired, amid many expressions of gratitude and warm regard, M. Fontanès published only occasional sermons and lectures, all instinct with his clear thinking, fearless utterance, and moral fervour, and the earnestness of his Christian discipleship, the last being his farewell sermon, preached last year in Paris and at Havre, on "Fifty Years of Ministry."

ATTENTION is drawn by Miss E. J. Busk (1, Gordon-square, W.C.) to the "Great National Jubilee Bazaar" of the United Kingdom Alliance, as a contributory to the fund of a hundred thousand guineas which is sought for the furtherance of the Alliance's work. Miss Busk says:—

As a Unitarian and a member of the London Committee, I venture to address you. The Temperance subject is very urgent just now, because the next General Election must decide whether the country is to be governed by the "publicans or by the public," as was said at the great convention held in the Albert Hall, London, last Friday, under Sir Wilfrid Lawson. The brewers have lately converted their businesses into companies, and thereby, no doubt, secured many votes among their shareholders, so we must all work zealously to counterbalance their votes, and we, by our bazaar, wish to be enabled to distribute largely, literature and speakers to assist.

Contributions may be sent to Miss Busk as above.

THE August number of the *Coming Day* announces the marriage, at Little Portland Street Chapel, on July 13, of John Page Hopps and Alice Elizabeth Hallawell, late secretary of the Croydon Eclectic Society.

SHORT NOTICE.

The First Christian Generation: Its Records and Traditions. By JAMES THOMAS.—Such value as Mr. Thomas's book possesses lies in the connections he brings out between the Christian origins and the Roman world. In other respects we do not find the volume satisfactory. He discusses the Christian traditions from the standpoint of a rigid and unimaginative rationalism, and finds them so faulty that we wonder as we read why he takes the trouble to expose them. Our confidence in the finality of his conclusions is, however, shaken by the fact that he is not acquainted with the best modern work upon his subject. We give a single example; he devotes nearly 200 pages to an analysis of the book of Acts without revealing any acquaintance with the researches of either Blass or Ramsay. (Swan Sonnenschein, 1903. 6s.)

The common problem, yours, mine, every one's,
Is not to fancy what were fair in life,
Provided it could be, but finding first
What may be, then find how to make it fair
Up to our means.

Robert Browning.

LITERATURE.

RESPONSE IN THE LIVING AND NON-LIVING.*

THE object of this work may be apparently regarded as twofold; *first*, to give an account of experiments made by the author, which show that the disturbance of electric condition, long known to take place in pieces of animal tissue removed from a recently living body, in response to certain mechanical stimulation, is paralleled with quite remarkable exactness by similar responses, not only in the fresh stems, roots, and leaf-stalks of plants, but also in inorganic substances, such as metallic wires, when similarly stimulated; and, *secondly*, to draw from these results the conclusion that there is in physiological inquiries "no necessity for the assumption of vital force"; that these phenomena "are on the contrary physico-chemical phenomena susceptible of a physical inquiry as definite as any other in inorganic regions."

In what follows we shall endeavour to keep separate these two aspects of the book.

Of the experiments themselves, regarded from the point of view of the physicist, we can say that they appear to have been executed with all the skill, acumen, and experimental resource which we have been accustomed to find in Professor Bose's work in other fields. For the purpose of the general reader we may describe a typical experiment. Let him imagine a freshly cut stalk of celery, or, say, a fresh radish, lying horizontally and tightly gripped in the middle by a small vice, and to each end let there be fixed a suitable thimble-like insulating handle by means of which either end of the stem can be twisted at will, backwards and forwards, about the axis of the stem as axis of rotation. If now a galvanometer with a very high resistance in its circuit be suitably connected to two points A and B, equidistant from, and on opposite sides of the middle vice, it is found that in general no current flows through the galvanometer. The two points A and B are in fact iso-electric. But if, say, the A half is "stimulated" by twisting the handle on that side, then a current, called the response-current, is observed to flow, in such a direction as to indicate that an electro-motive force has been generated, which acts through the stem from the more to the less stimulated part (a direction defined by Bose as *negative*). The extent of the deflection of the beam of light reflected by the galvanometer mirror affords a measure of the current and presumably of the electro-motive force which generates it, and can be made to record itself on a sensitised paper carried by a revolving drum. In this way the rise and fall of the response-current can be studied, and it is found that the magnitude of the electro-motive force generated at any instant is influenced in a specific manner by extremes of temperature, by the application to the stem of chemical re-agents (stimulants or poisons), and to depend also both on the magnitude of the stimulus and its repetition (Fatigue phenomena).

If now an equivalent arrangement is made in which a metallic wire is substituted for the plant stalk, then it is found that on twisting the wire, a corresponding response-current is generated (though in the opposite direction indeed), and that this current is controlled in the same way by similar influences. So that Professor Bose does not hesitate to speak of "poisoning" either a wire or a plant, and of certain chemical re-agents as "stimulants," or, on the other hand, "depressants."

By a careful and lucid collation in the same diagrams of the photographic records of the response-curves of animal, plant, and metal respectively, Professor Bose enables the reader to judge for himself of the very close similarity of behaviour in each case, which is what he wishes to emphasise.

It is not, however, only to mechanical stimulus that there is an electric response in the organic world. It has been for some time known that the action of light on the retina produces electric variation in a freshly excised eye. Thus, when the two galvanometric contacts are made, one with the cut end of the nerve and the other with the uninjured cornea, there is a normal steady current (called the current of injury) through the nerve to the retina. If now the retina is illuminated, an increase in this current is at once observed. This increase is known to be influenced in a very characteristic manner by changes of temperature and by periodicity in the light stimulus and to show curious reversals and after effects on the stoppage of the light. "It may now be asked," writes Professor Bose, "whether such a complex vital phenomenon as this retinal response could have its counterpart in non-living response." And to this question he replies by means of an extremely beautiful experiment. Taking a rod of silver he beats out one end of it into a hollow cup, the inside of which he sensitises by exposure for a short time to the vapour of bromine. The cup may now be filled with water and connection made with the galvanometer by non-polarisable electrodes.

There will now be a current due to the difference between the inner surface of the cup and the rod. This difference may be balanced, however (for convenience), by a compensating electro-motive force. We have thus an arrangement somewhat resembling the eye, with a sensitive layer corresponding to the retina and the less-sensitive rod corresponding to the conducting nerve stump. The apparatus is next placed inside a black box with an aperture on the top. By means of an inclined mirror, light may be thrown down upon the sensitive surface through the opening. The balance is at once disturbed and a response current produced whose direction corresponds to that in the actual eye. "The response of this cell to the stimulus of light," Professor Bose goes on to say, "is in every way similar to that of the retina. . . . In both the intensity of response up to a certain limit increases with the duration of illumination; it is affected in both alike, by temperature; in both there is comparatively little fatigue; the increase of response with intensity of stimulus is alike in both, and, finally, even in abnormalities—such as reversal of response . . . and decline and reversal under continued action of light—parallel effects are noticed."

In Chapter XIX. on Visual Analogues, the author points out how the oscillating phenomena of intra-ocular after-images which follow the exposure of the living human eye to bright light, with which everyone is more or less familiar, are curiously similar to the after-oscillations of the response curve in his mechanical, sensitive, silver cell.

Now, a similar alternation of intensity is observed, if, when the eyes are closed, a picture is called to memory by an act of the will. "It will be found" (Professor Bose here quotes E. W. Scripture's *The New Psychology*, p. 101) "that the picture cannot be held, but will repeatedly disappear and appear." Thus we find some of the facts of *memory* ranging themselves alongside of purely physical phenomena. The whole of this chapter will be found very interesting and suggestive.

Coming now to the conclusions which Professor Bose would have us draw from his experiments, we have to point out that it is only indirectly and by way of suggestion that the experiments will be of service in physiology. Of themselves they prove very little. Even in the experiments with inorganic substances, Professor Bose attempts no explanation of the genesis of the electro-motive force, and it is by no means certain, and is in our opinion not even probable, from what we know of the phenomena of contact electricity, that the explanation in the case of metals will be found to hold for plants, or for animal tissues. To be sure, the experiments will help to clear the air of cant, and Professor Bose seems to think that this is very necessary, for in several passages he would lead the reader to understand that the electrical response in animal tissue is considered by physiologists to be due to some unknown superphysical vital force, and relegated to a region beyond physical inquiry. (See page 13.)

Again on p. 81, he says: "We have seen that by physiological phenomena are generally understood those of which no physical explanation can be offered, they being supposed to be due to the play of some unknown vital force existing in living substances and giving rise to electric response to stimulation as one of its manifestations." Such statements are very misleading, and will be repudiated by modern physiologists who have invented the very methods of observation employed, with modifications, by Professor Bose, and whose aim is nothing more nor less than to find out, if they can, by strict experimental inquiry what the physical explanation really is of the response phenomena in living tissue. We have little doubt that such passages as these mark a stage in Professor Bose's own

* "Response in the Living and Non-Living," by Prof. J. C. Bose, M.A Cantab., D.Sc. Lond., Professor, Presidency College, Calcutta; with illustrations. Longmans, Green & Co. 1902. 10s. 6d.

emancipation from earlier misconception, and he must not be surprised if they produce some irritation among the physiologists from whom, apparently without recognising it, he has really derived his inspiration.

We must in conclusion put our readers on their guard in respect of another matter also. Professor Bose has no light whatever to throw on the mystery of the difference between living tissue and dead. In his "General Survey and Conclusion" we read that "Living Response in all its diverse manifestations is found to be only a repetition of responses as seen in the inorganic. There is in it no element of mystery or caprice such as we must admit to be applied in the assumption of a hyper-mechanical vital force, acting in contradiction or defiance of those physical laws which govern the world of matter. Nowhere in the entire range of these response-phenomena, inclusive as that is of metals, plants, and animals, do we detect any breach of continuity."

Anyone reading such a passage may well be surprised to find that earlier pages of the same work contain the following:—

"Isolated animal tissue is subject to unknown changes inseparable from the rapid approach of death." Plants, on the other hand, "offer a great advantage in this respect, for they maintain their vitality unimpaired during a very great length of time" (p. 15) and again on p. 69: "It will be seen that those modifications of vital activity which are produced in plants by temperature variation can be very accurately gauged by electric response. Indeed, it may be said that there is no other method by which the moment of cessation of vitality can be so satisfactorily distinguished. Ordinarily we are able to judge that a plant has died only after various indirect effects of death, such as withering, have begun to appear. But in electric response we have an immediate indication of the arrest of vitality, and we are thereby enabled to determine the death point, which it is impossible to do by any other means."

We feel sure that we should enjoy hearing Professor Bose explain accurately what he meant in these passages by "death"; "the rapid approach of death"; "the moment of cessation of vitality"; and "the arrest of vitality";—in the presence of, say, a logician, a physiologist, and a *gardener*.

A. M. WORTHINGTON.

SERVETUS MONUMENT AT GENEVA.—Donations for this fund received from the following: "Courage never to submit or yield," £10; Mrs. E. W. Shannon, 10s.; the Rev. V. D. Davis, 2s. 6d.; the Rev. W. G. Tarrant, 2s. 6d.; Rev. E. L. H. Thomas, 2s. 6d.

MUCH sympathy will be felt towards our old and honoured friend, the Rev. Henry McKean, who a fortnight ago was knocked down by a horse and trap while crossing the road near his residence, Oldbury. His injuries were very serious and the shock severe, but we are glad to hear that his attendants at the hospital, where he was promptly taken at the time, are now satisfied with his progress.

IN PRAISE OF HOLLAND.

III.

TO AMSTERDAM.

WE imagined ourselves staying the night at the Hotel de Abdij at Middelburg to be ready to start on a further voyage of discovery the next morning. There is a pleasanter but slower way to get from this part of the country to Amsterdam and the Province of North Holland than by rail, and one highly to be recommended on account of the glimpse it gives of Holland as seen from its waters.

A Pleasant Water-way.

We must be up in good time and walk through the quiet streets to the quay on the canal that cuts through the Island of Walcheren. There we shall find a little steamer which has come still earlier in the morning from Flushing, and is bound for Rotterdam and Dordrecht. Nothing can be more restful and more full of interest than the hours from nine to six spent on this little vessel, if the weather is fine. The waterway is first the broad canal as far as Veere, and here we pass through the locks into an arm of the sea, across which we notice the sand dunes of Tholen Island. Between islands we thread our course until we come to a broad arm—the Hollandsch Diep—which is spanned by a railway-bridge, the famous Moerdyk bridge of fourteen arches. As we look beyond the bridge the water in front of us seems shallow, and islets which look like tufts of trees are scattered about. This is the famous Biesbosch (reed-wood), which was once fertile land dotted over with cheerful villages, but now all has been drowned by the ravaging sea. We soon turn out of this broad expanse into a narrow water lane—the Kil—and before long the Cathedral tower of Dordrecht comes into view. And all the time we have had something more charming to look at than the changes of land and water. We have stopped at many a landing stage on the way, and our little floating population has changed and changed again at each stoppage. Farmers with their wives with full baskets of all shapes and sizes; elderly ladies of varieties of costume; young maidens with sweet country faces; strong, healthy-looking lads, have been constantly coming and going, and while we sit watching the panorama of sea and land and cloud pass before us, or enjoy a comfortable meal served on deck, we are surrounded by bright smiles and cheerful voices, and only regret how small an intelligent share even as a listener we can take in the gossip which flies in wonderfully sounding dialect from mouth to mouth.

Dordrecht to Rotterdam.

It is almost a sin to rush by Dort (as Dordrecht is called) either by rail or steamer: It is the artists' delight. Finely situated with water on two sides, its picturesque old streets, with the backs of the gabled houses rising straight from the quiet canals, crossed here and there by a bridge, give endless scope for camera or pencil. The Cathedral deserves a visit, if only to mount to the top of the tower and see water and land near and afar.

Rotterdam can be reached direct by water or rail, but if there is time, a better plan is to take boat for Gorinchem (best known as Gorkum) and spend an hour or two loafing about its clean pleasant streets. Should you want to sample the school-going youth of the place, set up your camera in the street and forty or fifty will soon be even at your elbow; and don't be surprised or annoyed if a goodly contingent form themselves into your bodyguard, and leave you not until they have seen you safely on the platform of the railway station.

A Glorious Cycle Ride.

To reach Amsterdam by rail you pass Rotterdam, The Hague, Leiden and Haarlem, all recognised places for sight-seeing; but instead of describing this road to Amsterdam let me call attention to a glorious cycle ride which would lead us to the same goal and which can be taken either in whole or in parts, and either to or fro.

The start shall be made from the Hague. We ask for the old way to Scheveningen, and bowl along the cycle path for two miles under a avenue of trees till we come to the main street of old Scheveningen. A narrow busy street, peopled with women and girls with dark blue petticoats, ample in width and length, coloured shawls over the shoulders, and queer plain little white night-caps at the back of the head, showing the neatly parted hair from forehead to crown; with men and boys in dark blue baggy trousers and loose lighter blue jerseys, the hair long and sticking out from under the black caps; and in the summer with a goodly sprinkling of men, women, and children of Holland and Germany decked out in modern seaside fashions. At the end of the street the road rises and you find yourself at the top of the dyke, and, behold, in front of you is the magnificent German Ocean, and to your right, stretching for half a mile or so along the busy beach, the line of big hotels and villas which is new Scheveningen.

By the Sea-side.

In July, August, and September, beach life at Scheveningen is at its brightest, and it is bright. The bathing machines are out and about all day long, and so are the beehive-like wicker chairs and the natty little tents. Concerts of good music in the afternoons and evenings at the pier and Kurhaus—children playing on the sands, a merry throng—the going out and the coming in of the large fishing boats, shaped exactly like half a walnut shell—the fish auction on the sand—the glorious sea in front of you. All this sunny brightness and briskness is contagious.

Let us take advantage of the tide and of the wind, too, if we are to enjoy our ride, and mounting our cycles, rush along the firm dry sand to the north, and speed away until we come to another, a smaller, more modest seaside place, Katwijk by name. Here we must leave the strand and cross over the great sluices, which, while the tide is coming in, keep back what may be the last thin stream of the Rhine (called the Old Rhine from Utrecht through Leiden to here), and at low tide let it loose to wash its muddy bed clean into the sea. Here we are on a line with Leiden. Back to the sand, let us go and cycle on about three miles to Noord-

wijk, seaside place number three. On, on, ten miles more, and we are at Zandvoort, seaside place number four; in its quieter way more charming even than Scheveningen. Haarlem is not far off, and is reached by a unique walk over dunes, by the ruined castle of Brederode and the lovely village of Bloemendal (Flowerdale). To complete the ride, get on the saddle again, and in six or seven miles we are at Ijmuiden, (mouth of the Y), the entrance through wonderful sluices into the Noordzee Canal which saves Amsterdam from being a dead city on the Zuiderzee. Here we can put our cycles and selves on board a little steamer, after a thirty miles, run, and be carried along the broad canal, within sight of Zaandam and its perfect forest of windmills, until the steeples and buildings of Amsterdam come in sight and we land at the quay of Holland's chief city.

ROTATOR SENEX.

A VISIT TO HADLEIGH.

THE SALVATION ARMY COLONY.

A GOOD many years ago now, I first made the close acquaintance of the social work of the Salvation Army, and within the last few weeks I have paid two visits to its Industrial and Farm Colony at Hadleigh, in Essex. On the occasion of my last visit I stayed the night there and next morning was shown over various departments.

Men who get to the Salvation Army Colony at Hadleigh are effectually severed from old associations. They are several miles from the nearest railway station. They are engaged in a healthy occupation all day long in the open air, having wholesome food to eat, and at night a decent bed to sleep on; and their overlookers are men who are anxious to encourage them to climb up once again into useful and honourable manhood. Naturally enough, the Army is rejoiced if it can induce the colonist to acknowledge the claims and efficacy of the Gospel as its officers preach it; but that is not a condition of residence or of help. As a matter of fact, I suppose there really is more hope for a man when, determined to live a better life, he feels conscientiously compelled to go to the penitent form, and declare in open assembly that he is ashamed of his past, and, God helping, will strive thenceforth to acquit himself as a child of God. Still, there are no pains or penalties for any man who does not acquiesce in this regard.

A PLEASANT APPROACH.

Well, I left Fenchurch-street Station one evening by the 6.20 train, and arrived at Leigh shortly after 7 o'clock. A good while before the train runs into Leigh Station one is reminded of the proximity of the Colony, for along the line are conspicuous boards bearing in big letters the legend "Salvation Army Colony." Up on the sky line are the gaunt old ruins of Hadleigh Castle. There are two ways of getting from the railway station to the Colony; one by the dusty road, the other by a path through the fields. Needless to say, the latter is by far the pleasanter. The broad Thames lay glistening in the evening sunshine; and on its bosom stately ships were coming and going with the nation's commerce. Away and beyond was the fair garden of Kent, not so beautiful on its Thames-washed shores as further inland. Thrush and blackbird and lark were still singing as I wended my way by the ruined castle, and the scene was exceedingly restful and idyllic. Just past the ruins is the Colony dining-room. There the path diverges, leading on the left to the dormitories, and on the right to the shops, offices, school, and to the cottages where the married men live. A house situated at the main entrance of the Colony as you enter from the highway is utilised as a general office. Peeping into its many rooms, and observing desks and telephones and typewriters everywhere, one at once forms an estimate of the immense amount of work there is involved in the conduct of such a large establishment. For in answer to almost our first inquiry we were told that the Colony comprises nearly 2,000 acres, divided into arable and pasture land, brickfields, orchards, and, by no means least, a poultry farm. There are employed nearly 180 of that sad class of men who, having come to themselves, are wishful of beginning life afresh; while about 80 more skilled labourers are engaged on the ordinary workman's terms, as gangers and overseers. These are not necessarily either soldiers or officers in the Army, but men engaged as any farmer or market gardener would engage them, and at the same rate of wages. How needful such a leavening is may be gathered from the fact that only the other day a "rescued" labourer was set to hoe parsnips, and, notwithstanding his instructions, he managed to hoe them all up!

Let me here say that during my visit I made the acquaintance of a number of officers, and found them, without exception, most kind and willing to show me as much as it was possible for me to see in the limited time at my disposal. Brigadier Iliffe entertained me in his own home for the night, and I much enjoyed his kind hospitality, and also the interesting and unreserved conversation we had together before retiring to rest.

A SUNNY MORNING.

The weather was charming during my visit. Heavy rains had fallen the previous week, and caused a remarkable growth of all vegetation. The hay had been cut, and some of it was already carted. It was about six o'clock when I awoke next morning. The sun was shining gloriously, and the larks were singing joyously as if there could be no care or wickedness in the world, or at any rate in that part of it. I knew that the men would be stirring, as they breakfast at 6.30, and commence work at 7 o'clock; and I knew they must be hearing the larks singing also. Could they, however hardened they might be, resist the sweet influences of music and beauty which emanated from nature at that hour and in that place? One would think that even the callous and despairing must, under those conditions, breathe forth a thanksgiving to the God who created so fair and luxuriant and peaceful a world. Life seemed worth living even to the man who had fallen lowest. By the bye, I found that my friend the Brigadier had on his shelf a book by Dewey on the Unitarian view of the Gospel, and he told me that until he read that book he had had very erroneous notions as to what Unitarianism stood for. His regard for the heretical faith increases on a closer acquaintance with Dewey.

After breakfast, I was placed in charge of an adjutant who had carefully mapped out our course of procedure so as to cover as much ground as possible. Up through the main street of the village of Hadleigh we walked, admiring the quaint cottages, which had a long, long history behind them, and which looked as if tottering to their downfall. It is an extremely picturesque village.

AN INEBRIATES' HOME.

At the far end of it is a large old-fashioned house, standing in its own grounds, and surrounded by some fine and handsome old trees. This house has balconies all round it, and reminds one very much of French architecture, but it lacks the French shutters. This is an Inebriates' Home for men. It is licensed as such by the Government, and yet the General would not undertake work of this sort save in his own way. There is nothing of the prison about it. No high wall round it. No locks on gates and doors. Its inmates can come and go as they like. No one passing by would conclude that it was anything more or less than a country mansion. There are two public-houses in the village, and if the men were so inclined they could enter them. But they are put on their parole; they are appealed to from the first on highest grounds, and it is seldom that they abuse the trust reposed in them. They go there for a year, and for every one a guinea per week has to be paid. It is not a retreat where men can laze away their time, and contract habits little less desirable than drunkenness itself. They are compelled to work five hours each day, and they can choose their occupation. Some work in the garden, others engage in wood carving. The condition of the grounds does them credit, and the crops will certainly go some way towards their maintenance; while the merit of their carving is remarkable. A lady came over from Southend for a while to give them lessons, but they now teach each other, and certainly there is some exceptional talent amongst them. Samples of their work are on view, and you can see them busily engaged at their craft in the conservatory. The Army claims that the percentage of reforms at this Home is over 70. Fresh air, congenial work, liberty, wholesome food, and healthy recreation are the panacea which produces such satisfactory results.

THE BRICKFIELDS.

From there we went to the brickfields, where we saw the whole process of brickmaking. Everything is up to date, and there is a great demand for the Army's bricks. As to the supply of clay, there is no end of it. One can scarcely conceive of an end to brickmaking at Hadleigh when one scans the acreage of the clay beds there. The work connected with brickmaking is very heavy, and not every man who comes to the Colony is strong enough to engage in it, even assuming it were the best thing for him in other respects; and so the brickmakers are more highly paid than any other workers. Having seen them actively employed, I am sure they deserve all they get, whatever it may be.

THE POULTRY FARM.

The poultry farm was the next place we visited. It consists of twenty-six acres, all dotted over with hen runs. The object is not to supply the market with chickens and eggs for table purposes; but to produce birds of pure strain and to improve the various breeds. In 1901, for instance, 1,600 birds were sent abroad to all parts of the world. Many recently have been sent to South Africa, some of which were valued at £20 a piece, while one fetched as much as £40! Many prize birds are to be seen there, looking as handsome and healthy as any birds can; the conditions under which they live being perfect. It is a revelation to read through the list of prizes taken at various shows by birds from the Colony; and looking through the testimonials received, one finds some names familar to Unitarians. Of course, they are exceptional birds that fetch such prices, birds fit for exhibition; but anyone wanting a special breed of fowls for their own poultry run can obtain them at a very reasonable figure. The incubators were still at work when I was there; but they cease at the end of June. The manager of this farm is an enthusiast both with regard to the Army and to poultry. Years ago, when he heard of General Booth's decision, he suggested this branch of the work as likely to be both useful and remunerative, and he was willing to give it the benefit of his own long and special knowlege. His offer was accepted, and he has since devoted himself to his task with an unqualified success.

Passing on, we next came to the cowshed and the piggeries. The former is by far the largest and most airy I ever saw, and is capable of accommodating 100 cows. The herd contains some prize cattle, and the bull I saw is the winner of a second prize. So also of the pigs, they are of a prize breed, and are sold as such, and not merely to be converted into ham and bacon.

THE SCHOOL.

The Army is anxious about the education of its children, and has a school of its own on the Colony. The infants have a building to themselves, and they are beguiled into the paths of learning as interestingly as possible. The older children are taught at present in a corrugated iron building; but the number of scholars has so grown that the building is inadequate, and plans are already being made for the erection of a larger and better one. They are under Government inspection, and are well taught. I was given the privilege of saying a few words to them, and as I looked into their faces, I was struck by their bright and healthy and intelligent and, let me add, bonnie looks. It seemed impossible that so many of them should have come out of slum surroundings, and been reared by parents who had besotted and degraded themselves. One hundred and twenty-one were present that morning, including the children of the Army officers and special employees, and a few from the village whose parents from one reason or another prefer to send them to that school. Peeping inside the Colony shop, I was reminded forcibly of a co-operative store. Everything was business-like and smart.

THE FRUIT FARM.

Our steps next lay in the direction of the fruit farm; 300 acres are under fruit and market gardening, and no strange observer could suppose that the work was mainly done by members of the submerged tenth fraternity who came there absolutely ignorant of agriculture. A great deal of the stuff grown there is disposed of at Southend. In the large barn I watched the packing of gooseberries and lettuces which were to be conveyed by road in the early hours of the following morning. The manager of this part of the farm is an expert, and not a Salvationist, though his sympathy for fallen humanity is evident.

The cottages provided for employees and for married colonists are of various sizes to meet various needs. Some are built of brick and others of iron. They are cosy and convenient and sanitary, having gardens attached which the tenants cultivate after working hours. Colonists also are allowed to have allotments, and are encouraged in their careful cultivation by the offering of annual prizes. A peep into the tomato houses made one wonder where all the fruit could be disposed of!

THE CITADEL.

In the street of the Colony the Citadel is situated; and as my guide, the adjutant, was chaplain, so to speak, and had charge of all the distinctly religious work of the Colony, he naturally took me to see the "Temple," and mightily pleased I was with it. Its interior was bright and cheery in the extreme. The adjutant has a love of flowers, and so from the roof there hung a great many wire baskets, all containing plants of the ivy geranium trailing over the sides, and as full of blossom as they could be. It was a great pleasure to go in and do nothing more than gaze upon the floral beauty so tastefully provided. Every colonist, whether a Salvationist or not, has to attend at the Citadel on Saturday evening for the roll-call. Sometimes a religious service is held that evening, and sometimes an entertainment. The Saturday following my visit a friend from London was bringing a concert party down to enliven the hours, and the new Governor was to be introduced.

LIFE AT THE COLONY.

And, finally, let me say something as to the eating and sleeping arrangements made for the single men who go down there to be reformed. Every man is paid just what he is thought to earn. At first, it goes without saying, he does not earn his keep. However, he is fed. In a short while he is expected to be worth one shilling and fourpence a day, which he receives at the end of each day's labour. Wages are paid in brass checks, and are only current at the Colony shop, &c. He can spend fourpence, fivepence or sixpence for his bed, according to his tastes and his earnings. When he can afford sixpence he has the luxury of sleeping between sheets, and has his bed made for him. Naturally, too, this brings him into somewhat better company—"birds of a feather flock together." Assuming a man gets one shilling and sixpence a day, and pays sixpence for his bed, he has the rest for his food and anything else he may desire. It does not seem much, but it is astonishing what can be bought with it. The food provided is substantial, and sweet and good. However, a man has to look carefully at every penny before he spends it, otherwise he will never afford a penny for a shave, or three-halfpence for half an ounce of twist tobacco. Though the Army prohibits drinking, it does allow smoking. Well, there is an incentive held out to the men. By working industriously they become recommended for a grant of a shilling or even of two shillings per week. Out of this a third is kept back and banked, and whenever clothes are required to be bought, it can be drawn; but if not used in that way, it is given to the men when they leave the Colony. The rest of of the grant is paid in coin of the realm, so as to accustom the men to the use of real money, otherwise there is a tremendous risk incurred when they pass out of the Colony, and assume once more the ordinary routine ways of civilised life. The dining-room arrangements are also graded. First of all, a man sits at the bottom table, so to speak; he has to wait upon himself, and has only what he can pay for, save at special request to the governor. This means that although he does not by any means starve, he has to let his beard grow for lack of barber's pence; nor can he smoke tobacco, nor get an extra piece of washing or clear-starching done. When he merits it, however, he is promoted to what is called the "eightpenny table," where he is waited on, and has as much as he can eat without paying for it. Such a man receives no wages, but he gets a weekly grant with which to meet his incidental expenses. Above this table are a "ninepenny table" and even a "tenpenny table," at which, in separate rooms, meals are served and little luxuries added. On these three higher-rated tables there are clean white cloths, and on the two highest there are beautiful flowers arranged which impart a home-like appearance. I was privileged to have dinner at the "tenpenny table," and I thoroughly enjoyed the food set before me. I met with some grumblers amongst the men. They seemed to think that there should be no penalties attached to wrong-doing, but that a man going down there should find a bed of roses upon which to lie, and have all sorts of luxuries put into his mouth without involving any trouble or anxiety on his part.

EFFECTIVE HELP.

I am convinced of the efficacy of this grand effort to uplift fallen humanity, and am sure that it deserves our sympathy and our financial support. The officers told me that as a whole the Colony does not pay; the promised subscriptions which gave encouragement in the beginning are not all maintained, gaps made by death are not filled, and the deficit has to be met partially by enhancing the value of assets and by gifts of members of the Army. Every year emigrants are sent out to Canada, and most satisfactory accounts are received from time to time of the exemplary manner in which old colonists behave themselves, and remain true to those higher ideals of life and conduct to which they were pledged. The bye-word on the Colony used by officer to man and by man to his fellow for encouragement's sake is, "Stick it, brother!" I left Hadleigh somewhat reluctantly, for I would have liked to see even more of the life and work there; but I came away delighted with what I did see, and a greater admirer of the social and rescue work of the Army than I was before.

CHARLES ROPER.

"FREE CATHOLIC CHURCHES."

SIR,—I have noticed recently in several communications addressed to THE INQUIRER that the phrase our "Free Catholic Churches" has been introduced, almost as if it had been adopted by general consent as the title of the congregations represented at the Triennial Conference. I am not quite sure what those who use it mean by the phrase; but, before this vogue becomes more extended, and the name gets into common use, I think it might be worth while to subject it to examination, and see if it is appropriate before it is fixed upon us.

What is meant by "Free Catholic Churches"? In the first place, the Churches referred to are Protestant Dissenting Churches, and of late years the term "Free Churches" has come into use to include all varieties of English Dissent, or Nonconformity. In this case, therefore, I take it that "free" means, not under external government, "free from State control" in the sense in which the Established Church is not free. If I am correct in this, then I think the terms should be transposed, and we ought to say "Catholic Free Churches," and not "Free Catholic Churches." There are a number of Free Churches which are united under the title of "Evangelical Free Churches." "Free Churches" is the common term, and embraces the Evangelical and ours, by whatever name they may be called. The orthodox Free Churches prefixed the term "Evangelical," it is well known, in order to exclude Unitarians. The Free Churches being thus divided, and one section having adopted "Evangelical" as their distinctive name, our section should be called "—— Free Churches." If we transpose the terms they are liable to be misunderstood. "Free Catholic" resembles "Old Catholic," which means those who hold to ancient Catholic doctrines and practice, but refuse to accept new ones, claiming still to be true Catholics. So "Free Catholic" would suggest to all the world those who hold Catholic doctrine but reject the supremacy of Rome.

But, even if "Catholic Free Churches" is better than "Free Catholic Churches," we should still have to ask whether "Catholic" is an appropriate term to apply to our churches.

If the term Catholic is used to indicate comprehensiveness, as a wider term than Unitarian ("under half a dozen banners"), then, at least, it is an awkward combination that is proposed and suggestive of tautology. Some of our friends consider "Unitarian" is not wide enough, because in the Conference we are not necessarily all Unitarians, though we may all be so in fact. "Catholic" would then be understood to mean theologically free; but if so the whole title would amount to "Free Free Churches." But for the present I pass this by, to ask whether "Catholic" can be taken to mean open, unrestricted, comprehensive? if that is the idea which it is intended to convey.

"Catholic," I may probably be told, may be used in this way, as it means "universal," but "universal" must apply to something for which universality is claimed, something which extends through the whole. Applied to a church we must only consider it in connection with that church, as there are things which are universal or catholic with which a church has nothing to do. It means either that the Church is universal, or that it possesses some characteristics which are universal in that Church, or both.

But Catholic is more correctly used in the sense, applied to a visible church, that wherever it exists it is the same church, marked by the same characteristics, including without variation the same particulars. Catholic means, not only extended, but the *uniformity* and *invariability* of that which is extended. If it were different in different times and places it would not be a Catholic Church (*). It must be identical in all respects, and identity means uniformity and invariability.

The word is used in this sense by Creech (1683) in his translation of Lucretius.

"Now these are *Catholic Laws*, these rules do bind,
Not animals alone, but every kind."
Sed, ne forte putes animalia sola teneri
Legibus hisce, eadem ratio disterminat omne.†

And this quality of uniform and invariability is declared of the Catholic faith in the well-known definition—

Quod semper, quod ubique, quod ab omnibus creditum est.

The signification of "Catholic," both etymologically and by usuage, is that which, wherever it exists, is uniform and invariable. One objection raised by Dr. Martineau to the name of "Unitarian" for our Free Churches was that they have not always been and may not always be Unitarian. Variability and an absence of uniformity is claimed as their special characteristic. Thus "Catholic," which means the opposite, cannot be the right name for them. If "free," in "Free Catholic Churches," refers to our theological and not our political freedom, then the terms are mutually destructive.

It may be said that "Catholic," by an easy transition from universal, is sometimes used as a synonym for Comprehensive, but I doubt if this is ever done by exact ecclesiologists and theologians. Universal may sometimes be used as meaning that which embraces all,‡ but that is not the sense of Universal when used as an equivalent for Catholic, which refers to something which is not the whole, but which runs through the whole like a law of nature. We do not say that the Cosmos is universal, we should only apply the term in its widest sense to something which is to be found throughout the Cosmos.

I wrote above of "Catholic" Free Churches in distinction from "Evangelical" Free Churches. "Evangelical" was used in opposition to "Rationalist" (and is so used by the Evangelical Nonconformists), but for a long while Evangelical has been used by historians and theologians in opposition to Catholic in one definite sense—"Catholic" as equivalent to Romish or papal, and "Evangelical"§ as equivalent to Protestant (Lutheran and Reformed). I find this use in Mosheim, D'Aubigné, Mocller, Froude, Babington, and Harnack, to mention only a few authorities which are within reach of my hand as I write. Harnack, the most recent and most widely read of theologians and religious historians, indeed extends the use of the term "Catholic" beyond the concrete signification of Romish or papal, and includes under that description the Orthodox Greek Church ("Orthodox" in this case equals "Catholic") and defines "Catholicism" as a religion of "tradition, doctrine, and ritual." He even speaks of the "Catholicising of the Protestant Churches," by which he means that they are becoming Churches of ordinances, doctrine and ceremony.*

The Rev. Charles Beard attaches the same sense to the term Catholic. The principle of Catholic Christianity, he says, is the nourishing of the religious life by sacraments which can be duly administered only by a sacerdotal order. "Whatever Church says and means priest is on the Catholic side of the great controversy of Christianity; whatever Church says and means minister in that act proclaims itself Protestant."†

"Catholic" does not mean tradition, doctrine, ritual, sacerdotalism; but the Sacerdotal Churches claim that continuous and widespread uniformity which alone can justify the use of the term Catholic; thus Catholic, Orthodox, and Sacerdotal have become synonymous terms. How then can we apply the term "Catholic" to our churches in order to distinguish them from the Evangelical or Orthodox, when the term is always understood in a sense contrary to that intended?

Looked at from any point of view, I am unable to see that the term Catholic can be correctly used in connection with our group of Free Churches.

WALTER LLOYD.

* Both Dr. Martineau and Dean Hook dispute the title of the Roman Church to be Catholic on this ground—That its doctrines have not been uniform and invariable.

† Lucretius: De Rerum II. 718.

‡ The Conference certainly is not universal, it embraces only a few Free Churches.

§ "Evangelical." The term is used by that class of dissenters whose private judgment leads them to regard as scriptural the facts of our Lord's Divinity and Atonement, to distinguish them from another class of dissenters whose private judgment leads them to hold these sacred truths as unscriptural.—Hook, "Church Dictionary."

* "The Essence of Christianity," p. 295.

† "Hibbert Lectures—The Reformation," p. 135

THE CHILDREN'S COLUMN.

THE best "column" for children just now is that in which they "form line," (obedient, as always, to Captain Mother and General Father), "shoulder spades" and "trail buckets," and (not forgetting the food supply) set off for the sea-shore. The schools, poor things! have "broken up," the desks are deserted, the school-fellows are parted from each other for awhile. Books are brought home, most of them—I will implore—to be neatly stacked on the shelf till that far-off, happy(ish) day when the broken-up schools will mend themselves. Of course, I shall not object to one or two books continuing in use. Remember that lovely man, Ralph Waldo Emerson, and his advice to put the "sweet and serious morning" to real good use even in the holidays. But I hope my young friends will especially turn to that Big Book of Nature, with its birds, insects, shells and stones—and learn how good it is to live—when we are good. W. G. T.

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HOLIDAY EYES.

THERE is far less of the spirit of gladness in our world than there ought to be. We live mostly without wonder in a world of wonders. Now and again, when a poet or painter takes us by the hand, wakes us from drowsiness, and makes us see, we find ourselves like SAUL, for a little time, "among the prophets." Why is it for a little time only? Surely, because we only now and then spare a glance at nature's glory.

There is far less singing in the world than there ought to be. When face to face with things lovely, men should fall in love with them and fitly say so. But most of us are dumb, and count it a virtue that we do not grumble. We bear in silence, and do not suspect our stoicism to be largely stupidity. Meanwhile, the kindly heavens are patient. Not once and again, but daily, we are sought out by angels of beauty. If VAUGHAN and WORDSWORTH were entirely right, and if we must leave the celestial glory behind us, farther at each step, we might justly be mournful. But their suggestion is poetry: the fact is otherwise. "Heaven lies around us in our infancy": yes, and always. Blest is the child that has flitting consciousness of his beatitude. More blest is the child-man who daily enters anew, with full consciousness and responsive spirit, into the kingdom of his Father. An added sense belongs to the maturer mind. The child has sight, the man insight. The child crows with pleasure at the pretty picture; the man feels the art of the Artist.

At this time, when the divine benediction floods the summer with beauty, the blinded eyes should see, the dumb should sing, and the soul-artist should be born. Hues warm and tender woo the wandering eye, as summer shining on the cornfields alternates with the welcome shadows of the woods. He who misses his fortune now, may gather into barns, indeed, and yet a Voice says to him "O fool!" But who is soberly thrifty—we would suggest no artificial raptures—may find wealth of thought in things close at hand.

Let the holiday-maker consider, for example, just this simple matter of the colours of the world-picture that make the scene so warm and vital. The eye of man is but a defective optical instrument, we are told. Its visual range is about one octave, yet, within this limit, what realms of chromatic intelligence it commands. The materials seen—how comparatively few and simple! There is the blue sky, an arch of jewel variously tinted—amethyst, sapphire, turquoise. The physicist tells us that the "arrangement" involved in this display is merely a scattering of minutest particles through air flooded with sunlight. Add a puff of volcanic dust, and gorgeous splendours of sunrise and sunset ensue. Again, there are the clouds in their strangely incessant variety, bathed in faint flushes of pink or in glowing fervours of scarlet, an upper world of brilliant radiancies and restful shadows. We ask whence this array? The Artist has but set a little steam in the glow of the solar fire.

Now, it is certain that even the eyes of the worker may see these things and ponder them, as he threads the streets of the town. But with how much clearer vision he sees the wonder when set free for a while for this very thing. At such a time, beneath that marvellous vapour-canopy the gracious earth waits his wandering feet, and at each turn new beauties, new miracles of colour, greet him. Let him who runs read. The grass is green with how many greens, and silvered and saffroned and purpled into how many more tints than he can name? Will he not consider these things? The moorland expands the heavenly-earthly dream around him, the distant sea shines, not in vain, or certainly not meant so. To please, to soothe, to touch slumbering faculties, to breathe patience and hope, and to teach GOD'S child a little more of the value of his heritage—to beget thought, thought of the poor—the real poor who miss these treasures, and thought of the Light that makes lovely even simple lives and quite ordinary duties: such things seem meant in the merciful visitation of these holy-days.

THE "COTTON CORNER."

FOR some weeks Lancashire has been under a cloud of apprehension and dread of impending disaster, which have done much to spoil the pleasure of the summer time and rob the holiday season of its proper gladness. Merchants and manufacturers have had grave cause for financial anxiety, while, in a threatened stoppage of their work, industrious artisans have had to look forward to severe privations, a prospect which the remembrance of the cotton famine has rendered only too terrible. Already, in many mills, short time is being run, and it does not need much imagination to realise what it means to families where there are little children and small savings, when the breadwinner is obliged to hang listlessly around for two out of the six working days; worse, much worse, might easily have come to pass, nay, at the time of writing, may even yet do so.

A bold attempt has been made to "corner" cotton. A group of speculators—operators they might prefer to be called—taking advantage of a certain natural shortage, have attempted to buy up and control the available and prospective supply of raw cotton, with a view to reselling at prices which mean the greatest difficulty to all, and ruin to very many of those who are engaged in the various branches of the cotton industry.

If they succeed, it means enormous fortunes to themselves, and embarrassment, loss, or ruin to hundreds of spinners, manufacturers, and other employers of labour; no work, with hunger, sickness, and the extreme of want, to thousands of operatives and their families. If they fail, it means probably ruin to themselves, but also a large measure of the same distress and suffering to others as would have been incidental to their success.

Asked to characterise such transactions, we do not hesitate. The words "greed," "robbery," rise to our lips, and if we picture to ourselves the suffering children of the workpeople we are inclined to add sterner words still. For we know that such periods of distress do bring with them a large measure of disease and death to the little ones. We compare such men to the robber barons of the middle ages, who forcibly levied arbitrary tolls upon their industrious and defenceless neighbours. We denounce them as enemies of society, and we are justified in so doing provided always that at some other time, and in some other connection, we do not bow the knee to Baal and do homage to their wealth and power.

Yet one can imagine their turning round upon us with the questions, "Why all this indignation? What are we doing on the large scale that you would not do on a small scale? We are buying in the cheapest and selling in the dearest market we can find *or make*. Do not you do the same? We are breaking no law. We are but using our financial resources, our business experience and abilities, to forward our own interests. Do not you do the same? You say we are regardless of the interests of others. How far do you stop to consider those interests in your own business affairs? You say we are seeking a great profit without giving anything adequate in return. Are you always careful to give value for value in

your dealings? How can the scale of our transactions make immoral that which if done by you in your petty way would be legitimate? Business is a struggle carried on under conditions imposed by economic laws. The interests of others are matters outside business, questions of philanthropy. We shall probably use our big fortune, when we win it, quite as philanthropically as you will your little one."

To such reasoning we might find it difficult to reply, unless we had thought out more profoundly than is usual, the conditions upon which alone business can be legitimately carried on. Moreover, if we did so, we might possibly find that we, on our small scale do fail to observe those principles, the infringement of which on a great scale causes such disastrous results; that we also do treat our business as a game to be played out according to rules of its own, such as we would not apply in other departments of our life; and that, after all, we are not perhaps the persons who should cast stones at the big offenders.

What those principles are, we cannot now stop to inquire in detail. Let it suffice here to say that they are, at bottom, the same great principles of morality, for us largely embodied in the teachings of JESUS, which we acknowledge as binding upon us in other spheres of our activity; that to spend a fortune in accordance with those principles is no atonement for having it made in defiance of them; that to set up a special and different code of regulating our business transactions is a futile evasion of moral responsibility, and must in the long run prove destructive of sound and beneficial commerce itself; above all, that so long as we have any religious belief, our practice in our daily business life must be made to square with it, nay, indeed, must be an outcome and exponent of it.

Is it not in the separation between the religious and the ordinary daily life that the great root of the mischief is to be found? We can, in imagination, see the robber baron on the holy-days of his Church kneeling to receive the "Body of his Lord." We can see him as, wounded in some lawless fray, he lies dying and clasps to his lips the image of his "Crucified Redeemer." We wonder at the inconsistency of his life. We we need not impute to him insincerity in these acts of religion, but we feel that what he really needed for his salvation was to carry with him in his daily life the constant reverent and adoring thought of the living JESUS, unselfish, loving, merciful, and pure. Is not our need the same as his,—that the highest ideal of life to which we have attained should be ever with us, a standard no less for our business than our private life, a judge that by its very presence at once condemns and stimulates to better things?

THE WORLD-MISSION OF UNITARIANISM.*

BY MARY B. WESTENHOLZ.

I HAVE been asked to speak about the world-mission of Unitarianism. Let me begin by stating, what to my idea is the special mission of Unitarianism, its calling, its vocation in the great Christian community of which it forms part.

I must begin by reminding you, that while to many of you the definition, Unitarian, probably has a double meaning, implying both a man's religious faith, and his membership of a certain religious community, a certain set of churches, with us it is only used in one sense, to indicate a man's religious standpoint. As the designation Atheist, Theist, Trinitarian, so Unitarian simply refers to a man's spiritual views; and only in this sense shall I use the word here.

And one thing more. When I stand here expatiating upon, and explaining my views and ideas of Unitarianism, its gospel and its mission, do not for one moment think that I am setting up my opinions against those of men whose wisdom, knowledge, and experience are as far beyond mine, as mine are beyond those of the young ignorant child. I have been asked to state my views on certain topics, and having accepted the invitation, I feel bound to do so, as simply and as truly as I can, not considering how far they may coincide with or differ from any other man's or woman's; but surely you must realise, that I cannot do it without trembling at the thought of how immature and commonplace they must seem to many men here present.

The Distinctive Mission of Unitarians.

And now let me try to explain to you, what in my eyes is the special religious truth with which we as Unitarians have been entrusted, for the spreading of which through humanity we shall be held responsible. It may not be—no, it is not, the essential point in the Unitarian faith. Other truths range above it in importance, for instance, that there is a God, that this God is our loving Father and just Lord, that we may enter into close communion with Him; the brotherhood of man; all these truths form, I believe, the very essence, the life and soul of the Unitarian faith; but, thank God, they are not ours alone, we hold them in common with almost all other Christians. In fact, they are exactly the ties, which bind all the different Christian Churches together in one religious brotherhood. To spread them is the common mission of all Christians. The Unitarian here forms no exception; on the contrary, it is his happy fate here to feel his membership in the whole Christian community.

But what then is the truth which has been revealed to Unitarians, and to Unitarians alone amongst all Christians? What is the special mission that we are called upon to fulfil?

I believe it to be this, that not through doctrines and creeds transmitted from one man, one generation to another, but through a pure and noble life do we acquire spiritual knowledge, do we gain "full assurance in our own minds" about religious truths. As far as I know, all other Christians hold their special position in Christianity by some special religious dogma or creed. We alone have none. We alone seem to know, that the only way to win the faith of Christ is to lead, to strive to lead, the life of Christ; that the only possibility for us to attain to his close communion with God lies in our following in his footsteps. We do not believe in short-cuts through creeds and sacraments. Guide and help each other we may—do we not reverence and follow the great prophets, the godly men of our race?—but it is not through teaching each other religion that we may do so, but by helping each other to that spirit "which alone knows what is in God." Be pure in heart, and you shall see God. Obey your conscience, "God's Word," and you shall feel His presence. This truth is revealed to Unitarians. To spread this truth in Christendom is, in my eyes, the mission of Unitarians.

Divergent Views of Religion.

Two years ago, after the meeting here of the International Council, travelling home, we stopped some days in a Continental town. One of the men who had been a delegate to the meetings here, living there, showed us great kindness and hospitality. He is a minister, and he took us to his church. There was nothing, either in the building or its fittings, that gave to us the impression of its being a Christian church. I do not even think our friend uncovered his head when he entered it. There was, somewhere, either in the windows or on the walls, a gallery of portraits of good and wise and eminent men. Who they were I do not remember. I think I saw Goethe amongst them, but I am not sure, for suddenly I came upon the portrait of Christ—and I could not look again at the pictures. I turned away as one does from a painful sight. We asked about the service, and were told that they had no Liturgy. Did they preach from texts taken from the Bible? Yes, from the Bible as well as from other good books. And prayers? Did they have prayers? Did they use the Lord's prayer? Sometimes yes. I think he said that they had prayers, when anyone felt inclined to pray aloud. I understood that he did not pray himself, that not realising God as a personality he could not pray, but by this time my mind was very much troubled, and I am not sure that I understood him aright. We spoke about other things, and afterwards passed a very pleasant, extremely interesting afternoon together. But, when I sat in the train my troubles began again, and my heart was very sad. Here was a man, who to the best of my knowledge was a good, wise, and religious man. A man with whom I had passed this glorious pentecost, a man who had been my companion on Mount Tabor, and yet a man whose religious views I could not share, nor hardly comprehend. Was it possible, that the perfect freedom I had won, the fearless search for truth on which I had entered, could ever lead me to the place where he stood? Having shaken off all authority of prophets and churches, was I now drifting along? Was there no magnetic needle by which I might safely go, no solid

* A paper read at the Conference of the British and Foreign Unitarian Association at Essex Hall, on Thursday morning June, 4.

rock whereupon to plant my feet? I felt deeply depressed. Then suddenly I remembered these words of Christ's: "My doctrine is not mine but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And all my troubles were at an end. It was the man who had been as near to God as ever man was, who had said this, and I felt he was right. I said to myself, I will strive to be pure, and true, and loving, and fearless, and by the spirit that shall be born out of this honest struggle will I be guided. And my mind was at rest, and my heart at peace.

Now you who are born and bred in Unitarian communities may not be able to realise what it was I felt. But from that day I had formed my idea about what is the mission of Unitarianism.

Knowledge of God through Practical Faithfulness.

To the millions and millions all over the world, and in all Christian churches, who having lost all faith in human authorities are calling from their inmost heart, "Lord, I believe, help Thou my unbelief," we have a message to bring. Be pure of heart and you shall see God. Obey your conscience and you cannot fail to grow in spiritual knowledge. I have no sympathy with proselytising. I think it is in absolute opposition to the spirit of Unitarianism. Let each man walk in peace as he is called. I feel and prize the great blessing it is to be amongst, and worship with, men and women who hold the same religious views as I do, think as I do; but the congregation of which I feel myself a member is made up of all men who strive to live in God, whatever may be the church or theology through which they have attained to this spiritual state of mind, and I never feel called upon to argue about or correct the theological doctrines of a God-loving, God-fearing man, who is at peace with himself, however erroneous those doctrines may seem to me. But with all the means that are at my disposal, would I try to persuade any man whose heart is cold, whose mind is sceptical, but whose soul is athirst for the living God, to try the law about the pure heart and the obedient will, so sure am I, that it can but work for salvation.

To do this, I think, is our mission. Now how are we to set about fulfilling it? How are we to reach all these suffering, labouring, searching men and women with the message that has been entrusted to us?

Every Nation must Work Out its own Salvation.

I feel that most of you here present know more about this, and have a far greater experience than I have. You cannot and will not expect to hear anything new: what you are here to learn is, I suppose, what on this point are the notions, the ideas of a fellow-labourer from a foreign land. I know very little about how the Unitarian mission is being carried on in the different nations of the world, but this is clear to me, that to succeed it will have to be undertaken in different ways in all the different countries. As every man, so every nation must work out its own salvation for itself, in its own individual way. In any work undertaken for a people's benefit and progress, its special character, its disposition and development must be taken into consideration. If you are to succeed you must never run contrary to them. You cannot successfully force improvement on a man or on a people. You cannot make a seed grow where the soil and climate are against you.

In Denmark within the National Church.

I love your free Churches. When a few years ago the Unitarian movement began in my country, I thought they were the model we should have to copy, the ideal we should try to realise. But I had not been in the movement for many months, when I knew that they would never live or thrive with us, that what we should attain to, even if we should succeed in forming a few independent churches or congregations, would only be a kind of doomed caricatures, or at best weak little cuttings that would never take root and thrive among our people, but, like the Christian sects in Denmark, such as Adventists, Methodists, and others, it would have to live and feed on the nourishment it got from the mother-plant. And I felt that though this might satisfy all my own spiritual needs and cravings, the question of missionary work would be at an end if this should be our fate. And with a few exceptions all the members of Det fri Kirkesamfund, the Unitarian Congregation, felt as I did, that this could not be the right course for us to take.

Knowing, as we do, that to thousands of our countrymen the knowledge of Unitarian Christianity would mean deliverance out of harassing doubt and scepticism or practical indifferentism, we feel it to be our duty to do what is in our power to help them to this blessing. Being convinced that not through a secession from, but only through a reform of the National Church—the people's Church—shall we be enabled to perform the task we have set ourselves, we are now firmly resolved to remain in that Church, openly proclaiming our heresy towards the orthodox creed and dogmas, and work for a reformation of it which shall lead to Unitarian Christianity being preached from its pulpits, and living under its roof on equal terms with Orthodoxy.

The Way of Development.

I shall not here enlarge upon our plans of work, our hopes, and chances. I should not succeed in making them clear and comprehensible to you. What recommends them is, that while making for religious sincerity and honesty, they are built on the traditions of development in our church-life, and are in conformity with our national character, which is more marked for its strong common sense and practical perseverance, than for those higher qualities of which heroes and martyrs are formed. And even should I succeed in giving you some kind of idea about the work and task that lies before us, I fear that I should give you quite a wrong impression as to what has been done, what is being done. All—all that has as yet been done is that a few of us—I am speaking of the Danish Unitarians—think that they see the way we ought to go, and that of these few, some fewer still have seized the spade and the axe to go to work to clear the way. In fact, the task that lies before us is so great, the forces we command so few and weak, that many of us cannot take heart to enter on what to them seems a doomed undertaking, predestined to failure.

Can Unitarianism Prosper?

And here I am back on common ground. It is no more the question, *How are we practically in each given case to fulfil our mission?* that I am thinking of. It is the cry from our faint, troubled hearts, *How are we to fulfil our mission?* to which I am trying to find an answer. How are we to do it? Can it be done? Is it not a graceless task we have set before us, a hopeless undertaking? What progress has Unitarianism made from the days of the first and greatest of all Unitarians, through 1900 years down to our own time? What has been its success compared to that of Orthodoxy? We have had prophets as great and wise and noble as has Orthodox Christendom. The adherents to our faith have been as warm, true, and devoted as have been any belonging to the Orthodox Church. And see, where are we to-day compared to our orthodox brethren? While in every Christian nation, Orthodoxy is the recognised, the official form of Christianity, I do believe that you could not find one man in every thousand Christian men, who knows anything about Unitarianism, and yet in my belief out of every thousand Christians, hundreds are Unitarians by faith, or would be so, if they had any notion that there may exist a true personal religious life outside all creeds and churches. It would seem as though the way lay open for Unitarianism to success, and yet—yet look at what progress we have made, look at our number, look at our position to-day. May not our hearts well feel heavy and our hopes run low?

I have found an answer to these troubling questions, an explanation which satisfies and reassures me. I feel very small as I stand here speaking thus to you. But however far you are beyond me and in advance of me, I know, and I know it from the writings of many of your best and wisest men, that you too suffer from this sad feeling of impotence, you too need what encouragement you can get, to bear the strain of apparent failure, and yet go on fearlessly and hopefully. And I will not be held back by timidity, from offering what I have to give.

Well, then, I have come to think that our fate is what it needs must be. It is all right, there is nothing wrong, nothing to discourage us in it, and we are not to expect it to be otherwise.

Unitarianism the Principle of Health.

Unitarianism represents the hygiene, and Orthodoxy the medicines, in the spiritual world. Holding that man's soul is in a natural state of evolution, Unitarianism maintains that what it needs to grow towards perfection and godliness is training, hardening, strengthening of all its good dispositions; whereas Orthodoxy holds that the soul of man is ruined, spoilt, and depraved, and that it can only reach its destination, salvation from

sin, sorrow, and suffering, through miraculous intervention, and mystic cures.

Now observe how in the material world the science of hygiene fares compared to that of medicine, drugs, and pills. Compare the fate of the apostles of a healthy, vigorous, abstemious life, to that of the doctor and the druggist. These latter earn their bread, sometimes fortunes, by their skill, and hold respected positions all over the world, while he whose endeavours are bent upon making men live in obedience to the laws of health, may toil and labour, spend his time and his money on his mission, and is often looked upon as a tiresome bore, a ridiculous fanatic by the bulk of people, from the steps of the throne to the lowest slums. Have not the governments of all nations to enforce the observance of the simplest sanitary rules through a strict and vigilant police, while laws forbidding miracle doctors to practise, preventing the sale of quack-medicines, are still needed to guard the people from all kinds of innocent or vicious impostures?

The Pioneers' Task.

It needs a brave heart and a good healthy capacity for hoping, besides a firm conviction, to take up the cause of hygiene and stand by it cheerfully and faithfully. It is true, history tells us, that it is making its steady progress through humanity, but the men who form the vanguard are generally dead and gone before the truths they discover and advocate are recognised and accepted by the masses. And the men who have stepped into their shoes, inherited their vocation, are again marching ahead, a little lonely corps of pioneers, unnoticed and unappreciated by the multitudes. For by the time we have all come to recognise the importance of sunshine, fresh air, and cold water for our well-being, they are laboriously toiling to clear the way for the new laws that have been discovered, and theirs will never be the triumph of victory. The victor's reward does not fall to their lot.

And yet, do you call theirs a sad fate? Do you think their calling poor? In my eyes it is so great and glorious that I almost fear to say that such is our fate. To search for, to proclaim the laws of spiritual growth and development, is our calling, our special task in the great Christian brotherhood. And not till the day comes, when all these laws shall be known and respected as are now the simplest physical laws—such as this, that fire when touched will hurt—shall the Unitarian, if he is true to his vocation, be one of the many, rank in the main force of God's warriors, mingle his voice in the *Te Deum* of the victors.

Mutual Encouragement.

This is a thought, a fact that will brace a healthy mind and make a strong heart send the warm blood pulsing through all the veins. But our minds are not always healthy, our hearts are often weak. Where, then, are we to go for help and support, when the burden of loneliness, disappointment, and failure lies heavily on our shoulders, when doubt cries loudly to us that our task is insoluble, and faint-heartedness tells us that our work is in vain? We all know what is the one unerring answer to this question, we can all point to the one unfailing source of help and comfort. But beside this I believe that every man or woman here present could make some answer of his own to this question, could tell us something out of his own life, his own experience, which might be of help to to the rest of us.

A Grateful Acknowledgment.

I have got something to say, something it would do me good to hear if I were you. When last I stood here, I remember that I spoke to you of the Danish Unitarian Congregation as your younger brother. To-day I will speak of you as the elder, the big brother. That is what you have been and are to us. I wish you could hear the way in which we silence each other by saying, "Our English brethren do so and so." I wish you knew how often it is said, "Why cannot we write, and speak, and preach as the English Unitarians do? Let us try to be more like them." Yes! I wish you knew what a feeling of comfort, support, and security it gives us to know that you are here, a true, strong, faithful brother within our reach. In a family, in a flock of children, each child must be taught, must learn to follow its own calling, to stand upon its own feet, to feel and be independent, and do its work, fill its place in its own individual way. Lucky the young child, who, when he starts by unknown roads, into an unknown land, feels the firm, warm grasp round his hand of a stronger, wiser brother's. But happy too the big brother, who toiling painfully along with all kinds of fears and misgivings lurking in his heart, is made manly, faithful, and self-forgetting by the conviction that great trust is placed in him.

When you feel sad and low, when success seems out of your reach, when all your efforts, all your sacrifices seem made in vain, remember that to others things may have a different aspect. Looking at the task that lies before us, the work we have to do, you may well feel like the weak, inefficient child, but call to mind then that to those who are still weaker, far less capable than you, you are the big brother, the big, beloved, and admired brother who can always help.

Of a Good Courage.

Yet let us take heart. Let us suffer cheerfully and work bravely, the weak amongst us thankful that they have stronger brethren by their sides, the strong, or perhaps I may only say the less weak, taking courage from the conviction that the weak are looking to them for guidance and comfort. Do not let us look too much or too closely at the difficulties and dangers that lie in wait for us. Do not let us calculate how far we have to go before we reach our goal. Let us march on. My hope, my courage, my energy will rise and fall—are often very low. Doubt will set in on almost all points, till at some moments it will hide even God from my eyes. But never, never for one moment do I doubt the great Unitarian truth, that only through a fearless, honest, persevering struggle after a pure and sinless life, shall I come to stand face to face with the one living God.

We cannot know, we can hardly guess, what our conceptions of God, of man's soul, and of the relation between God and the soul shall be on the day when our mission shall be fulfilled, when all human hearts shall be purged of every vile, mean, selfish thought and craving, and man's will shall be one with God's will. But this we may dare to say, that on that day the daily prayer of all Christendom shall have been heard. The Kingdom of God shall have come.

THE HOMES OF WORDSWORTH.

I.

THE most conspicuous examples of will-power are those of men who have forced their way through adverse circumstances to a notable eminence in the world's affairs, as statesmen, warriors, or commercial magnates: they have sought prominence and have finally attained. A higher and more persistent quality of will is required to choose and consistently follow a course of life which looks to no eminence, and disregards all generally accepted objects of ambition. Of such singleness and power of character Wordsworth is a supreme example. His genius and principles of life required that he should avoid the conflicts of public deeds, and submit himself to the life-long influence of simple country life. He made his choice and adhered to it. His biography, therefore, does not consist of many striking events and triumphs among men, but in the growth of a poet's mind, its assimilation of the meaning of the beauty and power of nature, and the expression of the insight that came to him. Will-power that with other objects and in a different man might have mastered a kingdom, or organised some world-wide commercial enterprise, was required to shut out distracting influences and devote ability and concentrate attention on the work of a poet of nature to which he was called. In reviewing his life, the places in which he lived are of unusual importance. Many great men we feel might have done their great deeds in some other and quite different surroundings, with merely a modification of details in their history and no very significant variation in the result. Wordsworth's choice of a place, his adherence to it, and his expression of it, are of essential significance; and a review of his homes and their surroundings, together with his domestic companionship, are of first importance in the understanding of him and his writings.

He was born in 1770, at Cockermouth where the stream that gives its name to the town joins the Derwent. His father's house remains where it was, but its near surroundings have changed more than those of any of Wordsworth's later homes. It was and is a large, regular, four-cornered house facing the broad main street of the town. It stands back from the road and has a wall in front, and one also on the left, shutting out the small side street which leads from the main road, alongside the house, to the river, thus enclosing a garden court before the house. There is a wide central gate in the wall opposite the front door, with high posts of masonry surmounted by urns. Steps lead up to the front door: these are covered by a canopy borne by two pillars

and lead to an ample porch. Many such houses exist, in country towns, such as were inhabited by substantial merchants and professional men a century ago. Wordsworth's father was attorney-at-law and law-agent to Sir James Lowther, and the house is such as would be considered suitable to his position. The regular, flat-fronted stuccoed house has four flat windows on each side the entrance door, all alike, and on the second story nine corresponding windows, one being above the door. Behind, there is a walled garden extending to the river Derwent which flows below: a terrace against the river wall makes a distant prospect possible.

On the same side of the river, higher up, the Cocker joins the Derwent, and yet a little higher on the river bank are the ruins of the castle.

These things were familiar to Wordsworth in the earliest days his memory could recall, but there is much to be seen which he saw not, and which would not have contributed to his poetic associations with the place. A large factory has been built in the meadows opposite his earliest home, the most conspicuous object in the view from house or garden, and close to the castle is a large brewery. There are other products of industrial ugliness which would have made the poet unhappy. Cockermouth is not now a picturesque town: it has many squalid houses and but few with anything agreeable in their outward appearance. But the country round is pleasantly undulating till it rises to the Lakeland mountains. The eight mile drive or walk to Crummock Water is a delightful approach to the glories of the district, and the distant view of the mountain range may well remind us of the poet's childhood, when he began to feel afar off the charm of the district he was to make specially his own, and in it interpret nature to many. The mountains of which he had glimpses, specially Skiddaw, which was least distant, and the ever present stream, began to develop him as their interpreter. His own words best tell the influence of the place:—

One, the fairest of all rivers, loved
To blend his murmurs with my nurse's song,
And from his alder shades and rocky falls,
And from his fords and shallows, sent a voice
That flowed along my dreams. For this, didst thou,
O Derwent! winding among grassy holms
When I was looking on, a babe in arms,
Make ceaseless music that composed my thoughts
To more than infant softness, giving me
Among the fretful dwellings of mankind
A foretaste, a dim earnest, of the calm
That nature breathes among the hills and groves!
When he had left the mountains, and received
On his smooth breast the shadow of those towers
That yet survive, a shattered monument
Of feudal sway, the bright blue river passed
Along the margin of our terrace walk;
A tempting playmate whom we dearly loved.
Oh, many a time have I, a five years' child,
In a small mill-race severed from his stream,
Made one long bathing of a summer's day;
Basked in the sun, and plunged and bathed again
Alternate, all a summer's day, or scoured
The sandy fields, leaping through flowery groves
Of yellow ragwort; or when rock and hill,
The woods, and distant Skiddaw's lofty height
Were bronzed with deepest radiance, stood alone
Beneath the sky. PRIESTLEY PRIME.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

Re SUMMER EXCURSION.

SIR,—Will you allow me space in your paper to answer the various inquiries which come from different parts of the country, as to whether the Central Postal Mission is arranging any summer excursion this year.

It is not our intention to do so, more particularly, as we hope that some who usually join these parties may be induced to go to Amsterdam for the International Religious Conference, which takes place in September, and which I hope to attend. Tickets dating from Monday, August 31, and full information can be had by applying direct to Mr. Ion Pritchard, Essex Hall, Essex-street, London, W.C.

Yours truly, M. LUCY TAGART.

CHANNING HOUSE SCHOOL.

SIR,—I promised, in a letter addressed to you a few weeks ago, to announce the names of the trustees to whom Miss Matilda Sharpe has now confided the care of this school. They are:—Sir E. Durning-Lawrence, Bart., Mr. Sidney Martineau, Mr. F. J. Nettlefold, Dr. W. Blake Odgers, Mrs. W. Blake Odgers, Mr. Frank Preston, Miss Emily Sharpe, Miss Matilda Sharpe, Mr. W. A. Sharpe, Mrs. W. A. Sharpe, Mr. F. Withall, Mr. H. Wade, Mrs. William Wooding. The committee of management, formed of seven of these ladies and gentlemen, appears in your advertisement columns. They are taking this opportunity of widely circulating a new prospectus of the school, and I trust that all our friends who may receive it will not fail to read it, and where they can do so will help us by their recommendations.—I am, yours faithfully,

W. ARTHUR SHARPE, Hon. Secretary.
4, *Broadlands-road, Highgate, N.*

THE FELLOWSHIP OF THE PROPHETS.

SIR,—With your kind permission, may I be allowed to point out that the new Year-Book is that of the body of ministers on the roll of the National Conference? Its publication was agreed upon in the same way as the new hymnal now being prepared, and quite independent of the National Conference officials.

Its newly arranged form is intended to serve as a suggestion, and should this lead either to the improvement of the "Essex Hall Year-Book," or to the publication of an official year-book by the National Conference, its intended purpose will be achieved.—Yours truly,

WILLIAM STUBBS, Publisher.
"*Chronicle*" *Office, Cirencester.*

SOCIAL AND FAMILY ETHICS.

SIR,—The essay which Mr. Weatherall criticises was written a good many years ago in protest against Mr. Herbert Spencer's contention, that the ethics of society ought to be different *in principle* from the ethics of the family. If the protest is no longer needed, I rejoice. In any case, I am grateful to Mr. Weatherall for his challenge to us to get behind formulæ, whether mine or his, and try to give ourselves an account of the facts. I have not, at present, the opportunity of re-examining my essay in the light of his remarks; but if, later on, I think I can usefully say anything in recantation or development (mere explanations or complaints of misunderstanding help no one), I am sure your columns will be open to me.—Yours,

PHILIP H. WICKSTEED.

LEO XIII.

SIR,—I have just been reading Mr. Addis's article on Leo XIII. That he was a great improvement on his predecessor few people will question, but on the very day that I read Mr. Addis's article I read also the following passage from Leo's encyclical on "Scholastic Philosophy," addressed to ecclesiastics throughout the world:—

> Let the teachers whom you shall discreetly choose make it their aim to instil the doctrine of Thomas Aquinas into the minds of their scholars, and to set in a clear light his solidity and excellence above all other teachers.

One of the works recently published by the Jesuits is called "Aquinas Ethicus," and consists of extracts from the "Summa Theologica" of St. Thomas Aquinas. The translator is the Rev. Joseph Rickaby, S.J. We give the following quotation from this work from Vol. I., pp. 332, 333:—

> Are heretics to be tolerated?
> *R.*—With regard to heretics, two elements are to be considered, one element on their side and the other on the part of the Church.
> On their side is the sin whereby they have deserved not only to be separated from the Church by excommunication, but also to be banished from the world by death. For it is a much heavier offence to corrupt the faith, whereby the life of the soul is sustained, than to tamper with the coinage, which is an aid to temporal life. Hence, if coiners or other malefactors are at once handed over by secular princes to a just death, much more may heretics, immediately they are convicted of heresy, be not only excommunicated but also justly done (*sic*) to die. But on the part of the Church is mercy in view of the conversion of them that err; and therefore she does not condemn at once, but after the first and second admonition, as the Apostle teaches (Titus iii. 10). After that, however, if the man is still found pertinacious, the Church, having no hope of his conversion, provides for the safety of others, cutting him off from the Church by sentence of excommunication; and further, she leaves him to the secular power to be exterminated from the world by death.

If a Pope, who is generally regarded as liberal, could sanction such teaching as this at the end of the nineteenth century, is it strange that Englishmen should refuse to obey a law which compels them to pay for it? C. J. SNEATH.

Balsall Heath, Birmingham.

To CORRESPONDENTS.—Letters, &c., received from the following:—A. B. (thanks); E. S. L. B.; R. C. B.; D. B. F.; P. P.; E. M. R.; J. R.; R. R.; D. B. S.; H. S. S.

PROTESTS AGAINST THE EDUCATION RATE.

Mr. R. D. Darbishire has addressed the following letter to the *Manchester Guardian*, in whose columns it appeared on the 25th ult.:—

Sir,—I have received my note for rates due on my house in South Manchester, and observe that the rate "for municipal purposes" is marked as including educational rate. It seems a pity that the amount of the latter rate should have been so smothered while many citizens are objecting to pay that particular charge or a portion of it.

I have seen and heard calculations made with a view to eliminating the particular portion of the education rate which may be supposed to be charged in respect of certain denominational arrangements which many of us object to be obliged to support, and I have seen recommendations to pay the rate subject to the refusal to pay a certain calculated "denominational" subsidy.

On this point, in the first place, it occurs to me that the refusal to pay this particular portion of the rate is illusory; for whatever is paid on account of the education rate will undoubtedly be passed by the authorities to the credit of that general outlay, and a portion of the money so paid will go towards the objectionable business, and the refusers' intention will obviously be rendered futile to that extent.

But I believe that there is another ground on which the refusal of the school rate becomes a most serious obligation on citizens—for the express purpose of declaring their refusal to recognise the legality of the enactment of last year.

This, of course, is founded on the conviction that that enactment, carried by means which can only be profoundly reprobated, and at the instance of a weak and profligate Government, acting by means of a political dodge and, as is generally believed, in compliance with the dictation asserted by a most strange ecclesiastical alliance, in singular and singularly un-Christian opposition to citizens who are known as the Nonconformists, is neither more nor less than unconstitutional.

The enactment in question distinctly betrays the national right to equal civil and religious liberty for every citizen, and in so far at once institutes a distinctly unlawful levy, and affects the abolition of popular administration of the funds the people are to be made to contribute.

We cannot help it if the authorities take the course of forcing us to pay a tax of that kind by what is simply tyrannical and unlawful oppression. But I venture to think every citizen is bound to withhold a voluntary payment of this tax, and to force the authorities to complete their violation of right and duty. As it is, I have paid my rates, except the amount charged for "city and educational purposes."

I resent—I repeat it—this illegal exaction, and the more because I personally am anxious to pay for education, and, moreover, also for every conscientious religious education, so long as it is not to be enforced by clerical bigotry or intrigue or dogmatic compulsion.

I earnestly entreat every fellow-citizen to join in this protest, and having done so presently to take every lawful means of effectually removing from our Statute-book the illegal and hateful provision of the present—alas, that I should have to say so!—law.—Yours, &c., R. D. Darbishire.

The Hon. Rollo Russell, who resides at Haslemere, has addressed a letter to the Rev. G. H. Aitken, the rector of that town, explaining why he must protest against the education rate. Mr. Russell's letter is as follows:—

Dear Mr. Aitken,—A rate is, I suppose, about to be levied for the support of the schools of this parish and district. If I find it impossible to pay the Education Rate without, at least, a protest, I ask you to understand that my objection is not in any degree to the manner in which the schools here are managed, or to any teaching which, so far as I know, the children receive. On the contrary, I cannot but admire the management of any institution animated by the spirit of justice which you have always shown. I know that you do everything possible to mitigate the oppression of sectarianism and of dogma.

But first, I am bound to maintain, as our forefathers have maintained, the right of representation on any body which demands money from the citizen in the name of law. This Government, in defending their Bill, solemnly assured the people of England that it would bring education under complete popular control. Where is that control? There has been no election of members of Parliament to give the parents of children the opportunity of expressing their views by their votes. There has been no election of County Councillors. There has been no open election of school managers. I am asked, therefore, to pay rates for schools where I have no representation, in absolute violation of the assurances given to the nation by the Government. So far has the policy of seclusion been carried, under the shelter of this iniquitous Act, that the education authority sits with closed doors, and refuses admission to the Press and fears publicity. We are being plunged every day further into the darkness which pleased Laud and Strafford, but which a nation of free men, such as fought their barred way to liberty under the leadership of John Hampden, must heartily detest. It was unjust taxation which caused the Great Rebellion, it was unjust taxation which lost for us North America. The present taxation is even more galling, for it forces us to pay for the teaching of doctrines to the young in the same religion which more than half the nation believe to be unsound, untrue, misleading to the child, and dangerous to the commonwealth.

Can we say that men who conscientiously refuse to pay for the teaching to children, in the schools of the nation, of dogmas fastened upon the Church, under threats, by prelates of the sixteenth century, are wrong? The teachers in schools under the new Act are, as a matter of fact, in the position of Civil Servants of the State, or of Officers in the Army and Navy. There should be no test, no limitation of fitness by the dogmas of the Dark Ages. Yet in thousands of our public schools throughout the country the test is in operation, and the managers are almost wholly of one religious community, whose doctrines are imposed on the children. There is an open door from the School to the Church. Many children of Free Church parents are thus brought into the fold of that body, which in the plainest words, on all great feast days, which ought to be occasions of unity, Christmas Day, Easter, Whit Sunday, and Trinity Sunday, condemn all Dissenters and the greatest men of all ages and countries to the punishment of everlasting fire in hell.

Is any grosser spiritual wrong done on earth than this? Mysteries in which no human being can be expert are dealt with as familiarly as if they were arithmetical items, and the more reverent child of faith is declared, "without doubt," to "perish everlastingly."

It is deeply deplorable that the Church of England, which we long to see laying foundations in breadth and truth, should be endeavouring to imprison the new spirit, as it has been called, but which is really largely the spirit of Christianity and of common humanity, within the labelled jars of an ancient particularity.

For many years we have been paying heads of colleges, in provinces of the country, who teach their pupils that the Divine presence is confined to Anglican Churches, and who heap reproach and damnation on all who differ from their tenets. This was hardly to be borne, and we may have been wrong in paying for the privilege of commination. It was, however, little known, and small areas only were directly affected.

But when training colleges, practically public, maintain tests, when the common schools are made seminaries of sectarianism, when head masters must be Anglican, when our splendid School Boards are abolished, when taxation is exacted with no provision for representation, when the education authorities sit in secret, and when the Government attacks on all sides the honoured securities for British rights, the wrong becomes intolerable. With good reason, the country revolts. If only all parties had been consulted, and the Government had dealt fairly with education on a modern basis, this most deplorable strife need not have arisen. There can be no solution but in national unsectarian teaching, which will leave to the various churches, to the Sunday-schools, and to the homes of the parents, such religious instruction as the parents may desire.—With the greatest respect, yours very truly,

Rollo Russell.

THE UNITARIAN'S GOSPEL.

The following is a summary of the opening sermon delivered by the Rev. W. Copeland Bowie at the new Unitarian Chapel at Merthyr Tydfil on the 19th ult., the proceedings on which occasion have been already briefly reported. Taking as his text the words from the Gospel: "I have not come to destroy, but to fulfil," he showed how these words gave a glimpse of the ordinary prejudices against Jesus, and how, too, the words formed an answer to the misrepresentations and prejudices against Unitarians. The charges against Jesus had been levelled against every reformer or apostle of a new movement throughout the ages. Unitarians had not escaped, and a popular notion about them was that they occupied their time and ingenuity in attacking what other people reverenced, but no greater misrepresentation could be made It was their desire not to destroy anything that was good, true, and noble, or helpful in the religions of the past or the faiths of the present, but to take out of them all that was purest and best, and apply it to their own time. They lived in times of grave doubt and disbelief; the enormous progress of physical science and human thought had changed their whole conception of the universe, with the result that old creeds were crumbling away, and a sense of bewilderment prevailed all around them. Many forms of advice were tendered to mankind, and it was as much a counsel of despair to advise them to cleave to all the old creeds as it was to advise them to reject everything. Unitarians claimed that religion was a necessity of their very being, and they urged the wiser course of rejecting error and superstition, and treasuring the good and true in religion and life, each man to listen dutifully only to his own conscience, to obey it thoroughly and follow reason frankly, fearlessly, and without hesitation. As they studied the best in the teachings of the great religious leaders of the world, and looked around on the wonder and beauty of the world, they found themselves left with a faith still—so uplifting, purifying, strengthening, and ennobling that it gave very life to their life, inspiration to their inspiration. While their forefathers had rejected the perplexities of doctrine and the old Calvinism, they had the example of Jesus to follow and the thoughts and experience of the wise and good in all the ages. They did

not pretend to know all about God, but they could not believe that He confined His word and revelation to one people or to only one period in the world's history. The doctrine of the deity of Christ with his bodily resurrection and supernatural powers had passed away, but there was left to them that noble, pathetic, nspiring figure—Jesus of Nazareth, with his deep, tender, patient love for man, and fervent faith in God. The doctrine of the universal fatherhood of God and brotherhood of man remained as pure and ennobling as when it was expounded by Jesus to the fishermen of Galilee, and the personality of Jesus remained as fresh and beautiful as under the old conditions. Unitarians had no antagonism for others, but claimed that in that new church people could worship untrammelled by the fear of any new discoveries. If they had no religion of creed, they had one of character, and they would ever cultivate justice, freedom, and progress, and all that uplifts the human mind, liberates the human will, and ennobles human life.

SOUTH WALES UNITARIAN ASSOCIATION.

There was a strong muster of ministers present at the annual meetings on July 22 and 23, most of whom contributed their part to make them a success. We noticed among the audience also several orthodox ministers, one of whom took part in two of the discussions.

On Wednesday evening there was a Communion Service, Rev. T. Arthur Thomas conducting, with the help of Rev. John Davies. This was followed by a service with two sermons. On Thursday, duties began early, the Committee of the Association meeting at 8.30 a.m.; a Committee of the Sunday-school branch met at 10.30; and at 11.30 there was a service with a sermon by the Rev. W. James, B.A., J.P. The sermon dealt chiefly with Emerson. We understand it is to appear in the September number of our Welsh magazine. At 2 p.m. the President (Rev. T. Lloyd Jones) delivered his address, in which he dealt, among other things, with the Rev. Rhondda Williams's recent utterances on Unitarianism. This address is also expected to appear in an early number of the Welsh magazine. At 3.30 the Sunday-school Committee met under the Presidency of the Rev. W. J. Phillips, when two papers were read, followed by an interesting discussion. At 7.30 p.m., after the introductory service, the Rev. J. HatHren Davies preached the Association sermon, and the series of meetings was brought to a happy close with a sermon by the Rev. J. Davies, Alltplaca.

At the Committees several important topics were discussed:—(1) A suggestion made at the last quarterly meeting at Oxford, that the Association should publish a hymn and tune book for the use of the Sunday-school, not meeting with sufficient support was allowed to drop. (2) On the motion of the Rev. T. J. Jenkins it was decided to establish a temperance society in connection with the Association. (3) The question of our colleges and the future supply of the Welsh pulpit, after considerable discussion, was adjourned for further consideration at the next quarterly meeting, to be held at Pantdefaid. (4) The Rev. David Rees brought to the notice of the meeting the question of the losses to Unitarianism through leakages. (5) The question of a Welsh handbook of the Bible was deferred.

The Rev. David Evans, Cribyn, will be President for 1903, and the Rev. E. Ceredig Jones, M.A., of Bradford, Vice-President.

Copies of the Rev. R. A. Armstrong's "Back to Jesus," translated by the Rev. J. Hathren Davies, were offered for sale at these meetings. The Association has just published new editions of papers by the Rev. R. J. Jones and W. James.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Aberdare.—The old meeting-house has just been repainted and otherwise renovated at an expense of more than £100, and on Sunday Mr. Simon Jones, B.A., of the Home Missionary College, Manchester, officiated morning and evening.

Blackpool (North Shore.)—The anniversary services last Sunday were conducted by the Rev. H. V. Mills, of Kendal. His discourse in the morning was upon the words: "Gather up the Fragments." In the afternoon Mr. Mills gave an able address to the Sunday-school scholars and friends on "Building up the Character and Resisting of Temptation." The evening's service was well attended, and the sermon, "Man Shall not Live by Bread Alone," was especially appreciated. Solos were rendered by Miss Bluck and Mr. J. E. W. Dugdale. The offertories were satisfactory.

Boston.—On Saturday, July 25, a party of twenty-four Sunday-school workers from Derby, Ilkeston, Leicester, and Nottingham, met at Boston as an expression of sympathy with the effort to re-establish a Sunday-school in connection with the Unitarian Chapel. After a visit to the old church and other buildings, tea was served, and in the evening a meeting was held in the chapel, when Mr. J. C. Warren, of Nottingham, gave some interesting particulars showing the descent of the present congregation from that which gathered round Dr. John Cotton, once vicar of Boston and afterwards one of the Pilgrim Fathers. Afterwards, the Rev. J. M. Lloyd Thomas introduced the subject of "Doctrinal Teaching in our Sunday Schools." In the discussion which followed, opinion differed considerably on details, but almost all considered that it was an imperative duty to teach our children, young and older, what are our principles and why we hold them dear. Hearty votes of thanks for hospitality and to speakers closed a very helpful and enjoyable meeting.

Darlington.—Miss Lucas is one of those who have been invited by the Town Council to join the Borough Education Committee as "outside members."

Dudley.—The Sunday-school anniversary sermons were preached on Sunday, July 26, by Rev. George St. Clair, minister *pro tem.* The chapel was prettily decorated with flowers, and the children being massed within and about the communion rail added to the pleasing effect. In advancing to their places, they carried bouquets of flowers, and sang a processional hymn. Later, hymns were also assigned to them; and in the evening there was a large attendance of parents and friends to listen. The collections were made by the lady teachers, and amounted to over £5. Teachers, scholars, and friends, it was announced, would enjoy an excursion to the Clent Hills on Saturday, August 1.

Godalming.—The anniversary services were celebrated on Sunday, when, in spite of the stormy weather, good congregations assembled. The Rev. Hubert Clarke preached in the morning. The afternoon and evening services were conducted by the Rev. E. S. Lang-Buckland (of Guildford), who, in the afternoon, gave a discourse on "The Wise Life," and in the evening preached a most interesting sermon on the influence of the working classes on the development of a true theology in Christendom. Between forty and fifty visitors attended tea. The musical portion of the services was greatly helped by the Meadrow String Band, which accompanied the singing and also played selections from Handel's "Samson" and two movements from Mendelssohn's organ Sonata Op. 65 No. III., arranged for strings and organ.

Hale.—The Sunday-school anniversary services were held at Hale Chapel on July 19. The preacher was Rev. F. K. Freeston, whose visit gave pleasure to many friends and inspiration to old and young. At the services, held only in the afternoon and evening, the chapel was full, and fine weather enabled all to enjoy the peacefulness of the place. Anthems were sung by the choir, and in the afternoon one of Löhr's "Rest Day Songs" by the children. Part of the evening service was conducted by Rev. A. Leslie Smith. The chapel at Dunham-road, Altrincham, was closed in the evening for the occasion, and the Rev. Dendy Agate and members of that congregation were present at both the services in Hale Chapel.

Horsham.—On Sunday last, at the Free Christian Church, two sermons were preached by the minister, the Rev. J. J. Marten, on behalf of the friendly societies' hospital fund. The morning service was attended by the members of the town Fire Brigade, in uniform, and by the friendly societies' committee. The collections realised about £6.

Hull.—On July 19 the members of Park-street church had the great pleasure of a visit from the Revs. Dr. and Mrs. Crooker, of Ann Arbor, Michigan, in the course of their tour through England. At the morning service Dr. Crooker delivered a very impressive sermon on the modern recognition of the right method to be employed in the endeavour to gain a truer conception of the relation of the soul to God. At the evening service, conducted by Dr. Crooker, Mrs. Crooker, M.A., was the preacher. She spoke with great eloquence of the duty and beauty of self-sacrifice.

Leeds (Mill Hill Sunday School.)—Mr. Thomas Wilberforce, formerly a teacher and superintendent in the above schools, distributed the prizes gained by the scholars in the examinations annually held under the auspices of the Yorkshire United Sunday School Union, to the number of about eighty, in the Priestley Hall, on Sunday last. Mr. Wilberforce, who was very warmly welcomed, alluded to his past connection with the school, and remarked that he had spent twenty-five years in the work of Sunday-school teaching. He gave some excellent practical advice to the young men and young women in the schools, advising them to dearly cherish the simple and beautiful Unitarian faith taught both in school and chapel. It would, if faithfully studied and lived, enable them to become not only worthy citizens, but good Christians. On the proposition of Messrs. Fred. Clayton and Robinson, Mr. Wilberforce was thanked for his services. The Rev. C. Hargrove presided.

London: Highgate.—On Saturday the new hall and other buildings in memory of the late Rev. Robert Spears were opened by Mr. W. A. Sharpe (President of the B. & F.U.A.) in the presence of many members and visitors. Among those who took part were Revs. W. Copeland Bowie, J. H. and Mrs. Crooker, R. H. Greaves, and Messrs. Tremain, Cooper, and Chancellor. Mr. Crooker pointed to the interesting fact that he had succeeded the Rev. J. T. Sunderland (formerly of Highgate) at Ann Arbor, Mich., and the Rev. R. H. Greaves had preceded him at Troy, N.Y. Friends from neighbouring churches added to the success of the meeting, which was full of promise for the future of this active congregation. During the evening a musical programme was carried out under the direction of Miss A. Withall, B.A. Mrs. Crooker took the service on Sunday, and her discourses were much appreciated.

London: Stamford-street, Blackfriars.—On Wednesday the annual exhibition of window plants and domestic handicrafts was held with much success. Nearly a hundred exhibitors took part, and their exhibits were declared most creditable by the judges, who were Mrs. Stanley, Mrs. H. Ballantyne, and Miss Cole, all of Brixton, and Mr. Anderson, gardener to Mr. F. Nettlefold, specially attended to the plants. A large number of prizes and certificates were handed to the exhibitors by Mrs. William Mace. The Rev. W. G. Tarrant presided, and the Rev.

W. Copeland Bowie and Mr. Welch also took part in the proceedings. Credit is specially due to Miss A. Dean and Miss H. Tayler, secretaries of the exhibition.

Northampton.—On Sunday evening last Mr. Harvie took for the title of his sermon "'In the Cross of Christ I Glory'—the Hymn and its Author." A sketch of the life of Sir John Bowring was followed by an exposition of his well-known lines, and it was shown that the surprise often expressed at the fact of a Unitarian composing and Unitarians using the hymn was not at all justified.

Sheffield (Upper Chapel, Appointment).—The Rev. Christopher J. Street, M.A., of Bolton, has accepted an invitation to the pulpit, in succession to the Rev. J. E. Manning, M.A. The new minister will enter on his duties here on October 25.

Southend (Resignation.) — Circumstances rendering it necessary for Mr. C. F. Dear to reside at Sandown, Isle of Wight, he has resigned the pastorate of this church, and terminates his ministry on September 6.

Walsall.—On July 19 the Sunday-school anniversary was celebrated, the preacher, morning and evening being the Rev. J. B. Higham, B.A., of Wolverhampton. A special children's service was held in the afternoon, when a very interesting address was given by Mr. J. Davis, of Bescot. All the services were very well attended, and the interesting subjects and the eloquence of Mr. Higham were very pleasing to the congregation.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden-hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Mrs. F. Nettlefold, £1 1s.; Mrs. Jevons, £1; Mr. and Mrs. Cogan Conway, £1 1s.; Mrs. Boys, 10s.; the Misses Boys, £1; Mr. Roy Mackenzie, 5s.; Holly Hill Guild, £4 4s.



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BIRTH.

COOK—On July 25th, at Ullet-road, Liverpool, to Mr. and Mrs. Fredk. Cook, a son.

MARRIAGE.

HIBBERT—HEYWOOD.—On the 27th ult., at Norbury Church, Hazel Grove, by the Rev. G. N. Wilmer, Alan, eldest son of the late John Hibbert, of Brookside, Godley, to Bertha, only daughter of Robert Heywood, of Hyde.

OUR CALENDAR.

SUNDAY, August 2.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M.,

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 7 P.M., Rev. T. E. M. EDWARDS.

Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. PHILEMON MOORE, B.A.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.

Deptford, Church-street, 11.15, A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. W. H. DRUMMOND, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. J. H. CROOKER, Morning, "Our Thought of God." Evening, "Applied Christianity."

Islington, Unity Church, Upper-street.—Church closed during August.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. H. S. PERRIS, M.A., 7 P.M. in Regent's-park.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. W. H. SHRUBSOLE, F.G.S.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mrs. Crooker "The Unity of the Human Family."

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M. and 6. 30 P.M

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M; Rev. J. M'DOWELL.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, Unitarian Church, Masonic Hall, South Shore, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. G. LANSDOWNE.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. REMINGTON WILSON.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. W. B. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. OTTWELL BINNS, of Scarborough.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth.—No service.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. CHARLES HARGROVE, M.A.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WINDERMERE, Albert Hall, Cross-street, 11 A.M., Rev. J. CROWTHER HIRST.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M.,

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Aug. 2. at 11.15 A.M.

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NOTES OF THE WEEK.

THERE is something strange in the matter of "The Fellowship of the Prophets," concerning which the Rev. Henry Austin, of Cirencester, sends us a note this week. It will be remembered, no doubt, that the secretaries of the National Conference wrote to us a short time ago (see INQUIRER, July 25) disavowing any connection with what purported to be "The Year Book of the National Conference, compiled by a Council of Ministers, &c." It appears that circulars announcing such a publication were issued, inviting sixpences in advance as the price demanded; and we understand that replies have been received by trustful senders to the effect that the "Year Book" is already "out of print!" Last week we received and published an explanatory letter on the subject from "William Stubbs, Publisher, *Chronicle* Office, Cirencester." Our minister, Mr. Austin, who, after a pastorate there of nearly forty years, ought to know something of that not very large town, neither knows "William Stubbs" nor the "*Chronicle* Office." What does it mean?

AMONG the delegates and visitors from America who will attend the meetings of the International Council at Amsterdam, we observe the names of the Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association; Rev. J. H. Crooker, D.D., and Mrs. Crooker, of Ann Arbor; Mr. Edwin D. Mead and Mrs. Mead, of Boston; Rev. Henry W. Foote, of New Orleans; Rev. W. Hanson Pulsford, of Chicago; Rev. N. B. G. Pierce and Mrs. Pierce, of Washington; Rev. A. M. Lord and Mrs. Lord, of Providence; Rev. W. M. Brundage and Mrs. Brundage, of Albany; Rev. G. W. Kent, of Providence; Rev. T. Robjent and Mrs. Robjent, of Laurence; Rev. F. Preston, of Hamilton, Canada; Miss Mary B. Hawley, of Chicago; Misses Fanny and Elsie Field, of Cincinatti; Miss Emma C. Low, of Brooklyn; Miss Lucy Whitlock, Mr. Percy Atherton, and Mr. C. A. Wheeler, of Boston. Rev. M. D. Shutter and Mrs. Shutter, of Minneapolis, will represent the Universalists of America. Rev. John Vischer, of Forsetburg, will represent the Liberal Dutch congregations of the United States.

INCLUDING the official representatives of the British and Foreign Unitarian Association, we learn that some 160 delegates and visitors from the British Isles will attend. Ireland, Scotland and Wales will have their representatives as well as England. The hotels named in the circular issued from Essex Hall are now full, but other accommodation may still be provided by people who desire to attend the meetings.

AND where is the *next* meeting of the International Council to be held? It is whispered that an invitation is almost certain to be offered at Amsterdam to meet two years hence in Switzerland, and Zurich is named as the scene of conference. If so, the "expiatory" process with regard to the death of Servetus will surely be complete. That representatives of absolute freedom in theology and of unbounded brotherhood in religion should meet by express invitation in the land that witnessed that martyr-death, will be one more signal proof that, however slowly, the great Reformation of which Servetus was a pioneer is being accomplished in Christendom.

THE responsibilities of the office of head of the Roman Catholic Church have fallen upon Giuseppi Sarto, Cardinal Patriarch of Venice, who is to be known henceforth as Pope Pius X. Little has been known of him so far in this country, and though honoured in his own, he was not generally supposed to be on the road to the highest dignity. Correspondents of the newspapers describe him as hitherto characterised chiefly by lowliness of mind, and assiduity in the pastoral work. He is said to be much beloved at Venice, and if his portraits do not belie him he is a man of an earnest and sensible temperament, without pretensions to singular genius. That he possesses respectable abilities and consistent force of character seems to be indicated by the fact that he has reached his present high position from quite a humble social origin. He was born in 1835, and his age is therefore much the same as his predecessor's was when he became Pope. Whether he will rival Leo's length of years, however, is a prophecy few would venture to make.

CONJECTURES have been rife as to the probable effect of the new appointment. The French and German parties are said to be consoling themselves respectively by the thought that the other side have lost the victory. The Italians are naturally wistful as to the possibility of a more cordial relationship between the Vatican and the Italian Government. The temporal sovereignty of the Pope appears to be irretrievably lost, and it would appear to ignorant outsiders like ourselves that the man who wished well at the same time for the nation and for the Church would hasten to abolish as far as possible the causes of friction between the spiritual and temporal governors of the country. But nothing is more obvious than the narrow limits within which even an infallible Head of the Church is compelled by his State agents and by the traditions of his office to move. The fancy rests awhile in the pleasant dream of what a wise, good, and noble-minded Christian chief might do, being entrusted with so vast an influence. Then we come back to the fact that no constitutional King is more hedged about by precedents, no despot more dependent upon his tools, than the occupant of "St. Peter's" throne. Within his limits, however, a Pope may do much to prevent the worst evils of the papal system, and, though unconsciously, to encourage those who are working for something better.

AN interesting and suggestive jubilee is to be celebrated in the autumn. It is that of the formation of the National Sunday League, which was largely due to the efforts of a working jeweller, Mr. R. M. Morrell, its secretary for thirty years. The names of Dickens and Huxley were soon enrolled amongst its supporters; and, naturally, prominent Unitarians were not slow to further its object. In half a century a great change has come over the public mind, and while "the week-end habit" of the higher classes has developed so far as to alarm the ecclesiastical mind, it is but a commonplace to say now that museums and art galleries should be opened on Sunday to the toilers in our towns and cities. We are still very far,

however, from making as good a use of the week's great Rest-day as we should. Its pleasures are too often toilsome, if not debasing, and its opportunities for higher culture are too often neglected. The next half-century will earn well of history if it witnesses, as we hope it will, a most strenuous endeavour to add knowledge and good taste to liberty, and wisdom to use well the brief Sunday hours.

The forthcoming Centenary celebration of the British and Foreign Bible Society is arousing sympathetic interest among Christians and Bible students of every kind and degree. In a resolution passed by the Wesleyan Conference on the subject, grateful testimony was borne to "the spirit of Christian liberality and large-heartedness by which the administration of the Bible Society has ever been characterised." This admiration is to be further expressed in the form of a collection; similar appreciation will no doubt take a similar form of expression in many of our own churches.

We have received several letters on the "Tariffs" question, taking one side or the other in the very critical debate which is before the country. Our friends must excuse us from extending the discussion in our columns, at any rate at present. There will be no lack of opportunity elsewhere for the ventilation of economic opinions, expert and inexpert; our own special interest centres, we freely confess, not in the expectation of immediate financial loss or gain to this or that section of the community, but in the probabilities of developing good or evil feelings in the national and international field. It is lamentable to us to notice the deterioration of public sentiment in recent years in respect to these aspects of our national life, and we welcome such writers as Mr. W. L. Courtney, who in an article contributed to the *Contemporary*, puts our own view into admirable language.

Mr. Courtney, believing that Protection is but "unenlightened self-interest," makes a protest against the narrowing of ideals which we refer to. He says:—

I acknowledge, too, the ease with which national pride may be turned into national exclusiveness. In dealing with this aspect of the case, I will, therefore, always put in the first place a condemnation of the root idea of national self-sufficiency. Mr. Chamberlain, in his speech to the Colonial Prime Ministers last year, gloried in the idea, which he admitted could not at present be realised, of a self-contained, self-subsisting Empire. I protest that this ideal is false. Call it Anglo-Saxon, if you will, it is not human. Happily there is no real antagonism between the interests of the British Empire and of the world. Our prosperity is linked with and supported by the prosperity of the nations. The development of inter-dependence between countries is not only a help to the maintenance of peace between them, it is an assurance that the well-being of the inhabitants of each is being continuously augmented, for the growth of commerce proves that the channels of easiest supply are running full to meet the wants of all. In the development of this international division of labour lies the best hope of improving the material conditions of life among the nations.

We commend these wise words to those who have somewhat forgotten, or perhaps despised, the high ambitions of their fathers for the good not only of England, but of mankind at large.

Mr. Michael Sadler, late director of special inquiries for the Board of Education, has been appointed to the Professorship of the History of Education at Owens College, Manchester, to the great satisfaction of many people in the district who are specially interested in education. He received a very hearty welcome at Ancoats Hall, the home of the University Settlement, last week, when he gave an address on "Some Undercurrents of Educational Influence." He spoke of the intimate connection between education and "the vast and menacing problems of modern city life." These problems, he said, are not a series of separate questions, but, as advanced social reformers now recognise, are one problem in various phases; and the relationship of town to country, of these to the nation, of the nation to the whole of society, and of all to mysteries beyond the world, must be viewed in connection with each other. Each reformer, while he specialises and devotes attention to one part of the problem, which he makes his own, must remember the relation of his part to the whole. In education, we need to do the same, bear in mind the connection of physical, mental, and moral development, the acquisition of knowledge, the growth of character, healthy development of body, the service of society, and the unseen realities that lie behind the individual life. Our own special part of the social or educational problem needs revision when we compare it with other parts. The teacher or reformer should "*see the parts as parts, but with a feeling of the whole.*"

To three points Mr. Sadler drew special attention. In studying questions of education, we need to keep in mind, first, that external things have a very great influence, the cheerfulness and unpretending beauty of the school-room, the healthy home, pure air, beauty of form and colour, by which children are greatly influenced, and other aids which unconsciously educate them; secondly, that human influences of affection and cheerful goodwill are even more important; and, thirdly, that the deepest things of all come from an inward source, from some region which lies behind external things, to which the individual spirit has access, and from which comes, through the individual spirit, new light and power of vision and of understanding.

We referred last week to Methodist reunion. It has been pointed out as a difficulty in the way of the organic union of the three Methodist bodies which now are contemplating a closer co-operation that while the Bible Christians and the Methodist New Connexion are bound to send an equal number of ministers and of the laity to Conference, the Methodist Free Churches are entirely free in their choice of representatives to Conference, and are thus able to send a majority of ministers or a majority of laymen. "The quarterly meetings with us are perfectly free to elect *all* ministers or *all* laymen," a member of the Free Churches explains. It is probable—we have not statistics at hand—that in practice this theoretic difference does not lead to any important consequences. From a calculation which has been drawn up, the relative increase during the past year of the various bodies of Methodists is as follows:—Wesleyans, not quite 1 per cent.; Primitive Methodists, 1½ per cent.; United Methodist Free Churches, 1¾ per cent.; Methodist New Connexion, 1¾ per cent.; Bible Christians, 2½ per cent.

Thanks to our friends in Nottingham for an example of very practical helpfulness, and for the very generous words of the following note in the August number of the *High Pavement and Peas Hill Chronicle*:—

From the report of the meetings of the Congregational Council, kindly furnished by the Secretarial Warden, it will be seen that an effort is being made to increase the local circulation of the Inquirer. Interest in our Liberal religious movement must necessarily flag among those who do not take pains to acquaint themselves with what is going on in our spiritual circle. It is the fashion to complain of the dulness of religious newspapers;—as if it were their duty to crackle with the sparks and shocks of smart journalism. It is unreasonable to expect a denominational newspaper, that cannot in the nature of things become a "property" or have a large circulation, to show week by week a coruscation of brilliant articles. Moreover, a serious organ of Liberal religious thought is not the place for dazzling epigrams and sparkling paradoxes. Its work is faithfully to mirror the events and incidents of special interest to our churches, to guide and instruct our thought, and keep us alive to the larger faith of the age. No diligent reader of the Inquirer can honestly say that it fails to do this. We have some acquaintance with religious papers, and have no hesitation in saying that we do not know any penny weekly paper of the kind that maintains so high a standard of strenuous thought and literary excellence as that of the Inquirer. Buy and read!

What the Council has decided is to take a dozen copies of The Inquirer weekly for six months for free distribution to non-subscribers, in the hope of creating a wider interest in our paper.

Cycling members of the Amsterdam party, and other readers of "Rotator Senex's" articles "In Praise of Holland," will be interested in the following extract from a letter received from Professor Eerdmans:—

I see in The Inquirer some remarks on cycling in Holland. Perhaps there will be no time, but we could arrange a cycling trip if people would like it. There is a very good road for cyclists from Amsterdam to Edam and Volendam. We intend to go there on Friday by train, but a part of the people could cycle if they liked. We might also arrange a trip from Arnhem to Dieren, the most beautiful part of Holland. This would take a whole day, by train from Amsterdam to Arnhem and back. . . . The tour recommended by "Rotator Senex," by seashore from Scheveningen to Iimuiden is not very good, as it depends wholly upon the tide whether the shore will give a good cycling path or not. If it is a flood it is impossible to cycle there for the sand.

LITERATURE.

MR. BRYCE'S BIOGRAPHICAL SKETCHES*

Few pleasanter books have been published recently than this. Our first thought on laying it down is that Mr. Bryce must have a genius for friendship, and has also been singularly fortunate in his friends. The second is one of gratitude for the privilege of being allowed to share his intimacies with him. He has given us twenty studies in all, and he tells us that the subjects of all of them, with the exception of Lord Beaconsfield, were personally, and most of them intimately, known to him. Most of them fall naturally into groups. Dean Stanley, Archbishop Tait, Bishop Fraser, and Cardinal Manning represent the Church; Sir George Jessel and Lord Cairns the Law; Gladstone, Disraeli, Parnell, Robert Lowe, Sir Stafford Northcote the House of Commons. Another group is that of notable historians, J. R. Green, Freeman, Lord Acton; while the world of teachers and scholars is represented by T. H. Green, William Robertson Smith, Henry Sidgwick, Edward Ernest Boyen, and E. L. Godkin. Anthony Trollope occupies a niche by himself, and clearly should have had a fellow novelist to keep him company. It is not an exhaustive list, but it is a very interesting one. Science is notably absent; Mr. Bryce's friends have had for the most part some point of affinity with his special studies and pursuits.

The volume opens with an appreciation of Disraeli from the point of view of a detached critic, and closes with one of Gladstone (much the largest in the book), happily blended. Possibly, for the majority of readers, these two essays will be the most interesting. There is something so enigmatical about both the character and the career of Disraeli, and the authentic information which has been allowed to reach the world since his death is so scanty, that a judicial account, such as Mr. Bryce gives us, is very welcome, even if at the end we have to confess that we are still perplexed. One characteristic anecdote which we do not remember to have seen before is certainly very illuminating. One day, early in his political life, he turned to Mr. Bright as they were leaving the House of Commons and said, "After all, what is it that brings you over here? Fame! This is the true arena. I might have occupied a literary throne; but I have renounced it for this career." The irony of this self-conscious pose in presence of John Bright is delicious. Mr. Bryce's final verdict is worth giving in full:—

"There was nothing in his career to set the example of a lofty soul or a noble purpose. He did not raise, he may even have lowered, the tone of English public life. Yet history will not leave him without a word of admiration. When all possible explanations of his success have been given, what a wonderful career! An adventurer, foreign in race, in ideas, in temper, without money or family connections, climbs, by patient and unaided efforts, to lead a great party, master a powerful aristocracy, sway a vast empire, and make himself one of the four or five greatest personal forces in the world. His head is not turned by his elevation. He never becomes a demagogue; he never stoops to beguile the multitude by appealing to sordid instincts. He retains through life a certain amplitude of view, a due sense of the dignity of his position, a due regard for the traditions of the ancient assembly which he leads, and when at last the destinies of England fell into his hands, he feels the grandeur of the charge, and seeks to secure what he believes to be his imperial place in the world."

We are tempted to linger over the study of Mr. Gladstone. It strikes us as singularly fair and judicial, and will probably retain its value as an independent estimate by the side of Mr. Morley's biography. Readers may, however, be trusted to consider it for themselves, and it is probably only in some singularly benighted regions of political prejudice that its tribute to the essential greatness of his character will be called in question.

It is in some of his minor sketches that Mr. Bryce is most delightful, and among these we should assign the first place to those of J. R. Green, Henry Sidgwick, and Edward Boyen. Green has the volume of his Letters to speak for him. Mr. Bryce amply confirms the impression which they make of his fascinating personality and his genius for conversation, but he adds something of real value to the popular estimate of the man in his analysis of his historical gifts and the high position which he claims for him as an historian.

"Many readers will be disposed to place him near Macaulay, for though he was less weighty he was more subtle, and not less fascinating. To fewer perhaps will it occur to compare him with Gibbon, yet I am emboldened by the opinion of one of our greatest contemporary historians to venture on the comparison. There are, indeed, wide differences between the two. Green is as completely a man of the nineteenth century as Gibbon was of the eighteenth. Green's style has not the majestic march of Gibbon; it is quick and eager almost to restlessness. Nor is his judgment so uniformly grave and sound. But one may find in his genius what was characteristic of Gibbon's also, the combination of a mass of multitudinal details, with a large and luminous view of those far-reaching forces and relations which govern the fortunes of peoples and guide the cause of empire."

From the estimate of Henry Sidgwick we must not cull more than a few of the closing sentences:—

"In his indifference to wealth and fame and the other familiar objects of human desire, in the almost ascetic simplicity of his daily life, in his pursuit of none but the purest pleasures, in his habit of subjecting all impulses to the law of reason, the will braced to patience, the soul brought into harmony with the divinely appointed order, he seemed to reproduce one of those philosophers of antiquity, who formed a lofty conception of nature, and sought to live in conformity with his precepts . . . . When his friends heard of his departure, there rose to mind the words in which the closing scene of the life of Socrates is described by the greatest of his disciples, and we thought that among all those we had known there was none of whom we could more truly say that in him the spirit of philosophy had its perfect work in justice, in goodness, and in wisdom."

It will not be Mr. Bryce's fault if Edward Boyen is not known and appreciated henceforward beyond the range of old Harrovians and professed educationalists. He has given us in the person of his friend a noble vindication of the assistant master; but it must be remembered that Boyen was a man of unusual gifts and extraordinary personal force. He believed that a teacher is born not made, that the modern craze for Pädagogik is largely mistaken, and that games are the most glorious and effective instrument of moral discipline. "There lives more soul in honest play, believe me, than in half the hymn-books," he once said in his half-earnest, half whimsical way. But then he understood boy nature, he liked his boys, and he made them like their lessons. The world of school seemed to him worthy of every gift he could dedicate to it, and it absorbed all his ambition. For a man of his genius all things may be lawful and even edifying, but he may not be a very safe mentor for the average teacher.

Perhaps we may be forgiven a touch of denominational egotism if we say that it has some special interest for us to learn on the authority of Mr. Bryce that there was a time when T. H. Green, feeling himself debarred from taking orders in the Church of England, considered seriously whether he should become a Unitarian minister. We cannot help speculating upon the uplifting influence which he might have had upon our ministry, but no one with any feeling for the work which he did at Oxford can regret that the step was never taken.

W. H. D.

* Studies in Contemporary Biography. By James Bryce. Macmillan & Co. 8vo. pp. ix—487. 10s. net.

SHORT NOTICES.

Rivington Chapel Bi-Centenary 1703-1903. This illustrated souvenir of the recent bi-centenary celebration will be welcomed by many friends who have personal associations with Rivington, and by collectors of the histories of our old chapels. The sermons preached by the Rev. C. J. Street on June 10, and by the Rev. S. Thompson, minister of the chapel, morning and afternoon, on June 14, are here printed in full, with the hymn papers for each service, and a full report of the evening meeting, at which Mr. R. D. Darbishire presided and the Rev. Alexander Gordon gave a valuable historical address. The actual story of the chapel was told in Mr. Thompson's sermons, and Mr. Gordon dealt chiefly with what went before the building of the chapel. The capital fullpage illustrations of the exterior and interior of the chapel, of Lord Willoughby's pew, and the Willoughby monument, are from photographs by Messrs. Wharmley and Thompson, of Liverpool. The frontispiece is a portrait of the present minister. It would have been of still greater interest if portraits of some of the earlier ministers could also have been added, *e.g.*, Ralph Ainsworth (1704-16), Samuel Bourn (1742-

54), Nathaniel Hibbert (1784-1819), J. S. Gilbert (1855-1880). Copies of the souvenir may be had from the Rev. S. Thompson, Rivington, near Bolton, or from Mr. Andrews Crompton, Rivington Hall. (Price, by post, 1s. 3d.)

Dr. John Hunter's impressive address, *A Plea for a Worshipful Church*, given at the recent meeting of our National Conference at Liverpool, and since published in these columns and in the Proceedings of the Conference is now issued as a little book, with a frontispiece representing the worship in a great cathedral, with "storied windows richly dight." The text of the address is considerably fuller than that given at Liverpool, and two notes are added, one expressing satisfaction that the black gown is coming back into use in the Free Churches of England, in place of the secular dress, which in reading-desk and pulpit "detracts from the dignity of worship"; the other, as follows:—

One sermon, when it is what it ought to be, may be all that anyone should be required to preach or hear in one day; but the sermon does not exhaust the Sunday opportunity. The second service (which is more or less a problem in all churches) might be simply one of prayer and praise, or be used for a kind of discourse which does not make such a demand upon his feelings as the sermon into which a preacher pours, or ought to pour, his whole mind and heart.

Among the additions to the address itself there are also passages dealing with the sermon and the preacher's duty. One of these we will take another opportunity of quoting; another deprecates the prevalent impatience at long services and sermons:—

Every wise minister will avoid prolixity in the services of thought and worship, but he will not allow himself, on the other hand, to be forced by modern restlessness and hate of continuous attention into a brevity which sacrifices impressive worship and the careful treatment of great subjects to the art of flattering people who have abundance of time for social functions, but little time to think and pray.

In another passage Dr. Hunter lays stress on the value of a service which united both free and liturgical prayer, and, in contending for this ideal, cites Baron Bunsen as on his side. As to liturgical forms, beautiful and helpful as they are, they must not be stereotyped. "I am unwilling to believe that liturgies saturated with mediævalism are the only ones which our religion can produce." (J. M. Dent & Co., 1s. net.)

In a series of little "Books of Stimulus," well printed in large type and tastefully bound, we have received two helpful addresses, *The Life with God*, an Address to Business Men, by the late Phillips Brooks, and *Huxley and Phillips Brooks*, an Address to Theological Students at the Oberlin Seminary, and elsewhere, by Professor W. Newton Clarke, D.D. Dr. Brooks's address was given in March, 1891, in Boston, and is an earnest and straightforward religious appeal; the other reprinted from the *Bibliotheca Sacra*, is largely occupied with biographical sketches of Huxley and Brooks, based on the Lives then (1901) recently published, contrasting the attitude of the two men towards religion, Huxley "interpreting existence in terms of the cosmic order," Brooks "by the methods of the personal life," finding spiritual facts the most real, love, trust, righteousness, aspiration, purity, such as could only exist in man where eternal goodness is the source of all. (H. R. Allenson, 1s. net, each.)

ARTICLES IN THE REVIEWS.

"The Liberal Movement in the Church of England," is the title of a lengthy article in this month's *Contemporary Review*. The author, the Rev. John Verschoyle, enters into a detailed defence of Dean Fremantle in regard to the recent "Virgin Birth" discussion. In the course of the article we are furnished with a statement by the Dean, supplied at Mr. Verschoyle's "pressing request," showing explicitly what he meant by saying in a letter to the Bishop of Ripon that he had attempted to explain "how we might understand without any violation of biological law the words of the Apostles' Creed, and the words of St. Luke's Gospel" in reference to the Virgin Birth. We must refer the reader to the pages of the *Review* for the Dean's *ipsissima verba*—an important matter, as events have proved. It must, however, suffice here to say that he appears to us to range the stupendous event referred to strictly along the line of "parthenogenesis," as observed in certain organisms. With regard to the vexed question of fidelity to the standards subscribed by the clergy, Mr. Verschoyle's article, as might be expected, takes the view that "new meanings" must as inevitably attach to the creeds, as new critical opinions have arisen with regard to the Scriptures. He says:—

As a matter of fact, it may be safely said that no well-educated clergyman or well-informed layman recites it (*i.e.*, the Apostles' Creed) in the natural sense it bore fifty years ago. Take, for example, the words, "Maker of Heaven and Earth." The great majority of educated clergymen who recited these words fifty years ago gave a certain definite sense to them, believing that the "making" was a making out of nothing and was the work of six days of normal duration. Do any of them believe that now? Has no new meaning been infused into the words by the progress of physical science and the general acceptance of the doctrine of evolution?

Mr. Verschoyle asks similar questions with regard to other articles of the Creed, and then says:—

The old literal meaning, no doubt, survives in large numbers of simple people, a fact which illustrates the inevitable necessity for——

For what? Surely, for those who know better to leave off paltering with words in a double sense. Surely, a "necessity" for diligent and incessant endeavours to enlighten these "simple people" as to the truth. No; all that there is "inevitable necessity for," in this writer's opinion, is "freedom," *i.e.*, laxity in the use of words, a laxity which enables the learned and the simple to stand side by side and recite the same Creed in fundamentally opposed senses. He pleads hard, and not without dexterity. He says:—

The truth is that old formulæ must either become completely obsolete and be laid aside, or, if reverence for the men who framed them and the men who used them in the past, and affection for the words themselves with their associations, induce us to retain them, they must, owing to the progress of knowledge, inevitably change their meaning. . . . We all speak in everyday life of sunrise and sunset, using old language, in its natural sense obsolete, but infusing it with new and scientific meaning, obviously not its natural meaning.

Yes; but we do not stand up in a solemn act of worship and say, "I believe the sun rises upwards, and sinks down again." We do not exclude from public duties, like those of the teacher in elementary schools, persons (if there be any) who refuse to use unscientific phraseology. We know that our Broad Church friends would be among the first to relieve the conscientious Unitarian from the penalties attaching to veracity in theological speech; but so long as they consider it excusable, and even creditable, to use solemnly declared formulæ in "non-natural" senses they are hindering the very reformation which we are sure they long to see. But we must refer readers to the article itself. In the same *Review* a criticism of Leo XIII. is given, not of the most flattering nature. The other articles call for no further comment than to say that Mr. Leonard Courtney's on "Mr. Chamberlain's Balloon" strikes us as one of the most trenchant of the many *exposés* of that statesman's latest development that we have seen.

In the *Nineteenth Century* the fiscal debate looms large, and, whether by accident or intention, the articles concerned with it are chiefly in favour of the new departure. Of these the most remarkable, to use a mild term, is Mr. M. Maltman Barrie's, who deals with "Free Trade and Protection from the Workman's Point of View." He observes that the leaders of the workers' unions are declared opponents of "Protection," but he thinks the workers themselves will show themselves wiser than their leaders. Did they not support Mr, Chamberlain's war policy in spite of the opposition of their spokesmen? No doubt; but whether as wiser than their leaders or as more foolish and more easily beguiled by specious offers of "national glory" may at least be debated. An article by Edith Sellers on "A Papal Conclave" unearths some seventeenth century scandal that might, for all we care, be buried in dust a foot thick. After all, the enemies of the papal system need not go so far back, or into so murky an atmosphere. Is not the real character of these negotiations revealed in the Life and Letters, by a Catholic, of Cardinal Manning? Mr. C. F. Lehmann brings to mind, in a striking article, our debt to Babylonia. A graceful portrait of Dr. Jowett is hinted rather than sketched in some fragmentary "Recollections" of the "Master," by Cornelia Sorabji.

The most singular thing in the *Monthly Review* is an irregular unrhymed poem, hitherto unpublished, by William Blake—at least so it is judged to be. The "Free Traders" speak out strongly in the persons of Mr. Henry Hobhouse and Mr. Hugh Bell; and Lord Rosebery prefixes to a chapter from Tomline's "Pitt" a criticism of that biographer's work, not much to its credit.

To Correspondents. — Letters, etc., received from:—C. A. M. B.; R. T. H.; F. J. F. J.; R. J. J.; W. S.; J. M. L. T.; H. T.; S. G. T.; F. L. W.; W. W.; F. W. E.

ARCADIA—WITH DIFFERENCES.

By Mary Ralph.

Our hamlet is without doubt the most unpicturesque group of cottages in England. We are new, for one thing; we are all of red brick and blue slates; and our houses, put up for us by rival "builders and undertakers," are as much alike as if the rivals were twins. They are all of the German toy-box order of architecture—the only order our builders ever knew. Such as they are our roads are straight, and we all stand four-square to them, without a trace of architectural coyness or bashfulness about us. All around us, in the distance, visible from every point on every road, stand beechwoods, the lineal descendants of primeval forest. But we are on a wide clearing, with few trees, and no hedges of any respectable age to soften our colouring or break our outlines.

We are not the result of anybody's fad or ideal, nor of any movement, except, may be, of great world movements, of which we are as unconscious as that the earth moves in its orbit. A neighbouring landowner was willing to sell certain fields "in plots of from a quarter of an acre to ten acres," and we were eager to buy, and able to do it, on the terms he gave us. Not one of us has ever dreamed of aspiring to a domain of the larger limit. The work of a man's hands, even when helped by the labour of a woman's, doesn't so readily produce a great landowner as that! Ten acres! One only of us has got so much as three, and though he has a horse his cow is still to seek. A few "managing" families have secured an acre; but the majority of us are content to add sod to sod until we have half or quarter that amount.

When the ground was bought we were ready to begin the long struggle towards a house of our own. We toiled and slaved over each bit of garden, after working hours, for years, perhaps, before we could put up anything except a shanty for tools. We sold our garden produce, contributing to the maintenance of the local carrier by sending it to the nearest town in his van; we worked for one another, and for the gentry round; we kept hens and pigs, and made them pay; we drank hop beer and parsnip wine, made by "the missis," instead of the publicans' beverages; we toiled, and slaved, and scraped, adding shilling to shilling and pound to pound, until at last there came a day never to be forgotten, when the ruddy builder stood on our ground with his hands in his pockets, directing the taking out of the foundations of our house. He had no plan in his pocket with his hands. You don't want a plan for scraping a road or hemming a handkerchief. A trench is dug six good inches deep, marking out a square; and up go the walls to fit the door, and window-frames, already made by machinery, and carefully notched and marked so that our builder can make no mistake.

What a pleasure it was to look forward to the house all those years! How we delighted to price timber and bricks and slates whenever we had the chance! We knew to a nicety how much our house should cost with our own labour thrown in, and every one of us can tell of some wonderful bargain which we lighted upon to cheer our enterprise. There was that derelict range, picked up for seven shillings in an ironmonger's yard, which does excellent work in one of our kitchens; that lot of carpet felt, given by a family removing from a big house, which lines the iron roof of one of our stables—and similar instances of good luck. At last the house stood roofed in, with blinds and curtains all complete; and as we turned homewards from work and caught the light in the lower left-hand window we had to shake the tools in the frail upon our shoulders to be certain that it wasn't all a dream.

Our houses are all alike, did I say? What a mistake! You, tearing along on a bicycle, caring only to avoid our puddles or make a record, might think so; but we know better. We see differences and distinctions. Several of us have porches, some with the door flush with the outer corners of the porch, others modestly retiring to the level of the house wall. Our red brick is varied by white or grey ones, arranged in bands or double compasses, or criss-crosses. One loyal owner had his fancy bricks arranged in diamonds to commemorate our late Queen's second Jubilee. A few of us boast verandahs. There are bay windows and flat windows, and one house has a wonderful round panel in the door. All the hamlet smiled when one ambitious neighbour had a letter-box put in, and we said to one another, "It gets more like London every day." And what can you call it but a distinction if you have in your midst a garden with two flagstaffs? They are a source of pride and interest to every one in our primitive, inland region, and when the minister spoke of them as "two tall posts" we resented the slip in our mild way, out of regard for The Handy Man who owns the house, and is such an invaluable neighbour.

"'Posts,' indeed! Did he never notice the flags flying from them?" we said. "Not at Coronation time? Nor, only half way up, when the old Queen lay dead? 'Posts!' 'e might a'most as well have said pea-sticks!"

As for our interior diversities, they seem to begin and end with the want or the possession of a handrail to the stairs, which always goes straight up between the front kitchen and the "front room"—a subtle term for an enclosure never sat in, and sacred to funerals, prayer meetings, and the safe keeping of the family's Sunday hats. We boast but few handrails. Where they appear there is always some story connected with them of a lucky chance or of touching reminisences, as in the case of the widow at the end of the road, who tells you with mournful tenderness that her dear departed husband's first wife was an invalid and he had the rail put up for her.

Our calls, which are of angelic brevity and fewness, are paid and received in the garden or at the front gate. Our social intercourse otherwise is limited to the amenities of the carrier's van when we go to town; to the whispered interchange of news at a Dorcas meeting, or before the week-night service; or as we "pass one another out" or on our way to and from church or chapel

Yes; we are new and ugly, and jerry-built. It is hard to believe that the men and women who built the picturesque beam cottages in neighbouring ancient villages, and the old farmhouses scattered over all our rolling woodland district, were our ancestors. As Lowell's farmer stalked over his fields, asking "Where's Peace?" I find myself going about my daily work, asking, Where's Beauty? Where is the artistic sense, the feeling of fitness which wedded the ancient building so harmoniously to its surroundings, the love of good workmanship and the ability to execute it, which formed, we must suppose, a part of English rural character in days gone by? These things have gone from us, gone with the old times, perhaps no more to see a resurrection than will they.

But even as we stand we have our compensations. The sunlight floods our rooms in a way uncoveted by our forefathers, nestling in deep-wooded hollows; and impossible to them by reason of the hideous window tax. Our gardens give a variety and a plenty to our food such as older generations only pictured in the dreams of starvation fever. The space within each little house is sufficient for decency, for womanly self-respect, for lives of human love and devotion. There is room in each for the soul to find itself and to find God.

Then the sense of ownership is slowly changing our ways and our characters. The man who danders over a field all day at the rate of immemorial custom, works like a colonist in his own garden of an evening. The woman who used to think that waste was the dignity of a big kitchen is now so thrifty that she throws her floor-sweepings to her hens. We grumble occasionally still at the parson or the parish if either of them think too well of our prosperity; and perhaps our last token of complete regeneration will be independence of their help. But we plod along from day to day, even in extreme old age and feebleness, cheered when things are at the darkest by the thought, "Of course, there's always the bit of ground and the house." We mean our own house. We die at home, and our children bury us, and renew the wreaths upon our graves.

There is no plutocratic and benevolent employer to arrange our amusements and instruction. There is no landlord to dictate our votes, and no great lady to devise a pretty uniform for our children. So far from that, it is a distinct concession if such girls as go to confirmation all wear caps of one pattern. We like to observe our own minds in sumptuary as well as in all other matters. We are only free; and free largely by our own efforts.

Lastly, we have become honest. An ancient proverb said of our neighbourhood, "If you beat a bush it's odds but you start a thief"; but we are so honest now that timid lowland strangers are amazed.

Our fruit lies open to every neighbour's child, but hangs untouched till we gather it ourselves. Coal is never under lock and key by day or night—indeed, we don't always put ourselves under lock and key at night; it is just as it happens. The woodman's pile of seductive logs, ready to be retailed at three a penny, and his heap of chips for kindling, stand un

fenced close by the road, all the year round; and he would not risk a chip for half an hour. There is a "week-end" cottage in our midst, which, of course, is uninhabited for days together, when its owner is in town. We all know where its key lies hid. The charwoman knows, and does the odd jobs in the cottage at her leisure. The carrier knows, and takes the goods he is instructed to bring to town, replacing the key in its hiding place. But nobody else "meddles or makes" with key or cottage or garden. Why should we? Nobody has anything which we haven't got a little better ourselves, or which we cannot buy if we want it: We know and respect the effort which secured them their portion; they know and respect ours.

* * * *

So, sometimes, thinking of what environment has done for these neighbours of mine, I ask myself, in the words of Joseph Wood, "Who can tell what man will be when all the conditions are gracious, when the long ages with their varied disciplines have done their work of refinement, when the ape and the tiger are worked out of our blood . . . ?" And I find myself longing to see what might be made of English men and women if we could lure them back to the country, give them again their love of England, teach them her history and her noble traditions as living realities. If only we could add to our freedom a wider intelligence, to our religion a more penetrating morality, and to our independence and industry a horror of shams and makeshifts, and a power to see and to love the best!

There is the power of an endless hope in the words, "It doth not yet appear what we shall be."

RELIGION AND FREEDOM OF THOUGHT.*

BY THE REV. JAMES HOCART.

Circumstances have strongly impressed upon me the importance of the reconciliation of religion and freedom of thought. My ministry has now extended over nearly thirty-nine years. Except for the four first years, which I spent at Lausanne as my father's assistant, I have constantly laboured in Roman Catholic countries, and for the greater part of the time entirely among people who were Catholics by birth. Thus situated, I have perpetually experienced that the doctrine of a religious authority, either ecclesiastical or biblical, constitutes a most serious obstacle to the progress of religion. With regard to believing Catholics, I have found it impossible to convince them of their errors and superstitions because of the refuge which, when pressed by any argument or difficulty, they sought under the shelter of the supreme authority of the Church: "The Church has spoken, and as her faithful children, we submit humbly to her teaching." On the other hand, when as a Methodist preacher, during the first period of my ministry, I endeavoured to re-awaken faith in the souls of Catholics who had renounced all religion, I was nonplussed at the outset by this declaration: "We are determined to think freely, and you want to bind us to the authority of the Bible; we refuse to be shackled by any pre-established dogmas whatever." The force and frequency of this objection led me to study for myself the question of authority, and the result was such as to break down the last support of certain doctrines which offended my reason and conscience, and to lay upon me as a duty, a painful duty, the separation from Methodism and orthodoxy in general.

But even after my acceptance of the principles of an utterly free Christianity, I did not get rid of the practical difficulties connected with this subject of authority, but was, and am still, hampered in my work by the wide-spread belief that the whole of Protestantism eschews free thought and imposes doctrines grounded on the formal authority of scriptural texts. In Belgium and in France, the grand name of free-thinker is the monopoly of people outside of religion—positivists, materialists, atheists. A short time ago, an eminent Paris professor, M. Gabriel Séailles, in a discourse in which he spoke of Jesus in the most glowing terms, yet maintained that all positive religions are intolerant, not by accident, but by essence. When a man, he said, is convinced that he is in possession of absolute, supernaturally revealed truth, the temptation is strong to impose it upon the rebellious minds who refuse this heavenly gift.

The perniciousness to Christianity of this too common opinion, that the authoritative enforcement of dogma is inseparable from religion, will easily be understood by those who have observed how deeply the modern non-ecclesiastical mind is imbued with Descartes' principle, that the only criterion of truth is its own intrinsic evidence. The opposition of the modern mind to a creed founded on any sort of authority seems to me so unconquerable, that I should despair of the future of religion if I were convinced that there is an indissoluble connection between Christianity and the doctrine of the authority of a Church or book.

But I take the contrary view, and I consider that it is a most important element of the world-mission of Unitarianism to destroy this injurious prepossession by offering practical and living proofs that it is possible to hold certain religious and Christian doctrines and principles—and I cannot imagine, and would not care to belong to, an association or Church without doctrines and principles: I need something to believe and teach ardently, passionately—and yet to hold these doctrines and principles, not because they are written, but simply on their own rational and moral evidence, just as any other kind of truth. That is what you are doing; and, therefore, those Continental Liberal Protestants, who like myself will never sell at any price any atom of their dearly purchased freedom of thought, and who, on the other hand, notwithstanding the errors, superstitions, hypocrisies, and persecutions which have tarnished the fair name of religion, cannot eradicate from their inmost souls the belief in a universal, physical, and moral order, and in a living, infinite, and beneficial principle of that order, therefore, I say, they offer their respectful and heartfelt homage to this and other kindred associations, as devoted and efficient workers in the cause of the reconciliation of religion and free-thought everywhere, but particularly in Roman Catholic lands.

Some years ago, called to the bed-side of a dear friend who was dangerously ill, I employed the sad time of watching in the preparation of a lecture on this same subject, the alliance between religion and liberty. One evening, overcome by fatigue, I fell into a light sleep, and as I slumbered a sort of vision passed before my mind.

I thought I saw two women, both tall and beautiful, one haughtier in her mien and statelier in her carriage, the other of more ardent visage and more impetuous gesture. At first, their features were convulsed with passion, and they exchanged wrathful looks and threatening words. And I understood, as one understands such things in dreams, that the names of these two women were Religion and Liberty.

"Often hast thou oppressed and crushed me," said Liberty. "See on my wrists and ankles the marks of the iron bonds with which thou hast enslaved me. At last the hour has come which restores me to myself; the last link of my last chain is broken. There it is; lo, thou hast what is thine. Henceforth I know thee not, thou harsh and narrow-minded despot."

And Religion answered back with scorn: "Go thy ways, and err and stray at thy will and whim. I despise thee. Without me, without the supreme law which I proclaim, thou canst never become aught else but Licence."

Then I thought I saw a young man drawing near. His long auburn hair fell upon his shoulders; his face was pale and worn, despite his youth; his countenance was mild, but a strange fire burnt within his eyes. When he stretched forth his hand, I saw on it a scar. There shone no halo around his brow, but when I saw him I knew him at once, and my heart beat wildly as with the joy of meeting a never seen but much and long loved brother-man.

"Peace, be still," he said, in accents of incomparable tenderness and power. "You are sisters, daughters of the one Father God. Thou, Religion, thou teachest the divine law, but it is a law of liberty; it seeks to draw and not to drive; to be loved and not submitted to perforce. Thou, Liberty, wouldst thou be without a noble purpose and without the inspiring rule of purity, justice, and mercy? O Religion, unbend, and O Liberty, forgive. Be ye reconciled, I beseech it of you, by all the sufferings I endured on Calvary to ransom the faith of the future from the yoke and burden of the past."

They looked at one another and hesitated. And it seemed to me that, full of anguish, I cried out in a faltering voice: "Be reconciled, be reconciled, for the sake of mankind, which needs you both, and is waiting, hoping, longing to see you one."

At last they extended the hand of

* An address at the Conference of the British and Foreign Unitarian Association in Whit-week.

friendship, and smiled sweetly on one another; and I saw them, closely linked in loving embrace, and growing taller, more beautiful, more majestic than ever, vanish slowly in the distance till at last they disappeared, lost in the unapproachable light in which dwelleth the unspeakable God.

And I awoke, and behold it was only a dream. But it is a dream which this and other sister associations and all free Christian and Liberal Protestant Churches are turning day by day into an actual and glorious reality.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

COLWYN BAY SERVICES.

SIR,—May I presume on your valuable space to explain that we have begun summer services at Colwyn Bay, but that this year we have been beset by an unusual number of difficulties; first, in the way of our getting the use of a hall; second, in regard to effectively advertising the services; and third, and most important at the moment, in making provision for the musical part of the services. We cannot get a volunteer pianist among the Colwyn residents. Will some friends, or friend, among our Unitarian visitors now at that place, or at Rhos, come to our assistance? Last year we found helpers who gave us excellent assistance in that way, and I feel sure there must be some who could help us again. The services are at 11 A.M. and 6.30 P.M. in the Public Hall, Conway-road. A post-card from anyone willing to help will give pleasure to

W. R. SHANKS,
Secretary, Missionary Conference.
7, Hope-street, Higher Broughton,
Manchester, August 4, 1903.

'THE FELLOWSHIP OF THE PROPHETS."

SIR,—As I have received various inquiries for information concerning the so-called "Conference Year Book," will you permit me to say that I know nothing whatever of such a publication. I have never heard of any William Stubbs, publisher in Cirencester, nor of any "*Chronicle* office" in the town. If the book has appeared I have never seen it, and know nobody who has, though several tell me they have sent in the 6d. required. —Yours truly,

HENRY AUSTIN.
Cleeve Hill, Cirencester, Aug. 4.

[IN Mr. Wicksteed's letter last week reference was made by mistake to Mr. Weatherall. It should have been Mr. Whitaker.—Ed. INQUIRER.]

IN a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie. Every noble crown is, and on earth will ever be, a crown of thorns.
Carlyle.

THE CHILDREN'S COLUMN.

THE LOFOTEN FISHERMEN.

I WONDER if I can give you any idea of the grandeur and interest of this wonderful land in which I am now travelling. If you look at the map of Norway, you will see, about three-quarters of the way up, stretching out from the North of the Vest Fjord, a group of islands, broad at the north, where they join the mainland, and tapering away to the south, where they stand further out to sea. These are the Lofoten Islands, and they are about 180 miles long, and about 60 miles wide at the broadest part. They are of the most wonderful and curious shapes you can imagine. The more northerly ones lie close together, with some of the mountains coming almost sheer down to the water, leaving quite narrow openings in between, so that as the steamer glides along, and twists in and out, and round the headlands, now to one side, now to the other, it seems a wonder how the sailors can possibly find their way through such a perfect maze. But, bewildering as the way seems to a stranger, the channel is well shown to those who understand it, by marks on the rocks, and by lights, which, of course, at this season of constant daylight are not needed; but in the winter it would be impossible to navigate these waters safely without them, and though they are not so much to look at as the lighthouses that surround England, the lights up in these northern latitudes are better suited to this country. They are oil lamps, and they hold enough oil to burn for eight days without refilling, so every week, except during the summer months, each lamp is visited, trimmed and re-filled, and left to burn night and day for another week, doing quietly just the work it has to do in the world, though no one is there to see it; but, small and insignificant as its light seems, guiding and helping many a fisherman and sailor out on the dark winter sea. For at certain seasons of the year, the fishing round about these islands is a very important business, and from January to April every year, occupies about 30,000 men. In the long, dark winter, while there is still no sun to be seen, even in the middle of the day, the fishermen collect in the Vest Fjord from the whole of the west coast of Norway, for that is the season when the fish are most numerous here, and sometimes one boat will catch in a season as many as 6,000 cod. The fish are carried ashore, cleaned, and spread out to dry, tied together in pairs by the tails, and hung out on wooden frames, and when they are ready, they are packed together in big bundles, and sent nearly all over the world.

But where do you suppose the fishermen live while they are attending to the land part of their work—the cleaning and the drying of the fish? Well, all round the little harbours are collections of small wooden huts, consisting of only two rooms; the outer room is used for stores of wood, &c., and the inner room is where they live. Each hut accommodates four or six men; their sleeping berths are arranged, as they generally are on board ship, one over another; the room has a window at each side, a table and benches, and in the middle a stove, where they do their cooking. Each household chooses its own captain, and they live very peaceably together. But there is a very sad side to the life also, for in the winter season in which they do their work, great storms arise among the islands, the men in their boats are in great danger, and every year there are many lives lost; in a great storm about ten years ago, 140 lives were lost in one night. The fishing boats are not large, and are easily capsized, and when this happens, all that the men can do is to stick their knives into the upturned bottom of the boat, and hold on till they can hold on no longer, or until they are seen and rescued by the men on another boat. This capsizing of the boats happens so frequently, that the keels of some of them are fitted with handles for the men to cling to, in case of accident. Some of the fishing villages have a larger and safer boat, called a rescue boat, which is always kept ready for the sea, and whenever a storm arises, the rescue boat goes out, and sails up and down, rescuing any of the men whose boats may have foundered or capsized. Until lately, there was no such boat belonging to this village of Svolvær, but a few years ago, an Englishwoman named Miss Harvey, who has travelled a great deal, and who very often comes here for the summer, gave a sum of money, equal to half the cost of providing a rescue boat. The rest of the money necessary was soon collected, and the boat was built in the south of Norway, and sent north to begin her work of mercy. That work began sooner than was expected, for on her way to the Lofoten Islands, she met with an English ship which had been wrecked, and the rescue boat saved every life on board. I can imagine the thankfulness that Miss Harvey must have felt, when she heard of this happy start in life of the boat which had been in great part her gift to the poor fishermen of the Lofoten Islands; and the good work did not end there, for every year since then the rescue boat has saved many lives.

The fishermen are a hardy race, and they are brought up almost from their very babyhood to feel at home on the water; it is wonderful to see how cleverly even the very small children manage the boats, in which they are allowed to go out quite by themselves.

Perhaps some other time I can tell you more about these wonderful islands, with their giant peaks and their snowfields, and the beautiful flowers and ferns and mosses covering the rocks close down to the water's edge. All that is so wonderful and beautiful here, makes one think of the Giver of all good.

Thou art, O God, the Life and Light
Of all this wondrous world we see;
Its smile by day, its glow by night
Are but reflections caught from Thee;
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.

O. M. RAWLINS.

THERE are nettles everywhere,
But smooth green grasses are more common still;
The blue of heaven is larger than its cloud.
Elizabeth Barrett Browning.

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LONDON, AUGUST 8, 1903.

THE SCHOOLS AND THE PEOPLE.

THE Education policy of the present Government is now practically embodied in the statutes. It is a policy which, so far as may be judged from parliamentary proceedings, was but imperfectly thought out by its promoters. And yet Unionists cannot be said to have come to the problem without experience. Their first attempt at education reform, in 1896, was an egregious failure; and they were wise enough to learn something from it. Their next step was the very simple one of providing more funds for the privately managed sectarian schools. This well-intended remedy for evils that were but too obvious having done but little after all to put right the manifold defects of our educational system, Mr. BALFOUR'S Government addressed itself anew to the subject. Our readers know with what result. They know that, no longer content with increasing the imperial subsidy to the sectarian schools, they decided to put them on the rates. At the same time, with a sweeping indiscrimination, they changed the old School Board system for one in which popular education is made a branch of the local government effected through the County Councils.

We have not hesitated to speak our mind upon much that has happened in this line of legislation. We have protested, and we still protest, against surrendering into the hands of private managers one of the most responsible duties of the community at large. We have denounced the flagrant breach of principle involved in depriving the public of that control that should accompany the expenditure of public funds. We have renewed the remonstrance, familiar to our fathers, against the imposition, by fresh legislation, of religious tests upon employees of the State. And we have deplored, as all who are at all familiar with our city life must deplore, the extinction of those great School Boards whose work in the elevation of the masses of the people has been one of the finest and most productive in the history of our country.

We cannot be expected, therefore, to accept the new enactments, now completed, in a grateful spirit. Setting aside our resentment at the spirit of levity—it cannot be pure maliciousness—which entered upon so great a task with so little preparation, and postponing, as we must, the Parliamentary effort to redress as many as possible of the evils perpetuated in these Acts, it is clearly our duty as citizens to see what good can be secured under the system that has been so bunglingly set up. The friends of education, whatever their party preferences or particular verdicts on the recent legislation, must certainly unite to work the Acts for all that they are worth. It would be poor spite to stand aside churlishly and let the children pay in an impoverished or ill-directed education for the mistakes of legislators. Within the four corners of Acts of Parliament, a good deal of scope can usually be found by determined and sagacious minds. We trust that our own people will be now, as ever, to the fore in accepting such administrative duties as they can, and in furthering the advantages while they mitigate the disadvantages of the situation.

In order to defeat the reactionary forces, the existence of which is no less a certainty than a scandal, we must do all in our power in the forthcoming municipal and council elections to press the claims of the schools upon the candidates; to open the eyes of the average business man to the enormous importance of cultivating the best intelligence of the rising generation; and to diffuse far and wide a sense of those great principles of civil and religious liberty, whose battle we thought was almost wholly won. Some of our friends, we know, will also feel it their duty, as men faithful to conscience, openly to resist the violation of constitutional principle which is involved in applying public money to the interests of private sects. Others, shrinking from "passive resistance" as a somewhat dangerous weapon, the use of which can only be justified in an extremity which at present they do not feel, will pay their rates after declaring their mind on the subject. The decision in such cases must obviously lie with the individual; and we, at least, are assured that Unitarians, who have never shrunk from the responsibilities incurred alike in action and inaction, will, each for himself, take their own line. The one thing to be urged is that not a single man or woman of us, whatever our view on this particular point, will neglect the effort to grapple, as a practical citizen, with the stupendous problem of administration. Let us put forward our best men, and give them our best support. A generation ago we took no unworthy share in modelling the system which has been abolished with so ill-advised a haste. We stand at the point of a new departure. Let us count for something here also.

And, above all, the present hour is one in which the most determined effort of which we are capable should be made to raise our own modest contribution towards the religious education of the people up to a more creditable level. We often speak disparagingly, and not a whit too much so, of what passes for religious instruction in many of the schools—hazy history, fragmentary geography, muddled mythology, and parrot repetitions. These are poor stuff indeed on which to feed the young mind; yet it is these that make up the bulk of so-called "Bible teaching" in the public elementary schools. The best part still lies, and ever must lie, in the hands of the true and loving teacher, for lack of whom, and not for lack of strictly trained theological experts, the results in the life of the rising generation are so poor. What have we specially to offer by way of help toward better things?

We have our churches with their atmosphere—*pace* our Anglican friends—of intelligent frankness in matters intellectual, steadfast dutifulness and insistence on character, and a lowly, unpresuming, reverent mind. We are happy to know that many a teacher in the public schools feels this atmosphere to be more congenial and helpful than much presented elsewhere. It should be our aim to attract and to strengthen the teachers, to impart the general tone of our own best and wisest teaching to them, to encourage them to maintain an honest attitude before their sectarian inquisitors, and above all to exhibit in the results of their influence on the scholars the potency of an enlightened faith.

We have also our Sunday schools; some of them very poorly equipped indeed, and some about as slovenly carried on as they well could be. What shallow stuff it is that some of us talk when earnest Churchmen say: "Where will the children learn any religion if not in the day-school?" The glib reply is: "In the home and in the Sunday-school," when we know very well that the conditions of many homes are not favourable to direct religious instruction; and as to the "Sunday-school," how few really, in most of our churches, take a working interest in them? Let us clear our minds of cant, and our lives of hypocrisy. Our dear friend, Dr. BROOKE HERFORD, entitled his last book "The Small End of Great Problems," and in it he very wisely reminds his readers of the practical lines on which to attack things that would daunt us in the bulk. Here are the "small ends" of this greatest of all national problems—how to bring up a race of good and clever citizens. Let us earnestly take hold of our immediate duties.

HAARLEM, LEYDEN, ALKMAAR.

I.

"HAARLEM, Leyden, Alkmaar—names hallowed by deeds of heroism such as have not often illustrated human annals—still breathe as trumpet-tongued and perpetual a defiance to despotism as Marathon, Thermopylæ, or Salamis."

So writes Motley in the "Rise of the Dutch Republic." On the eve of the meeting at Amsterdam, let us refresh our minds with the story of their heroic struggle. It is not as a mere bit of interesting history that one peruses the pages eloquent with that story, for ours are times in which old banners and policies, once held honourable amongst us, have become somewhat dusty and neglected.

It was in December of 1572, the year that witnessed the horrible slaughter of the Huguenots on St. Bartholomew's day, that Haarlem was beset by Alva's Spaniards. Alva was now in the full flight of his insanely cruel career. Insane I call him, and insane his master Philip II.; for the honour of humankind, let it not be believed that a sovereign could in his right mind sentence a whole nation to death, or that a soldier could in cool sanity set to work to carry out the sentence, at least so far as to render his name a horror and a loathing. The minds of these men were drugged by the pernicious teachings of the mediæval Church. Priests and learned doctors assured them that of all evils heresy was the worst. The disciples of the Crucified One were made to understand that in only one accent could he be fitly called "Lord"; the children of the Father in heaven learned to be as like Him as possible in making a hell for sinners on earth. The horrible cruelties inflicted on body and mind by the Inquisition were the direct offspring of gross ignorance wrought into religious fervour and untempered by calm reason. Before the voices of wisdom, humanity, and reasonable citizenship could be heard, how vast a price had to be paid to the foul idols set up in the name of Christianity!

Haarlem sits behind its dunes half-way from north to south in the shore-sweep of the unbroken peninsula known of old as the province of Holland. Ten miles to the east lies Amsterdam, on an inlet of the Zuyder Zee. A great broad lake, long since drained and converted into pasture-lands, lay in those days between the two cities, and stretched southward for eight or ten miles. The great spire of St. Bavon held aloft a "colossal crown," seen from far, and prophetic (suggests Motley) of the martyrdom impending on the city. Haarlem then was a thriving place, with many tokens of the wealth and culture of its inhabitants. Unhappily for them, they declined to forswear Protestant principles.

These principles had been fast spreading, especially in the northern and western Netherlands. Philip had tried in vain by threats and by violence to check them. He lied to the people, he threatened, he cajoled; he treacherously imprisoned and slew their nobles. One man was not deceived by him, and at least for many years escaped his malignity. This was William of Nassau, Prince of Orange—"the Silent"—so-called because of his discreet imperturbability when Henry II. of France, mistaking his man, confided to him the State secret of an intended extermination of the Protestants. Since that day, in 1559, William had pursued a patriotic path, by which he emerged more and more from a puzzling labyrinth into the clear daylight as the world's first great champion of civil and religious liberty.

William, Prince of Orange, had been appointed at an early age one of numerous lords of the Netherland provinces, all of which were, in the fourteenth century, on the failure of the line of Counts of Flanders, brought under the Dukes of Burgundy. In the fifteenth century the Dukedom was held by the celebrated Emperor Charles V., who abdicated in 1555, leaving the Spanish crown and the overlordship of the Netherlands to his son Philip II. In the struggle for civil and religious freedom which went on till the close of this century the lead of the provinces was taken by Holland, and its Stadtholders were substantially recognised by the Dutch Republic (formally declared 1581) as governors of the State. Our own William III. was great-grandson of William "the Silent."

In the decade prior to that St. Bartholomew's day, the unhappy Netherlands had been baptized in horrors. Alva's mission as executioner-in-chief of a whole people, began in 1567. Confronted by his martial skill and his disciplined Spanish troops, the struggle of the burghers became all but hopeless. Indeed, it had been for some time wholly desperate, when the landsmen were unexpectedly assisted by their sailor brethren—a piratical set, concerning whose delinquencies we might speak much if we were not countrymen of Elizabeth's sea-dogs. When all seemed lost, countless homes having been desolated, and the whole spirit of the people cowed, the "Wild Beggars of the Sea," as much by luck as strategy, seized Brill (on the Voorne, opposite "The Hook"), and then one town and another was won and lost and fought for again in a war such as the world had never seen.

At first, after the capture of Brill, it seemed as if the revolting States would grow up at once into an independent Protestant power, with William at their head. But the Spanish grip on their throat was strong, and it was merciless. Mons, in the south, was taken after a long investment, and the troops, infuriated by delay, pillaged the city. Not satisfied, however, and craving the just payment of their hire, they were appeased by permission to "sack" the city of Mechlin. The heart aches, the mind reels, in the attempt to realise the terrors of that term. The pen refuses to sketch them. Zutphen to the east (where our Philip Sidney fell in 1586) was also "sacked," and then Naarden (nearer Amsterdam) was "sacked." Could Haarlem dare to face a similar doom? The city faced it—and endured it.

But not till after a long agony of resistance. Beset by the terrible army of Spain, the citizens defended their beautiful city as well as they could. Winter befriended them, and their men fought on skates on the frozen Haarlem Mere. Their women formed a fighting battalion, three hundred strong. Their children carried stones for the earthworks. Furious cannonades, on a scale hitherto unknown, shattered their defences and dwellings, but left their courage unshaken. Advancing to assault through the breaches, the Spaniards were met, not only with sword and musket, but with "heavy stones, boiling oil, live coals"; pitch-hoops set on fire were slung upon their necks. Foiled thus on the surface, the besiegers mined below. They were met by countermines. Hideous encounters took place in the dark. Explosions shattered friend and foe.

The men of Haarlem certainly deserved well, but, alas, all relieving parties were but too surely cut off. William, from the southern shore of the Mere, was instant to furnish supplies and reinforcements. His efforts were fruitless. By degrees famine and disease came to the aid of the foe. The slow weeks passed, and now the gaunt defenders of Haarlem longed in vain for fresh assaults rather than that they and their dear ones should die of starvation. The frozen lake thawed, and the days lengthened, and still the city held out, while from north and south the Dutch put forth fresh efforts to rescue their brethren. Prodigies of valour were performed.

One John Haring, of Horn, had planted himself entirely alone upon the dyke [a narrow causeway to the north-east of the city] where it was so narrow, between the Y on the one side and the Diemer Lake on the other, that two men could hardly stand abreast. Here, armed with sword and shield, he had actually opposed and held in check one thousand of the enemy, during a period long enough to enable his own men, if they had been willing, to rally, and effectively to repel the attack. It was too late, the battle was too far lost to be restored, but still the brave soldier held the post, till, by his devotion, he had enabled all those of his compatriots who still remained in the entrenchments to make good their retreat. He then plunged into the sea, and, untouched by spear or bullet effected his escape.

Brave John Haring! On the other hand, historians tell of singular frenzies of cruelty on the one side as on the other. "It was a war," confessed Alva himself, "such as never before was seen or heard of in any land on earth." "Never," he said, was a place defended with such skill and bravery as Haarlem."

The last act but one in this memorable struggle was a great battle between a total of 250 ships on Haarlem lake. The Spaniards, though possessing fewer vessels, proved the victors, and swept their enemies from its waters. This fatal defeat, witnessed by the besieged from tower and roof, occurred on May 28—the siege began, we must remember, early in December.

On July 8, a final effort, equally in vain, was made by William to relieve the city, and four days later, upon solemn assurances of ample forgiveness, the hapless inhabitants surrendered. The "solemn assurances" of religious Spain proved, as usual, as idle as "dicers' oaths." More than two thousand persons were butchered in cold blood. Philip II., who had been lying dangerously ill at Segovia, near Madrid, drank the wine of recovery at the "good news" of the fall of Haarlem. Meanwhile, the Spaniards at the seat of war, celebrated their victory by burning William's effigy at Utrecht.

But William still lived, and in him lived the spirit of a better time, not only for his country, but for the world. He stood for the constitutional rights of the people.

He maintained, when as yet the idea of religious toleration had hardly dawned elsewhere, that no "inquisition should be made into any man's belief or conscience," and that no man "by cause thereof should suffer trouble, injury, or hindrance." It is three centuries and a quarter since those great words were incorporated in the Act of Union between Holland and Zeeland under his rule; but, even in Protestant England, we are far from attaining that ideal yet.

W. G. Tarrant.

(*To be concluded.*)

IN PRAISE OF HOLLAND.

IV.

TO TEXEL ISLAND.

In and about Amsterdam there is plenty to interest the sight-seeing tourist for a week or more. Pictures, churches, the Palace, parks and gardens, the busy wharves, the narrow Kalverstraat (Calf-street), the Jewish quarter; all take time to visit, and are worth spending time over. I have stayed in Amsterdam in the cold misty days of February and have enjoyed the theatres and music at nights; in the summer when the Vondel Park and the Zoological Gardens are in their glory, and the Tolhuis just the other side of the ferry across the Y is gay with bright illumination and music; and in winter when magnificent skating is to be had on canal and skating rink. Then Ijmuiden with its wonderful locks; Zaandam, of Peter the Great note; Broek, the model village; and Marken Island whose inhabitants are ever decked out in their Sunday best,—all these are sure to claim some share of the visitor's time.

Instead, however, of saying anything in further praise of places whose good report is in everybody's mouth, I will tell of an expedition which my friend W. and I made some years ago, when Holland was a stranger land to me than it is now.

Hoorn.

It was a Wednesday morning that we set off from the quay on the Y in the steamer for Hoorn on the Zuiderzee. It was a pleasant journey through the great locks at Schellingwoude, which keep the waters of the Y out of the Zuiderzee, and so help to create the port of Amsterdam. The Zuiderzee was very gentle to us—and it can be rough—and the passage was very enjoyable. The isle of Marken we passed close to, but did not touch; so low is the whole island that there seemed to be no land, but merely church and house roofs rising out of the water. It was early afternoon when we steamed into Hoorn harbour, and landed quite close to the picturesque gateway. A walk through the town brought us to the hotel "Doelen," where we put up for the night. The market-place, generally the point of attraction in most Dutch towns, was quiet. Though market-day, the cheese market was over, and the town had almost resumed its dead-alive stillness. Yet in the gas-light and in the light of the shops we discovered that the place was not quite dead; there was enough life left in the inhabitants for shopping and chatting and strolling about.

Alkmaar.

We found that the next day, Thursday, was Alkmaar market-day, and that a coach started from the door of the hotel early enough to reach Alkmaar in time to see the cheese fair, for which Alkmaar is famous, at its height. I have a vivid impression of that pleasurable ride. We passengers, who consisted of ourselves, two American ladies, mother and daughter, who were full to overflowing of what they saw, and a young schoolmaster, who in good English and with much humour acted as friend and guide, were all seated outside the coach, either on roof or front seat. The time flew as our 'bus jogged along on the top of tree-shaded dykes, by farmhouse after farmhouse, whose steep, black shining roofs looked at a distance like pyramids, and through villages whose inhabitants gave us an inquisitive welcome. The passage of the 'bus would probably be their sole daily excitement.

Alkmaar streets were full of country carts of various sizes, shapes, and colours, and country people as various in figure and costume as their carts. The market-place was like the yard of a cannon manufactory. Piled up in heaps all over the ground were large golden yellow glittering balls of cheese either weighed and sold, or waiting to be carried on white, red, blue, or green biers slung over the shoulders of two men decked out in white, and braces coloured to correspond with the bier, into the Weigh-house at the edge of the market overlooking a canal, there to be weighed officially for sale purposes. The neighbouring canal was full of barges either loading or unloading the yellow balls, and groups of buyers and sellers were eagerly gesticulating as a prelude to the final strike of the fist, which concludes the bargain. All the town was life and business. The Weigh-house is one of Holland's architectural gems, and had to be photographed on all sides—a climb to the top of its tower gave us a striking view of the town and country, and initiated us into the mystery of the playing of Dutch carillons.

The next morning we were off by steamer up the Noord Holland Canal bound for the Helder, the Dutch Naval Station, but more interesting to us as having in its neighbourhood sea-dykes second only to those at Westkapelle. After busy little Alkmaar the journey to the Helder seemed very quiet, but the constantly changing passengers, and the stoppages at the little piers kept us wide awake and fully interested.

The Helder.

I don't think I duly appreciated the Helder, its very evident naval complexion was not, in holiday time, to my mind, and we preferred returning to Alkmaar for the Sunday, and made plans accordingly. Still we were not prepared to give up a flying visit to the Island of Texel, one of a belt of huge sand dunes which stretch across the opening of the Zuiderzee and continue along the north of Holland and indeed as far as opposite the coast of Denmark. To accomplish this outing in time we took the early morning boat before breakfast, and found ourselves on board with few fellow-passengers but a vast amount of goods. Bright, clear weather gave a long view of the isle and coast and sea and sail without uneasiness.

Texel.

Texel has one little port called Oudeschild, and there we landed and were transferred into a very shaky cart which rattled us along to De Burg, the capital of the island, about two miles off, in the centre of the island.

The landlord of the little inn set before us a lunch which we very much needed, and then set to work to tempt us not to return to the mainland that afternoon, but to spend the Sunday in the island, promising us fine weather and plenty of interest to pass the time pleasantly. We did not require long persuading; we had fallen upon very delightful quarters, and a sight of the sweetly clean sunlit bedrooms settled the matter, and news was sent by the afternoon boat to the Helder that we were not returning until Monday. It was a very happy time we spent, strolling and photographing in every nook and corner in the little town, walking, bathing, and botanising along the dunes, attending the church and listening to the long prayers the wearisome sermon and the slow almost tuneless singing of the hymns. We found plenty to see, and in the evening the landlord and the new Burgomaster, who was putting up at the inn till his house was ready for him, made excellent company till bedtime. We asked for some green cheese, which our guide-book told us was the peculiar product of the island. It was a long time coming forward, and there was an evident shyness in producing it. On the Monday it appeared and was approved, notwithstanding that unpleasant rumours as to the cause of the green colour were confirmed. Monday night found us duly back at Alkmaar, after a delightful experience.

There are one or two parts of this country of which for their beauty the Dutch are proud and with good cause, and one is the district called Gooi, which lies between Amsterdam and Utrecht, and is close by, though not in sight of, the Zuiderzee. It is easily accessible from Amsterdam by train, tram, or, preferably, by the Castle of Muiden and the ancient town of Naarden, on cycle, to Baarn. You will see here, amidst trees and flowers, a quantity of villas of all shapes and sizes in miniature parks and gardens, all elaborately and quaintly decorated in a fashion peculiar to the country. By this route, and on to Amersfoort, the Royal Château of Soestdijk, and Utrecht, is a good way of passing from the city of Amsterdam into pleasant Dutch town and country.

Rotator Senex.

Servetus Memorial.—We have received the following addition to the list already published:—Mr. G. W. Chitty, 2s. 6d.

God gave you many faculties, every one of which should be developed in exact balance and harmony by proper culture. At the head of these—dearest, sweetest, divinest, sole umpire and regulator of all—is the religious and spiritual faculty, reverence, or conscience, the anti-selfish principle, that which recognises obligation or duty: I *ought* or *ought not*. As you wisely cultivate this faculty in love to God and man, so will your life be complete, happy, useful.—*J. B. Harrison.*

IS THERE A GULF?

A criticism frequently passed on our denominational periodicals is that they are too ministerial, not sufficiently adapted to the needs and interests of the laity. Whether or not this is the case, the fact that such a criticism is possible suggests a question worth serious consideration, viz., how is it that there is a class of subjects, or a manner of treating them, adapted to the minister but not to the layman? Is there really this gulf between the minister and the layman? Are they interested in different subjects, do they demand different treatment for such subjects as are of common interest? If such a distinction exists, it is well that we should understand its nature, and make up our mind whether it is something we should try to preserve or abolish.

It is by no means easy to understand and clearly state the nature of any such distinction. One thing it certainly is not. It is not true that ministers are interested in religion and laymen fail to be interested in religion. A universal feeling about sermons proves that the more religious a sermon is, the more the laymen who hear it are interested in it. When they do not care for sermons, when they feel that they have not received what they came for, it is because the sermon is what they call an essay, because it conveys information, because it asks them to think, never because it makes an appeal to their religious feelings.

Perhaps we may get some light on our subject by regarding the teaching given to our students for the ministry at Manchester College, Oxford. The nature of this teaching can be readily gathered from the examination questions published in the annual report. It is worth comparing it with the training given in other professions. A medical student attends lectures, works in the dissecting room, walks the hospitals, and as soon as he starts as a young doctor he is able to put in practice just what he has been learning to do. The case is very similar with the young barrister or solicitor. The lawyer learns his profession, and as soon as he starts he puts into practice what he has learned. So with the day school teacher who passes two years at a training college. When he comes out of college, and secures a place in a school, he begins at once to do what he has been carefully trained to do, to teach what he has been taught to teach, and to make use of methods which he has been taught to employ. In these cases success in the profession will depend on putting into practice the training received in the days of college preparation.

Now contrast this state of things with the case of a student leaving M.C.O. and settling with one of our average congregations. *The* thing which would be certain to empty his chapel would be for him to act in the same way as the young doctor, lawyer, or day-school teacher. How many of our young ministers have tried with the greatest caution to teach their congregations a little of the learning in which they have been themselves instructed at college, and have had to give up the attempt, sorrowfully driven to admit that these are things in which laymen are not interested, and for the most part cannot be interested, and from which they get no good, sorrowfully discovering that after they are plunged into the thick of their life-work they have to begin at the beginning and learn how to do it.

Of course, this does not apply to the instruction given by the Tate lecturer, which occupies a comparatively small portion of the student's time and energy, but to the bulk of the work required of them. Nor is it any condemnation of the theological and philosophical studies taught at M.C.O. These are valuable studies, and most interesting to those who have leisure to pursue them. But they do not interest or benefit the laymen who compose the great majority of our average congregations. And these congregations are crying out for ministers who have been trained to do their work, for preachers who have been trained to preach as day-school teachers are trained to teach, and pastors who will look after their flock as a doctor looks after his patients. Our students do not leave college trained in accordance with this standard.

The gulf is of comparatively recent origin. Not so very long ago our laymen were interested in the knowledge which their ministers acquired at college. They liked a discussion of theological and philosophical problems. They knew their Bibles and closely followed an argument founded on texts. After listening for an hour to a discourse which conveyed a good deal of information and demanded real thought before coming to the practical conclusion, they went away well satisfied. It is not so now. Hence the gulf has opened, and before a minister can do good work he must somehow get across that gulf which separates him from his laymen. What brings the student success at college will not secure him success as a minister. No successful student ever became a successful minister without something very like a right-about face and some steady progress in another direction.

The change is partly due to our new knowledge about the Bible. The Bible has largely become a book for experts. It has ceased to be the Divine Word accessible to all who can read, and laymen for the most part leave it alone. Not that they have really lost interest in it. The popularity of Professor Carpenter's lectures on "The Bible in the Nineteenth Century" proves this. But, then, this book does not represent the work done at the college.

The removal of the college to Oxford has done something to widen the gulf by separating the students from close contact with our larger congregations and fellowship with leading ministers. No doubt the lengthy vacations give them time for undertaking ministerial work, but while they are thus engaged, they are removed from all college criticism and training.

No doubt it is always easier to point out difficulties than to find remedies. But two suggestions may be made. One is to ask old students of the college what portion of their college work they have found practically helpful in after life, and how they have been able to supplement the deficiencies which experience soon showed them in their own equipment. The second suggestion is to inquire how other denominations manage to train the ministers who, whatever other disadvantages they may labour under, are certainly in closer touch with their congregations than our own students are trained to be. Our men are like artists who have been taught the theory of composition but not how to draw, who have devoted much time to the study of history and literature so as to be supplied with subjects for pictures, but have had very little instruction or practice in painting. It ought not to be impossible to introduce changes which will bridge the gulf.

H. Shaen Solly.

THE HOMES OF WORDSWORTH.

II.

Penrith was familiar to Wordsworth in early boyhood as well as Cockermouth; he stayed there with his mother's parents, and there his mother died. There also he met Mary Hutchinson, during a college vacation. But there is not much indication in his writings that the *place* influenced him at all deeply.

Hawkeshead, however, whither he was sent to school with his elder brother Richard, in his ninth year, lived in his memory and holds a remarkable place in the records of "The Prelude." His mother had already died and his father lived but a few years longer, till William was in his fourteenth year. Then Hawkeshead was a home to him. The boys boarded with the village dames, and Wordsworth cherished an affectionate memory of Anne Tyson, with whom he lived during those happy school days. Her house was reached through an arch opposite the "Red Lion" inn, and stands on the right, a humble dwelling two stories high, one of whose two front bedrooms the incipient poet must have occupied, and in which must have been

> That lowly bed whence I had heard the wind
> Roar, and the rain beat hard; where I so oft
> Had lain awake on summer nights to watch
> The moon in splendour couched among the leaves
> Of a tall ash, that near our cottage stood.

He recalled the "lowly cottages" in which he and his schoolfellows dwelt in the retrospect of "The Prelude."

> Can I forget you, being as you were
> So beautiful among the pleasant fields
> In which ye stood? or can I here forget
> The plain and seemly countenance with which
> Ye dealt out your plain comforts?

Hawkeshead is one of the most picturesque of lake-district towns or villages. It is an old market town, quaint with its irregular narrow winding streets, small archways and pavement of slates covering its little stream; its open place in the middle of the town, its church on the hill, and its grammar school close by. The houses are small but cheerful and irregular; there are no signs of squalour and dirt to offend eye or nose.

> The snow-white church upon the hill
> Sits like a thronèd lady sending out
> A gracious look all over her domain,

says Wordsworth; but the church is one of the few outside things that have changed; the plaster has been stripped off, and the colour of the stone is seen.

The school remains as it was; the main schoolroom is on the ground floor, and on the upper floor a smaller room

was used for more advanced pupils, and another contained a library.

The school, which was founded by Bishop Sandys in 1585, was one of the best in the North of England; at it the brothers of the poet were also educated. The companionship of nature—lakes, mountains, streams, and sky—during these eight years impressed his mind with images and developed his emotions often unconsciously. Later on, when, after a powerful divine influence, he had accepted his calling and reviewed his earlier years, the scenery of his boyish games and sports and excursions assumed first importance among the influences that had shaped a poet's mind. The early books of "The Prelude" recall and interpret these early sights and events, and are among the most significant of the poet's works. Esthwaite lake close by and Windermere and Coniston and the hills around them were closely familiar to him, and the highest and grandest mountains reared their heads in the distance. He had come near to them, but was not actually dwelling among them as in later days.

A university education was provided for Wordsworth by his uncles; he went to Cambridge in 1787. His rooms at St. John's College were in the first court in the south-west corner. The flat country of Cambridgeshire did not feed and develop the poet of nature as did his beloved lakes and mountains, but he was pleased to find that nature in her less grand and glorious aspects was yet able to hold his affection. The most powerful impressions of this period were made in the vacations. During the first of these he deepened his sympathies with the life of Hawkeshead, and felt that he was a "dedicated spirit," the seer and interpreter of nature. This experience came to him in the sunrise among his boyish haunts. During the second vacation he was with his sister at Penrith, and met her friend, Mary Hutchinson, his future wife. The third vacation was devoted to a walking tour, "unprecedented" in those days, with his friend Jones, in Switzerland. Like most original minds, he did not fit very well with a prescribed college course, and this was considered to show "a hardy slight of college studies and their set rewards." He took his B.A. degree, however, in 1791.

He lived for a short time in London on a small allowance, but was not at home there. His writings about London are seldom poetic, excepting when they refer to London as part of the country, or London's country suggestions. In 1791 and 1792 he was in France, ready to take his part in the events of the French Revolution, till forced to desist by the stoppage of his funds.

Dorothy Wordsworth, was, like her brother, a keen and tender lover of nature, and she and her brother, united by personal affection and common desire for a simple country life, found opportunity to follow the course they wished, when Raisley Calvert (the poet's second admirer, his sister was the first), left him a legacy of £900. On the income and part of the principal of this, with £100 received for the "Lyrical Ballads," brother and sister lived for nearly eight years at Racedown in Dorsetshire. The solitary farm house is some seven or eight miles distant from each of the country towns Crewkerne, Chard, and Axminster, and a little further from Bridport, remote, therefore, from any thickly-populated district, and distant from any small town or large village. Dorset has rich undulating country, grand sea coast and moderate hills. The highest of its hills—perhaps, most worthy to be called a mountain—is Pillsden Pen, close to which was the first home of Wordsworth's own choosing. Economy was, no doubt, one cause of his choice, but it is remarkable that his early manhood was spent voluntarily in one of the most secluded districts and in the most mountainous part of it, far from the ordinary objects of ambition and the possibility of "making a competency." There are pleasant woods and steep banks, but Pillsden Pen can actually be reached in a carriage by those who prefer jolting to a stiff climb on foot. At Racedown, "The Borderers," was written, and some smaller poems, the best and most original being the passage afterwards incorporated in the first book of the "Excursion," referring to the ruined cottage and its past inmates.

In 1797, the Wordsworths moved to Alfoxden, near Netherstowey, among the Quantock Hills, near the highest and most mountainous part of Somersetshire. Here they were in the near neighbourhood of Coleridge, whose friendship they enjoyed. Wordsworth's income was improved by taking a pupil. Brother and sister together visited Lynton, Tintern Abbey, and other places, and spent four months at Goslav in Germany, several of the finest early poems and the opening passage of "The Prelude" resulting from these expeditions.

Priestley Prime.

A HARD FROST.

"My bloomless lilac bush and roseless tree,
O cruel Frost," I sighed when summer came,
"Nothing, alas! display but leaves for me,
Like that luxuriant fig of ancient fame.

"I come not seeking fruit, O Frost, but flowers,
And find too much the fruit of your hard work;
In vain I look, in these sweet sunny hours,
If anywhere a single bud may lurk.

"And then the blooms of other years spring up
Within my heart and make a summer there;
And deep again I drink from that gold cup,
And marvel, Frost, how lavishly you spare."

E. L. H. Thomas.

Keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love, and faith, those make the perfect man.—*Phillips Brooks.*

THE DOWAY BENEDICTINES.

The expulsion of the Doway Benedictines from France, their arrival in England and their establishment at Woolhampton in the Roman Catholic diocese of Portsmouth has given rise to considerable misapprehension. They have in reality nothing to do with the famous college which was founded by Cardinal Allen, and which played so great a part in the history of Anglo-Romanism. It is not true to say that the Benedictine community was expelled from Doway during the horrors of the French Revolution and returned thither in 1818. The community which was expelled from Doway settled peacefully in England, and has remained there ever since. The monks now at Woolhampton went to Doway in 1818 for the first time, long after the penal laws against Romanists had been repealed. The following statement of facts will make this clear.

(1) The University of Doway was founded by Philip II., to whose dominions Flanders, including Doway, belonged. He obtained the bull of institution from Paul IV. in 1559. The University had its four Faculties of Theology, Philosophy (or Arts), Law, and Medicine, but it was as a school of theology that the University became famous, and it was in a special degree subject to clerical control. Towards the end of the seventeenth century Doway became part of France, and in this way its theological teaching was seriously modified by the Gallican spirit. Among its famous theologians we may mention Estius, the commentator on St. Paul, who lived during the Spanish period, and Tournely, the author of a well-known treatise on grace, who was a subject of the French King.

(2) The English College at Doway for the education of secular priests was founded in 1568 by Cardinal Allen, who was born at Rossall in Lancashire, and who had been Fellow of Oriel and Canon of York in Queen Mary's time. Allen chose the site for his new college partly because it was in the territory of the Spanish King, who was regarded by many as the great protector of English Romanists, partly because the climate was far more suitable than that of Spain to English constitutions. The college continued in its place (save for a short time, when it was removed to Rheims) till 1793. To it English Roman Catholics owe their translation of the Vulgate generally known as the Doway Bible, because the Old Testament completing the whole work was published there in 1609, the English version of the New Testament having been issued in 1582 during the temporary transference of the seminary to Rheims. This English College at Doway sent a long array of missionary priests into England during the times of persecution. Of these was Cuthbert Mayne, the protomartyr of the Seminary priests. He was followed by many others who paid with their blood the penalty of allegiance to the Roman See. Quieter days came, and the Doway priests were, as a rule, inoffensive men, staunch Romanists, but deeply imbued with Gallican principles, and with a taste for church history, rather than for the scholastic theology. Alban Butler, the learned author of the Saints' Lives, and Dr. Lingard, who died in 1853, may be mentioned as perhaps the most distinguished alumni of the ancient Seminary.

The Doway influence, with its traditional moderation and quiet old-fashioned ways, lasted on till it was driven out by the new spirit of Ultramontane enthusiasm which came from Wiseman and the Oxford converts.

(3) St. Gregory's English Benedictine Monastery was founded at Doway, in 1605. The monks of this house took a fourth vow to serve on the English mission if called upon to do so by their superiors. Some of them, like their brethren of the Secular College, sealed their testimony with their blood. After 1793 the community found a home in Acton-Burnell and then at Downside, in Somerset, where they still maintain a Roman Catholic school of higher education.

(4) The Anglo-Benedictine Monastery of St. Edmund arose at Paris in 1615. It was a famous place in its time. There our own James II. made spiritual retreats, and many devoted adherents of the Royal House were buried in the monastic precincts. It is pleasant also to remember that the monks were friends of Dr. Johnson. "I was very kindly treated," he writes, "by the English Benedictines, and have a cell appropriated to me in their convent." Of course the brethren of this house also had to flee from the reign of terror. In 1823 the Pope finally sanctioned the transference of St. Edmund's Monastery to Doway, and that has been their home till the other day. But, though they fill an honourable place in English history, their connection with Doway is comparatively recent. They were employed in training boys for the secular priesthood in the English mission, and this they will continue to do at Woolhampton. Pugin built them a fine chapel in 1840, but of that they have now been robbed by the French Republicans.

William Addis.

OBITUARY.

MRS. L. N. WILLIAMS, ABERDARE.

One of the staunchest and most faithful adherents of the Unitarian faith in Aberdare has passed away in the person of Mrs. Williams, wife of Councillor L. N. Williams, the energetic secretary of Highland Place Church. She died early on Saturday morning last, after a long and painful illness. She was of a happy and cheerful disposition, and had borne her suffering with perfect courage and Christian fortitude. Mrs. Williams was not what may be termed a public woman, but she had a charitable and sympathetic heart that prompted sympathetic action. She did good by stealth and blushed to find it fame. Highland Place will be the poorer for her loss. A more generous, a more amiable lady it would be indeed difficult to meet. She leaves a husband and five children (all grown up), to whom universal sympathy is given.

At the close of the morning service at Highland Place on Sunday, references were made to her death by Colonel T. Phillips, who moved that the pastor should convey to the family a resolution of sympathy and condolence. The Rev. J. J. George seconded, and Mr. J. W. McEwen and Mr. R. Bedlington, M.E., supported the resolution, which was passed in silence.

Another resolution of condolence was passed in the Sunday-school in the afternoon, on the motion of the Rev. H. Fisher Short, seconded by Mr. John Evans, and supported by Messrs. F. W. Hall and W. R. Evans.

The funeral, which was private, took place on Wednesday.

MRS. WOODHOUSE, GORTON.

On Friday morning, July 31, this lady passed away in her 76th year, after a long period of broken health. She was for many years, and up to her death, a member of the Gorton congregation identified with Brookfield Church, both in the days of the old chapel and during the subsequent period since the existing beautiful edifice was erected. Under the ministry of the late Rev. G. H. Wells, M.A., she had the satisfaction of seeing her husband in the capacity of superintendent of the Sunday-school, and her children active helpers both in school and church. One of her daughters—Mrs. H. Bodell Smith—became a minister's wife, and her bereaved husband has long been a trustee of Brookfield Church, as well as a member of the church committee. By quiet and frequent acts of kindness and private philanthropy amongst the poor of Gorton she had endeared herself to many aged and afflicted people, and was ever ready with sympathetic help in cases of real need. Those who knew her could not fail to be impressed by her strong individuality, high moral character, abundant common sense, and passionate fondness of home and family. An exemplary citizen and a good wife, she was also an almost ideal mother. Her husband, son, three daughters, her sons and daughter-in-law and grandchildren will sorely miss her loving and gracious influence, now that they are bereft of her presence. The interment of the bodily remains took place on Monday last, Aug. 3, in the burial ground attached to Brookfield Church, the Rev. George Evans, M.A., officiating, and delivering a beautiful and touching address concerning the exemplary life and character of the deceased, and the sweet memories of her goodness which will continue to live in many hearts. In addition to the sorrowing relatives, a large concourse of friends and neighbours assembled in the church and beside the grave. The beautiful wreaths sent included one from the church committee. As a life-long resident in Gorton, Mrs. Woodhouse had won the respect and attachment of all who came to know her, and her death awakened widespread regret and deep sympathy for the bereaved family. Another link with the old chapel is now broken, and with that past history of the congregation which is still so dear to those old members who yet remain. Most fitly did the minister say in his remarks, of Mrs. Woodhouse, that "she hath done what she could," and "her children call her blessed."

An arm of aid to the weak,
A friendly hand to the friendless,
Kind words so short to speak,
But whose echo is endless—
The world is wide, these things are small,
They may be nothing—but *they are all!*

R. M. Milnes.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Accrington.—We learn from the *Accrington Observer* that a meeting of the Free Church Council was held on Thursday, July 23, in the Wesleyan School, Union-street. The Rev. J. R. Rendell presided, and there was a good attendance. A resolution was passed approving of the action of the Accrington Education Committee, in protesting against the action of the managers of Christ Church School in rejecting Miss Croft as a candidate for the post of pupil-teacher on the ground of her being a Unitarian, and the secretary (Rev. J. G. Sutherland) was instructed to forward a letter to that effect to the Education Committee. It was stated that Miss Croft was asked what was the religion of her father, and on her replying that he was a Unitarian, she was told she could not be accepted, and had better apply elsewhere. Alderman Rawson said he had been informed that Miss Croft had stated that if she had told a lie about her religion, she believed she could have had the appointment. Miss Croft was trained at Willow-street school, connected with the Baptist Chapel, under Mr. Langham, had attended the pupil-teachers' centre, was thoroughly qualified and recommended by the Education Committee. She has since been appointed teacher at Antley Wesleyan School.

Gateshead.—The Rev. J. Lonsdale Dowson, Bridgwater, U.S.A., has accepted an invitation to the pastorate of Unity Church, and will enter upon his ministry October 1.

Glossop.—On Saturday last the church choir, together with the teachers and elder scholars, had a most enjoyable picnic at Disley, in Cheshire, Mr. Isaac Jackson very generously defraying the expenses of the outing. On Sunday afternoon, the Rev. A. Cunliffe Fox unveiled a portrait of Mr. Wright Booth, which has been presented to the schoool by the teachers and scholars in recognition of long and faithful services rendered. Mr. Booth was one of the founders of the school in 1872, and since that time has been the sole superintendent, an office which he has filled with great ability, with unsparing devotion, and without any break.

London: Ascot Excursion.—By the renewed kindness of Sir Edwin and Lady Durning-Lawrence a large party of Sunday-school teachers, numbering over 200, visited King's Ride, Ascot, on Bank Holiday. The Rev. J. Toye (of Limehouse) superintended the arrangements, which worked with perfect smoothness. The ministers of several churches accompanied the teachers from their schools. At the close of a beautiful day, thoroughly enjoyed, a hearty vote of thanks was given to the host and hostess, on the motion of Mrs. Ginever, seconded by Principal Gordon, and supported by the Rev. J. Toye. Sir Edwin, in reply, said he thought that was the twenty-second or twenty-third annual party of the kind, and he hoped those present might join in many more.

London: Rhyl Street (Resignation.)—Acting on high medical advice, Rev. W. Wilson has reluctantly been obliged to decide to give up the work at Rhyl-street Domestic Mission, which he undertook three years ago, and which he hoped to continue for a long time. He hopes, however, that the same medical opinion will not be averse to his staying in the ministry and undertaking, after a holiday, work in the country, or on the coast, where the strain will be less and the fresh air greater than at Rhyl-street.

Nottingham (High Pavement.).—Miss H. Guilford has been unanimously elected to the chair of the Council for the ensuing year. Miss Guilford has been for many years a devoted superintendent in the Girls' Sunday-school, and that she is honoured and trusted in a wider circle is proved by the fact that she has also been appointed a member of the Educational Committee of the City Council. A brass tablet has been placed on the walls of the girls' school as a memorial of the late Mrs. Henry Turner, who worked for fifty years in the school, and gave the means by which the school has recently been thoroughly renovated. Messrs. Morris & Co. are now actively engaged on the Clayden Memorial window to be placed in the chapel. The *Chronicle* notes that £150 still

remains to be raised, and requests that subscriptions may be paid to Mr. E. W. Enfield, The Grove, Burton Joyce, Notts.

Poole.—In the presence of a large congregation, including representatives of most of our churches in the South, as well as various friends from orthodox churches in the town, the Rev. J. Burton, M.A., was on Wednesday, 29th ult., formally inducted to the ministry of Hill-street Church, Poole, the pulpit of which has been vacant since the sudden death of the late Rev. E. S. Anthony, M.A., B.D., a little more than a year ago. The devotional service was conducted by Rev. C. E. Pike, of Newport, I.W., and the charge to the minister was given by the Rev. Alfred Hood (of Parkstone), and that to the congregation by the Rev. C. C. Coe, F.R.G.S., of Bournemouth. Tea was provided in the Temperance Hall, and subsequently a public meeting was held in the church. The Deputy Mayor (Councillor Charles Carter) presided, and amongst those present were Revs. C. C. Coe, A. Hood, E. C. Pike, J. Burton; Messrs. Cogan Conway, (Ringwood, President of the Southern Unitarian Association), Wm. Carter, H. Blessley (Portsmouth), W. T. Bushrod (Southampton), and E. J. Wilkins; Mrs. Wm. Carter, Rev. F. Hirst (Skinner-street Congregational), &c. Among the numerous excellent speeches of the evening, Mr. Burton's address was specially appreciated, and the Rev. F. Hirst's remarks were heard with great attention. He said that in coming there to wish Mr. Burton a hearty welcome to Poole and God-speed in his work, there was no sacrifice of conviction or principle on his part. He could not quite understand their position. He believed what they did, but very much more, and what would surprise some of them, perhaps, was that he could say "Amen" to the confession of faith uttered by their pastor. There was considerable work which they could do together, there being more points on which they agreed than on which they differed. On behalf of the Free Churches of Poole, he gave Mr. Burton a hearty welcome, and observed that they were with him in all that touched the civil and religious freedom of the churches in the land. An interesting feature of the evening's proceedings was carried out by the chairman, who, on behalf of the congregation worshipping in the church, presented Mr. Bushrod with about forty volumes of standard works as a small token of their esteem, and as an expression of their gratitude for the services he had so kindly and ably rendered the church during the past twelve months.

Raloo.—The annual Sunday-school fête was successfully held on July 31, about fifty scholars being present.

Rochdale.—The church was reopened on Sunday after very considerable improvements. Some months ago Mr. Robert Taylor Heape expressed his desire to defray the cost of re-decorating the church and equipping it with an electric light installation. His offer was gratefully accepted, and its scope was afterwards considerably extended, for he generously undertook to refurnish the pews and aisles as well. All the work has been done with the good taste and excellent craftsmanship which characterise Mr. Heape's many other benefactions. The scheme of decoration was specially made as simple as possible in order not to take away from the richness of the magnificent windows and the rare carved work which are the glory of this church. Perhaps the greatest improvement of all is the electric light installation. We should add that while the church was closed for redecoration book-racks were put in all the pews at the cost of Mr. Martin Jackson. Sunday, when the re-opening took place, was the exact anniversary of the opening in 1818 of Clover-street church, and was practically the anniversary of its amalgamation with the Blackwater-street Church. It also marked the beginning of the eighteenth year of the Rev. T. P. Spedding's ministry in Rochdale. The services were largely attended, the church being crowded to the doors at night. The preacher, morning and evening was the Rev. T. P. Spedding.—*Rochdale Observer.*

South Wales Unitarian Association.—In the report in last week's Inquirer (page 518, paragraph 3) for "Oxford" read "Cefn-coed."

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OUR CALENDAR.

SUNDAY, August 9.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 p.m.,

Bermondsey, Fort-road, 7 p.m., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 7 p.m., Rev. A. Thompson.

Brixton Unitarian Christian Church, Effra-road, 11 a.m and 7 p.m., Rev. Walter Lloyd.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 a.m., Dr. J. H. Crooker, and 7 p.m., Mrs. Crooker.

Deptford, Church-street, 11.15, a.m. and 6.30 p.m., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 a.m., Rev. Gordon Cooper, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 a.m. and 6.30 p.m., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 a.m. and 7 p.m.

Hampstead, Rosslyn-hill Chapel, 11.15 a.m. and 7 p.m., Rev. Philemon Moore, B.A.

Highgate Hill, Unitarian Christian Church, 11 a.m. and 7 p.m.

Islington, Unity Church, Upper-street.—Church closed during August.

Kentish Town, Clarence-road, N.W., 11.15 a.m., and 7 p.m., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 a.m. and 7 p.m., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 a.m. and 7 p.m. Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 a.m., Rev. H. S. Perris, M.A., 7 p.m. in Regent's-park.

Mansford-street Church and Mission, Bethnal Green, 7 p.m., Mr. W. H. Shrubsole, F.G.S.

Peckham, Avondale-rad, 11 a.m., and 6.30 p.m., Mr. A. G. Stoessoiger.

Plumstead, Common-road Unitarian Church, 11 a.m. and 6.30 p.m., Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 a.m. and 7 p.m., Rev. S. Farrington.

Stepney Green, College Chapel, 11 a.m. and 7 p.m., Mr. P. R. Pratt.

Stoke Newington, The Green, 11.15 a.m., Rev. W. Wooding, B.A. Evening service suspended until Sept. 13th.

Stratford, Unitarian Church, 11 a.m. and 6.30 p.m. Mr. T. Elliot.

Wandsworth, Unitarian Christian Church, East-hill, 11 a.m. and 7 p.m., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 a.m. and 7 p.m., Rev. Dr. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 a.m. and 6.30 p.m; Rev. J. M'Dowell.

Bedford, Library (side room), 11.15 a.m., Rev. Rowland Hill.

Blackpool, Banks-street, North Shore, 10.45 a.m. and 6.30 p.m., Rev. D. Davis.

Blackpool, Unitarian Church, Masonic Hall, South Shore, 11 a.m. and 6.30 p.m.

Bootle, Free Church Hall, Stanley-road, 11 a.m. and 6.30 p.m., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 a.m. and 7 p.m., Rev. C. C. Coe.

Brighton, Christ Church, New-road, North-street, 11 a.m. and 7 p.m., Rev. T. G. Headley.

Buxton, Hartington-road Church, 11 a.m. and 7 p.m., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 a.m., Mr. J. Remington Wilson.

Dover, Adrian-street, near Market-square, 11 a.m. and 6.30 p.m., Rev. S. Burrows.

Guildford, Ward-street Church, 11 a.m. and 6.30 p.m., Rev. E. Rattenbury Hodges.

Hastings, South Terrace, Queen's-road, 11 a.m. and 6.30 p.m., Rev. A. Farquharson.

Horsham, Free Christian Church, Worthing-road, 11 a.m. and 6.30 p.m., Mr. Wm. Carter.

Leeds, Mill Hill, 10.45 a.m. and 6.30 p.m.

Liscard, Memorial Church, Manor-road, 11 a.m. and 6.30 p.m., Rev. J. J. Wright, F.R.S.L.

Liverpool, Ancient Chapel of Toxteth, 11 a.m. and 6.30 p.m., Rev. W. J. Jupp.

Liverpool, Hope-street Church, 11 a.m. and 6.30 p.m., Rev. R. A. Armstrong, B.A.

Liverpool, Ullet-road, Sefton-park, 11 a.m. and 6.30 p.m., Rev. W. Copeland Bowie.

Newport, Isle of Wight, 11 a.m. and 6.30 p.m., Rev. C. E. Pike.

Oxford, Manchester College, 11.30 a.m., Rev. E. I. Fripp, B.A.

Portsmouth, High-street Chapel, 11 a.m. and 6.45 p.m., Mr. G. Cosens Prior.

Portsmouth, St. Thomas-street, 6.45 p.m., Mr. Thomas Bond.

Scarborough, Westborough, 10.45 a.m. and 7 p.m., Rev. Ottwell Binns.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 a.m. and 6.45 p.m., Rev. F. Teasdale Reed.

Sidmouth, Old Meeting, High-street, 11 a.m. and 6.30 p.m., Rev. W. Agar.

Southport, Portland-street Church, 11 a.m. and 6.30 p.m., Rev. Thomas Robinson.

Stratford-on-Avon, Free Christian Church, Tyler-street, 7 p.m.

Torquay, Unity Hall, Lower Union-street, 11 a.m. and 6.30 p.m., Rev. A. E. O'Connor.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 a.m. and 6.30 p.m.

Windermere, Albert Hall, Cross-street, 11 a.m., Rev. Dendy Agate, B.A.

IRELAND.

Dublin, Stephen's Green West, 12 noon, Rev. G. Hamilton Vance, B.D.

Warrenpoint, co. Down, Unitarian Church, Dromore-road, 12 noon. The attendance of visitors cordially invited.

WALES.

Aberystwith, New Market Hall, 11 a.m.,

Colwyn Bay, North Wales, Public Hall, 11 a.m. and 6.30 p.m., Rev. J. E. Manning, M.A.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 p.m., Rev. R. Balmforth.

Sydney, N.S.W., The Australian Church, I.O.O.F. Temple, 11 a.m. and 7 p.m., Rev. G. Walters.

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MARRIAGES.

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LLOYD—SMITH.—On Tuesday, Aug. 4th, at the Unitarian Chapel, Belper, by the Rev. E. I. FRIPP, B.A., Mansfield, Lewis Lloyd to Clara Kertain, daughter of Rev. J. Kertain Smith, Belper.

WILLIAMS—WATERALL.—On Aug. 5th, at the Free Christian Church, Croydon, by Herbert Rix, B.A., James Williams, of Sanderstead, Surrey, to Fanny Alice Waterall, of Grove Cottage, Addiscombe-grove, Croydon.

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A. H. Claasen, Uitgeest.
Prof. Dr. S. Cramer, Amsterdam.
W. J. van Douwen, Almelo.
Prof. Dr. B. D. Eerdmans, *Secretaris*, Leiden.
Dr. H. J. Elhorst, Haarlem.
F. C. Fleischer, Makkum.
Prof. Dr. M. A. Gooszen, Leiden.
Prof. Dr. H. Y. Groenewegen, Leiden.
Prof. Dr. H. U. Meijboom, Groningen.

Readers of Papers.

America .....Rev. S. A. Eliot, D.D. "Liberal Religion in America."
Rev. J. H. Crooker, D.D. "American Ideals in Education."
Mr. Edwin D. Mead. "Holland and the Peace Movement."
Rev. C. W. Wendte. "The Centenary of R. W. Emerson."
Belgium .....Rev. J. Hocart (Brussels). "The Difficulties of Liberal Religion in Belgium."
England .....Rev. R. A. Armstrong, B.A. "God as the Soul of all Souls."
Prof. J. E. Carpenter, M.A. "The Place of Christianity among the Religions of the World."
Rev. P. H. Wicksteed, M.A. "The Revived Interest in Mediæval Religion."
France.....Prof. J. Reville, D.D. "Religion and the Modern Conception of the Order of Nature."
Rev. E. Roberty (Paris). "Christian Mysticism and the Liberal Protestantism of France."
Germany .....Dr. A. Kalthoff (Bremen). "The Influence of Conditions of Life upon Religion."
Prof. O. Pfleiderer, D.D. (Berlin). "The New Testament Jesus in the Light of Religious History."
Dr. C. Schieler (Danzig). "Fears and Hopes in respect to Religious Questions in Germany."
Hungary.....Rev. N. Jozan (Budapest). "The Unitarian Movement in Transylvania."
India.....Mr. V. R. Shinde, B.A. (Poona). "Liberal Religion in India."
Japan .....Mr. Z. Toyosaki (Tokio). "The Progress of Unitarian Thought in Japan."
Netherlands...Prof. Dr. A. Bruining. "The Aggressive Character of the Liberal Religious Faith."
Prof. Dr. T. Cannegieter. "Personality and Religion."
Prof. Dr. S. Cramer. "Do Liberal Religious Believers want to be Organised as a Church?"
Prof. M. A. Gooszen. "The Evangelical Awakening in Holland about 1834."
Sweden .....Prof. O. E. Lindberg (Goteburg). "Liberal Religious Faith in Sweden."
Switzerland ...Dr. Schoenholzer (Zurich). "Liberal Religious Life in German Switzerland."

PRELIMINARY PROGRAMME.

Tuesday, September 1st, at 10 a.m., the Dutch Liberal Ministers will meet in the Gebouw v.d. Werkenden Stand, Kloveniersburgwal. The papers and discussions at this Meeting will be in the Dutch language. Members of the International Council are cordially invited to attend.

Tuesday evening, at 7 p.m., the Meetings of the International Council will begin with a Religious Service in the Old Walloon Church, when the Rev. J. van Loenen Martinet will be the preacher. The Sermon will be delivered in Dutch, but an English translation will be placed in the hands of visitors from England. At 8.30 p.m. there will be a Welcome to the Foreign Delegates and a Reception by the Local Committee.

Wednesday, September 2nd, at 10 a.m., the First Session of the International Council will be held in De Vrije Gemeente (Free Congregation), Weteringschans, near the Leidsche Plein, when Professor H. Oort D.D., of Leiden, will deliver the Presidential Address, followed by Papers by Representatives from various countries. There will be an interval at 12.30 for Lunch. From 2 p.m. to 4.30 p.m. the International Council will hold its Second Session. At 7.30 p.m, there will be an Excursion or Entertainment.

Thursday morning, September 3rd, at 10 a.m., the Third Session of the International Council will be held in the Hall of the Free Congregation. At 1 p.m. there will be an Excursion by special train to Haarlem: Organ Recital in in the St. Bavo Cathedral, and Old Dutch Religious Songs by the Quartet of Mr. G. Zalsman. Tea at 4.30 p.m., Dinner at 6.30 p.m., Performance of Krien's Orchestra at 8 p.m. Special train back to Amsterdam at 10.30 p.m. The Excursion Ticket for the day will cost 5s., meals, &c., included.

Friday, September 4th, at 10 a.m., the Fourth Session of the International Council will be held. In the Afternoon, Excursions are planned for Edam and Volendam, near the Island of Marken; and, for those interested in University life, to Leiden. Cyclists will find good roads.

The days and hours when the various Papers will be read will be announced on the final Programme of Proceedings, a copy of which will be forwarded to all who have obtained Membership Tickets (price 4s. 2d.). With the exception of the Religious Service on Tuesday evening at the Old Walloon Church, all the Meetings of the International Council will be held at the Hall of the Free Congregation, Weteringschans, near Leidsche Plein.

Delegates and Visitors from England.

TICKETS.—Return Ticket, London to Amsterdam (Day Service, 2nd Class by Rail, 1st Class by Steamer) £1 5s. 6d. The Tickets are available to return any day up to September 15th.

TIME OF DEPARTURE.—A party from England will leave London on Monday morning, August 31st. Holborn Viaduct, 9.25 a.m.; Queenborough, 10.50 a.m.; arrive Flushing 6.30 p.m.; depart 7.13 p.m.; Roosendaal, 8.30 p.m.; Amsterdam: W. P. Station, 11.6 p.m.; Central Station, 11.19 p.m.

TIME OF RETURN.—The majority of the party will leave Amsterdam on Saturday, September 5th, at 6.30 a.m. (C. S.), 6.45 a.m. (W. P.), Flushing, 10.30 a.m.; Queenborough, 6 p.m.; Herne Hill, 7.5 p.m.; Victoria, 7.15 p.m.; Holborn, 7.18 p.m.

MEMBERSHIP CARDS (4s. 2d.) and Railway and Steamboat Return Tickets *via* Queenborough and Flushing (25s. 6d.), may be had on application to Mr. Ion Pritchard, Essex Hall. Visitors travelling on their account *via* Harwich and the Hook of Holland require Membership Tickets, and it is desirable that they should register their hotel or other address at Amsterdam with Mr. Pritchard for the information of the Netherlands Committee. The Hotels named in the circular issued from Essex Hall are now full, but accommodation is still obtainable at other hotels.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

DR. S. A. ELIOT, president of the American Unitarian Association, and son of President Eliot, of Harvard, is to preach at the Old Meeting, Birmingham, to-morrow (Aug. 16) and at Manchester College, Oxford, Aug. 30. As a mark of courtesy which all will appreciate, Mr. W. A. Sharpe, president B. and F.U.A., has invited past presidents, the officers and committee of the Association to meet Dr. Eliot at dinner while in London. Dr, Crooker will preach at Old Meeting on the 30th inst., and the next day, with Dr. Eliot, will join the party for Amsterdam.

PROFESSOR A. BRUINING, who will read one of the papers at the Amsterdam meetings, called at Essex Hall this week. He is preaching at the Dutch Church at Austin Friars, on Sunday, for Dr. Baart de la Faille. He said that a better translation of the title of his paper would be "The Aggressive Character of Liberal Theology." He will contend that it is necessary for theology, if it is to live, to assert itself, and not yield either to scepticism or indifference.

THERE appears to be a healthy rivalry respecting the invitation to be given to the International Council of Unitarians and others to visit Switzerland two years hence. Our friend, Dr. Montet, writes :—

Je lis dans l'INQUIRER qu'l est question de Zurich pour le prochain Meeting. Je vous avertis que je suis chargé par les Protestants libéraux de Genève de proposer Genève (deja mis en avant à Londres en 1901).

It may be taken as certain that the most grateful and respectful attention will be given to both invitations; happy are the guests who have such hospitable hosts.

THE Parliamentary Session closes upon a very anomalous state of affairs. Its chief legislative fruit, the Irish Land Act, however costly, may fairly be expected to prove of great value if honourably applied. The London Education Act suggests a much less hopeful outlook, and every week sees the area of "passive resistance" extending. Lord Spencer this week assured a deputation of Nonconformists that, subject to unforeseen developments, the Liberals, if victorious at the next election, would at once endeavour to repeal the obnoxious features of the laws recently passed. But everyone knows that the real interest of the hour is the fiscal question, about which the Government is itself hopelessly divided. The "muzzling" of the House of Commons on this subject stands out in vivid contrast to the outspoken freedom of the Upper House. Nothing has been quite so reassuring to the public mind in these reactionary times as the protests of men like Lord Goschen against the contemplated "gamble with the people's food."

AMONG the distinguished students to be seen at this time of year at the British Museum few have attained greater celebrity of late than Prof. Friedrich Delitzsch, whose lectures on "Babel und Bibel" caused so great a stir in Germany and the whole reading world. He will visit London next week, specially to gather materials for a new lecture to be delivered in the winter before the Berlin Oriental Society. Time was when critical studies "made in Germany" were strongly suspected, if not tabooed. To-day a welcome is freely given to them, and, happily, the policy of the open door cannot be reversed in the intellectual world.

IN connection with the life and influence of F. W. Robertson, to which special attention is directed in our leading article, it is interesting to-day to recall the statement in Mr. Stopford Brooke's biography of the famous preacher, that he had been made "one of God's instruments to preserve the unity of the Christian Church in this country." Robertson's explanations of cardinal doctrines had, we are told, "solved the difficulties of many," and the pregnant intimation is given that "one," at least, had been kept out of Unitarianism by his teachings. That, however, was written in 1865, and much water has flowed in the theological stream since then.

IT is also interesting to remember that Miss Frances Power Cobbe, who reviewed the "Life and Letters" for the *Theological Review*, in a characteristically lucid and candid essay, fixed on one or two memorable features in the rather unsatisfying picture of Robertson's personality, presented in that work. As a theist pure and simple, and as one then fresh from the labour of editing Theodore Parker's works, the reviewer naturally drew attention to Robertson's peculiar Christology; but as a woman also, she felt bound to protest against his very inadequate conception of the place of woman in the world, and as a lover of animals she marvelled at his marked taste for the "sport" of killing them. Whatever may be a reader's judgment on these matters, we think he must concede that Miss Cobbe makes a good point when, at the close of her review, she draws attention to the extremely sad, not to say morbid, feelings that prevailed over Robertson as the end of his life drew near, and the indomitable trust and assured peace of Theodore Parker, though he, too, was being called away in the midst of his days.

WE are glad to observe that the London Progressive Education Council is determined to make the most of the present position in the mood commended in our columns last week. The Council has prepared the following questions for candidates at the Borough Councils election in November :—

(1) Are you in favour of the provision and maintenance throughout the borough of conveniently-situated, well-built, well-equipped schools under complete public management and control?

(2) Will you adopt all necessary means for selecting and retaining thoroughly efficient teachers?

(3) Will you encourage the supply and maintenance of higher grade schools suited to the educational needs of boys and girls in the borough.

(4) Are you prepared to resist all attempts to introduce denominational teaching in the board schools?

(5) In selecting managers, whether for board or denominational schools, will you endeavour to appoint men and women of knowledge, experience, and character, who will regard the care and training of the scholars as their first and chief concern, quite apart from the religious opinions held by the managers themselves?

(6) In selecting teachers for appointment, are you prepared to select only men and women of character and ability, without inquiry into their opinions on ecclesiastical or theological questions?

LADY STRACHEY chairman of the committee of the Women's Local Government Society, writes to us :—

It may not be realised that London is about to be deprived, by the passing of the London Education Bill, and as an incidental effect of placing education in the hands of the County and Borough Councils, of the services of nine women directly elected for the administration of elementary education, who have laboured with marked success. At the moment when this new disability is being imposed, may I draw the attention of your readers to the fact that the following bodies have during the last few months adopted resolutions in favour of the eligibility of women to serve on the new education authorities, viz.: — The London School Board, The National Education Association, The Metropolitan Board Teachers' Association, the Board Mistress' Union, the National Union of Women Workers, the London Liberal Federation, the London Reform Union, the Women's Liberal Federation, the Women's National Liberal Association, the Women's Co-operative Guild, the Women's Industrial Council, the National British Women's Temperance Association. It is therefore clear that there is a considerable amount of public opinion which is opposed to depriving those bodies that are to administer education of the services of women.

The London County Council, at its last sitting before the recess, agreed without a division, to petition Parliament in favour of a Bill to enable women to be elected as County Councillors. And in the House of Commons a Bill has been introduced by Mr. Channing in favour of making women eligible to County and Borough Councils and Metropolitan Borough Councils. I would urge all who feel the importance of the question to strive for an alteration in the law.

Arrangements for People's Services in connection with the programme of new and extended work issued by the British and Foreign Unitarian Association are satisfactorily proceeding. We hear that at least three large theatres have been taken for series of services; and so long as the disposition exists, as it does, on the part of many people to enjoy the unwonted sensation of being at religious meetings in places little associated with such exercises, we have no doubt that large audiences will be secured. The Greenwich Theatre series of four will be opened on Sunday evening, Oct. 11, by the Rev. J. Page Hopps, who will conduct three consecutive services, the Rev. W. Copeland Bowie taking the fourth. At the Grand Theatre, Islington, the Rev. W. G. Tarrant will begin with a service, Nov. 8, and will be followed by the Revs. J. P. Hopps and J. C. Street. In Manchester, the Theatre of Varieties, Oxford-road, is to have a series of four, commencing Nov. 1, the ministers being Mr. Hopps and Mr. Street, who will also take part in similar services at Devonport and elsewhere. It is sometimes asked, "Do such services do any good?" The answer surely depends on what is "good." If to stimulate the moral sense, to quicken aspiration, to kindle faith, and generally to lift the mind to a higher level, if only briefly, be good, then this work is good; and we wish the missioners all true success.

The Nottingham *High Pavement and Peas Hill Chronicle* for August announces the course of lectures on "The Christ of the Creeds and of Experience," to be given by the Rev. J. Estlin Carpenter, on six successive Mondays in the autumn, beginning November 2, and devotes a leading article to the lecturer, and the special interest and value of the new course of lectures. A detailed syllabus of the lectures will be issued in October, but the following are the six subjects: (1) "Jesus of Nazareth, Prophet and Messiah"; (2) "The Apocalyptic Christ"; (3) "The Christ of Paul: the Man from Heaven"; (4) "The Cosmic Christ"; (5) "The Christ of the Creeds"; (6) "The Christ of Modern Experience." This course of lectures is to be given not only at Nottingham, but on Tuesdays and Wednesdays during the same weeks at Lewisham and Richmond.

Those who attend the meetings of the B. & F. Unitarian Association and the Sunday Association are accustomed to annual lectures about the books. They are reminded what excellent books have recently been published at our central house; they are admonished that it is their duty to buy, to read, to commend, and on occasion to lend these books; they are given to understand that by attending to this simple and easy duty they will aid to dispel a great deal of very tantalising ignorance among our own people, who, half the time, do not know what literary treasures have been provided for them. These sayings are just and true, and yet we imagine that no complaint made by our zealous and faithful officials equalled that which was heard the other day in the Wesleyan Conference. The Rev. Charles H. Kelly, the manager of the Wesleyan Book-room, said in the course of a debate on the publishing department:—

> They had touched the weak point when they said our Methodist people did not support the magazines as they once did, for sixty years ago the circulation of the Magazine when it was one shilling and sixpence was much greater than now.

The writer of the present note is not old enough to confirm that statement from his own recollections, but well he remembers the Magazine a *great many* years ago in its two forms—the thicker one costing a shilling and the thinner one sixpence. And some of his earliest readings were in that *Christian Miscellany*, which, for want of sufficient support, died two or three years ago. In those days the good faithful Methodists of our acquaintance bought the Wesleyan publications, read them, and, except the Bible, read very little else. At our Mutual Improvement class it was an exceptional thing if a book was circulated that did not bear the comforting, doubt-suppressing words "66, Paternoster-row" (the former address of the Wesleyan Book-room). And now it seems the good Methodists run all over the earth for their instruction and edification; they let one good old helper die for lack of nourishment, and purchase less copies of his bigger brother than they did sixty years ago.

The new manners have not been without some advantages. The thoughts of the Wesleyans have broadened since the old days. And they tend to broaden still. Be it so, and yet we have much sympathy with those who want the denominational magazine to live and prosper, who are alarmed at any rumour of the stopping of yet another Wesleyan periodical, who think that the Wesleyan press should have definite and characteristic teaching different from the *Leisure Hour* or the *Sunday Strand*. However this may be, for causes not perfectly apparent, the Rev. W. L. Watkinson has resigned the Magazine editorship, and Dr. W. T. Davison succeeds him, to whom we wish God-speed in his new work.

Among our letters this week is one which we print, exactly as received, on the subject of the new "year book," and, as will be seen, another publication which is to be supplied gratis to subscribers to the former. We are privately informed also that the *Chronicle*, the office of which has leapt into fame, is a "monthly"; but we have neither seen it nor any other specimen of all this literary output. We remember, however, that a "council of ministers" was alleged to have engaged in the preparation of the "year book." Will any one of them kindly come forward, and shed a little light on this business?

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE LOFOTEN FISHERMEN.

Sir,—I find that in speaking of the Lofoten fishing boats as being "easily capsized," I have unintentionally given a wrong impression. The boats are splendidly built, but they are only half decked, and in such storms as those which arise at times in the Vest Fjord, boats of such a build cannot but be in great danger, though in an ordinary sea they are perfectly safe and well adapted to their work.—Yours truly,

O. M. Rawlins.

THE NEW "YEAR BOOK."

Sir,—I was surprised at the tone and character of Mr. Austin's letter. There has been a *Chronicle* office in this town since January last, and any of the public can purchase a copy of the *Chronicle*. Evidently there are many people in this place not yet known to Mr. Austin.

The corrected edition of the year book will be ready on Tuesday or Wednesday next, and those who have waited so long may be sure of receiving a copy with corrected postal addresses and additional items as were reported here up to the end of July.

Copies of "Voice Production and Palatal Exercise," by Dr. Gowers, F.R.S., will be supplied gratis to subscribers on application to—Yours truly,

William Stubbs.

"*Chronicle*" *Office, Cirencester, August* 10, 1903.

For safe with right and truth he is,
As God lives he must live alway;
There is no end for souls like his,
No night for children of the day!

. . . . . .

The broad fair fields of God he saw
Beyond the bigot's narrow bound;
The truths he moulded into law
In Christ's beatitudes he found.

J. G. Whittier.

LITERATURE.

EDUCATION IN GERMANY.*

THE Special Report upon German Education has at least two appropriate characteristics—largeness of plan and laboriousness of execution. If it had been the work of one instead of nine writers, it would have come nearer to the German type, but probably there are few even of Teuton blood who could deal single-handed with the whole field of education in a country like their own, which for educational purposes still consists of several countries. Nor is the complexity of the subject caused chiefly by difference of system in different States; its principal cause is the many-sidedness of the educational problem for every highly-civilised community, and especially for a community which has long made popular education a special care.

Mr. M. E. Sadler, in addition to being generally responsible for the whole volume, contributes two papers on "The Unrest in Secondary Education in Germany and Elsewhere," and "Recent Developments in Higher Commercial Education in Germany." Some of the eleven other papers deal with subjects which are as familiar as they are important, such as Higher Schools for Girls, the Training of Teachers and Continuation Schools; but with others more suggestive of novelty, such as "School Gardens in Germany" and "On the Measurement of Mental Fatigue in Germany," these being the titles of two of the longest essays.

There is not one contribution but has its value, but from so great a variety the reviewer must select. Naturally, he first turns to Mr. Sadler's paper on "The Unrest in Secondary Education," &c., for that comes first in order and runs to almost two hundred pages. I shall describe frankly the impression which this voluminous dissertation made upon me during a careful perusal. It contains many interesting and suggestive passages on the standing themes of educational discussion, such as the relation between intellectual and moral training, the comparative merits of dead and living languages, the use and abuse of athletics. Sometimes Mr. Sadler introduces historical references and quotations from literature which give richness and charm to his exposition. Moreover, no one can read his pages without being made to think also, and to share the seriousness with which the author himself regards educational questions. And yet the result at the end of so much reading is somewhat disappointing. In the first place, there is a good deal of repetition, where crispness and compactness would be more effective. For example, the contrast between the German secondary teacher and the English is drawn with needless iteration. Thus on pp. 10, 72, 83, 112 one finds practically, and sometimes almost literally, the same things said about the intellectual efficiency of the former and the "pastoral" efficiency of the latter. The essay would, I think, have been more telling if reduced by about one-third. Perhaps the author had not time to write more briefly. But in the second place, Mr. Sadler too often tantalises his reader with vagueness and inconclusiveness. In these instances he gives you the impression (no doubt with good reason) that he had in his mind something very definite and important that he would like to say; but he does not say it clearly, or he balances it with a contradictory line of remark, thus depriving it of force. It would usually be unfair to make such a criticism without some attempt at illustration. But details are not necessary, for Mr. Sadler makes a general confession. At the very outset of the essay there are two significant statements. The first is this:—

> Thus there are bewildering cross-currents in educational opinion. Disputes about forms of educational administration are, after all, but of secondary importance. The real questions at issue are what ought schools to aim at producing, and for what kind of social order in future ought they to prepare the rising generation. . . . There is a very general feeling that we need much better education, and a great deal more of it. But there is very far from being general agreement as to what such "better education" ought to consist of. On this point, indeed, divisions of opinion seem to grow deeper year by year.

I should not have thought the case was so serious. But if it is, if the "real questions at issue" are so unsettled, one would suppose that the principal effort of a long essay would be to weigh the alternatives. But on p. 2 we have the following:—

> My aim has been to set out, as fairly as I could, a statement of the difficulties which are raised at the present time by the problem of secondary education in Germany, France, and America, as well as elsewhere. Though I have not shrunk from indicating some of my own conclusions, I have tried so to put both sides of the question that every reader may form his own judgment from the facts before him, although that judgment may well differ from my own.

It is not surprising, then, that Mr. Sadler often gives one the impression that he could play a more decisive part than he does play. If his caution is in any measure due to the sense of official responsibility, it is to be hoped that at some future time he will feel justified in declaring his own opinions with less reserve, for they are sure to be valuable.

As examples, however, of the way in which he does sometimes let himself go, the following may be quoted:—

> Already, so to speak, the wolf is at the door. We have to face the fact that it will take us, under the best conditions, between twenty and thirty years, at a moderate computation, to remodel our secondary and higher education, and to put ourselves (so far as instruction is concerned) on a level with the Germans. (P. 12.)
>
> But if the intellectual side of our English public school life is to be strengthened, the reform will involve great changes in the present disposition of many schoolmasters' time. They will have less time for games, because they will have to give more time to study and to the actual preparation of lessons. In order that the change may not injure the present excellent relations between masters and boys (relations which are quite beyond comparison the pleasantest which exist in any secondary school system in the world), there will be need for an increase in the number of masters, for a considerable reduction in the size of many of the "forms," for much more (and often for a different kind of) instruction in modern languages, in modern literature, in history, and in geography, and for a much more systematic attention to methods of teaching. Clumsy, antiquated methods of instruction are far too common in our secondary schools. (Pp. 10, 11.)

There is one distinction between English and German secondary education which deserves a much more thorough treatment than Mr. Sadler, or any writer in this volume, has given to it—namely, that while in England the secondary school is usually a boarding school, in Germany it is a day school. The fact and some of its consequences are alluded to, but the fact and its consequences are not treated in their relation as cause and effect, and there is no attempt to examine this relation to the bottom and in all its aspects. Yet the subject was worthy of a separate essay, and a proper treatment of it would have shown the true bearings and proportions of some features of both English and German school life which are, in my judgment, ill-understood in this volume, or dealt with in too haphazard a style.

Mr. Sadler, for example, constantly and rightly praises the English secondary teacher for that kind of friendly care of boys which he calls "pastoral," but it is too lightly assumed that the difference between the English and German systems in this matter may be taken by itself, and scored as a point in England's favour. It is, of course, true that in Germany the nexus between the secondary teacher and his pupils is more exclusively intellectual than in England. But this fact must not be isolated. One must consider the other facts which are related to it in the same system. Mr. Sadler himself asserts in another connection a principle which is all-important in this connection. He says: "The most indispensable part of national education is home training." He even gives (in yet another connection) the most appropriate possible illustration on this point.

> The strength of German education lies in its great tradition of disinterested devotion to knowledge; in the self-sacrificing labours of the teachers; in the cultivated interests which distinguish so large a proportion of German homes; in the strong personal interest which parents take in the intellectual progress of their sons; in the "plain living and high thinking" which have fostered through so great a part of the German nation a reverence for learning, and a readiness to make personal sacrifice for ideal aims; in that "inner freedom of soul, that profound harmony of all the faculties" which Amiel said he had so often noticed among the best Germans; and in "the infinite capacity for taking pains" which (whether innate or the result of a long tradition of educational discipline) is characteristic of so many German minds. (P. 55.)

Surely, the direct and constant operation of such home influences was an element worthy of full consideration in any comparison between English and German systems of secondary education. But in this volume there is no attempt to measure it against the much-praised work of the English teacher *in loco parentis*.

A few concluding words may be devoted to the paper by Mr. Parez on the Measurement of Mental Fatigue. The investigations which have been made in Germany on this subject are not only characteristic in point of thoroughness, they are of great interest and practical value. Clearly a means of definitely measuring the mental strain and consequent weariness entailed by a given amount of a given kind of study under given conditions, is an object of the

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* Special Reports on Educational Subjects. Vol. IX., "Education in Germany." (Eyre and Spottiswoode. Pp. 612. 2s. 7d.)

highest importance in education. Many problems would be illuminated by it, the most obvious being the arrangement of the curriculum. Hitherto teachers have regarded exact experiments or calculations on such a matter as beyond the range of possibility. But in Germany two instruments have been invented by which the relative amounts of fatigue caused in a given child by an hour's lesson in different subjects can be expressed in figures and compared. One, the Ergograph, registers the muscular weakening which is entailed by all kinds of intellectual effort. The other, the Æsthesiometer, registers the decreases in the sensitiveness of the skin, which takes place from the same cause. It is well known that on any given part of the body two pin-points, when within a certain distance, are felt as one. But it is also found that under conditions of fatigue the distance between the points may be increased without change of sensation. This is the fact which the inventor of the æsthesiometer has turned to his service for the measurement of the effect of various kinds of mental effort. The results are of the highest interest and value for the student of education.

It would be strange if a volume of such bulk offered no scope for criticism. The wonder is that it offers so little. Mr. Sadler and his co-workers are to be congratulated on the results of their labours, and it is to be hoped that England will be stimulated thereby.

H. Rawlings.

SHORT NOTICES.

Traditional Aspects of Hell. By James Mew.—This volume contains a series of expositions of the leading ideas of hell and future torment in the religions of the ancient and modern world. It is a valuable study in comparative eschatology, and though it is packed with curious and instructive learning, it is written in a popular and interesting style. It is supplied with a large number of gruesome illustrations, and should have an index. The material here collected gives abundant proof that the Christians have been as diligent as the barbarians in inventing tortures beyond the grave, but it is a happy fact that for the majority of Christians now these tortures rank as superstitions, and their history as antiquarianism. (Swan Sonnenschein, 1903. 6s.)

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Musical Responses for the Seven Services.—The "Seven Services for Public Worship," which were issued two or three years ago at Essex Hall, are now rendered more available by the publication of these "Responses" in an admirably clear, though cheap, form. The compiler is Mr. J. M. Bentley, choirmaster of Bank Street Chapel, Bolton, and his work may be heartily commended as alike simple, serious, and musically sound. The harmonies have been carefully prepared, and the melodies include all the phrases most approved in cathedral church-music. Single copies may be had for threepence; a dozen for half-a-crown. (Philip Green, 3, Essex-street, Strand.)

WHERE WAS JESUS BORN?

About two years ago I rode out from Nazareth one spring morning to the little village of Beit Lahm—the Bethlehem of Zebulun mentioned in the Book of Joshua. My interest in the place lay in the suggestion which I had met with in more than one writer that this was the true birthplace of Jesus.

The ride was through beautiful country, a pastoral region, where great herds of black cattle were being driven in single file along the narrow tracks between fields of rich arable land, and shepherd-boys were followed by flocks of goats and sheep. After a ride of ten miles we found the little village of Bethlehem bosomed in soft masses of oak, which stretched far away on every side, beautiful in their fresh spring green. At the brook outside the village girls were drawing water and women were washing clothes. Their dresses were of white cotton, with tight sleeves, and confined at the waist by a sash, the skirt coming a little below the knee and showing the baggy Turkish trousers of darker print.

The village is a miserable little place now, just a group of mud hovels; but the view from it, whichever way one turns, is extremely beautiful. To the south-west rises the long range of Carmel, with the Place of Sacrifice standing up prominent above the general level of the ridge. To the left of this are the blue hills of Samaria, on the nearer side of which stretches the plain of Esdraelon, dark red and bright green in the springtime, and nearer still a belt of undulating ground thickly clothed with oak woods. On the east and north are seen the hills of Galilee, range behind range, in purple waves.

The ruins of a synagogue lie eastward of the village, and elsewhere are many prostrate marble pillars, unexplained crypts, and subterranean passages, giving the impression that this must at one time have been a place of some importance.

The whole surroundings and situation were such as one felt befitting. More almost than at any other place in Palestine I found here that simplicity and repose and quiet beauty which one could gratefully think of as belonging to the earliest home of Jesus. But such fitness cannot, of course, be taken into account in the purely historical question whether Jesus was actually born here.

Tradition says that Jesus was born at another Bethlehem, but we are learning to cross-question tradition—even so venerable and sacred a one as this. We cannot take the Gospel narratives for granted, more especially as there seems to be some discrepancy between them on this very point.

The Gospel Evidence.

The Gospel of Mark which, taking the Gospels in their present form, is probably the earliest of the four, tells us nothing whatever about the birth of Jesus. He first appears upon the scene at the Baptism of John, and what we read is simply that he "came from Nazareth of Galilee." As to Bethlehem of Judah, it is never so much as mentioned in Mark's Gospel. How, then, did Luke, who stands next in order of time, come to believe that Bethlehem was the Birthplace? He did not derive the idea from Matthew, for the narrative parts of Matthew's Gospel are later than Luke, and there is nothing in Matthew's Logia to lead to such a belief. We can only infer that already, in A.D. 85, or thereabouts, there were some sources of which we do not know—some of those many narratives to which Luke himself alludes—which stated that Jesus was born at Bethlehem.

Now, Luke essays to tell us how it came about that Jesus was born there. He has a story of Quirinius, governor of Syria, enrolling the people by decree of Augustus Cæsar, and explains that because this was done by tribes and families, Joseph and Mary went to Bethlehem, the City of David, Joseph being of that house and family, and so it chanced that Mary was delivered of the child while they were in that town. Did this story, then, form part of the original record or records which Luke consulted, or was it merely an historical setting which he himself supplied?

Objections.

"The history is entirely wrong," answer a number of eminent critics, "and there is every appearance therefore of the story being a belated and unfortunate attempt of Luke's to harmonise the fact that Jesus was always known as 'the Nazarene' with the tradition, which the Evangelist found elsewhere, that he was born at Bethlehem." The erroneousness of the history is said to be shown by the following considerations:—

(1) It was legally impossible that any enrolment of the whole empire should be taken in Judæa and Galilee in the reign of Herod.

(2) Quirinius (or Cyrenius) was never governor of Syria before Herod's death.

(3) Even if the census in Judæa, taken under Quirinius in 6—7 A.D., is the one which Luke has in mind, and even if it be granted that this may have been part of a census of all *imperial* provinces, yet could it not in any case have applied to Galileans.

(4) It neither would nor could have been taken at the ancestral home of the subject, but at the actually existing home.

(5) Mary would not have had to go, even if Joseph went.

Replies.

To these objections answers more or less hypothetical are given as follows:—It is true that Herod was an ally, and not a subject, and that, legally speaking, an imperial decree that an enrolment should be made would not apply in the reign of Herod to Judæa and Galilee, yet it may have been politic for him to comply with a *request* for such a census, and we know as a matter of fact that it was particularly to his interest at the time in question to conciliate the imperial power.

It is true, again, that the well-known enrolment under Quirinius did not take place until 6–7 A.D., and that Josephus speaks of this as being a new and unheard-of thing among the Jews; nevertheless, Luke says, so emphatically, "This was the *first* enrolment made when Quirinius was governor of Syria," that he probably does refer to some previous enrolment of which we do not know.

Once more, it is true that Quirinius was, strictly speaking, only once governor of Syria, but there are reasons for thinking

that he commanded the armies, and directed the foreign policy of Syria in B.C. 6, when Varus was governor of the internal affairs, and this may be the ἡγεμονία of which Luke speaks, using it merely as a point to date from, not as implying that the census was carried out by Quirinius. So that if Jesus was born, not as is generally supposed in B.C. 4, but in B.C. 6, this would justify the historical statement with which Luke's Gospel opens.*

As to the objection that even if the census made in Judæa in A.D. 6–7 is meant, it could not have applied to Galileans; and the further objection, that if it had applied to Galileans it would have been taken at the actual, not the ancestral homes; an attempt is made to meet both these difficulties by the supposition that Herod, in endeavouring to satisfy the imperial decree without offending the Jews, may have carried out the enrolment by tribes, thus obscuring the civil and imperial meaning under a national and religious veil. While the argument that Mary would not have had to go to Bethlehem even if Joseph went, is opposed by the answer that Mary, notwithstanding her condition at the time, may have preferred to go rather than stay at home without Joseph's protection.

So far, the answers are of a very conjectural character, and although a conjecture here or there might be permitted, a whole series of conjectures makes but a weak chain on which to hang an historical statement. So that the presumption, it must be confessed, is rather strong that Luke had in mind, but miscalculated the date of, the great enrolment under Quirinius in A.D. 6–7, of which we know from another passage (Acts v. 37) that he was aware. And when he speaks of it as the "first enrolment" he says, in fact, no other than Josephus himself has said (Ant. xviii. 1, sec. 1) when writing about this same well-known census. The presumption, moreover, is strengthened by the fact that in other parts of his writings Luke has fallen into chronological errors.†

Ramsay's Theory.

There is, however, another line of argument which must be taken into account before we leave this part of our subject. It is surmised that the enrolment of which Luke speaks was not an imperial census at all, but a local enrolment and numbering of the population, one of many held in various parts of the Empire. It is true that Luke speaks of it as "a decree from Cæsar Augustus that all the world should be enrolled"; but it is noticeable that he uses the present tense (ἀπογράφεσθαι) which would seem to indicate that what Augustus ordered was a systematic *series* of enrolments; if he had intended a single enrolment he would have used the aorist. Now, comparatively recent discoveries have shown that periodical enrolments by households were actually made in Egypt under the Roman Empire, the period being one of fourteen years, and if it can be shown that such enrolments were also extended to other parts of the Empire, and that one of the dates for enrolment fell at the time of Jesus' birth, Luke's statement is justified.

But there are indications that such enrolments *were* made in other parts of the Empire, and there is positive evidence that in Syria, in particular, the first, the second, and the fourth of a series of enrolments, beginning in B.C. 8, and repeated every fourteenth year, were observed.* So that the case for Luke (so it is argued), if it is not completely made out, is at any rate shown to have great probability.

With reference to this argument it must be remarked, that even if the rather obscure evidence be held to support the propositions which the proof requires, the year of the supposed Syrian enrolment is neither that which is generally accepted as the year of Jesus' birth nor that which Dr. Ramsay, the ardent exponent of the theory, favours. If, as is most generally believed, Jesus was born in B.C. 4, Luke, who on the former hypothesis was ten years too late, is by the present hypothesis four years too early. If, as Dr. Ramsay holds, Jesus was born in B.C. 6, there is even then a discrepancy of two years between this date and the year of the Syrian enrolment; a difficulty which the learned apologist evades by supposing that Herod's kingdom was in such a condition at the time when the enrolment was due that it had to be put off till two years later.

On the whole, while this new line of argument may possibly reduce the magnitude of Luke's error, there is still, as it seems to the present writer, not sufficient coincidence to outweigh the probability that the Evangelist was merely supplying an historical setting to the Bethlehem tradition which he had found in some of the "narratives" which he had consulted.

Rabbinic Sources.

But now, how did that Bethlehem tradition arise? The first, and most obvious suggestion is, that although Jesus was really born in Nazareth, the expectation that the Messiah would be born in Bethlehem was so general and so strongly rooted, that the facts of his birth were perverted in order to meet the expectation. Matthew is believed to be voicing the popular belief when he represents the chief priests and scribes as quoting the prophet Micah to prove that Christ must be born in Bethlehem of Judæa.

What weight shall we give to that view? Was the tradition of the synagogue so strong that even deliberate perversion of the facts in order to meet the popular demand is credible? Would the early Christians themselves find it hard to believe that Jesus was the Christ, unless they also believed that he was born in Bethlehem?

Now, even the reader ignorant of Rabbinic Hebrew may to some extent test this question for himself. Dr. Edersheim has given in an appendix to his "Life and Times of Jesus the Messiah" a list of Old Testament passages Messianically applied in ancient Rabbinic writings; and in the American Journal "Hebraica,"† there is a similar list by Dr. Pick, in which a full translation of the Rabbinic texts is printed.

Of these Rabbinic passages, which number more than 500, only four have any bearing on the present inquiry.* One of them, commenting on Isaiah xli. 25, speaks of "Messiah, who is in the North, coming to build the Sanctuary which is in the South," but has no distinct reference to Messiah's *birthplace*. The other three distinctly say that Messiah is to be born in Bethlehem-Judah or Bethlehem-Ephratah, but two of the three are identical, the one being merely a quotation of the other. There are thus practically only two traditional passages for us to consider, and it may perhaps interest the reader if they are given here in full.

The first is the Targum on Micah v. 2:—"But thou, Bethlehem-Ephratah, thou hast been little to be counted among the thousands of the house of Judah, yet out of thee shall come forth before me Messiah, to exercise dominion over Israel, whose name is spoken of from of old, from the days of eternity." This is, of course, the ancient traditional comment upon which the evangelist Matthew relied.

The other is a very curious story, and raises questions. As given in the Jerusalem Berachoth, it runs as follows:—"A certain Jew was engaged in ploughing. His ox bellowed. An Arab passing, and hearing the ox bellow, said, 'Son of a Jew, son of a Jew, loose thy oxen, and loose thy ploughs, for the Temple is laid waste. The ox bellowed a second time. The Arab said to him, 'Yoke thine oxen, and fit thy ploughs, for King Messiah has just been born.' The Jew said, 'What is His name?' 'Menachem (*i.e.*, Comforter).' He asked further, 'What is the name of his father?' 'Hezekiah,' replied the other. 'Whence is he?' asked the Jew. 'From the royal palace of Bethlehem-Judah,' replied the Arab. At this the Jew sold his oxen and his ploughs, and became a seller of infants' swaddling-clothes. And he went about from town to town till he reached Bethlehem. All women bought of him, but the mother of Menachem bought nothing. When the other women said to her, 'Mother of Menachem! mother of Menachem! come and buy something for thy son,' she replied, 'I would rather strangle the enemy of Israel, for on that same day on which my son was born the Temple was destroyed.' They replied, 'We hope that as the Temple was destroyed for his sake, it will also be rebuilt for his sake.' The mother said, 'I have no money.' The Jew replied, 'What matters it? Buy bargains for him, and if you have no money to-day, after some days I will come back and receive it.' When he came back and inquired of the mother after the welfare of the child, she replied: 'After the time you saw me last, winds and tempests came and snatched him away from me.'"

One would like to know the date of this story, with its allusions to the mother in Bethlehem buying swaddling clothes, and the destruction and re-building of the Temple. For it has to be borne in mind that the Jerusalem Talmud was not completed until about the middle of the fourth century A.D.

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* "Was Christ Born in Bethlehem?" By W. H. Ramsay. Second Edition, p. 244.

† Encycl. Bibl., "Chronology," col. 808, fn. 2

* Ramsay, p. 167.

† Vols. II.-IV., 1885-1887.

* Jerus. Berachoth, fol. 5, col. 1 (on Psalm xviii. 50); Midrash, on Lam. i. 16; Targum, on Micah v. 2; and Midrash, on Num. vii. 12, where Isaiah xli. 25 is Messianically applied.

In any case, it is plain from the foregoing that there was (at any rate in the Targum quoted) a distinct Rabbinic teaching that the Messiah would be born in Bethlehem of Judæa; but at the same time it is equally plain that there was *no great body* of teaching to that effect. We do not find in these 500 Rabbinic texts that the reference to Messiah's birthplace is repeated again and again, as we find, for instance, that the prediction that He will come riding upon an ass is repeated. It is clear that the latter belief was popular and widespread; it is not clear that the former was so.

No doubt the fact is to be taken into account that in these Talmudic passages the title Son of David is continually repeated, and was generally and popularly accepted; and perhaps this may have carried with it a popular inference that he would come from David's City. But there is no direct evidence to that effect. And, on the whole, the probability seems to be that, while there was no such general and popular expectation that the Messiah would be born in Bethlehem, as would form an overwhelming demand for the precise fulfilment of the prophecy, there was, nevertheless, such definite Rabbinic teaching on the point as would lead the first Christians to welcome any apparent evidence that such an expectation had been fulfilled.

Was there a "Double Tradition"?

And now, before we enter upon the next important consideration, let us review the position of the argument. The probability so far appears to be that the details of Luke's birth story may be disregarded, but that we have to reckon with a tradition which evidently did exist before his time that Jesus was born at Bethlehem of Judæa. Also that the Rabbinic teaching on the point was hardly so prominent as to make it likely that an overwhelming popular demand for fulfilment created the story, but was sufficiently definite to incline the scale toward Bethlehem if a double tradition, Bethlehem *versus* Nazareth, could in any other way have arisen.

It remains to show that there is some evidence that such a double tradition actually existed, and that there is a very probable explanation of the way in which it sprang up.

If we take the Gospel of Matthew, and read it by itself, banishing from our minds Luke's theory about the birthplace, we shall find that the assumption is that the parents of Jesus had their home in Bethlehem of Judæa, and that Jesus was born there in consequence of that being their usual domicile. There is no preliminary explanation to the opening statement, "When Jesus was born in Bethlehem of Judæa, in the days of Herod the King," such as Luke in his Gospel supplies. Joseph and Mary did not need to be *brought* to Bethlehem; the story starts there. The flight into Egypt follows, and when the time comes for the Holy Family to return, their first thought is to go back to Judæa, from which they started. Why so, if their home was in Nazareth, and if the visit to Bethlehem had been a brief and casual occurrence brought about by a political duty? In that case their natural intention would be to go home to Nazareth; but this does not enter Matthew's mind. He represents them as intending in the ordinary course of things to go back to their Judæan home, and he has to use a device to get them to Nazareth, where the Nazareth tradition demands that Jesus should be—the story, namely, of the dream warning him to "withdraw into the parts of Galilee"; and so it happened that "He came and dwelt in a city called Nazareth."

Note the phraseology. He did not go home: he *withdrew*. He did not return to familiar haunts: he proceeded to these outlying *parts of Galilee*. He did not arrive at the well-known town: he *came and dwelt in a city called Nazareth*.

If we now take the Gospel of Luke, and read the first two chapters without allowing our minds to be influenced by Matthew's Gospel, we shall find that all this is reversed. The story of Jesus opens with the visit of the angel Gabriel to Mary, the betrothal of Joseph in their home at Nazareth, and Luke's device, contrary to that of Matthew, is used to get Jesus to Bethlehem, where he has to be born, to satisfy the Bethlehem tradition. This he does by means of the enrolment story of which we have spoken above, when "Joseph went up from Galilee, out of the City of Nazareth, into Judæa, to the City of David."

Thus we see that Matthew starts with the Bethlehem tradition, and endeavours to account for the Nazareth tradition, while Luke starts with the Nazareth tradition, and endeavours to account for the Bethlehem tradition.

A Suggested Solution.

Suppose, now, that a certain Talmudic phrase referred to by Canon Cheyne in his article "Nazareth," in the "Encyclopædia Biblica," and which he reads as "Bethlehem noseriyyah" (Bethlehem near Nazareth) does indeed represent the name by which the Northern Bethlehem was known, and suppose that in the earliest form of the evangelical tradition this Bethlehem-Nazareth is the place where Jesus was said to have been born, we can easily see how the two-fold tradition would arise. Bethlehem-Nazareth was a little-known place, and some of those who handed on the tradition would say that Jesus was born at Bethlehem, while others would say that he was born at Nazareth. Bethlehem, without the suffix, would naturally be supposed to mean the well-known Bethlehem near Jerusalem. Thus, even if the Rabbinic doctrine that the Messiah was to be born at Bethlehem-Judah was not popular or widespread, the tradition might nevertheless gain footing, and those who knew of the doctrine would appeal to it both as confirming their tradition about the birthplace and as fulfilling Scripture.*

This theory appears to me to gain some confirmation from the fact that another such transference from the Northern to the Southern Bethlehem has almost certainly taken place in the case of the Judge Ibzan. "Ibzan of Bethlehem," says the Book of Judges (xii. 8), "judged Israel," or, as we read in the margin of the Authorised Version, "North-east Israel," and the same Ibzan "was buried in Bethlehem." Josephus and Jewish tradition assign this Ibzan to Bethlehem-Judah, but most scholars take the Bethlehem spoken of to be Bethlehem of Zebulon.*

The literature of this subject is immense, and nothing of course is attempted here but the barest outline of those particular arguments which, to the present writer, have seemed most worth consideration.

Should these lines meet the eye of any Rabbinic scholar, the writer of them would be most grateful for any information as to a pre-Christian popular belief that Messiah would be born in Bethlehem of Judah. What are required are facts which would enable one to estimate the probability that such a belief existed, not merely as a casual Rabbinic interpretation, but as a widespread popular faith. He would also be grateful for information as to the probable date of the passage from "Jerusalem Berachoth" quoted above.

HERBERT RIX.

* cf. Encycl. Bibl. art. "Nazareth."

* Encycl. Bibl. art. "Bethlehem." No. 2.

LET'S PRETEND.

WHEN Spinoza, Kant, Von Leibnitz, Hegel,
Berkeley, and the rest
Weary with prolix endeavour to explain
the things they guess'd,
When there is no balm in Darwin, Maine
seems tedious, Tylor slow;
When encyclopædias mock one with man's
paltry claims to know;
When the prizes of persistence loom too
small to stir the blood,
And man's spinning cage of sorrow too
absurd for bad or good;
When the poets—"grand old masters" or
the "simple heartfelt lay"—
Fail to fill the night with music, or lead
silent cares away;
When in nothing ever printed is there
note that does not pall,
Lock the importunate speaking dead
things in their cases on the wall;
Listen to the clamorous pleading of the
ignorant lisping mite
At your knee: "Will you be grandma?"
cheerily respond all right.
Grant the basket-chair is Hastings; make
a baby with some "'tring"
Coiled about a sofa-cushion; understand
the train must bring
Babe and mother there by tea-time;
seconds stand for hours and days;
"Chapel" is a bureau corner loud with
incoherent praise.
Fancy gilds you all the adjuncts, meta-
morphoses so wild;
No "akasic force" delivers as these day-
dreams of a child!
Grandma soon is re-incarnate as a lion or
or a whale.
"Shoot-bang-fire" with a poker slays a
bull, and of its tail
Springs the snug ward of a "'firmary,"
where the baby (brought to mind)
In a desperate case, sweet infant, scares
its mother out to find
Doctor till an early star appears to ques-
tion (so 'tis said)
Whether little girls and boys are safely
tucked away in bed.
Stories first, of course! Wild exploits,
spiced with shivers at the end,
Courage re-assured with whispers that it's
"only let's be-tend."

Then good-night! and all the wonder of a world unsoiled by care
Slumbers in a cosy cot beneath a wisp of plaited hair!
Yes, a little child may lead us where these wise books from their den
Give no hint of to endungeoned souls of meditative men!
Not as children may we face the imperious "questionings of sense";
Scorn we must in all but children lives evolved of mere pretence.
Yet the seeming play of children is with serious purpose rife;
Scope is there for nascent powers, for the prelude of the strife
That through after years shall broaden into judgments, and define
Good, bad, foolish, wise, subjective, real, illusive, or divine.
Who are we but elder children, scuffling in a noisier game?
Not a thing is worth the winning that inspires a life-long aim!
Yet the aiming is the training of a spirit which shall grow
By the effort to the bending one day of a stronger bow.
So our heads must commune daily with these spirits housed in books,
Still find tongues in trees; dry sermons in blank stones and brawling brooks;
Ever garner hidden meanings, knowing such were never meant!
Follow impulse in the limits conscience sets, and die content.
Yet the heart by sad experience of the head is not dismayed,
Sympathises in the frolics of new gamesters as it played.
Vastly serious in the dimly distant dream-like nursery crib;
One beneath the man's broad waistcoat with the child's beneath its bib.
Still refreshes jaded senses in the marvels without end.
Questionless, astounding, painless, of a game of "Let's pretend!"

H. A. K. J.

THE CHILDREN'S COLUMN.

Doing One's Best.

I think every boy and girl has a liking or dislike for one lesson more than another. They may dislike one because they find it difficult, or another because they do not feel any interest in it. Interest can be made to grow, and difficulties will lessen with the growth of the brain to grasp things, but until that happens we have our likes and dislikes rather strongly, our "nice Tuesdays" and "horrid Fridays." Perhaps yours are "horrid Tuesdays" and "nice Fridays." It is a good thing we don't all think alike!

Though I was very fond of school work, and liked most of my lessons, I found such difficulty with one or two that I called the days on which those subjects came "my black days"; for they meant, to me, hours of hopeless work, of feeling myself doubly stupid, because I was the eldest but one in the school, and of one long hard struggle to prevent stupidity turning into sullenness, and not trying.

But I want you to take in and remember that they never were quite so hopeless and black after the day I began to fight under the inspiriting motto, "Courage, and keep on." That was said to me once by a teacher for whom I cared very much. I wrote the words in the first page of a rough note-book, into which I had copied a number of helpful things, and which I was glad to have constantly to look at, to remind me of the right way to do my work, and the best things to aim at in life.

I did "keep on," even though I fell many times, but those lines in ink, which I could so often look at quietly, just turned the balance between losing and winning.

I positively disliked anything needing calculation. French translation I merely found uninteresting and slow work, and the books chosen very stupid (probably that fault too lay with me). Whatever I I thought them then, I turn at least to "Capi et sa Troupe" with gratitude and friendly feeling for containing two lines on page fifty which I have never forgotten. I expect they were suggested by the verse, in the Bible, "Whatsoever thy hand findeth to do, do it with thy might." In the French story the words are "Sois donc attentif, mon garçon; sois docile, fais de ton mieux ce que tu dois faire. Dans la vie, tout est là."

I will explain them in a minute. *I* had to wait to find the meaning, too, but having once found it, those words were engraven on my memory and I feel sure I shall never forget them. Perhaps, if I had read them anywhere else they might have slipped away—as many another good thing does, even though it may have impressed us at the time—but this, coming in an uninteresting lesson, and the having to refer to the notes to find the meaning of "tout est là" ("that is everything"), burnt it into my brain; and those words have been an ever-constant help.

Now, what do they mean? Well, I expect many of you can find out the literal meaning for yourselves; but putting it in words an English father, mother, or friend would speak, it is, "Be attentive, my child; be gentle, do your best in whatever you do. In life, that is everything." And indeed it is so, it has seemed to me so true whenever I have stopped to think about it.

When I have had to do something I disliked or wanted to put off till another time, if only I gave myself a good shake, metaphorically speaking, (sometimes literally, too), and then threw my whole "heart, and soul, and mind, and strength" into the duty awaiting to be done, I would find that not only was it less difficult or disagreeable, but I would often get much pleasure out of it after all, and certainly feel the better for it.

Now I am going to confess to you what happened one evening at school—I was away from home—I think it must have been on a day when French *and* Arithmetic came! Arithmetic was harder to me even than French, and I got no satisfaction out of it at all; as far as I could see then, it was just something to make me feel more stupid and cross and give me more disagreeable work still, in correcting all the sums that refused to come right. *Now* I can see that it was not only exercising my brain—which needed it all the more *because* it was so stupid—but that the very struggle, day after day, not to feel cross over it was strengthening me in other ways.

But on this special day, I remember, that little ugly imp "Don't Care" had got me in his firm grip! When the time for evening preparation came, he still held me, and I sat down to my work with him firmly seated on my shoulder and using my things! Though my dear helper and teacher sat opposite to me and I knew how grieved she would be, when she corrected that French exercise, to read between the lines the mood in which I had written it—as she would assuredly have done; and though I felt a little ashamed of myself, I let "Don't Care" write it. It was full of mistakes, many of which I saw, others which I could have found out!

But, fortunately, that is not the end of my story.

Next morning I thought better of it, got up earlier than usual and wrote it out carefully on the next page. A rule of the school forbade my tearing out a page, and there they remained—the bad and the good—side by side. Of course, I had to tell my teacher—I would have done any way—and I can remember how different I *felt* and how happy she looked when she saw the second exercise, carefully prepared on one side and a ruled line right across the carelessly scribbled original one. The exercise was not even then perfect, but I had honestly done my best.

Now, always try to do *your best* in all you do, work or play, and your best of to-day will prove a "better best" in the months and years to come. By degrees you will find the rough, stony places will get less difficult to cross, and you will be sure to find—if you look for them—little flowers of encouragement and help in between the stones. "Choose always the way that seems the best, however rough it be."

Another good resulting from the struggle with self is that it is something added to the character which will help to strengthen it, as a buttress built firmly against a building. "Whatsoever you win in life you must conquer by your own efforts, and then it is yours—a part of yourself."

I trust and hope that you will decide with me to have "Courage, and keep on."

L. O. H.

Look within. Within is the fountain of good, and it will ever bubble up if thou wilt ever dig. *Marcus Antoninus.*

Our residence in Westmoreland attaches us all to it more and more; the refreshment it affords me is wonderful; and it is especially so in the winter, when the country is quieter, and actually, as I think, more beautiful than in summer. I was often reminded, as I used to come home to Grasmere of an evening, and seemed to be quite shut in by the surrounding mountains, of the comparison of the hills standing about Jerusalem with God standing about his people. The impression which the mountains gave me was never one of bleakness or wildness, but of a sort of paternal shelter and protection to the valley.—*Dr. Thomas Arnold.*

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LONDON, AUGUST 15, 1903.

FREDERICK WILLIAM ROBERTSON.

IT is fifty years to-day (August 15) since "ROBERTSON of Brighton" died, but of him it may truly be said, "He being dead, yet speaketh." The times have certainly changed. "Tendencies to heresy," for which he was severely criticised, are now no longer regarded as "dangerous"; they are hardly important enough to be noticed. He lived in the strenuous days when to insist upon strict adhesion to the creeds and articles was regarded as the plain duty of all good churchmen, and when it was a matter of intense interest to define what was the doctrine of the church. Midway in his brief career at Brighton (1847–1853), the famous "Gorham controversy" arose respecting the meaning of the rite of baptism. Must a clergyman believe in the regenerating efficacy of this sacrament? Yes, said the Arches Court of Canterbury. Not necessarily, said the judicial committee of the Privy Council, which is supreme. So, after a two years' fight, the victory lay with the party of indefiniteness. The Evangelicals rejoiced at liberty to remain in the church without compulsion to adopt high sacerdotalism. The sacerdotal party, by this time somewhat weary of their attempts to maintain against Rome, that Anglicans, in spite of the Reformation, were sound Catholics, lost by further desertions to the enemy, among the deserters being MANNING. The secession of J. H. NEWMAN in 1845 had sufficiently alarmed men already.

But there were others in the wide fold of the English Church besides Evangelicals and High Churchmen. There was THOMAS ARNOLD, for example, who pleaded for the most inclusive National Church; while F. D. MAURICE began interpreting its theology in terms that made conforming possible to the most speculative. JOHN STERLING had found himself finally able to conform, despite the unsettlement of his convictions by the study of German *orthodoxy*. Under the old banner, despite the revolutionary spirit of the age, CHARLES KINGSLEY was content to march on his valiant way as a social reformer, and to preach a gospel radiant with commonsense. Among such diverse elements lay young ROBERTSON'S path, lead where it would.

Born in 1816 of a family of soldiers, he meant to be a soldier too, though his father preferred for him a lawyer's life. After a year in an office, steps were taken to get him an officer's commission. Difficulties arose, and meanwhile, his was the delicate temperament of mind and body that so often is found peculiarly responsive to religious impressions. To the end of his short life he retained a certain martial enthusiasm, but now the ministry's call was clear. In 1837 he went to study at Oxford, steeped in an evangelical fervour which only increased in contact with the struggle going on there around NEWMAN. After ordination, a few brief clerical engagements occupied him, notably one at St. Ebbe's, Oxford. In 1847 he was appointed incumbent at Trinity Chapel, Brighton, and in six short years his life's great work was done.

Two aspects of that work arise for consideration. They concern respectively the matter and the manner of his preaching. We have said he began as an Evangelical. The grave simplicities of the evangelical mood, its deep conviction of spiritual realities, its sense of sin and passionate love for the Redeemer were evident in his early years. Had he not been a student, and had there been no such problems and tendencies in the world as developed a THEODORE PARKER ("Discourse," 1842) or a W. R. GREG ("Creed of Christendom," 1851), ROBERTSON might have been known to fame as a sort of cultured SPURGEON. But as upon STERLING, so upon him, fell the penalty of eating the fruit of knowledge. He had his troubled period, like many another who, after vivid and searching soul-experiences not to be denied, has been forced to question their intellectual bases. It cannot be doubted that ROBERTSON'S own experience lay at the back of that notable utterance which has been often quoted and which is specially worth quoting to-day :—

> It is an awful moment (he says) when the soul begins to feel that the props on which it blindly rested so long are, many of them, rotten, and begins to suspect them all; when it begins to feel the nothingness of many of the traditionary opinions which have been received with implicit confidence, and in that horrible insecurity begins also to doubt whether there be anything to believe at all. It is an awful hour, let him who has passed through it say how awful, when this life has lost its meaning, when the grave appears to be the end of all, human goodness nothing but a name, and the sky above this universe a dead expanse, black with the void from which GOD has disappeared. In that fearful loneliness of spirit, when those who should have been his friends and councillors only frown upon his misgivings, and profanely bid him stifle doubts which, for aught he knows, may arise from the Fountain of truth itself, I know but one way in which a man may come forth from his agony scathless; it is by holding fast to those things which are certain still, the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain :—*If there be no God and no future state, yet, even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward.* Blessed, beyond all earthly blessedness, is the man, who in the tempestuous darkness of the soul has dared to hold fast to these venerable landmarks. Thrice blessed is he who, when all is drear and cheerless within and without when his teachers terrify him, and his friends shrink from him, has obstinately clung to moral good. Thrice blessed, because *his* night shall pass into clear bright day. I appeal to the recollection of any man that has passed through that hour of agony, and stood upon the rock at last, the surges stilled below him, and the last cloud drifted from the sky above, with a faith and hope and trust no longer traditional, but of his own—a faith which neither earth nor hell shall shake thenceforth for ever.

Finally, though with pain, he "beat his music out," as the contemporary poet sang ("In Memoriam," 1850). The tone of that music is, perhaps, best indicated by his remark on "In Memoriam." "To my mind and heart," said ROBERTSON, "the *most* satisfactory things that have ever been said on the future state are contained in this poem." When a man has reached this stage he will dogmatise no more. Authority from without, sacred traditions, forms, whether of words or ceremony, are esteemed at their proper worth. Provisionally useful, permanently suggestive they may be; but the centre of things is elsewhere. From his intellectual *Wanderjahre*, ROBERTSON, rich in literary lore and with clear critical power, came back to preach the "Life according to CHRIST," the virtuous, vigorous, open-eyed life, assisted, no doubt, by what the Church may supply from its accumulated stores of ripe thought and rich experience, but never to be dominated by its helpers. The immanent Divinity, for the surer consciousness of which he had chiefly to thank WORDSWORTH'S poetry, was the all-sufficient truth to him. Without it churches, creeds, sacraments, Bibles, could profit nothing; with it, even the Unitarian was in the right way to salvation. "The highest revelation," he said, in words which might have been written by MARTINEAU ("Endeavours," 1843), though not by every Unitarian writer of that day, "is not made by Christ, but comes directly from the Universal Mind to our minds." It was the profound conviction of this intimacy between God and the human soul that kindled his speech with the fires of the spirit.

Of his wonderful gift of utterance some still living are able to testify; but for most of us, as for future generations, the unsatisfying task is set of linking as best we may the imperfect records of his sermons to all we can gather by way of description of his person, voice, and manner.

His "sermons" have been published again and again, but even in the midst of the reader's grateful wonder, and the reverent hush that silences mere analytic criticism, there is a sense of something wanting. It may be said that all pulpit literature suffers in the same way. The sacrifice imperatively demanded of the great preacher is that his best shall pass with him. He may be considered fortunate whose second-best penetrates to the understanding of sympathetic readers. But beside the loss of the personal presence in ROBERTSON'S case, his sermons, as printed, are not infrequently defective. Sentences are disjointed, paragraphs are brief and bare. The path of thought is at times indicated rather than adequately preserved. He was reluctant, we are told, to write down his own recollections of sermons after delivery. The reluctance may be understood. The lyric mood can hardly be expected to cage itself to order. Whether the shorthand reporter would have done him justice we cannot tell. But it is important to observe that he left upon the minds of judicious hearers a feeling not only of religious stimulus, but of mental enlightenment. He was too deeply imbued with the master-pieces of literature to forget that preaching, like poetry, has its laws. Exact in spite of exuberance, alluring and attractive notwithstand ng profoundest earnestness, his style remains for the student amongst the highest examples of the preacher's art. When such a man is in the pulpit there is no talk of failure. Multitudes flocked to hear ROBERTSON, all sorts and conditions of men. Some, no doubt, went because others did, some to have their ears tickled. But to others, to many, he was the true prophet of the Word. The soul that dared, if need be, to walk alone, was the soul that was listened to and loved.

HAARLEM, LEYDEN, ALKMAAR.

II.

HAARLEM having fallen, after a full seven months' siege, in spite of the heroic efforts of its citizens and their would-be relievers, Alva the pitiless, in the name of Philip the fanatic, called to the rest of defiant Holland to surrender at discretion. "Notwithstanding your manifold crimes," he said, "his Majesty still seeks, like a hen calling her chickens, to gather you all under the parental wing." The Spanish sense of humour appears to have been defective.

As for the Hollanders, neither the entreaty of the general, nor his fiercest threat backed up by the sight and sound of the ruin he had already wrought, moved them to the weakness of yielding. There were two chief centres of resistance, Alkmaar, about twenty miles to the north of Haarlem, and Leyden, a similar distance to the south. In each of these a lesson was preparing for the Spanish and for the world on the worth of a good cause to a feeble folk.

Alkmaar had received in the middle of July (1573) a peremptory summons to receive Alva's troops. It refused, and for a few weeks the enemy had sufficient occupation in pillage and mutiny to leave the little town alone. But by August 21, an army of sixteen thousand beleagured it. Within its walls the total force available was a garrison of eight hundred soldiers sent by William "the Silent," and some thirteen hundred burghers, all who were capable of bearing arms. "There on that bank and shoal, the extreme verge of the habitable earth, the spirit of Holland's freedom stood at bay." Frenzied by such hardy, not to say foolhardy, opposition, Alva declared to Philip that if he took Alkmaar not a single creature should remain alive; he would "put the knife to every throat." It was with regret he expressed himself thus.

Desperate measures were evidently called for to repel so strong an enemy animated by so fierce a spirit. William's resources, at home and abroad, had already been taxed to the utmost in the endeavour, unhappily fruitless, to relieve Haarlem. Where could a friendly force be found in whose alliance the adverse balance of battle could be redressed? An inspiration came to the citizens. Might not those floods that had often devastated the land in times of tempest, and against which at all times they had to maintain barriers with ceaseless vigilance, prove in this dire emergency a friend and not a foe? They had but to cut the dykes here and there, and to open the sluice gates of the Zyp, and the tides would flow in, mile after mile, and render the position of the besiegers untenable. Such a measure, however, involved great destruction of crops and other property, and to gain the consent of the scattered farmers an envoy must go round.

Peter Van der Mey, a carpenter of the city, volunteered, and set forth with letters to leading men in the provinces. For safety's sake the papers were carefully concealed in a hollow walking-staff. He went not a moment too soon. Don Frederic, Alva's son, who was in command, ordered an assault on September 18. It was made after a prolonged cannonade, and in apparently overwhelming force. But, as at Haarlem, so at Alkmaar, every available missile was used with deadly effect by the defenders, the women and children being equally engaged with the men. After three advances, all in vain, darkness covered the retreat of the discomfited Spanish, who left, it is said, a thousand dead, while the citizens lost less than forty. Daunted by this valiant repulse, Don Frederic's troops refused to attack next day.

And now the land around the camp was becoming "plashy," for already the waters were being let in upon the fields. Preparations were ripe for the final stroke that would admit the full forces of the tides. Peter, the carpenter, had not trudged about in vain; and now he came back, staff in hand, stealing through the lines of the besiegers as best he could. Fortunately unfortunate, he was nearly captured, and the staff, with its precious contents of despatches detailing the plot to flood the country, fell into the enemy's hands. Having quite sufficient evidence that the scheme thus revealed was in practical working, Don Frederic hastily gathered up his forces, and on October 8 he fled, not before the Hollanders, but before the North Sea!

Here was something like a set-off to the loss of Haarlem, and three days later a Spanish fleet was signally beaten at Enkhuizen in the Zuyder Zee. Encouraged by these tidings from the north, the men of Leyden, in the south, summoned in their turn to surrender, sturdily refused. November opened on the city with a great force investing it. It was not at first an active siege. The fact was that Alva himself, the cruel, the abominable, was now withdrawn from the Governorship of the Netherlands; and, though the struggle was still long continued, it never was quite the same after this period. Among the crowded events of the period one only need detain us here, but it claims special attention from its bearing on the fortunes of the famous city of Leyden.

Among the brothers of William of Orange, worthy of the kinship, was Count Louis, a valiant captain, who once and again had played a man's part in the great campaign against the oppressors of his country. In this winter (1573–74) he was engaged in collecting such German mercenary forces as he could, chiefly by funds raised among Huguenot sympathisers, and with such success that by March 21 the Spanish troops had to be called away from the investment of Leyden to meet him in the field. This respite, however, was but temporary. Louis' bright hopes of proving the saviour of his country were tragically disappointed. His army was totally defeated (April 14) at Mook (west of Cleves), and he and his brother Henry died on the fatal field. A formidable mutiny among the Spanish, the majority of whom marched off to seize and plunder Antwerp, prolonged for a time the respite of Leyden; but, before the end of May, Valdez was before the city with a vast force, and the real terror of the siege began.

What a siege it was! The Leydeners had, unhappily, allowed their breathing-space to slip by unused, in spite of William's advice: and now they paid the penalty. The lines of investment were drawn close about the city, and from sixty-two redoubts the cannonading went on. From their "Burg," in the centre of the city, a tower of Roman origin probably, the watchmen looked out day after day and week after week for the relief that was so terribly slow in coming. "Hold out for three months," wrote William. They grimly set themselves to apportion the rations, and soon the pinch was sorely felt. "Only turn Catholics and you will be pardoned," said Valdez, who had resolved to reduce the city by starvation rather than attempt an assault. Letters also came to the city from the "Glippers"—deserters—who besought their countrymen to have pity on their own wives and children, and to accept the "pardon" offered. The men of Leyden, even if they had been less sincerely Protestant than they were, might well be excused for doubting the offers of their enemy.

While the citizens thus held out, the Spanish took vigorous measures to prevent relief. The coast lay in their hands.

William's own position, south of the city, was seriously threatened. At length the desperate expedient that had delivered Alkmaar was resolved upon. *Lieven bedorven dan verloren land*—better a drowned land than a lost land. On August 3 the dykes were broken, and the Rotterdam water gates were opened, nigh a score miles away from Leyden, it is true, but only on lines so large was the problem, if at all, to be solved. Two hundred shallow vessels with provisions and armed men were assembled at the nearest point (south) to make the journey over the submerged land when the waters prevailed sufficiently. But when would that be?

The Leydeners reported on August 21 that only four days' food was left, and that mere maltcake. "Hold on," replied William, "the dykes are cut." The "Gilppers," however, assured the Spanish that the effort to reach the city by boats was absolutely impossible. Taunts by the besiegers daily embittered the pangs of famine and disease. The twenty-seventh of the month was reached, and renewed assurances of coming help were sent; but William, the great head and heart of the struggle, was now lying perilously sick at Rotterdam. A report that the city had fallen almost crushed the life out of him. A report, better founded, that it had not, cheered him into recovery.

September had now begun, and the "Wild Beggars of the Sea" spread sail and tugged oar across the drowned pastureland to reach the city fifteen miles away. For some ten miles the course was fairly easy; but then the huge dykes that had protected the city in times of peace proved heartrending obstacles. This way, that way, all devices were tried; the banks were pierced, the boats shouldered through gaps and over shallows, and hope, nearly quenched, lived on from spark to spark as from their "Burg" the besieged saw the sails of their countrymen drawing so slowly nearer. It was the 18th of the month when a great north-west equinoctial sprang up, and the tides swelled beneath the keels, enabling them to make one more advance to the last great land barriers before the town. Then the wind dropped again, changed to the east, and a week, ten, twelve days crept by, while within a mile of the starving citizens the relievers gained but a yard or two at a time.

At last, at last, on October 1 the great nor-wester blew again, on the second a sou-wester hurried up to the work, and the welcome tides came along in a flood. The Spanish forces raised siege in the dark night, and, on the morning of the third, Leyden welcomed her deliverers within the ruined ramparts. The chroniclers tell that when the inhabitants, gathered around their burgomaster, tried to sing a hymn of thanksgiving, they broke down for weakness and joy. The generations have been trying to get that hymn finished.

Twelve months after the relief of Leyden, the provinces of Holland and Zeeland formally renounced allegiance to Spain. Under William's sagacious leadership, in the face of many difficulties, and troubled by internal dissensions, the young republic went slowly but surely forward. William himself was banned by Philip, and an immense bribe was offered for his assassination. In 1584 (July 10) he was shot at Delft. The crime that cut short his life doubtless minimised the ultimate development of his country, great as that was; but his cause remained uninjured, and its battle has been fought in many lands. In 1588 the great Armada was defeated. In 1598 Philip II. died amid evident signs that his ideals like his empire were passing away. We know how, in the next century, freedom's struggle in this country had to be fought against the Stuarts, and how it was to the great-grandson of William the Silent that Englishmen turned for a leader in the hour when the defence of their liberties united sensible men of all parties against James II., as against a Philip born out of due time. But to trace all the results of the Dutchmen's famous struggle against political and ecclesiastical tyranny demands the study of modern history at large, and little Holland's mark lies broad on the map of the world.

W. G. Tarrant.

IN PRAISE OF HOLLAND.

V.—CYCLING TOURS.

Let me conclude these sketchy papers, which I daresay have given more pleasure to the writer than to the reader, by telling something of the possibilities of cycle touring in the Netherlands. The flatness of the land would lead the cyclist to expect that the great factor which has to be taken into account in planning a cycling outing—the presence of hills—has been removed. But if there are no hills, there is wind to be struggled against, and where possible circumvented. A strong wind in front is a hill that has no top, and the wind blows over the Netherlands quite unrestrained, and the force is felt all the more that many of the roads are elevated on unprotected dykes.

So on starting, instead of looking at your map for the gradients, look out of the window and see in what direction the wind is blowing.

Amsterdam is the centre of a very delightful cycling neighbourhood, and I have before me a little book of the Netherlands Cycling Club, giving descriptions of 109 rides from Amsterdam and back, the longest of which is sixty miles.

In Friesland.

Here is a route which the wind did much to break up. A start was made from Amsterdam early in the forenoon. We crossed the ferry over the Y to Tolhuis, and, passing three small villages on the way, bravely struggled against the wind—which, by the way, at one point, unsaddled one of us—alongside the Noord Holland Canal for ten miles to the market town of Purmerend. Here a halt was made for dinner, and a stroll through the town, accompanied by a bodyguard of extra-curious boys and girls, who, with Dutch persistence hailed us as countrymen of "Chamberlain."

At Purmerend we took the train for Enkhuisen, an ancient city on the Zuider Zee, which has seen better and busier days. A steamer ferries you across the Zee to Stavoren, and, as it was getting dark, we took train from there to Sneek, where we stayed the night. Sneek had a market and a clean old town to show us, but did not detain us long. The wind had not dropped in the night, and it was hard work to cycle seven miles along pleasant pastureland to Bolsward. Bolsward Church has some good wood-carving worth seeing and photographing; also a tower, which gives a grand view of the lie of the land. The ride to Leeuwarden, Friesland's capital, was compensation for the morning's hard work; the wind was almost behind us, and blew us along in a fashion to make some of us shout with delight. At Leeuwarden we spent the evening and night to our quiet satisfaction, and were off in the morning so as to reach Heerenveen, 34 miles off, before dark if possible. This part of Friesland is beautifully wooded, much of the road consists of avenues of fine trees which sheltered from us the wind and sun, and such charming little villages were passed; and after dark we wheeled in fearsome procession with two lights to four of us up to the modest but very comfortable inn at Heerenveen. The great part of the next day was spent in summer heat, in and among the shady lanes of the orange wood. Here the cycling ended, and the train took charge of us *en route* for home.

Utrecht—Arnhem—Nijmegen.

As an Easter outing, two of us started from Utrecht on an expedition awheel for three or four days. Arnhem was our first goal. We left Utrecht by the lovely Maliebaan, and by a nicely wooded road reached Zeist, one of the headquarters of the Moravian Brotherhood. We now struck for the Rhine (here called the Lek), which we reached at the quaint little town of Wijk-bij-Durstede. It was no easy work to wake up the innkeeper to the actual necessity of providing us with a midday meal. A breezy run on the top of the dykes brought us to Amerongen a little way off the river, but we reached its banks again at Rhenen with its stately church tower. Wageningen came next, and then the road through wood and over Dutch hills or hillocks led us through pouring rain to Arnhem where the Hotel de Zon gave welcome and hospitality after a forty mile ride. Arnhem and its charming surroundings kept us a couple of days. We then crossed the Rhine by the bridge of boats, and tried to cycle to Nijmegen. My more juvenile companion managed it, and came back along the road and found me worsted in my struggle with the wind, which had not only unsaddled me, but obliged me from time to time to resort to walking. We reached Nijmegen at last, but hurried through to a favourite spot of mine—Berg-en-Dal (Hill and Dale)—about three miles out of the town, a hotel actually built on the crest of a hill, and there we had a midday meal with a view of the winding Waal and Rhine at out feet, a not unworthy rival of Richmond Hill. A hill too steep to cycle down—and in flat Holland too—led to the boundary between Holland and Germany, and a sheltered road alongside pleasant, comfortable-looking villas, took us back to Nijmegen. The wind caused a change of plan, and we took train to Vlissingen for a couple of days' happy cycling on Walcheren Island.

Through Limburg.

In the south-east corner of the Netherlands lies a little province called Limburg,

in shape like a leg of mutton with a swollen knuckle, wedged in between its twin sister, Limburg, of the kingdom of the Belgians, and the kingdom of Prussia, and it draws its language and coinage impartially from each of the three kingdoms; one of its strong ties to its ten half-sisters of the kingdom of the Netherlands is its postage stamp.

Three of us set out one autumn to explore this garden of the Netherlands on cycle. Hertogenbosch (Duke's Wood), a long name shortened into 'S Bosch, was our starting point. We got there by train at breakfast time one morning, and spent the whole of the day in making the acquaintance of the town which was just on the eve of its annual Kermess—an annual holiday kept up like the "Wakes" of Lancashire and Cheshire—and of its surroundings, including a visit to the castle of Heeswijk, a well-preserved mediæval abode.

The next day we tried the shorter way to Nijmegen, but half an hour over cobbles which threatened to continue for ever, convinced us that the longer road could not be worse and might be better; so we retraced our tracks a bit and got to the roads, which we never regretted, and bowled along pleasantly until dinner-time found us at the little market town of Veghel, with a modern church adorned with charming frescoes of New and Old Testament stories. Our next stretch of road was not so easy to find, and we had to gather our route from the strong dialect of folk at work on the roads or fields. Towards evening we wheeled into Grave, formerly a fortified town, on the banks of the Maas. After tea we crossed the ferry, and the view of town, bank, and sky, as we were noiselessly swung over the stream in the glow of the setting sun, was very memorable. By the time we had got to the opposite bank the cycle lamps had to be lighted. The stars shone brightly through the avenues of trees as we sped along. We skirted the brightly lit town of Nijmegen and once on the Berg-en-Dal road we had a merry ride, mostly uphill to the hotel where a kindly welcome, substantial supper and cheerful bedroom awaited us after our forty mile run.

Our quarters at Berg-en-Dal were much to our mind; it was a good centre for cycling, but our object was still ahead of us.

We went by train to Venloo, and there took to the wheel, and on the second evening reached Maastricht, staying a night on the road, at Roermond. A more delightful and varying fifty miles of wood, hill, village, castle, and river it would be difficult to find, and many delightful little pictures of land and people we carried away with us.

In conclusion, you specially need, to appreciate Holland at its due value, a sympathy with all things human, and to give this free play a little knowledge of Dutch is a great help.

ROTATOR SENEX.

THE recollection of men who have signalised themselves by great thoughts or great deeds seems as if to create for a time a purer atmosphere around us; and we feel as if our aims and purposes were unconsciously elevated. *Smiles.*

AT ASSISI.

READERS of M. Sabatier's Life of St. Francis know Assisi as the sympathetic, the inevitable background in a marvellously living portrait. And for the visitor to the little city of pilgrimage on the sunny slope of Mount Subasio, Francis is the interpreter, the impersonation of its charm. In him, as we have learnt to know him, the characteristic qualities of Assisi speak to us in human language, and the meaning of this joyous corner of the broad Umbrian plain with its mountainous horizon becomes clear to our inner vision.

But if in Francis we have the key to this landscape, that is not to say that its Umbrian flavour can be readily suggested or its meaning translated into the English tongue; for how shall one perfectly learn the quality of Francis himself without some passing glimpse of this background, which alone can complete the picture of the man? It is true we have in him one of the purest examples of religious genius—that is to say, one of the most universal, least particularist of men; but, if the least particularist, then also the most individual, in every thought and deed most truly himself. And if himself, then surely mid-Italian, Umbrian, Assisan through and through. For a nebulous cosmopolitanism is the antithesis of genius, which always, through life, bears subtle marks of the parish, nay the very homestead to which it belongs. So, of Assisi and its saint, we can only say they are inseparable and together interpret one another.

As I write on the western terrace of the Hotel Subasio, the beautiful double church and monastery of San Francisco almost fills my picture. It is the monument of that Brother Elias whom Francis loved from the first, but who never from the first could wholly accept the ideal of the Brothers Minor. Looking proudly out across the plain from the eminence which was once the Golgotha of Assisi, it seems to embody the devotion of "il poverello" to the Imperial Church and all the perplexity and struggle that ensued upon it. Under this hill of stone, glowing into orange and gold in the wonderful tracery of its rose window, and soaring up to its campanile with the great clanging bells, securely lie the canonised bones of the orthodox saint—one does not seek here for an embodiment either of his spirit or his work. Hither it is that the faithful followers of tradition come, the hosts of foreign priests and pilgrims, on high days: noisy they seem and secular, as knowing not whom they serve.

Behind me the town climbs steeply and culminates in the towers of the mediæval castle, with its tale of old and stormy days, its legends of Totilla, of Charlemagne, of Frederick II. The town itself is full of history from Etruscan times to our own—and reminds us that Francis was only one—if the greatest—of its sons, and Clare but one among its daughters. On a feast or a fair-day it is full, besides, of life and colour. Then you may see bright groups of friendly peasant folk in all the streets and churches and piazzas. The town no longer seems too large for its inhabitants, a place of the past, half deserted and not a little melancholy.

We have lost count of the *festas*, so fast do they follow one another. As ecclesiastical pageants they serve admirably to please and amuse a simple folk—always an easier matter, and more immediately profitable, than to educate them. The functionaries, too, are more than sufficient; the priests and monks are one in ten of the population. Especially in Whit-week is Assisi delightfully occupied. On Whit Sunday a pot fair occupies the space in front of San Pietro, and the waters of the Tescio are blessed; it is the turn of the country-side on Monday, and besides there is a procession of magnificent hierarchical millinery; and, best of all, a beast fair in the green Piazza Nuova on Wednesday. For the happy visitor it is one almost continuous pageant of delightful colour and more delightful faces, a gay human stream flowing all the time along the narrow streets.

There is a responsiveness about these people which breaks through our Northern sheaths of insulation. When you are buying *biscotti* the good man will take you into his parlour, offer his liqueurs, show you his garden and present you with a posy; and in the public gardens, while you are idly listening to the nightingales, and looking out from your nook among the ilexes to where the tall campanile of Santa Chiara cuts across the rich background of the plain, some old woman with bare feet and a headkerchief will come and join you, bringing an inarticulate grandchild, and will presently tell you about herself and her family. There is often a sadness in such gossiping, the people are so poor, and we who come to enjoy their city and do reverence to their Saint bring them so little help. Even if his spirit of love and service stir in our hearts we seem able to effect nothing among these folk whom Francis loved and whose poverty he succoured. English theories of an organised and impersonal charity may perhaps serve in a country with a poor law and a C.O.S., though even there "the gift without the giver is bare"; but Italy has neither the law nor the Society. The duty of "giving to him that asketh" becomes therefore an urgent and personal one. Here are women who must bring up families on a mere handful of sous each month, earned by long days of scrambling on the steep mountain sides after firewood. They are not wanted even for the arduous, ill-paid labour of the fields. If, then, they eke out their tiny income by begging, they beg by a sort of right, and it is almost criminal to refuse them.

Of these and many other Assisan matters the hurrying tourist guesses nothing. Happy is he who is content to see less and to learn more—who will stay here till he catches the flavour and enters into the life of a place so far removed from the business of the greater cities. He will not linger too much over the frescoes in the clammy Lower Church. Even the Temple of Minerva, San Rufino, Santa Chiara, and Santa Maria degli Angeli will not hold him long; like Francis, he will seek the meaning of Assisi in the faces of the peasants and the open country side—upon some flowery bank above the ravines of the Tescio, crowded with a myriad blossoms, and scarlet-crested with poppies against the May sky; or among the birds in the woods of the Carceri, in the quiet of the trees—ilex, oak, and maple—where the mountain air is good to breathe, and

the plain spreads out beneath you like a map. Or, best of all, perhaps, on the lane-side among the grey olives and the shimmering oats by the little settlement of San Damiano, where the peasants come and go in the cool evening, and where the true Franciscan spirit of liberty continued longest.

To come to Assisi as one goes to Florence or to Rome, with intellectual problems and pre-occupations, is to miss its inner meaning. Assisi stands apart from all that. It is the place for quite another pilgrimage. Here one would fain put off the shoes of historical curiosity from one's feet to seek the presence of Life itself—that inner reality whereof history, art, and philosophy do but speak. Has it not a voice of its own if we would listen, deeper, more resonant than theirs?

So, indeed, Francis believed; and it is because he heard and obeyed the voice that he lives, even among us, the life eternal, while those who dogmatised and dreamed and doubted about it trouble the world no longer.

Men of the mediæval and of the modern world have gone out of the Catholic faith into one or other of two great heresies, seeking to live solely in the life of contemplation or in the life of action. But the catholic heart of Francis knew too much of the essence of life to fall into the mediæval error: he had too large an experience of the love of God to attempt to part it from the love of man: illumination and service, labour and prayer were never separated in his life. It is after all the only mysticism worthy of the name. The true mysticism can never be a philosophy or a dream; it is the life of love, the life evangelical.

In Francis as in few others, the Art of Love came to its flower. They call him the herald of the Renaissance—and it is fitting that the rediscovery of the greatest and most universal of the fine arts should come first. He only who lives under the law of liberty is free, and able to deliver the spirits in prison, whatever be their bondage. And for Francis, as for every true mystic, love was liberty. It was the identification of the individual not merely with the law but with the purpose and heart of life. All his story is an amplification of the human conception of love. He re-stated the proposition of Jesus in the same authoritative and unmistakable language of life, which alone can claim to be the Word of God, because it alone has the fulness of Reality. What love means has ever been the problem and inquiry of the saint: it has a thousand meanings which no single individual can realise, which await for their perfect realisation the experience of humanity. Jesus and Francis are two of the divine definitions of love.

It is, I believe, because Paul Sabatier has read this meaning in the story of St. Francis, that his book has so much more than a "literary" charm and value, and possesses that vital, life-enhancing quality which characterises the true works of art. For matters merely "literary" I suspect he has a fine contempt; he is too much alive to be interested in anything formal or academic, whether it call itself art, religion, or politics. Dogmas—negative and positive alike—he detests, they hamper the growth of life.

But with living things he has the keenest sympathy, and especially with the living spirit of social progress. He has all the suspicion of theories, schemes, and organisations which belongs to one who has practical insight into the methods of spiritual development. He believes in actual personal contact as the dynamic force of social education; that is to say, of progress. In the equal, intelligent, free co-operation of groups of men and women of all ranks for mutual service and for social evangelisation he has the greatest faith.

To live daily with Francis is to be nourished upon the bread of such practical idealism. And it is well, for a superficial popularity is as great a danger to the Franciscan ideal in the twentieth century as it was in the thirteenth. One asks oneself sometimes whether the new disciples of the *poverello* will escape the spirit of compromise and the taint of hypocrisy which overtook his followers of old. It is a question one dare not answer: but one believes that the spiritual order of the Brothers Minor is immortal even as Francis beheld it; that in every age there has continued a scattered family of his children in whom his ideal has found flesh and blood, and in whom, even to-day, it is the Word of Life. They are the true mystics—whom no outward church can hold within its bounds, for their fellowship is in the kingdom of the Spirit, their service in the liberty and obedience of Love.

RICHARD ASKHAM.

SIR,—Travellers who pass through Assisi are painfully impressed by the number of children who beg from them in the streets and churches. The greater part of this mendicancy is not due to idleness or want of thrift. The people of Assisi are always very poor, and a bad season like the present, in which the crops upon which shey depend have been destroyed by ttorms, reduces them to actual destitution. For the destitute in Italy there is no State relief.

Hitherto we have been unable to find a remedy for this deplorable condition of things, but I can now, with deep satisfaction, inform all those who are interested in the Seraphic City, or who have a feeling of gratitude towards it, that a society for the *Refezione Scolastica* has been founded. Once every day during the winter each child attending the public elementary schools of Assisi will there receive a meal of nourishing soup.

Thus we hope with one effort to gain a two-fold result. The children will be fed, and the schools—of which I cannot speak too highly—will be attended by many who, up to the present time, have wandered the streets, and have been practically forced to demand charity from the public. I am convinced that it is only by education that the condition of the people can be permanently ameliorated.

I appeal to all the friends that Assisi numbers in England for aid in this excellent work, and shall be happy to transmit any gifts to the committee. The need is more or less constant, but a sum of at least five hundred pounds is required for the coming winter. If more should be received it would form the nucleus of a fund for the future.

Subscriptions may be sent to me either by cheque or post office order (made payable at Assisi), and will be acknowledged by me, accompanied by an official receipt from the treasurer of the society, Count Antonio Fiume. A copy of the accounts of the Society will be sent to any friend who expresses the wish to receive it.

PAUL SABATIER.

Hotel Subasio, Assisi, Italy,

A COTTAGE PRAYER MEETING.

THE little chapel which most of us attend stands alone in a wide district. So when we determined to "observe the week of prayer" arranged by the Evangelical Alliance, the question was, with whom to ally ourselves? Finally, we hit upon a plan for holding the meetings amongst ourselves. Our hamlet is half a mile from the chapel, and boasts, as yet, no place of worship, so called. On our outskirts there lives a gardener, who offered the use of his "front room" for one of the meetings; "'e and 'is dear wife would be mos' pleased." An aged widow living two miles off across the common offered another room; a third was volunteered by a family living near the Park. And so on, till five meetings were arranged. Night by night our minister led his flock to these outposts, and we held our meetings, gathering in from each neighbourhood as many as we could of those who "went nowhere," or who could not go far from home.

The first meeting was held at the gardener's cottage. He is large faced and florid, with a soothing manner; whether acquired as a gamekeeper, or, later, when doing horticultural jobbing for the mistresses of villa gardens, I am unable to say. His wife is small and thin fervent in piety, and shrewd, not to say cynical, in her judgment of men and things.

It was she to whom the vicar's wife remarked one day upon the excellent home she kept for her sons; what a comfort and stay it must be to the young men.

"Yes'm," replied the little woman, with gratified unction, "we 'as a family halter every night at nine o'clock, an' all the boys gets into it."

To-night, when half the hamlet will be in her front room, she is sedately exultant and hospitable. Hers is an old cottage, two, in fact, thrown together, and no one else in the neighbourhood has so large a front room as hers. Wide and low, with heavy cross-beams in the ceiling, it will accommodate thirty people. No need to take out the big table either, which, with its shawl-patterned cover, is the pride of her life. That table will hold the best lamp, the side table will take another, and with candles on the mantel-shelf and a good fire, "You can read the 'ymn books easy, Tom, in any part of the room." With its pictures and antimacassars, its family Bible, and bunches of everlasting flowers in every vase, its big sofa and many chairs, the room is a picture of comfort. Even the backless form, brought in to increase the sittings, hardly looks and is not meant to be penitential.

It was, doubtless, instinctive sympathy for the outdoor costumes of her guests, as well as a feeling of the sacredness of the conjunction, which led Mrs. Gardener to put on her Sunday bonnet for the occasion. Her husband, in his Sunday coat and broadest shirt-front, was close inside the door, ready to answer instantly the faintest knocks. Mrs. Gardener awaited us in the inner room.

"Good-night, Mis' Horton. Pleased you've come. Cold, isn't it? You come by the fire now."

"You tak' this chair, Mr. Wright; you'll fill it better than some will."

"Pleased to see you, Miss Bennett. 'Twas good of 'ee to come so far. We 'ardly looked for 'ee to-night."

We who were early made many and minute inquiries into the state of health of our respective families, and remarked on the price of eggs, the prospects of early "settin's," and the impossibility of outdoor work. We subdued our voices, and found no irreverence in these items of

"The daily round, the common task."

Punctual, as usual, to a moment, the minister and his wife enter, and with a kindly word of general greeting pass through the well-filled room to the chairs reserved for them. We did not stand to sing. If we did the chances were in favour of our lifting the roof off in good earnest. We did not kneel at prayer. It was not our custom, and that night it was impossible. But we are devout after our fashion, and these meetings are genuine times of refreshing to us, so we sang heartily, and some of us groaned our responses to the petitions with a fervour which left nothing in that way to be desired. When several hymns had been sung, several prayers offered, and a few verses of the Bible read, our minister called on "our dear friend, Mrs. Shepherd," to address us.

A tall, old, pleasant woman with a ruddy face rose in the corner by the fire, and began at once, cheerfully but not volubly, and with simple dignity:—"My dear frien's, I h'ant seen none of you before since the New Year come in, and I wish you all a very 'appy and blessed New Year. I wish also to thank you all for the very kind messages you've asent me from time to time. My 'usband's brought them to me, and I thank you all for them. I was very pleased to get them and they did me good.

"Now to-night our meeting is for prayer, and we're goin' to hold more this week, and to-day I've been athinkin' about it, and about what prayer is. An' the first thing I thought was this—we can all of us get to heaven without hearing one sermon, but we can't none of us get to heaven without prayer. Not one.

"'Prayer is the Christian's vital breath.'

"And you younger ones is not to think that prayer and 'saying your prayers' is the same thing. Them words allus reminds me of a man I used to know in years gone by. His bedroom came over my pantry and there weren't no ceilin' up over. Every night I used to 'ear 'en say out loud beside his bed:—

"'Matthew, Mark, Luke, and John,
God bless the bed that I lie on,'

and 'In the name of the Father, the Son, and the Holy Ghost; Amen.'

"Well, the man had 'said 'is prayers,' of course; and very well that he should remember to do as much as that; but, my frien's, that wa'n't prayer. You must want, and you must know what you want, if you are to say anything that is worth our 'eavenly Father's while to hear.

"And even that in't enough to make prayer. Our Saviour says, 'If ye pray, believe that ye receive,' and I were thinking to-day of some people who knew very well what they wanted, and they all met, 'xactly as we're doin', to pray for that one thing; an' yet I can't think they believed they'd get it; not for a minute. You remember how it tells in the twelfth of Ac's about the 'prayer that was made earnestly of the church unto God,' the time that James was killed with the sword, and Peter was thrown into prison? The church didn' pray for James. No! He were safe gone to 'eaven, and if Peter 'ad his choice he 'ould sooner have gone too, I warrant, than being thrust into a cold dark prison, with death hangin' over 'im. But any of us 'ould rather be killed at once with a sword, or suffer anything, than die like the wretched persecutin' king—eaten up alive with worms. Disgustin', I call it!

"Well, the church prayed for Peter, that the Lord 'ould bring him safe out of prison. There wa'n't nothing else that they could do, for there wa'n't no judge nor jury them days, I've 'eard tell, that was any good to Christians. And, if you notice, they had to pray several days for 'en, and it wa'n't till the very last night before Herod wanted Peter that the angel was sent for 'im. My own idea is that they never expected to get a rale straight answer to their prayers. If them church members had prayed in full assurance of faith, I can't think they'd a'bin so ready to tell Rhoda she was mad, when she ran in, overjoyed, to say Peter was at the gate. I can't think but what, if they hever expected Peter back, they'd atold all the maidens to be thinkin' of 'im, and to let him in quick at the first sound. An' when that low knock came late in the evenin' on the wicket, Rhoda 'ould adrawed 'im into the passage first go off, and *then* run and said he was there. But she went right out, look, from the prayer meeting, and when the answer came, she lost her presence of mind. And even knowin' that you want somethin', and asking for it and believin' that you're goin' to get it, isn't the whole of prayer.

"We don't see many tramps hereabouts, and good reason why—we're not in a road to a work'us. But where I lived once we used to 'ave tramps come frequent; and always wantin', wantin', for-hever wantin' something. An' they used to believe they'd get it too, for my missis had a lovely face, an' she'd smile and say, 'Yes, my poor man.' They knew right enough. And when they'd got it, off they'd go, and very well if they didn't toss what she gave 'em over the fust hedge. Very often they wouldn't say as much as 'Thank you.' I never knew a tramp yet that cared to stay and 'ear a chapter out o' God's Word, or to have a word o' prayer or good talk *once they'd got their meal.* No, off they'd go, and like as not with a growl.

"My frien's, *are we tramps?* We're pilgrims 'ere below for certain; 'an some of us, I'm afeard, have the manners of tramps in our prayers. We fall 'pon our knees twice a day, and we ask God for this, that and the other. We finish up, 'Grant us these hour petitions for Jesus Christ's sake, amen,' and we're up from our knees and off out to get the breakfus, or to feed the stock, and *no more about it.* How many of us this day waited *after* our prayers for a little talk with God; to 'ear what He 'ad to say on His part as well as us on ours? Which of us has 'ad a realisin' sense of God with us during the day, and talked with Him as friend to Friend, as we got the children's dinner, or did our bit o' washin'?—i'stead of turning from Him at our bedside as if we was tramps? That's what the 'postle meant when he said, 'Pray without ceasing.' He didn't mean we were to go on for everlastin' asking for summat. God doesn't want to be told what we need. Oh dear, No! He knows all our wants a deal better than we can tell Him, but He knows we feel our wants a deal more than we do our mercies, and He says, therefore, bring your wants to me; 'Ask, and ye shall receive.'

"But then, dear frien's, if we're not to be always askin' and only askin', we must have something else to say. There's thanksgiving. Is there one soul here who could truthfully say, I always return thanks to my Heavenly Father for answers to prayer? Not one, I don't expect. We wouldn' take our week's wages, what we've worked for, nor the price of a pair of ducks we've fed and sold in the market, an' giving good value for the money, too, without asaying 'Thank ye.' But when we come to our Father in heaven, bringing nothing and expectin' everything Life and food and clothes, and every comfort 'ere.

(to say nothing of our hopes of heaven 'ereafter), don't we often an' often forget to add—

"'Thee, my most indulgent God,
I thank with heart sincere'?

"Oh, frien's! 'Tis true what I said at the beginning—what the hymn says,

"'Prayer is the Christian's vital breath,'

for prayer is our hearts seeking out after God, in whom 'we live and have our being.' And may the Holy Spirit teach us to 'pray always with all prayer,' for ourselves, for those we love, for our neighbours, and for the whole world.' But let us remember, as well, that prayer means talking with God, and it means giving of thanks out of a full heart."

MARY RALPH.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—A. B. C. and X. Y. Z., £2 2s.; Sir J. R. Robinson, £2 2s.; Mrs. Bryan Johnson, 5s.; L. T., 5s.; Mr. Bond, 10s.; Mr. Goring Pritchard, £2; Miss Gibbs, 5s.; Mrs. Lloyd, 10s.

OXFORD SUMMER SESSION.

Manchester College Lectures.

The summer session of university extension students now being held at Oxford rivals in interest any of its predecessors, and the part which Manchester College has taken in providing lectures bearing chiefly upon theological questions has been more warmly appreciated than upon previous occasions.

Sunday Services.

The ordinary services at the chapel on the past two Sundays have been largely attended, a good sprinkling of foreign students being observable on both occasions, and forming a fair proportion of the general audiences at the lectures also.

On the first Sunday the Principal, Dr. Drummond, preached from 1 Thessalonians v. 23:—"And may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ." Dr. Drummond eloquently pleaded for an education which embraced the whole faculties of man, deploring the great sacrifice of human life due to ignorance of the most elementary laws of hygiene, and urging that the theologian no less than the scientist favoured this broadening of the basis of education, for he regarded the body as the temple of the Holy Spirit. But he also pleaded for an education which paid due attention to the culture of the religious part of human nature, for, however foolish the scientist might consider these religious sentiments to be, it was false economy to neglect so potent a means for the elevation of the race, and allow that which might lead a man into sainthood to degenerate into a harmful fanaticism.

Last Sunday the Rev. E. I. Fripp, B.A., was the preacher, and was eagerly listened to in a discourse glowing with human sympathy, which, the preacher pleaded, should not be chilled by a too strict regard for what we sometimes too loosely termed "principles."

Lectures on the Gospels.

The Sunday evening lectures by the Rev. J. Estlin Carpenter, M.A., on the gospels and how to read them, have attracted audiences which taxed the accommodation provided by the chapel to the full, chairs being placed in the aisles and vestibule. The students listened attentively for more than an hour at a time while Professor Carpenter explained the existence of parallel narratives and passages in the Synoptic gospels, and broadly sketched the theories to which they had given rise, emphasising the conclusion of most modern critics that the Gospel according to Mark was, in some form, prior to Matthew and Luke, and was in the main embodied by the compilers of those books in their narratives. Last Sunday evening Professor Carpenter drew a touching picture of the life of Christ as delineated in the synoptic gospels, when stripped of doubtful elements. He traced the development of Messianic belief, and showed how Christ was influenced by it. Continuing the "Study" next Sunday evening Mr. Carpenter will deal with the problems which are associated with the Fourth Gospel.

Dr. Drummond on Anselm.

Dr. Drummond had so large an audience at his first lecture on Anselm that it was found necessary to adjourn from the lecture-room to the chapel, where the remaining lectures took place. In the first lecture Dr. Drummond dealt with the *Cur Deus Homo* of Anselm, giving first a careful analysis of the work and afterwards contrasting Anselm's doctrine of the Atonement with those of the Westminster Confession and the Church of England. In his second lecture Dr. Drummond passed a criticism upon the doctrine, urging that it was fundamentally opposed to the teachings of Jesus, and yet it contained elements of permanent value to the human soul, which, conscious of its own sin—the foul blot on the fair order of God's universe—felt the need of penitence and reconciliation, but would shrink from approaching Him whom it had wronged did He not draw us to Him by the constraining power of that love which He so signally manifested in Jesus.

The Rev. W. H. Drummond was intently listened to on Wednesday last week, when he lectured on Francis of Assisi, dealing principally with the study of the Gospels in the light of the early lives of the Saint.

Buddhism and Christianity.

On the three succeeding days Professor Carpenter dealt with the supposed parallels between Buddhism and Christianity. The lectures were interesting in the highest degree, and it was evident from the looks of eager intelligence on the faces of the hearers that many were listening for the first time to the fascinating stories of Gotama the Buddha. Mr. Carpenter contrasted the monastic order of Buddhism with that of the Essenes of Palestine and the Therapeutæ of Egypt, as well as with the Christian monasticism of a later time. He also compared the parables, ethical precepts, and legends of the Buddha with those related of Jesus; and, finally, discussed the evidence of mutual influence. This he showed to be of the frailest possible kind, and he strongly deprecated the use of language by writers of popular works, which assumed a dependence of Christianity upon Buddhism, without offering any proof. They ought always to remember the entire difference between Buddhism and Christianity as a religion. Buddhism started on psychological grounds with a denial of the soul; on ontological grounds with a denial of God. Beautiful as were the ethical teachings of the Buddha, beautiful as were the imaginative stories with which the Buddhist order expressed its faith in its Lord, how far was it likely that stories based on a denial of the soul and God should have suggested to early Christian believers anything whatever in connection with him who taught us to say, "Our Father, which art in heaven."

There was a diminished audience to hear Mr. Fripp's excellent lectures on Monday and Tuesday last, owing, doubtless, to the departure of some of the students from the North; but those who attended were delighted with his literary method and the charm of his treatment of the religious ideas in "Everyman" and "Doctor Favetus."

There was again a crowded chapel when, on Wednesday, the Rev. P. H. Wicksteed, M.A., lectured on the influence of Aristotle's "De Anima" upon mediæval thought. Having briefly sketched the unsettled state of philosophical thought in Greece prior to the time of Anaxagoras, Mr. Wicksteed gave a luminous analysis of the underlying principles of Aristotle's philosophy—viz., those of form on the one hand and *nous* on the other. Aristotle's fundamental doctrine of life was, he said, precisely that which Huxley hurled upon an astonished world in his essay on "Protoplasm." Yet Aristotle declared that *nous* was an immaterial thing and different from the senses which were capable of being stunned by a flash of light or prodigious sound, whereas when a stupendous truth was flashed upon the intellect minutiæ of intellectual differences was discerned with a quickened power. But in Aristotle's view body and soul were not to be severed. The man thought by virtue of his *nous*, not *vice versa*.

The lecturer having shown the difficulties which Aristotle's system left unsolved gave a graphic sketch of the fascinating power exercised by Aristotle on Albertus Magnus, Thomas Aquinas, and the schoolmen. Despite the papal prohibition, men came to Aristotle as to a well of intellectual life. To make Aristotle a Christian became a question of life and death to the intellect of Europe. But while claiming immortality for *nous* on the one hand and matter on the other, Aristotle's philosophy was fundamentally opposed to the doctrine of the immortality of the human soul; and if the modern doctrine of subliminal consciousness could establish itself the attempts to found a doctrine of personal immortality upon it would be absolutely vain, for it led straight back to Aristotelianism.

The evident interest in all the lectures has been most encouraging. A. T.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

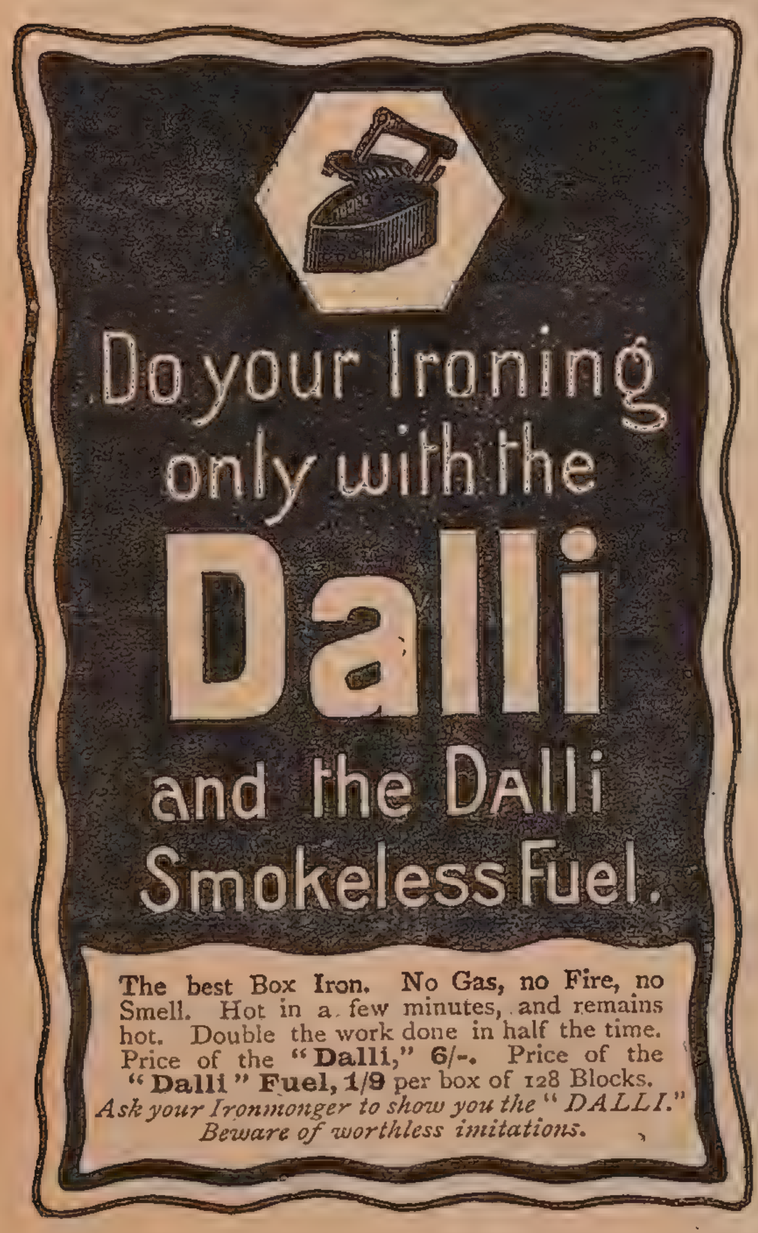
Belper.—As announced in our notices last week the marriage was celebrated here, on the 4th inst., between Miss Clara Smith, daughter of the respected minister, the Rev. J. Kertain Smith, and Mr. Lewis Lloyd, son of a former and also much respected minister, the Rev. J. B. Lloyd. Much interest was felt in the occasion by the townspeople, among whom the bride and bridegroom, as well as their honoured parents, were well known. Though the day and the hour were kept a secret, the old chapel presented a bright appearance on the marriage morning, flowers strewed the path, and in many ways friends showed their affection. The Rev. J. Kertain Smith gave his daughter away, and Mrs. Smith, of Ringwood, and Miss Goodey, of Derby, signed the register. The Rev. Edgar I. Fripp, of Mansfield, officiated. Later, the young people had a happy send-off to York and Whitby, where they will spend their honeymoon. Miss Smith will be greatly missed at the chapel, where her labours in the Sunday-school and choir and various institutions of the congregation have been most valuable and warmly appreciated. A host of good wishes go with her from Belper.

Taunton (Appointment).—The Rev. F. A. Horner, late of West Bromwich, having accepted a unanimous invitation from the Mary-street congregation, commenced his ministry on Sunday, the 9th inst.

Tamworth.—During the past few weeks our chapel has been cleaned, painted, and decorated, and the organ repaired. On Wednesday July 29, the re-opening services were held. In the afternoon, Rev. J. Worsley Austin, M.A., preached an able sermon, in which the preacher, having described the growth of Christianity from a rejected and despised faith to one of power and influence, went on to show that all new movements in their early stages had to contend with bitter persecution. Much of the modern teaching in religion and science, though now widely accepted, was opposed and condemned when first taught. The sermon was much appreciated by all present. Tea was served in the schoolroom to upwards of seventy. This was followed by a public meeting in the chapel, presided over by Mr. A. W. Worthington, J.P., and addresses were given by the Revs. J. Worsley Austin, L. P. Jacks, W. G. Price, W. F. Turland, J. B. Higham, and J. Howard; also Mr. Charles Harding, Mr. Hugh Atkins, Mr. F. Alldritt (Mayor), and Mr. J. Belfield. A vote of thanks to the speakers and visitors was proposed by Mr. F. W. Emms, and seconded by Mr. J. Blundell. The services were continued on Sunday, when the minister (Rev. F. W. Emms) preached morning, afternoon and evening. The attendance at all the services was good, especially at the Sunday evening service, which was the largest attendance seen for many years. The collections at the services amounted to about £10.

Tees side Committee (N. & D.U.A).—On Wednesday evening, August 5, a social gathering was held at Middlesbro', with Mr. Chas. Bowes in the chair. The occasion of the gathering was that of a presentation to Mr. and Mrs. Chas. Bell, of Redcar, in connection with their golden wedding, which they celebrated on July 17. Mr. Bell has been a lay preacher for more than fifty-six years, and has rendered such excellent service to our churches, assisted by the hearty co-operation and sacrifice of his excellent wife, that it was felt to be a fitting time for a public and tangible recognition of his worth. The presentation, consisting of a roll top desk and an enlarged framed portrait of Mr. and Mrs. Bell as they appeared on the occasion of their golden wedding, was made by the Rev. W. H. Lambelle, president of the Tees-side Committee, in a few well-chosen words. Representatives of the Tees-side churches also spoke in support of the presentation. Mr. Bell replied most felicitously on behalf of himself and Mrs. Bell.

To CORRESPONDENTS.—Letters, etc., received from:—J. H. C.; R. P. C. C.; R. D. D.; F. C. F.; L. M.; M. T. M.; E. C. W.



UNITARIANS visiting ABERYSTWYTH are requested to make themselves known to the Chairman of the Congregation, Mr. A. JOINSON, Pier-street.

MARRIAGES.

PIKE—DIBBEN.—On Aug. 8, at St. Thomas Chapel, Ringwood, by the Rev. C. C. Coe, Stephen Pike to Blanche Dibben.

JONES—THOMAS.—On 11th Aug., at Pantdefaid Chapel, Llandyssul, by the Rev. John Davies, Allt-y-placa, and the Rev. T. Arthur Thomas, the authorised person, Dr. Evan Jones, Llanbyther, to Getta, the only daughter of the Rev. Thomas Thomas, J.P., and Mrs. Thomas, Greenpark, Llandyssul.

OUR CALENDAR.

SUNDAY, August 16.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 7 P.M., Rev. G. LANSDOWN.

Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. WALTER LLOYD.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M., Dr. J. H. CROOKER, and 7 P.M., Mrs. CROOKER.

Deptford, Church-street, 11.15, A.M., Rev. A. J. MARCHANT, and 6.30 Rev. T. E. M. EDWARDS.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. EDGAR I FRIPP.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. F. ALLEN.

Islington, Unity Church, Upper-street.—Church closed during August.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. H. S. PERRIS, M.A., 6.30 P.M. in Regent's-park.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. E. CAPLETON.

Peckham, Avondale-rad, 11 A.M. and 6.30 P.M., Mr. J. BREDALL.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. B. KIRKMAN GRAY.

S epney Green, College Chapel, 11 A.M. and 7 P.M., Mr. H. G. CHANCELLOR.

Stoke Newington, The Green, 11.15 A.M., Evening service suspended until Sept. 13th.

Stratford, Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Rev. A. J. MARCHANT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. PHILEMON MOORE, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M; Rev. L. T. BADCOCK (of Shepton Mallet).

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. W. H. ROSE.

BUXTON, Hartington-road Church, 11 A.M., Rev. GEORGE STREET, and 7 P.M., Rev. CHARLES PEACH (Manchester).

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. REMINGTON WILSON.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. D. AMOS.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE. M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. J. WRIGHT, F.R.S.L.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WINDERMERE, Albert Hall, Cross-street, 11 A.M., Rev. A. H. DOLPHIN.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M.,

COLWYN BAY, North Wales, Public Hall, 11 A.M. and 6.30 P.M., Rev. J. E. MANNING, M.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Aug. 16, at 11.15 A.M.



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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

WE publish in our present issue the completed programme of the meetings of the International Council of Unitarian and other Liberal religious thinkers and workers to be held the week after next at Amsterdam. The energy and good-will of our friends in Holland, under the direction of Professor Eerdmans, the local secretary, and with the co-operation of the Rev. C. W. Wendte, the general secretary, have organised what promises to be a most successful and delightful International festival, and in this country Mr. Bowie and Mr. Ion Pritchard have thrown the whole of their well-known enthusiasm and organising ability into the work of smoothing the way for the large party of English visitors. The list of these, classified under the hotels at which they are to stay at Amsterdam, numbers 183, and when the time comes it is not unlikely that our party will be found to number at least 200, while the contingent of our American brethren will not fall far short of fifty. We shall do all that lies in our power to enable our readers to share in the happiness of this festival week.

THE completed programme shows one or two changes from the preliminary list of papers, advertised in these columns on Aug. 8. No room has been found for Mr. Wendte's paper on the "Emerson Centenary," and we regret to hear that Dr. Kalthoff, of Bremen, is unable to be present. His place in the programme, however, will be admirably filled by the Rev. K. Andresen, of Blankenese, near Hamburg.

WE publish this week an elaborate and interesting article on the Universities of Holland, by Dr. F. C. Fleischer, of Makkum, and this will be followed next week by a further article on "Religious Liberalism and the Dutch Protestant Churches." Dr. Fleischer, it will be remembered, was one of our guests at the London meeting of the International Council two years ago, when he contributed a paper on the Mennonite Community," of which he is himself a member. We are greatly indebted to Dr. Fleischer for the interest of these further contributions to our knowledge of the religious condition of his country.

ONCE again we are in the midst of a "Crisis in the East." Twenty-five years after the Russo-Turkish war and Mr. Gladstone's "bag and baggage" campaign, Mohammedan Turkey retains her absolute sway over a million or two of European Christians. During all these twenty-five years, Europe has known in her heart that such a dominion cannot continue for ever, and that every day it lasts means more tyranny and anarchy—an endless succession of outrages by the governing and spasmodic reprisals by the governed races. Yet mutual jealousies and fear of the effect on their own territorial interests of the ejectment of the Turk have paralysed the Christian powers, and forced them into virtual acquiescence in his excesses.

IT is humiliating to realise how completely our own country has dropped out of account in the discussion of the future of the Balkans. As the prime mover in the Berlin Conference, where the Great Powers took from Russia a share in the responsibility she had undertaken for the good government of the Porte, Britain should surely be taking the lead in requiring an immediate change in the political condition of the people of Macedonia. But to all appearances Britian, in common with the rest of the signatories of the Berlin Treaty, has resigned the whole business to Turkey's immediate neighbours, Russia and Austria, to deal with as may seem best to them. Russia and Austria have for some years been in open agreement that the one thing essential in the Balkans is not the good government of the inhabitants, but the maintenance of present political boundaries pending the yet very distant date when they can agree upon the partition of the sick man's heritage. The chancelleries of neither of these empires can feel any great sympathy with those claims to internal self-government which Englishmen traditionally regard as the one guarantee of permanent tranquility, and if these two Powers remain indefinitely in exclusive control of the crisis, the outcome is scarcely likely to be a happy one.

BUT forces are at work which may prove too strong for them. The policy of the ring fence had to be abandoned in the long run even in Crete, and its maintenance with regard to Macedonia is not likely to prove any easier. Prince Ferdinand may do his best to carry out the demand of Russia for a strict neutrality, but if the revolt in Macedonia continues to spread at its present rate, neither he nor Russia nor Austria can prevent the Bulgarians from taking up the cause of their kinsmen across the border, as Greece espoused the cause of the Cretans. Greece was defeated, but the Cretans obtained their freedom; and it may be doubted whether Austrian jealousy, assuming the absence of any intervention by other Powers from higher motives, would permit of Russia enforcing the *status quo* by an armed attack on Bulgaria. By far her safest plan is to bring coercion to bear upon the Sultan himself while Bulgarian excitement is still under some sort of control. How far the present movement of the Russian fleet is intended to go in this direction remains to be seen. Would that we had at the head of the British Government a man who would see to it that British as well as Russian ideas had their part in the policy which this movement is to enforce.

IN the midst of our own domestic controversies, and of the gathering war cloud in the East, we have little thought to spare now-a-days for the condition of our newest Colonies in South Africa. It is strange to think, in the light of the report of the growing destitution in the Transvaal and Orange River Colonies, that one of the most hotly discussed conditions of peace last year concerned the amount to be expended in the restoration of prosperity to the war-stripped countryside. Yet the amount then promised has long been far over-spent, and still the cry comes that famine has settled down over the land. Much is being done to relieve the inevitable distress, but far more remains. Many of us denounced with all our might the policy which destroyed crops, farm implements, and irrigation works as a means of bringing a stubborn foe to his knees. Those who defended that policy as a melancholy necessity will join, we are sure, in the demand that the long famine which is its necessary sequel shall be met with unstinting aid in money or in kind now that the country is ours.

It is stated that at the Bible Christian (Methodist) Conference, every reference to rate refusal was heartily applauded; and that the loudest cheer during the whole of the public services was given to a minister who declared himself more willing to go to prison than to pay the education rate. The Conference went so far as, by 46 votes to 6, to instruct the governors of the connexional colleges not to pay the rate. It is said, however, that more than half the Conference had left before the question could be considered, and that the majority included several very influential members. The governor of one of the colleges remarked that he might possibly become a Passive Resister to the Conference resolution. Every such debate, however it may happen to end, illustrates the mischief wrought alike to education and religion by a scheme of national education which brings to the front as the first consideration not the efficiency or the inadequacy of the instruction to be given to the child, but the denominational prejudices of those who have the child in charge.

The *Daily News* last Monday published a letter from Mr. William Watson, expressing great satisfaction at the prominence given by that journal to the Rev. John Verschoyle's exposure of the abuses of vivisection, *apropos* of the Home Secretary's recent reply to a deputation on that subject. Mr. Verschoyle's Open Letter to the Home Secretary will be found in the August number of the *Abolitionist* (14, St. James's Barton Bristol, 2d.). Mr. William Watson in his letter makes the following declaration, which we commend to the earnest consideration of our readers:—

We who condemn and oppose vivisection regard it as but secondarily a matter within the jurisdiction of science, and primarily an affair of morals. The questions we ask ourselves are, firstly:—"Do we as human beings really deserve to purchase benefits at so frightful a cost to other creatures?" and secondly, "Do these other creatures really deserve to bear the burden of so frightful a cost on our behalf?" No vivisector ever comes to grips with these simple, but, to the moralist, searching questions. No vivisector ever meets them with a plain "Yes" or "No." To answer "Yes" would be to give himself away as a rational being; to answer "No" and yet go on vivisecting would be to abdicate as a being endowed with conscience. Therefore, his policy is to evade these questions, and in so doing to evade the whole ethical aspect of the practice which he defends.

This letter has been followed by a number of others, wise and foolish. We will only add one other brief quotation from a letter by Mr. Stephen Smith, M.R.C.S., in Wednesday's *Daily News*.

Fine spun ethical questions may be weaved about vivisection. But the bulk of mankind may be divided into two classes, firstly, those who would say: "My skin is safe. I don't care what happens in laboratories," and secondly, those who have sufficient sympathetic imagination to earnestly inquire: "Does it mean torture" The former are the more numerous.

The plea, if plea it can be called, that worse cruelty is inflicted in slaughter-houses, is, of course, repeated in this correspondence, as though one cruelty should justify another. The moral crux, we are convinced, lies in the question, "Is it torture?" and "Can such a method be right?"

The Friends' Summer School—held in previous years at Scarborough and Windermere, assembled on July 23 at Woodbrooke, near Birmingham, the house provided by the generosity of Mr. and Mrs. George Cadbury, and the August *British Friend* publishes a most interesting record of the first fortnight's doings. Among the lecturers were Dr. Rufus M. Jones, the Rev. Dugald Macfadyen, and the Rev. Philip H. Wicksteed, who gave a course of evening lectures on social and economic questions, and also two other lectures, of which the *British Friend* gives the following account:—

Besides his formal course of lectures and the classes connected with it, Mr. Wicksteed gave two beautiful addresses, one on Dante and the other on Sabatier and St. Francis. In the former it was wonderful how, in so short a time, the life and work of Dante was laid before us in true proportion, so that the spirit and meaning of the poet were grasped. In the other, Mr. Wicksteed first spoke of the value of the thorough and minute investigations of Sabatier into the literature about Francis of Assisi, and then lost himself in one beautiful story after another of the saint, so that the hour was all too short.

The gratitude that all the students felt towards one who had entered with such love and enthusiasm into the spirit of the Summer School, found shape, the last evening, in a torchlight procession with songs and music, up the drive at Northfield Manor. It was felt that such an occasion, rather than more serious thanks, would best testify to the general feeling of love and good will.

In this month's *Mill Hill Pulpit* the Rev. Charles Hargrove tells "The Story of an Old Bible" (1673-1903), a Bible which once belonged to the Rev. Richard Stretton, the first minister of Mill Hill Chapel (1672-77), and bears his autograph. Stretton had been for ten years chaplain to Lord Fairfax, on whose death it was that he came to Leeds. Subsequently he lived in London, where he died in 1712, having, before the Revolution, suffered six months' imprisonment in Newgate for conscience sake. The old Bible, perhaps, went with him there, and afterwards came into the possession of Dr. Collin, the first minister of St. Saviourgate Chapel, York. From him it passed to the Rev. Newcome Cappe, and so to the Rev. Charles Wellbeloved, whose grandson, the present Rev. Charles Wellbeloved of Southport, has now given it to Mr. Hargrove, to be handed down to successive ministers of Mill Hill Chapel. Having told the story of the book, Mr. Hargrove turns to that other story of the inward changes in views of religious truth and their conception of the meaning of the book, which have come to its successive readers.

Though the seven tourists seen to fall while ascending the Aiguille Grise prove to have escaped with their lives, the deaths which have actually occurred during the Alpine season form an impressive roll enough. Those who know, however, declare that among experienced and recognised climbers the number of accidents is steadily diminishing, whilst the misadventures among the ordinary tourists have not increased out of proportion to the annual increase in the tourist traffic. Gazing from a modest summit in the neighbourhood of Lucerne upon the wondrous panorama of snow-clad peaks to the south, it is easy to associate the passion for scaling inaccessible heights with a fervour of nature-worship closely akin to religious exaltation. With that view before him one is less ready to condemn the Alpinist as a madman than when reading accounts of Alpine fatalities in one's armchair at home.

Travelling on the wonderful railway over the Brünig Pass the other day the writer of this note met a young man of scarcely twenty years, with rope coiled over his shoulder and ice axe in his hand, and a look on his face not easily to be forgotten. The body had a splendid alertness of pose, the features were delicately and keenly moulded, and the restless blue eyes were full of an exalted fire. Some might have detected the light of madness there also, but it was a madness of a kind which has inspired to great deeds in days gone by, betraying a nobility of soul which we are fain to believe must find other outlet with ripening years than the mere scaling of natural heights, however sublime and inaccessible.

A memorial notice of the late Richard Wilton, rector of Londesborough, East Yorkshire, appears in this week's *Guardian*. Canon Wilton, who was born in 1827, had been for thirty-six years in his secluded country parish, a man, as the *Guardian* notice says, "after George Herbert's own heart," of refined and cultured nature, an intense lover of the country and of his Church; the writer of verses of no mean order. His first volume of poems, "Wood Notes and Church Bells," appeared in 1873. Other volumes followed, and only last year he published a little book of selections with some later sonnets, under the title "Lyra Pastoralis." Canon Wilton was a friend of Mr. Garrett Horder's, for whose "Treasury of American Sacred Song" he wrote the Dedicatory Sonnet besides giving ungrudging help in the preparation of his collection of supplementary hymns published in 1894. The following verses of Canon Wilton's appear as No. 105 in the revised Essex Hall Hymnal:—

Ever more as years roll round
Do thy mercies, Lord, abound;
Gifts untold on us descend
From the Love that hath no end.

Day by day thy doors of gold
Are for our delight unrolled;
Night by night thy shadows deep,
Veil our eyes in kindly sleep.

Countless homes with love made dear,
Feel thy sacred presence near;
Earth with countless blossoms crowned,
Wafts her incense all around.

Ever more our hearts would give
Thanks to thee in whom we live,
And a grateful music bear
Through each hour of work or prayer.

Channing House School.—Miss Alice M. Wright has been successful in passing the Intermediate Arts Examination of London University; also in the recent Matriculation Examination, three present pupils and one former pupil passed Alice Spears Jones, Kathleen O'Callaghan, Ruth Vernon Manning, and Daisy Lloyd Jones.

AN OLD PEDLAR.

SHE was a little apple-cheeked old woman, fresh and clean looking, with a slightly aquiline nose and clear blue eyes. The frilled border of her close-fitting muslin cap encircled her face, showing her smooth white hair, and itself shadowed by the brim of an old straw coal-scuttle bonnet, which was embellished and tied with a broad ribbon. Her gray woollen kerchief, crossed on her bosom, had its corners tucked securely into the band of her big check apron, which, like her gown, reached to her ankles. Stout grey stockings and well-blacked shoes completed her dress. A quaint picture she made as she sat under the hawthorn bush on the downs by the city. She might have been a fairy godmother come to watch over the gambols of the children, who were enjoying the great breezy space as only children can. It did not need the old woman's salutation, "God save you kindly," to assure me of her nationality, and I sat down on the bench beside her.

For a few minutes she was absorbed in arranging and rearranging her little hawker's box of shoe laces, buttons, tapes, and cottons, and neither of us spoke; but when all was in order to her mind, and she began to retie her bonnet-strings before starting again upon her rounds, I leaned forward to select a thimble or two, and said—

"You're from Ireland, aren't you?"

She flashed a look at me.

"Shure yer from th'ould sod yersolf, or ye wouldn't ax me that!" she said cheerfully. "I'm from Ireland, sure enough me lady, but I'm out of it this good while. Them thimbles is on'y ha'pence a piece."

"Have you been long here? I've not seen you before," I said.

"Well, not to say so very long," the old woman answered, "'Twill be two year if we live to St. John's day that I'm here. I don't of'en come up this-a-way, but sometimes I can do a good bit o' business at that place out there beyant—musha, I forget the name of it. I kem here from America."

"Oh," I said, "then you've travelled a bit."

"Weary on it for the thravellin', me lady! Shure when I thinks of the thousands of miles of wather I've been over, an' the sights I seen, I sez to meself, 'Whethen is it yerself that's in it at all, Biddy Reardon, or are ye somebody else?' And I declare to ye, sometimes I can't make up me mind."

"It's so seldom an Irishwoman comes back from America."

"Well, I suppose it is," Biddy answered, "but," dropping her voice, "I had a call, alanna, I had a call. An' though there's them in it now that's like the veins of me heart to me, I wouldn't go in it again for all the gould and silver in the Bank of England."

I looked interested, I suppose; certainly I felt so, and the brogue was music in my exiled ears; so Biddy set down her box between us, and said, with a certain air of shy pleasure and relief in finding a listener:—

"I never had but two childher, me lady, an' me daughter marrid, an' wint to Amerikay. An' nothing 'ud do for her and her husbant but 'Mother' mus' come too. There was no end to the letters they wrote, sayin' how well they were off and what loads and lashins of everything they had, an' a room for me, and what all. An' all the neighbours said I was the quare onnatheral ould woman that wouldn't go out to them. Me son, he was in this place, an' there wasn't one left in it but meself. But you know, alanna, that it isn't as aisy as 'kiss-hand' to give up yer own cabin that ye had this thirty year—if it was but a small place—an' go in on somebody else's flure,"—I nodded, I knew the feeling—"an' especially, of coorse, if I wint to Amerikay I couldn't be berried be the side of Mike—me husband I mane. But, however, at long an' last, whin they kep' on writin' and writin', I took and parted with me few little brilliawns of things, an' off I set with meself to New York, where me daugther lived. An' shure enough, it wasn't one word too much they said about the place they had and all of it—a fine consarn as anny-body need wish to have undher their hand—a livery stables. My dear! to see some of them horses and car'ages Tom had there! I used to wish many a time that some o' the neighbours could see the place an' the property that was in it, an' think of Tom, that used to be a-washin' cars in the hotel yard without e'er a shoe or a sock to his fut. An' I'd say to him, 'However on the livin' earth, Tom, did you gether it all together?' An' he'd laugh, an' say,

'Whethen, Mother,' (he always called me 'Mother,') 'it's funny you should ax me that. Isn't it better to be born lucky than rich?' he'd say. 'Shure, woman alive, don't you know that every Irishman is lucky with bastes, the crathurs, an' horses above all. Maggie and I *worked* for it,' he'd say, 'an' it's yerself ought to be proud out o' the daughter ye reared.'

"An' thin, if he was clane, he'd, maybe, put his arms round me, an' dance me round till I'd be a'most kilt for want o' breath an' laughin'."

"Well," I said, laughing too, "I think you were 'a quare ould woman entirely' not to stay with such a kind son-in-law. Why didn't you?"

"Athen, but it's yerself has the turn of the ould words upon yer tongue, achushla! Ye love ould Ireland I'm thinkin'. Shure it's making a long story I am of it, an' tirin' ye out, maybe?"

"Not a bit of it!" I answered. "Tell me everything you like. It's so seldom I get talking to anyone from home."

"Well, ye axed me why I didn't stay in it; an' I'll tell ye. I wasn't very long there till I found out one thing, an' it made me heart sick and sorry. In the walls of the world you wouldn't find two betther-natured people than Tom and Maggie. But what good was all that whin they neglected their religion. They only very occasionally wint to Mass—and ye know that's a mortial sin," the old woman interrupted herself, to explain to me with bated breath. "An' as for fastin' on Fridays or in Lint—good luck to ye! Tom 'ud lane back an' laugh at such an iday."

"Fastin'?" he'd say; 'Masha then, mother, don't ye think we fasted enough in poor ould Ireland, *whin we couldn't help it?* 'Twas Friday there every day in the year, an' we fasted enough for forty ginerations to come. But now, glory be to God, we've enough an' to spare of porther-house steak, an' every-thing ye like to mention. So help yerself, achushla machree, an' don't be throublin' yer ould head.'

"But I couldn't help throublin'. An' bimeby I found that no matther what time I wint out to me duty it was ill-convenient for some rason or other—and always some laugh or somethin' to be said.

"'Musha, mother, it's wearin' yerself out, ye are intirely. Shure what do ye want to be so particular for? Here's yer breakfast been waitin' this, I dunno how long'; and the like o' that. An' manny's the time I crep' away up to me room an' sat down be the registher—that's in place of a fire in the room, ye understand—an' I'd feel the ould clay flure of the cabin at home in Tipperary undher me feet, instid o' the boards, (an' a carpet, no less!) there in New York. An' I'd hear the chapel bell; an' some-times I'd hear Mike—that's me husband I mane—callin' to me, 'Biddy, thim's the last taps goin' now; come along woman it's late you'll be in it.' An' the third time I heard that, I sez to meself, 'Blessed Virgin, an' all the holy saints! sez I, it's a sign! Shure me sowl is the only thing I have left to me, an' if I lose that I lose everything. I'll go from here,' I sez to meself, 'an go where I can pray for the crcahures be day and be night.'

"But where was I to go to? There wasn't one belonging to me left in the owld place, unless it was Mike's grave. An' I didn't want the neighbours to have it to say that 'Here's ould Biddy Reardon back agin, if yer plaze. She an' her fine son-in-law couldn't get on, I suppose,' an' that sort o' thing. All the wather in the say wouldn't wash that out o' their heads if I was to show me nose back in it; and I wasn't goin' to have Tom, nor Maggie, nayther spoken of in that light sort of a way. So I wrote to me son Mike (or got one to write for me, for I'm no scholar), an' I tould him I'd come to his place for a while, 'til, plaze God, I could look round an' try to see could I do anything to earn a crust for meself, an' some hole or corner to put me head into.

"An' it 'ud do yer heart good to read the letther Mike wrote back to me. 'Dear Mother,' sez he, 'is it to be earning for yerself ye'd be talkin' of doin'? Shure, didn't I of'en tell ye that the day ye broke the last crust ye had in the ould box between Maggie an' me, afther me father was berried—an' ye wouldn't take a crumb of it between yer lips from ayther of us—didn't I of'en tell ye I swore a great oath in me own mind, by me patthern, St. Michael, that ye should never want while I could get ye bit or sup. I let ye go to Maggie,' he sez; 'bekass she always had the fond foolish heart, an' Tom's the broth of a boy; But if you want to come from them, come to me, an' Kitty an' I'll share our last crust with you. We're poor com-pared to Tom and Maggie, but we're quite

handy to the chapel, an' the head priest is a very holy man. Kitty has no mother, the crachure, an' from what I tell her she says she'll take to you like as if it was her own mother was in it.'

"Well, with that, honey, I tould me daughter an' her husbant what I was manin' to do. An' it was then there was the ould work in airnest. Such a pulloloo as poor Maggie set up! an' indeed, Tom no less.

"'Arrah whisht,'" I sez to them, 'shure annybody'd think it was murtherin' ye, I was.'

"Of course, I never let on to them nor to Mike why I was going to quit out of it, annything more than that I was a restlesss ould woman, an' wanted to jog off home with meself, or, lasteways, to England, to see me son, seein' he was the on'y one I had. Shure they'd never get over it if I sed a word about anything else. Well, Tom took me passage for me, an' off I set; and if I wasn't the tired ould wreck o' bones be the time I got here, never mind!"

"It was a long way to come," I said, "and I daresay you travelled with a heavy heart. That tires one. You were leaving a great deal."

"Well, I was, alanna. An' I had a heavy heart. If the blessed Jesus hadn't sthren'thened me, I never could 'a done it at all. But He knew, and His blessed Mother knew, that I did it for me religion—an' could do no less. Shure didn't He lave a dale more than that for me? My leavin' was not worth mintion when ye come to that. But, however, it was St. John's day, in the evenin', a blazin' hot day as ever came from the heavens, whin I got into the station down below there, an' rowled out o' the car'age into Mike's arms. Him and Kitty was there to meet me. She's English, the poor misfortnit crachure, but a rale good heart she has, an' if I was the mother that bore her she couldn't be betther to me than what she is."

She was silent, with a far-away look in her eyes.

"I'm so glad to think you are happy with your daughter-in-law and son," said I.

Her lips trembled, and tears welled up as she turned to me. Laying a small brown hand on mine, she said quietly,

"It's on'y me daughter-in-law now, darlint. Mike is gone from us. God saw fit to take him from us one short month afther I got to him. That was the warnin' I had about bein' 'late in it,' an' it was the mercy of the good God that ever I saw Mike again. If you saw the arch blue eyes of him an' his curly black head goin' out through the dure, you'd turn an' look afther him, he was that fine clane figure of a man. But the will o' God be done. He was brought home a corpse to us one day. . . .

"May the blessin' of heaven be upon ye! for the kind heart ye have, an' the plazin' way ye listen to an ould woman's story, darlint. Shure, I feel as if me daughter Maggie was sittin' beside me!

"Yes, Mike's gone from us. Tom and Maggie wanted me, right or wrong, to go back to them, but Kitty said, 'Mother, I have nayther chick nor child, nor anyone belonging to me. It's on'y you has Mike's eyes. Don't leave me mother. I'll keep Mike's oath for him.' An', shure, what did it mather where I sted when Mike was gone? 'Twas all alike. And, maybe, God wanted me to be a stan'-by to the poor thing. She's been as good as her word to me. She works hard, an' Tom and Maggie is for ever sending me something or another, so we does very well.

"But, however, I never was one o' thim that could sit down an' do nothin'. Nayther could I live boxed up down there below in the city. 'Somethin' ketches me breath whin I do be in it always. So I got me one o' thim lishences, and began me rounds; and every penny I airn I puts part of it into the bank for fear Kitty should be tuk sick, an' the rest of it goes in masses for the repose of me husband's sowl an' Mike's. Manny and manny's the prayer I puts up for Tom and Maggie. The thought o' thim all does be with me in me thrapesin' an' sthravegin' an' I bowl along as light as a feather. I'm at it this two year now, nearly—an' that's two year off it.

"An' now, alanna, I mus' be leggin' on wid meself; I've a good ways to go before night. God be with ye, an' may all His holy angels have ye in their keepin', that felt for a strange ould woman's sorra, an' aised her heart."

She bowed several times before she passed out of sight behind a clump of bushes as she crossed the down; and then I saw her no more. I have never seen her since, nor shall I, most likely, until we both shall reach that city in which we hope to have close to us all those "Whom we have loved long since—and lost awhile."

Mary Ralph.

LITERATURE.

A GERMAN PIONEER OF LIBERAL RELIGION.*

Among those who took part two years ago in the London meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, Dr. C. Schieler, of Königsberg, will be remembered as contributing a paper on "The Free Religious Congregations of Germany." Dr. Schieler was at that time ministering to the congregations at Königsberg and Tilsit, but has since removed to Danzig. He told us in his paper of Dr. Julius Rupp, the founder of the movement, and of what he had to endure for the vindication of religious freedom; the account was, necessarily, very brief, but it prepared us to look with interest for a fuller record, and it is, therefore, with great pleasure that we have welcomed this first volume of a substantial work by Dr. Schieler, which promises to be not only a full biography of Rupp, but a valuable study of the movements of religious life in Germany, with which he was concerned during the greater part of the nineteenth century.

The present volume, is, indeed, a fragment, and tantalising on that account. It brings the story only down to 1846, when the Free Religious congregation was established at Königsberg, on Rupp's dismissal from his post in the State church, and this was but the beginning of the great conflict of his life. He was then thirty-five years of age, and the portrait at the beginning of the volume tells us that he lived to be an old man, but for the rest of the story, with the whole account of the fortunes of the Free Religious Communities, which were formed in other cities of Germany besides Königsberg, we must await the publication of Dr. Schieler's second volume. This we learn from the preface and the last page of the book, but there ought surely to have been some indication also on the cover and title page that the present volume is not complete in itself.

The impression we receive from this account of the early life of Julius Rupp, is of a man of noble character, fearless and resolute, prepared to suffer to the uttermost for his convictions of the truth, and endowed with fine gifts of mind and heart, a born teacher, a man of living religious faith, who had the power of impressing upon others the reality of the things of the spirit.

Rupp was a native of Königsberg, where nearly the whole of his life was spent. His parents had lost two elder children, before he was born in 1809, and he grew up an only child, on whom the tenderest care was lavished, and early received deep impressions of earnest piety and strongly-marked evangelical faith. His father, who held a modest position in the Government Excise Department, died while the boy was still at school, and mother and son faced the struggle with poverty together, only by very determined efforts securing the completions of his school and university training. This, as Dr. Schieler says, was fine discipline, and the best preparation for what he had afterwards to suffer for conscience' sake.

From the gymnasium Rupp passed in 1827 to the university of his native city, studying theology and philosophy, with the intention of entering the Church. Three years later, he went to Wittenberg to the seminary for the training of Lutheran clergymen, and there came under the influence of Richard Rothe, by whose ethical teaching he was deeply impressed. On the way to Wittenberg he had also heard Schleiermacher preach in Berlin, and to these two teachers Rupp, doubtless, owed much of his firm grasp of the fundamental principles of religion, as a matter of direct spiritual experience, dependent not on external authority, but on the inward witness.

Though intended for the Church, Rupp began his professional career as a teacher. Two years after he had left home for Wittenberg we find him back again in Königsberg, taking his degree as doctor of philososphy, teaching in his old school, and also lecturing as *privat-docent* on philosophy in the university. There followed a short experience at another school at Marienwerder, and then in

* Dr. Julius Rupp, ehem. Privatdozent, Oberlehrer und Divisionsprediger zu Königsberg i. Pr., und Die freie religiöse Bewegung in der Katholischen und Evangelischen Kirche Deutschlands im 19. Jahrhundert. Ein Beitrag zur Kirchengeschichte des 19. Jahrhunderts. Von Dr. theol. C. Schieler, ehemaliger Professor der Theologie, jetzt Frediger in Danzig. (C. Pierson's Verlag, Dresden und Leipzig. 1903. Vol. I. Price 6 Mark.)

1835 Rupp settled down at Königsberg, (in that year he also married), and for ten years held a regular mastership in his school, while at the same time he became more and more widely known as a preacher. At first, he took only occasional duty for the clergy of the different churches in Königsberg and the neighbourhood, but he quickly made his power felt as an independent thinker, of genuine liberalism and fearless religious utterance. Men came to hear him in great numbers, as they came to no other preacher in the city, and when in 1842 he was appointed one of the preachers at the Schlosskirche, a great congregation gathered round him, in addition to the troops for whom the services were nominally provided.

For three years Dr. Rupp was allowed to exercise this ministry, but one after another of his fearless utterances offended the orthodox Church authorities, and won for him the active dislike of the King, Frederick William IV., whose leanings were decidedly towards the ultra-orthodox pietism of the day.

Dr. Schieler relates with great fulness the conflicts which ensued. He tells of the rise of the German Catholic movement under Ronge and Czerski, caused by the scandal of the superstitions connected with the Holy Coat at Trier in 1844, which prompted Rupp to preach one of his outspoken sermons against dependence on miracle as the basis of religious faith; and also of another movement for greater freedom of religious life among the "Protestant Friends," in connection with which Rupp also spoke out against the injury done to religion by making the creeds rather than the spirit of the Christian life the test of faith. There were other occasions of offence, which led to mutterings of reproof on the part of the authorities, and unabashed defence of his principles by the young preacher, until on the last Sunday of 1844, he preached a sermon openly denouncing as unchristian, the damnatory clauses of the Athanasian Creed and on his refusing to retract or express regret, Rupp was dismissed from his post. He had already published a pamphlet, some eighteen months before, on the Tyranny of Creeds, but at that time, as he says in a statement addressed to the authorities, he was able to declare his belief that mischievous as was the use made of the Creeds, they contained nothing contrary to the Word of God. "But now," he adds, "I can no longer say that. My study of the gospels and of the historical development of Christianity has made it clear to me that in one of the creeds a principle is set forth which is in conflict with the Word of God." Therefore, he made that declaration to the Church authorities, and preached the sermon which led to his dismissal.

What followed, in the establishment of an independent religious society, based on this principle of freedom, what persecutions Dr. Rupp had in consequence to endure, what fruit his fearless witness bore for the encouragement of others, Dr. Schieler is to tell in his second volume, which we must hope will speedily see the light. Meanwhile, we are glad to note that at the forthcoming meeting of the International Council at Amsterdam, Dr. Schieler is to read another paper on "Fears and Hopes regarding the Religious Question in Germany."

ENCYCLOPÆDIA BIBLICA.*

THE FINAL VOLUME.

THE concluding volume of this great work is in every way worthy of those which have preceded it. It exhibits the same fulness of learning with the same scrupulous accuracy in detail, and here, as in the earlier portions, we have maps which are a marvel for beauty of execution, and give the careful student of the Scriptures help such as he has never had before. We refer especially to the map of trade routes in Palestine and Phoenicia and to the maps of those same countries (1) after the Egyptian monuments, and (2) after the Amarna letters. Indeed, we are inclined to think that some of the articles which appear in this last section of the Encyclopædia are the most valuable among the many valuable dissertations which we owe to the indefatigable industry and acuteness of Canon Cheyne and his colleagues. It will be well to give one or two instances.

First, then, we would call the reader's attention to Canon Driver's singularly lucid description of the Trachonitis, with its unique geology, and its no less unique combinations of features externally Roman with Greek and Semitic elements. By nature it was admirably adapted to be, as, in fact, it was, a nest of robbers who ravaged the more fruitful territory of their neighbours. But Herod, to whom this arduous business was entrusted by Augustus, laid his strong hand upon it, securing peace and quiet. Like tranquillity was maintained by Philip, Herod's son, and by the two Agrippas whose rule is attested in a number of Greek inscriptions which still remain. Nor is this all that is left to tell of a civilisation which has departed. The traveller even now gazes with astonishment at dwellings built of massive basalt carefully hewn "with heavy doors moving on pivots, outside staircases, galleries and roofs all of thes a mematerial," and these in such perfect preservation that it needs an effort to realise that the cities have ceased to be inhabited ages since.

We pass next to the article on "Trade and Commerce," by Dr. G. A. Smith. This is really an elaborate dissertation fit to rank with the learned and accomplished author's book on the "Historical Geography" of Palestine, and it is distinguished by the same grace of style. It is eminently readable and casts many side-lights on Israel's history. We can but choose points of interest here and there, though it is always unsatisfactory and even misleading to make selections from a treatise which, long though it is, does not contain one dull line. But we have been particularly struck by the proof given that the Egyptian and Assyrian conquests found their chief motive in the extension of trade, by the brilliant account of the way in which the young kingdom of Judah and Israel, having no harbour in the Mediterranean (Jaffa did not belong to the Jews till 144 B.C.), was driven to join the Phoenicians in trading expeditions on the Red Sea and Indian Ocean, and to use the opportunities afforded by its position on the great routes of land trade, and by its proximity to the centres of Aramean commerce on the North. Of course, the religious history of the Hebrews was deeply affected by the growth of the commercial spirit; we cannot understand the first literary prophets till we see how completely social relations had been changed by the introduction of a capitalist class, enriched by trade and by the consequent oppression of the smaller landholders; it was the idolatry occasioned by foreign merchandise which aroused the Puritan hatred of luxury which is so conspicuous in the prophets; it was trade, we are bound to add, which enlarged the Hebrew conception of the world, and even of God, thus in the end preparing the way for a religion which was to be neither tribal or national, but universal. Many a text gains a new meaning when Dr. Smith has taught us how to observe and what to look for. It is significant, for example, to find mules mentioned first as used in riding, and afterwards as beasts of burden. And we miss one chief difference between the "Book of the Covenant" and the later Deuteronomic code till we observe how prominent a place the latter gives to the commercial development of Israel. Thus it contains laws on usury and on debt; it mitigates Hebrew slavery, which was a consequence of debt; the blessing promised for Israel is that it shall lend and not borrow; it shows a tender love of the poor at a time when men stood face to face with those extremes of wealth and poverty which characterise mercantile nationalities.

Lastly, we cannot pass without special notice Mr. Burkitt's account of the Bible "Texts and Versions," which is, perhaps, the most valuable contribution in the whole extent of the Encyclopædia. It is remarkable, not only for mastery of the subject but also for the moderation and sobriety of its tone. The intelligent reader will be, perhaps, most grateful for the paragraph which deals with the questions which are before the textual critic of the New Testament in the immediate future. For the time Westcott and Hort have supplied the world with a new *textus receptus*. Evidently, however, great and undoubted as their services have been, much remains to be done, and the crucial difficulty, as Mr. Burkitt tells us, occurs where all the early "Western" documents are arrayed against the Vatican and Sinaitic MSS. Scholars, he says, have to ask how far the oldest forms of the Old Latin and the Syriac are independent, how far the Vatican, or even the Vatican and Sinaitic MSS. combined, are wholly free from "Alexandrian" corrections, how far, in fine, we can trust the Vatican text when it has the support of other Greek MSS., but has no attestation in such early versions as are not of Egyptian origin. He himself believes that no complete answer can be given to these vital questions till a complete analysis has been made

* "Encyclopædia Biblica." Edited by T. K. Cheyne, D.D., Oriel Professor of Holy Scripture at Oxford, and Canon of Rochester, and J. Sutherland Black, LL.D. Vol. IV., Q to Z. (London: A. and C. Black. 1903. 20s.)

of the extant Western variants to the text of the Vatican and Sinaitic MSS. We must leave this controversy in the hands of scholars competent to settle it, but we cannot quit Mr. Burkitt's masterly dissertation without extracting one passage, though in doing so we are returning from the consideration of the New Testament to that of the Old. The passage to which we refer runs thus:—

It is always wholesome to remind oneself of the comparative soundness of the text. That there are blots, especially in the Old Testament, some of them probably irremovable, must be admitted. But they are not enough seriously to obscure the main features of the narratives related or the ideas expressed. So far as the Pentateuch is concerned we may be especially at our ease. It would have been impossible to separate the documents with the minuteness which modern scholarship has found possible, if the text had been much confused by scribal errors. And with regard to the Prophets, though their works are less accurately preserved than the Pentateuch, we can be sure that textual corruption never improves the style or the thought. The fact that so much of the Prophetical Books is—judged by any standard—of the first rank as literature, is the strongest proof that they have not been utterly disfigured in transmission.

These are weighty words and they are—may we not say?—the preservative against extravagances which have done much to obscure the varied excellence of the Encyclopædia Biblica. The present writer feels, as much as ever he did, the evil of those extravagances, though he is not disposed to say much more about them than he has already said in reviewing previous volumes. He is still utterly unable to believe that the Encyclopædia Biblica represents the present state of Biblical criticism. It represents the extreme radicalism which exists, though it is largely discredited, among people of the German tongue; it also represents the criticism, if criticism it can be called, which denies that St. Paul wrote the Epistle to the Romans. Other schools are practically ignored, and when we turn to an article on the Resurrection, on the Son of Man on the Son of God, we know beforehand what the conclusions will be. Moderate writers do, no doubt, appear in the list of contributors, but they are confined to ground theologically neutral. Nevertheless, we may well be thankful for the immense amount of useful information which the Encyclopædia gives, and he who sees in the Bible the organ of supernatural revelation, and believes that everything which is bears witness to Christ, will welcome the utmost freedom of argument, and cherish the confidence that all things work together for good.

WILLIAM ADDIS.

MODERNISING THE NEW TESTAMENT.*

DR. WEYMOUTH'S book is a translation made directly from the Greek of the New Testament, and "is in no sense a revision." It is an effort to realise how the inspired writers would have expressed their thoughts had they been writing in our age and country; whilst at the same time avoiding the *patois* whether of society or the uneducated. Some hostile criticisms have been directed against it, possibly excited by the over-much self-recommendation of the preface. But it seems more reasonable to welcome any sincere and painstaking work of the kind. The results of the vast labour expended upon New Testament criticism are known only to the few. To the majority the Bible is what it has always been; and faith and scepticism use it in the old ways heedless of the new light which shines from its pages. And that new light is not spread even by many treatises. But, by greatly daring, an isolated worker may cause the light to shine at something less than the cost of a treatise. A new translation means new readers; and every new reader is so much to the good. The *Twentieth Century New Testament* was eagerly perused by men for whom the older version had no attraction. They did not miss the stately phrases of the A.V., because they had scarcely known them. In its familiar dress the New Testament is very largely an unknown book. Stateliness is sometimes unapproachable. If only on the ground then that a translation travels further than an essay, this book is acceptable. It has an attractive appearance, and it reads well. It avoids the unconventional phraseology which at times startled one in its immediate predecessor; but at the same time does not repel the average reader by being too "literary." An examination of a number of selected passages deepens the impression of its fairness. It would answer satisfactorily, for instance, most of the tests in the later sections of Professor Carpenter's second lecture in "The Bible in the Nineteenth Century." In a few disputed cases it supports the A.V., and there is a general tenderness for the old readings where an old doctrine is involved; but the translation is sufficiently fair to warrant the assertion that doctrine has not been the chief consideration in the translator's mind.

Mr. Moon's book is one that tries the patience. It is a series of criticisms on Bishop Thornton's "Laudation of the Revised Version of the Scriptures; and also of the English of the Revisers, showing that the version put forth by them contains errors against religion and morals so unpardonable as totally to unfit it for circulation." The pamphlet which aroused the ire of this venerable gentleman was issued by the S.P.C.K. in 1902, and spoke disparagingly of the A.V., and approvingly of the Revised Version. Mr. Moon sets out to correct the Bishop's English and also that of the R.V., and he appears to have fallen foul of nearly all the pronouns in the New Testament and some of the prepositions. "The Revisers tell us, in Matthew xxi. 12," he writes, "that Jesus 'overthrew the seats of them that sold *doves*, and he saith unto *them*, It is written, My house shall be called a house of prayer: but *ye* have made it a den of robbers.' Very naughty of the doves; or else very naughty of the Revisers not to have been particularly careful as to the pronouns." There are 164 pages of similar stuff, with some announcements as to terms for revision of MSS., whether prose or poetry. There may have been need for it (the criticism), but busy men will want to get on to something more useful.

* "The New Testament in Modern Speech: An Idiomatic Translation into every-day English from the text of 'The Resultant Greek Testament.'" By the late R. F. Weymouth, M.A., D.Lit. (James Clarke & Co. 2s. 6d. net.) "The Bishop's English." By Geo. W. Moon, Hon. F.R.S.L. (Sonnenschein & Co. 3s. 6d.)

THE ROAD MAKERS.*

I have had many literary and poetical translations of my pictures sent to me from time to time, but I may say that none have seemed to me so much in keeping with the work as your "House of Life." I greatly like the ring of the old Celtic poetry.

So writes Mr. G. F. Watts to the author of these poems, who must be counted happy to receive such commendation. His little book is well printed on good paper, and bound in the style of Mr. Stephen Phillips' volumes. It reveals a versatile talent expressing many moods and many admirations.

I remember coming out of the Manchester Art Gallery deeply stirred by Ford Madox Brown's famous painting called "Work," and suddenly meeting a lady friend, I began to bubble with enthusiastic unreserve. I was promptly frozen up. I now know that the democratic worship of

The toiling gang, in brown-ribbed corduroys,
Knee-strapped and belted, coats off, sleeves
rolled up,
Sweating in chill October,

is not a universal religion. Yet is it a religion for all that, and it has inspired the poem which has given the title to this volume, and also a prose volume by Michael Fairless, called, curiously enough, "The Road Mender."

Only those of us who have looked on a crowd of labourers busy at midnight constructing a tram-line

Great sons, firm girt and swathed in brawn

—navvies, sour-shirted, enveloped in smoke, lit up by the flare of many fires, and with dyes of flame upon their fustian—only those who can see in this the ritual of labour and derive from this an ecstasy that stirs the heart to ask:

What doest *thou* to smooth the way of feet?

will thank Mr. Johnson for this particular poem.

A larger number of readers will appreciate his interpretations of well-known pictures like Millet's "Angelus," "Sower," "Gleaners" and "A Woman Sewing by Lamplight." Here a woman bends to her sewing, looking up at times, we may suppose, to gaze wistfully at her babe.

Yet will she urge him gently from her side,
Like mother-birds the fledglings from the
nest,
Guide his first steps, and teach the lisping
word;
And he may wander from the parent-home,
And she may stretch out mother-arms in vain,
And clasp thin air and bitter memories;
And maybe he shall kiss her ere she die!

The Watts' poems, in the section "House of Life," are perhaps the best things in the volume, for they touch the heart, not by pathetic description or argument, but in a Celtic way by great symbols and hieroglyphic images—the first and last language of the soul. Of these Mr. Watts has spoken, and it is unnecessary to quote.

A cycle of sonnets suggested by the frescoes of Puvis de Chavannes in the

* "The Road Makers and Other Poems." By Harrold Johnson. (Watts & Co. 2s. 6d. net.)

Boston Library, U.S.A., brought Mr. Johnson, we believe, the public thanks of the city librarian. They are all of more than ordinary merit, and some lines have genuine distinction.

These are followed by poems on "Fair Women," mainly Shakespeare's women, hardly so successful, though they have a charming simplicity of their own. The "Poems Chiefly Lyrical" are fragmentary and of unequal merit.

One would like to linger over other pieces here printed. "Dorothy" should be quoted in full or not at all. It is a ballad fresh as a wild rose, and as full of country fragrance as the breath of cattle or the froth of new milk. But enough has been said, I hope, to induce the reader to slip this book into his holiday bag.

J. M. LLOYD THOMAS.

"NO NIGHT THERE."

"IN the Land of the Midnight Sun" is the title of the Rev. R. A. Armstrong's sermon in the August number of *Sermons for the Day*, preached in Hope-street Church on his return from a summer holiday in Norway, among the Lofoten Islands. With great vividness it pictures the wonderful effects of the constant summer daylight, in that land of which the dreamer of the Book of Revelation had not heard when he pictured the celestial city in which there should be no night, but then returns to the thankful confession that better still, more rich in blessing, are the "alternate mercies of the darkness and the day," amid which our life in these latitudes is spent.

Having described the glorious scene as they steamed northward between the mainland and the Lofoten, until they arrived at their destination on one of the islands, Mr. Armstrong adds:—

On this scene of strange and majestic beauty the sun never set during the fortnight or so that we lingered within those higher latitudes. We visited many other scenes—now a little fjord set gem-like in the midst of the frowning steeps, with its wealth of ferns and birch and bilberry lining its lovely banks, and the great cataract thundering down from the snows above, where we climbed the cliffs in the flooding sunlight of two in the morning; or again the open sea, with nothing but broad waters visible between us and the North Pole, where at twelve o'clock post meridian "the unwearied sun" far above the horizon, there was nothing to tell us that it was not mid-day. Many and various scenes, and various lights, too, now dancing sunlight, and a glow of gladness on cliff and sea, now mists and frowning clouds, and whole mountain ranges blotted clean out of sight—but always, always daylight, never the concealing veil of night, the full face of nature ever gazing on you, the mystery of darkness never floating down upon the world.

* * * *

It was all very wonderful—very beautiful.—But for how long would one like the sun thus to circle ceaselessly round the visible heaven and send his rays unceasingly upon the face of land and sea? I confess that after some ten or twelve days of this marvel, I began now and again to feel how delightful it would be to see the darkness softly creeping over mountain and ocean. And there kept uttering itself in my heart that phrase in one of Martineau's inspired prayers which praises God for sending us "Alternate mercies of the darkness and the day."

* * * *

Let me be no traitor to the wonder and beauty of that perpetual day, with all nature bursting into luxuriant life, after the long winter darkness, wherever moss or fern or shrub could find leave to grow, or myriad buttercups could dash the green with gold. I would not be without that experience for more than I can say. Still sunset glory and rosy dawn have meanings which would be unknown to a world fixed under a perpetual sun. And coming back after one's sojourn in those high latitudes to a zone which always knows God's "alternate mercies of the darkness and the day," one felt the deliciousness of darkness and the deeper restfulness of its repose. And when the first star opened its eye over the sea which the sun had not permitted to declare itself to us for so long a span of days, its shining seemed to have a holiness which one would not willingly miss from the influences of life.

We trust that we may be forgiven this long quotation. It should send many readers to the sermon itself as a whole.

THE CHILDREN'S COLUMN.

THE STORY OF SHEEMAH.

ADAPTED FROM A POEM BY LOWELL.

ALTHOUGH most of us feel that it would be a very nice thing to change places with Robinson Crusoe for a little while, no one really wants to spend the whole of his life right away from everybody else; we know we are made to live together in little companies, in families, in groups, and we find out that all that is good and truly noble in us is brought out by our mixing with other people, by giving and taking amongst our fellows. The Indian story which follows is meant to show what loss there is when men and women forget that they are here first of all to help each other, that each is his brother's keeper.

By the side of a great lake lived an old chief with his children. His wife had been dead some few years, and now he felt he was dying also; he called his two elder children to his side, and told them that the time had come for him to leave them. They were young, strong, and able to take care of themselves, but their little brother Sheemah was as yet a mere child, knowing nothing of hunting or fishing, nor able to protect himself from the wild animals and the cold. "So," said the chief, "he needs all your love and care; be kind to him, for my sake, when I am gone." Then both the elder son and daughter faithfully promised to look after the little one till he was able to manage for himself.

For a little while both of them kept their promise, but at last the elder brother began to feel a longing for other company than that of his sister and the little child. He thought of the tribe to which he belonged, and made up his mind to go and join his relatives there, leaving his sister to look after Sheemah as best she might. One day he went out as usual with his bow and arrows as if for hunting, but he never returned; he found the wigwams of his tribe, became a great man amongst the people, found a wife for himself, and forgot all about Sheemah and the duty which his father had laid upon him.

Long did the sister wait for his return, and very sad was she when she knew that he would never come back again; but she struggled bravely and did the best she could for Sheemah, going out in the woods to get food for herself and him, and watching to see that no harm came near. With a stronger love than her brother, her patience lasted longer, but at last she began to feel, as he had done, the loneliness of the place, and a desire to see the others of the tribe; she thought less and less of her promise and her duty, and so stronger and stronger grew the desire to get away.

One night Sheemah found himself alone. In fear and sorrow he tried to sleep, hoping he would wake to find his sister as usual by his side; but neither sleep nor sister came, and the morning found him worn out from crying, and beginning to realise that he was utterly deserted.

Poor little Sheemah, afraid to stir from the cave, waited day by day for the step that never came, and little by little his store of food (the last kind act of his sister's doing) began to disappear, till all was gone. Then he had to face the snow, and seek for means of life in awful terror of wild animals and unknown dangers in the woods. So it happened that he became the companion of a wolf. More starved than that wild hunter, he had often been obliged to eat the pieces that the wolf had thrown away, and at last a feeling of sympathy for a being hungrier and more afraid than himself made the wolf his friend and helper, so that before the spring came the two hunted together and shared the same den. The friendship deepened, and Sheemah lived entirely with the wolves and just as one of them.

Now a good while later it happened that Sheemah's brother was fishing in the lake when he was surprised to hear upon the shore a low moaning noise that was neither a child's cry nor a wolf's howl, but seemed somehow to be made up of both. When it came again, something in his heart told him it was Sheemah's voice. Full of shame for his broken promise, he hastened to the shore to find him, but the sight that met his eyes filled him with horror. There was what seemed a child, and yet was half a wolf, all the body covered with hair, gray and shaggy, and just the face left that was quite human, and even that seemed to change more and more into a wolf's as he gazed upon it. Spell-bound he stood, while the thought of his neglected duty burned his heart. At last he was able to cry out a word to the creature that was already turning as if to flee away. "Sheemah," he said, "little Sheemah, do you not know me? Come to me, your brother; forgive me, we will live together and you shall not want again." Answer at first there was none, and then, as though it were difficult to find a human voice, the creature, in tones that belonged more to a wolf's than to a human being, said, "No, I don't know you, you are no brother of mine. The wolves are my brothers, and till your heart is changed from what it is you are not worthy to be called their friend." The brother groaned bitterly. He was ready now to do anything for this little brother, work for him, live for him, die for him, if only he would come to him. But it was too late. Looking up, fearfully, to make one more appeal, he saw only a wolf, that slank away to hide in the woods; and over the lake in the dull evening's quiet was wafted a dreary howl that chilled the hearts of all who heard it.

[ARTHUR HARVIE.

The Inquirer.

ESTABLISHED 1842.

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LONDON, AUGUST 22, 1903.

THE "INTERNATIONAL" PROGRAMME.

WE have now received a copy of the completed Programme of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, which is to meet in Amsterdam, September 1 to 4. The programme is perhaps already in the hands of those who have secured membership tickets, or will very shortly be so, but many other of our readers will take a keen interest in the meetings, although unable themselves to be at Amsterdam, and we shall therefore give here a synopsis of the whole programme. The subjects of the various papers are given, we conclude, in the language in which each will be read.

The programme, which is printed at Leiden, is most attractively produced, in much the same form as the London programme of two years ago. It contains a capital map of Amsterdam, with a slighter sketch of Haarlem, to which an excursion is to be made on the Thursday afternoon. In Dutch, English, German, and French, it gives all needful information, and promises, with much hard work, a most delightful week.

Monday evening, before the arrival of the main party from England, and Tuesday morning, are devoted, it will be seen, to the annual gathering of Dutch Liberal ministers, postponed this year from its usual time of meeting in the Spring to the International week. The proceedings will be in Dutch, and members of the International Council are cordially invited to attend, but members of the reception committee very considerately offer both morning and afternoon to conduct parties of visitors for sight-seeing in Amsterdam. Then in the evening comes the united religious service, followed by a welcome to the foreign delegates.

The Council, it will be seen, is not to pass an idle week. Wednesday morning and afternoon and Thursday and Friday mornings are to be devoted to its business, which, including the President's Address and the secretary's report, amounts to the reading and hearing of twenty-four papers. The following list of subjects shows how happily the various interests and nationalities are blended in this common work. But even if enthusiastic endurance gives faithful attention to the whole of the twenty-four papers, there is ample respite and abundant opportunity for enjoyment of other kinds.

The Dutch rendering of the *Merchant of Venice* on Wednesday evening, and the excursions to Haarlem and Edam on Thursday and Friday afternoons, are arranged with the most hospitable foresight, in their provision of varied pleasures, high interests, and delightful opportunities for social intercourse.

PROGRAMME.

Monday, August 31.

7.0 p.m.—Meeting of Dutch Liberal Ministers in the Gebouw van den Werkenden Stand, Kloveniersburgwal, 87–89.

President's Address, Professor Dr. T. Cannegieter.

P. Feenstra Jr. "Mogen wij toelaten, dat de behoudende stroomingen op godsdienstig en staatkundig gebied zich het uitsluitend recht op den Christennaam aanmatigen? Zoo neen, hoe daartegen te reageeren?"

Discussion.

The proceedings of the Ministers' Meeting on Monday and Tuesday will be in Dutch. Members of the International Council are cordially invited to attend.

11.19 p.m.—Arrival of the main party from England.

Tuesday, September 1.

10.0 a.m.—Meeting of Dutch Liberal Ministers, Kloveniersburgwal, 87–89.

Dr. C. H. Ris Lambers. "Uit welken wortel stamt het Néo-Calvinisme onzer dagen; welke zijn zijne vruchten; welke toekomst is er voor te verwachten?"

Dr. J. van den Bergh. "Hoe is de oplevende gehechtheid aan Kergenootschap onder Modernen te verklaren?"

10.0 a.m. to 4 p.m.—Members of the International Council Reception Committee will attend at the office, at the Hall of the Vrije Gemeente, Weteringschans, near the Leidsche plein, to conduct parties for sight-seeing in Amsterdam.

7.0 p.m.—Religious service in the Old Walloon church, Oudezijds-Achterburgwal, near the Hoogstraat.

Preacher, the Rev. J. van Loenen Martinet.

8.30 p.m.—Welcome to foreign delegates, in the Gebouw van den Werkenden Stand, Kloveniersburgwal, 87–89.

Admission here and to the service by Membership-ticket.

Wednesday, September 2.

INTERNATIONAL COUNCIL, in the Hall of the Vrije Gemeente, Weteringschans.

10.0 a.m.—President's Address, Prof. Dr. H. Oort. (Leiden).

10.30 —Secretary's Report, Rev. C. W. Wendte.

10.45—Prof. J. Estlin Carpenter (Oxford), "The place of Christianity in the Religions of the World."

11.15—Prof. Dr. J. Réville (Paris), "La religion et la conception moderne de l'ordre naturel."

11.45—Dr. S. A. Eliot (Boston), "Liberal religion in America."

12.10—Prof. Dr. T. Cannegieter (Utrecht), "Persoonlijkheid en Godsdienst."

2.0 p.m.—Prof. O. E. Lindberg (Göteborg), "Die religiösen Verhältnisse in Schweden."

2.20—Rev. R. A. Armstrong (Liverpool), "The conception of God as the 'soul of all souls.'"

2.50—Prof. Dr. A. Bruining (Amsterdam), "Het agressief karakter van het vrijzinnig-godsdienstig geloof."

3.10—V. R. Shinde (Bombay) "Liberal religion in British India."

3.30—Rev. J. Hocart (Brussels), "Les difficultés pour la religion libérale en Belgique."

3.50—Dr. C. Schieler (Danzig) "Befürchtungen und Hoffnungen bezüglich der religiösen Frage in Deutschland."

4.10—Prof. S. Cramer (Amsterdam), "Do liberal religious believers want to be organised as a Church?"

8.0 p.m.—Performance of "De Koopman van Venetië" (Shakespeare's *Merchant of Venice*), in the Paleis voor Volksvlijt, Frederiksplein.

Admission by membership ticket.

Thursday, September 3.

9.30 a.m.—Dr. J. H. Crooker (Ann Arbor), "American Ideals in Education."

10.0—Prof. Dr. O. Pfleiderer (Berlin), "Das neutestamentliche Christusbild im Lichte der Religionsgeschichte."

10.30—Rev. P. H. Wicksteed (Childrey), "The revived interest in mediæval Religion."

11.0—Rev. J. E. Roberty (Paris), "Le mysticisme chrétien et la Protestantisme libéral français."

11.30—Prof. Dr. E. Montet (Geneva), "Le principe monotheiste en dehors du Christianisme consideré comme base d'une alliance religieuse universelle."

12.0—Edwin D. Mead (Boston), "The world's debt to Holland for the Propaganda of Universal Peace."

1.0 p.m.—Excursion to Haarlem, by special train.

3.30.—Organ recital and Zalsman Quartet in the Groote Kerk (St. Bavo).

6.0.—Dinner in the Brongebouw.

8.0.—Concert in the Gardens.

10.30.—Special train leaves for Amsterdam.

Excursion tickets, 3fl. (5s.) inclusive, must be taken by Wednesday, 4 p.m.

Friday, September 4.

9.30 a.m.—Rev. N. Józan (Budapest), "Religious movements in Hungary."

9.50—Prof. Dr. M. A. Gooszen (Leiden), "De Evangelische Reveil in Nederland omstreeks 1834."

10.10—Rev. K. Andresen (Blankenese), "Die Notwendigkeit neuer positiver Glaubenslehren."

10.30—Rev. G. Schoenholzer (Zürich), "Die Entwicklung des freisinnigen Christenthums in der deutschen Schweiz.

10.50—A. Bourrier (Sèvres), "L'émancipation de la pensée religieuse parmi les prêtres."

11.10—Z. Toyosaki (Tokio), "Liberal religion in Japan."

12.20 p.m.—Excursion to Edam and Volendam on the Zuiderzee.

By steam-tram to Edam.

4.15.—Steamer leaves Volendam, arriving 6.30 at Amsterdam.

Tea on board.

Excursion ticket, 1fl. (1s. 8d.).

THE UNIVERSITIES OF HOLLAND.

THE history of the universities of Holland is one of great glory and of shameful neglect.

After the wonderful rise of our State in the seventeenth century came the no less surprising and rapid decline of the eighteenth century. The "Maid of Holland," who once stood "within her garden wall,"* with proud challenge, who dared to send her men-of-war even to the mouth of the Thames, and fought at the same time England, France, and two of her neighbours—she was now sitting like an old, tired lady, with folded, weary hands, pondering upon her lost past, in the dark back room of Europe.

Our academies followed her fate. Flourishing in the time of the Stadtholder Frederick Henry, and the Grand Pensionary, John de Witt, as much as our school of painting, they went to an incredible decay in the luxurious but egoistic, snobby period of the eighteenth century.

The restoration of the house of Orange and the increasing stability of the royal throne, brought back constancy of development to our public institutions, and was favourable to the social welfare of the people. Hence the renewed flourishing state of our academic instruction.

Universities Past and Present.

Nowadays we boast of four properly equipped public universities—in Leiden, Amsterdam, Utrecht and Groningen. Moreover there is in Amsterdam a beginning of a private university, with three scantily provided faculties, called the "free university," though it is the most *unfree* seat of science, as it is bound to the system of Calvinistic dogmatics. It is little more than a college for the training of young men for the ministry among the most conservative Protestants of our country, who are united in the so-called "reformed churches" (*Gereformeerde Kerken*). Likewise the Roman Catholic Church has her grand seminaries at Rijsenburg, Culemborg, Warmond, Haaren, Hoeven and Roermond, whilst the Episcopal Catholic Church, the Jews, and other denominations also have their own seminaries or colleges.

Four universities in a country of a little more than five million inhabitants is, perhaps, too much. Yet the number has already much diminished. In the time of the Republic each of the seven provinces had her own university, or at least her Athenæum, except only the province of Zeeland. There were at that time universities in Leiden, Groningen, Utrecht, Francher (a town of Friesland) and Harderwijk (a town of Gelderland), and besides an Athenæum, a kind of second-rate academy, in Amsterdam and Deventer.

Leiden University.

The queen of all was the university of Leiden, founded in 1575, a reward for the splendid and successful defence of the town against the Spanish armies during a stubborn siege of nearly half a year.

The chief purpose of the university was the education of Dutch reformed ministers. The university was to represent the "Palladium of the Church of Christ." It would prove, however, quite difficult to get a dozen learned professors. It was a time of war; Holland was in notorious revolt against her legal prince, the King of Spain. The chance of arms was most uncertain. The reformed clergy were for the most part an unlearned company. Several endeavours failed. Thomas Cartwright, for instance, rejected every claim to his interest in the designed rampart of the Reformed faith. The beginning was most humble. Balthasar Lydius said about it: "All is scanty here in Leiden; scanty are the professors, scanty are the students."

This changed all at once, when the learned and celebrated Justus Lipsius, *la lumière de son siècle, le prince du sénat des savants*, accepted a professorship, 1578. So much the greater was the disappointment when he went back to his native land, 1591, becoming, moreover, a convert of the despised Roman Catholic Church, and giving the splendid light of his renowned learning to the hostile university of Louvain.

Joseph Scaliger.

Two years after that Leiden enjoyed a more than sufficient compensation by the coming of the not less celebrated scholar Josephus Scaliger, likewise a famous man of letters. He received the rank of a professor without any obligation to give either public or private lectures. He lived sixteen years at Leiden, and was attended like a prince. The Stadtholder received him at his table, and placed him above his own cousins. When he died (January 21, 1609), the university wore mourning, and all lectures stopped for a week. At the time of his funeral even all business was prohibited. The mere fact of his dwelling in Leiden attracted in the course of sixteen years more than 3,200 students, among whom 1,250 were foreigners. No wonder that he was subjected to the deadly hatred of the Jesuits.

Salmasius.

In the year 1630, another decoy-bird was engaged—his equal, the renowned Salmasius. He too was bound by no other duty than that of dwelling in Leiden and writing learned books, especially a confutation of the "Annales Ecclesiasticæ" of Baronius. This agreeable charge was paid with a yearly allowance of fl.2,000, which in course of time was increased to an amount of fl.5,000, with free lodging and exemption from all taxes.* At his father's death he went for some time to France, and the Admiralty put a man-of-war at his disposal for the passage to Dieppe, and escorted her by a whole squadron!

Among the professors at that time were also Heinsius, Golius and Vossius. Golius composed an Arabian dictionary, which Bedwell judged to be complete, and a Persian one, printed in London; Vossius was esteemed as the "perfectus grammaticus."

Privileged Leiden.

Who would wonder that the fame of the university of Leiden spread far beyond the frontiers of our small Republic? For example, Henry IV., of France, allowed to the graduates of the faculties of Law and Philosophy the same rights as the graduates of a French university. Louis XIII. accorded the same favour to all faculties of Leiden.

The trustees or curators of the university did, indeed, their utmost to justify the reputation of our Dutch Athens. Leiden, *f.i.*, was the first university to provide for the needs of astronomical instruction by erecting an observatory. The observatories of Tycho Brahé and that of the Landgrave of Hesse were the only ones of earlier date. Renowned astronomers at Leiden were Snellius, Gravesande and Kaiser. The library of the university was founded by William the Silent, who endowed it with the "Biblia Regia." At present the library is known because of its considerable collection of Oriental manuscripts. The Government of Holland provided for the increase of the library by the wise Act of 1653, by virtue of which the printing of a book would not be licensed unless the university was presented with a copy of it.

The medical faculty got an incomparable renown through Sylvius, whose reputation attracted hundreds of foreigners, and still more in the glorious days of Boerhaave (1709–1738), the "Dutch Hippocrates."

Decay and Rejuvenescence.

The eighteenth century was, for the rest, a time of lamentable decay, an undeniable proof of the destructive effect on science and civilisation, exercised as well by social luxury as by political agitation. The university was in the years 1760–1800 but a shadow of her past. *Fuimus Troes! Fuit Ilion et gloria Tencrorum!*

The revival came with the reign of Louis Bonaparte (1806–1810), and the

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* The coin of Holland in the time of the Republic showed the "Maid of Holland" (Maagd van Holland, Hollandsche Maagd) standing within a "garden wall" (tuin van Holland) with a lion at her feet and a "hat of liberty" on her lance.

* The ordinary salary of a Professor was then in Holland about fl.600, in Germany scarcely the half of that amount.

annexation of our country by the French Empire (1810–1813), followed by the incorporation of the Academy of Leiden in the Imperial University (*Université Impériale*).

A new period of flourishing life began in the year 1815, when Holland, new-born under the royal auspices of the dear house of Orange, regenerated all her best qualities. A number of great scholars adorned the university, and made her known again throughout the world: Cobet, the "Archigræcus," the best citizen of Athens, as an Athenian professor said some years ago; Fruin, the historian; Lorentz, who got the "Nobel prize" last year, and others.

Liberal Theologians.

Last, not least, the renowned theologians Scholten, the father of the "Moderne Richting" (*i.e.*, the Liberal Protestant tendency in theology and church), Kuenen, Rauwenhoff and Tiele, whose well-known merits I need not dwell upon here.

The present faculty, Van Manen (just retiring from his academic chair), Pijper, Eerdmans, Kristensen, Chantepie de la Saussaye, is happily maintaining the liberal traditions, though in the person of the latter somewhat infected with conservatism. Professor Oort, the Hebraist, belonging to the literary faculty, Gooszen, Knappert and Groenewegen, seminary professors, are supporting their efforts in concurrent harmony.

Utrecht University.

The universities of Leiden, Utrecht and Groningen are national institutions, while the (public) university of Amsterdam is a municipal one. For this reason only, and not because of the importance of the university of Utrecht, I will deal now with this latter.

During the Middle Ages Utrecht was the ecclesiastical centre of our country, and though our historians unjustly used to treat Holland (in consequence of her later preponderance) as the focus of our mediæval history as well as of that of the seventeenth and eighteenth centuries, it was Utrecht that was the centre of the political, social and scientific life of the Netherlands of those days. One cannot, consequently, be surprised to find the foundation of a university at Utrecht planned as early as the year 1470. The plan, renewed in 1580, was only realised in 1632, when a municipal *Gymnasium Illustre* was erected, inaugurated in 1634 and reorganised in 1636 as a State university with six professors, of whom but one was a theologian. The beginning was rather humble, as we see, and the history of this university was never exceedingly brilliant during the seventeenth and eighteenth centuries. Nevertheless, it had at times renowned scholars, like the warlike Voetius, the battle-axe of Orthodoxy. In the nineteenth century the radiant light of the popular philosophers, Van Heusde and Opzoomer, shone in the scientific firmament of Utrecht.

Among the students at Utrecht there have always been a large number of Hungarian theologians; and if I am not mistaken, there are some still.

Napoleon degraded the school of Utrecht to an *école secondaire*, but King William I. re-established it in its former rank, and at present it is one of our most important and much frequented universities, with a brilliant medical faculty. The theological faculty is still nowadays a seat of orthodoxy, though one of the ecclesiastic professors, Dr. T. Cannegieter, a well-beloved man, adheres to the principles of liberal theology. He is the representative of the University of Utrecht among the members of the Committee of the International Congress.

Groningen University.

Groningen, the birth-place of Wessel Gansfort, the *lux mundi*, who preferred a Greek and a Latin Bible to a bishopric, offered him by Sixtus IV., is the most flourishing town in the north of the Netherlands. The university, founded in 1614, enjoyed a very high reputation till 1672, and at that time attracted a great many foreigners, especially from Germany. Even some Englishmen sought their intellectual food at the breast of our northern *Alma Mater*.

Among her most celebrated scholars of those days are to be mentioned Gomarus, the author of the anti-Arminian conflict, and Maresius, a born Frenchman and a true game-cock, who raised, *f. i.*, a fearful cry againt John Biddle, the father of English Unitarianism, charging the whole British nation and its governors with Socinianism, since a Master of Arts of the university of Oxford openly professed such execrable views.

After 1672, the year of the siege of Groningen by the Bishop of Münster, the prosperity of the university faded quickly away. 1679–1680, during three half years there was not even one single theological professor at the university! 1690–1691 the whole Academical Senate was composed of not more than four professors; in the year 1712, not even this number was attained! Moreover, the university of Groningen has been notorious because of the quarrels of its professors.

But happily there followed better days. The celebrated Bernouilli, a great naturalist, shed during some ten years the light of his endowments upon the university. Napoleon maintained the Academy of Groningen in its rank of a university.

About 1850 a school of evangelical theologians, founded by Professors Hofstede de Groot and Van Oordt, and called the *Groningen Richting*, prepared the path for the "modern" theology.

The present theological faculty of Groningen is a mixed one, composed of a tolerant orthodox majority and a liberal minority. The liberal students, however, organised themselves some years ago, and are trying to get a sufficient scientific guidance by establishing free courses of lectures, given by independent scholars from elsewhere.

Amsterdam University.

The university of Amsterdam is one of the best equipped in Holland, and registers the largest number of students. The faculties of medicine and natural science are the favourites of the trustees, and rejoice in the possession of magnificent laboratories and hospitals, and are adorned by the names of several eminent teachers. One of the most celebrated, the learned Professor J. H. Van't Hoff, endowed with the first Nobel prize, left the university some time ago and is appointed now at Berlin. Professor Hugo de Vries is the father of the Mutation Theory. Many other names could be mentioned, testifying the high standard of the university. But there is a grave reverse, viz., that the university of Amsterdam, though gifted with the same rights as the other universities, such as that of granting degrees, is a municipal institution, and follows, therefore, the variable humour of the municipal board of Amsterdam. Our metropolis is a commercial town, and the fate of science is hardly to be committed to the hands of merchants who usually value things according to their obvious practical results. So the university was threatened. not for the first time, in 1893, with nothing less than total abrogation!

Founded in 1632 for mere municipal needs as a *Gymnasium Illustre*, it was soon after distinguished as the Athenæum of Amsterdam. Vossius, the Perfectus Grammaticus, and Barlaeus, renowned *littérateurs*, were her godfathers and first professors, The fear of Leiden that her university could be damaged by the Athenæum of Amsterdam, was as little founded as that of Switzerland, that the school of Amsterdam would become a focus of Arminianism. The Athenæum was indeed, during a long course of years, an asylum of free science.

In 1878 the Athenæum was transformed into a university, and rejoices since then in the most flourishing state she ever knew.

Among her renowned theologians are to be mentioned the Lutheran A. D. Loman and the Mennonite S. Hoekstra, who both died some years ago. The present faculty, D. J. Völter, S. Cramer, I. J. de Bussy, W. Brandt and A. Bruining, are to be reckoned among the most deserving representatives of liberal theology.

The Bane of Theological and Philosophical Disputes.

The universities of Holland have been conspicuous by their sharp dogmatic and philosophical quarrels. It was the fault of the time, and partly to be understood by the constitutional rules of our academies, for these were chiefly founded in order to serve the interest of the church, to wit, the Church of the State—the Dutch Reformed Church. The academical laws of Groningen contained the following rule:—*Professores sunto in religione orthodoxi; pugnantia cum orthodoxia, catechesi Palatina* (the catechism of Heidelberg) *et Confessione Belgica* (the Dutch Confession written by Guy de Braye), *comprehensa non defendunto. Si quis id fecerit pertinacius, aut defendentibus aliis serio patrocinatus fuerit, nec monitus destiterit, exautorator.* By virtue of this rule, even a Law Professor, the learned Van der Marck, was dismissed, 1773. One of his colleagues, the celebrated naturalist Bernouilli, the inventor of the experimental method (seven or eight years before Keill, who is estimated in England to be the father of that method), suffered so much from *odium theologicum* that he left the university of his own accord.

Orthodox dogma being connected with the Aristotelian philosophy, the system of Aristotle was stipulated to be the only one allowed at our universities.

Hence repeatedly virulent theological and philosophical controversies and even persecutions. Socinianism, Arminianism,

Cartesianism, Coccejanism and Spinozism were scandalous sins and intolerable heresy. Not seldom political circumstances decided those quarrels. The accession to the Stadtholdership of William III. brought the victory to the side of Voetianism and Aristotelianism, and the old Professor Heidanus, an adherent of the Cartesian philosophy, was dismissed. When Voistius, an Arminian and Socinian, as he was said to be, was appointed at the university of Leiden (1611), a foe of his sent his books to George Abbot, the Archbishop of Canterbury. Abbot gave them to James I., and the king sent an angry letter to the Dutch Government, affirming that he would be gravely offended if such a "monster should get a place of honour in the Church." He called Voistius a *malheureux hérétique on plutost atheïste*. In the atriums of the universities of Cambridge and Oxford and on St. Paul's Churchyard he erected wood piles and caused the books of Voistius to be burnt. The Dutch Government opposed in vain, and ended by dismissing Voistius most honourably.

Not infrequently theological and philosophical controversies caused fights between the students, at Leiden even in the *auditorium medicum*. It sounds all like an old fable now; the passion of truth has long since given way in the scientific arena to the love of truth. May this remain our dear companion through life, enriching all our earthly days. In service of this love of truth the universities of Holland are trying to do good work. May they prosper in spite of the somewhat conservative or even retrograde politics of our present Government!

Makkum. F. C. Fleischer.

THE CHRISTIAN IDEAL OF PEACE.*

BY THE REV. JOHN HUNTER, DD.

It is the one supreme business of the church, and of the pulpit as the organ of the church, to keep the ideal, the Christian ideal of life and duty before men. In great public questions the church ought to be representative of moral authority, informing the mind and conscience and helping to create a new and better mind and conscience in regard to things, supplying people with the Christian interpretation of their duties and with those principles which steady both head and heart amid difficulties and problems which would otherwise confuse and bewilder. In days of great public excitement and trouble, men need more than ever to have the events of the time lifted out of the dusty and noisy ways of the world into the light and calm of eternal principles, so that they may be given a meaning which they did not have before. The very fact that the minds of men are indisposed by the strong feelings which war ever evokes toward the quiet and serious consideration of the law and ideal of Christ, is all the more reason why the pulpit should not neglect its duty of interpreting or applying the Christian wisdom of life, and of doing what it can to produce the Christian temper and outlook. Any defection or failure here would betray on the part of a Christian minister a cowardice or corruption of nature, and would be nothing less than a falsehood to his calling. Of course, it is not his calling to be a political agitator or demagogue, or to speak in the pulpit rash and ill-considered words, but he is called upon to lift passing things into their truer, and higher, and larger meanings, and to accentuate the truth of life, not with secular, but with devotional tones. And I know from my own experience that it is possible to speak plainly and faithfully from the pulpit to mixed congregations, to men of all political schools and parties, on the subject of war without giving any offence. In spite of all appearances to the contrary, men who are of most real value to the community like to hear the practical problems of life considered from the standpoint of the Christian ideas and the Christian spirit, and that is one chief reason why they go to church Sunday after Sunday. They have had enough of the superficial and merely temporal and newspapery aspects of these problems during the week, they now want to see them illumined by the light which eternal principles throw over them. But even if men were not sympathetic and responsive, but hostile or indifferent, the Christian teacher must not hesitate to declare the mind of his Master at whatever cost to himself. Our religion is a principle and law for the whole of life, its field is the world, a field as wide as our relations to God and mankind. And to every Christian man the great end of politics is the conformity of our human institutions and affairs to the divine order. A religion which is likely to lead us astray in our public and political affairs, in our attitude towards great national and international questions, is not a safe guide for us in any relation of life—it is not a religion fit for any wise and honest man. But people who do not want to apply Christianity to politics are either ignorant of Christianity or have never really taken it to their hearts. The order of God on earth—"as in Heaven so on earth"—was the central idea and enthusiasm of Jesus Christ. Everyone who lives deep in His fellowship cannot doubt the coming of a day of universal brotherhood and peace, and what is more, cannot help living and working amid honour and dishonour in the direct line of his conviction and hope and prayer. Let not then anything ever move us to part with, or even to lower in the slightest degree, the Christian ideal. Let us cherish and maintain it in the face of much that seems to deny it—nations learning war as they never did aforetime, men employing all their intellect and skill to perfect the science of destruction.

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The military system needs to be jealously watched, but we cannot yet do without it. When a better spirit reigns, the armies and navies of civilised and other nations will never be the instruments of ambition or oppression, but a kind of international police, the stewards and guardians of the people, the security of all that is just, and wise, and good, and peaceful in the life of nations.

The day of war, alas, is not past, but morally it is an anachronism and retrogression in civilisation. It ought not to be necessary now between civilised and Christian nations. It is a method and device of a barbarous period of social progress, and wherever practised, by modern nations, in some period of critical strain, it ought to be regarded like capital punishment—as a horrible and tragical thing, not to be welcomed, not to be rejoiced at, but to be lamented, as a crime against humanity and a sin against God. For how it reverses all the natural and moral relations of men and it decides nothing as to the right or wrong of the questions at issue—only which is the stronger of two military forces. A mere physical conquest can confer no moral right. Might cannot be right, and the successes brought by violation of, or compromises with, moral law, are the most dangerous successes that can be won by men or nations.

The true strength of nations rests in their allegiance to the highest ideal, and law, which they see and know. This, which is the teaching of religion, is the verdict of history. There never was a bolder and braver prediction than the third beatitude, "Blessed are the meek, for they shall inherit the earth." Though the word "meek" has been spoiled for us by its association with weakness and want of spirit, yet we know well what it meant. Jesus meant that the coming race would not be a coarse and brutal and arrogant people, but a race strong in all the higher qualities, strong in justice, strong in truth, strong in love and sympathy and self-sacrifice and religion; chivalrous, gentle, friendly, brotherly people. It is a bold prophesy, I say; but to an extent which few realise it has become true, and will become more and more true as years and days go by. The progress of civilisation so far has actually consisted in the gradual ascendancy in communities of the higher human qualities and of the unselfish virtues. And all noble development is in this direction, in leaving behind us our animalism, brutalism and barbarism, and all the methods and ways born of them. In the lower and ruder stages of life, the survival of the fittest seems a merciless law, but by-and-by it takes on a new expression; it takes the weak under its protection, by summoning to their aid those human sympathies which render it necessary for the strong to help and defend the weak, if they themselves would come off conquerors in the struggle and vindicate their own fitness to live.

Let us not turn our faces away, then, from the possibility of universal peace. Let us keep the ideal of Christian civilisation steadily before us—the nations of the world bound in the bonds of brotherhood. We are no longer at the brutal and barbarous stage of social evolution; and it is no longer right to think and speak about war as men used in less enlightened times, praising and glorifying, as did Tennyson in "Maud," that worthless and, even then, antiquated barbarism—the Crimean war—because it broke in upon a state of things at home that was full of wrong and shame. If war is to be encouraged on the ground that without it the noble passions and heroic virtues grow cold and die, why do we not return to the savage state when every man was

* From an address at the recent annual meeting of the Peace Society.

a fighter? But "Peace hath her victories no less renowned than war"; and the manly and heroic qualities need have no difficulty in finding, as they have found, other fields for their exercise and display than the battlefield. Think of the great moral and social reforms which were carried forward during the reign of Queen Victoria without shedding a drop of blood. Let us do the fullest justice to the courage that is shown in battle, but let us also remember the courage, the moral and Christian courage, that is shown in the service of truth and charity. It is time that war was seen in its true colours, stripped of the trappings with which it is usually adorned. No matter how righteous or unavoidable it may seem to be, its actual facts are ever unspeakably horrible, its methods brutal and morally vulgar.

Few of us have imagination enough to realise the enormous costliness of the war-system as it is in Europe, even in times of peace. All that is annually spent on libraries, art galleries, and on public education is more than swallowed up by a few days of war. That is part of the cost which civilisation pays to barbarism. And to all this we have to add the diversion of the mental and moral energies of a people from the ennobling arts of peace with all their fruits. It is true the tremendous cost of war—its cost in human life and suffering, the injury it inflicts on civilisation and religion, the great back-wave which it ever starts in the direction of barbarism, its obscuration of high ideals, and all its demoralising effects—it is true that all these things are not sufficient reasons in themselves for not going to war, if war is the right thing and inevitable, but they are reasons weighty and impressive, for not going to war for any end save the restraint of unprovoked and unscrupulous aggression; save the restraint of injustice and wrong; reasons for not going to war, if it be at all possible to settle quarrels and secure just ends by the exercise of that wisdom which Solomon said, long ago, is better than weapons of war.

NATURAL INSPIRATION.

I have often been struck with a sentence in Professor Seeley's preface to the second edition of "Natural Religion." He says: "As I meant the inquiry to be serious, I thought it essential to take the scientific view frankly at its worst. I therefore make no attempt to show that the negative conclusions so often drawn from modern scientific discoveries are not warranted, but admitting freely, for argument's sake, all these conclusions, I argue that the total effect of them is not to destroy theology, or religion, or even Christianity, but in some respects to revive and purify all three." Professor Seeley's book discusses the essence of Religion. Without waiting to notice that such and such an axiom accepted by scientific men is doubtful, or that such and such a conclusion is not warranted by the facts in hand, he leaves the scientific men to correct their own errors, as they are able; meanwhile, he says in effect, we will discuss our problem on the supposition that there is nothing substantial to correct.

It has several times occurred to me that our times demand that a companion volume should be written. A book is now wanted such as even the ever industrious and ever helpful Harnack has not yet supplied; a book that shall take Biblical Criticism *seriously*, in Professor Seeley's sense of that word. For the first time in their lives English readers are put into possession of the worst that the critics can say. The *Encyclopædia Biblica*, whatever defects it may have, has this great merit: that it is calculated to compel the English reader to consider what the soul of the Bible will be when the critics have so bemauled its body that they, literally, "have no more that they can do." As Seeley called his book Natural Religion, there is room now for a book that might deal with Natural Inspiration.

Suppose that by-and-by the long-suffering English reader shall cease to resist the inevitable. Harnack and Friedrich Delitzsch, Kuenen and Van Manen, Cheyne and Estlin Carpenter shall have their own way. Where there is any possible doubt, the most extreme conclusion shall be considered to be the most probable. Will not then the whole worth of the Bible be summed up in the phrase which Dr. Stanton Coit has used for his little book of selected readings, "The Message of Man"? As a set of commandments given forth from Sinai amid thunder and lightning and trumpet sounds, and engraved afterwards on stone tablets by the finger of God, the Decalogue has lost authority. It speaks to us only as Man's message to man. "These words," says the Deuteronomist, "the Lord spake unto all your assembly in the mount out of the midst of the fire." "These words," so the modern reader has to translate, "These words some earnest Israelitish prophet put before his people as worthy to be for them an abiding law"; moreover so wisely were his words chosen that we of another race, living somewhat more than 2,500 years later than that prophet, even yet find his brief summary a convenient measuring rod whereby we may make a rough preliminary estimate of a man's dutiful or undutiful behaviour. The prohibitions appear to us as just and wise regulations; and the appeal to the spirit of gratitude and mercy in the Sabbath command awakens response yet in the consciences of those to whom the special considerations there adduced do not apply, and for whom the Sabbath regulation, as a positive institution, never had authority. Briefly: in this typical case of the Decalogue the Word of God as a positive ordinance of unquestionable authority is gone; the Message of Man, though in this case an unknown man, abides and still wakens a response in the breasts of other men. It will be evident that similar illustrations of the breaking down of the authoritative claims once put forth, and of the retention of the lessons simply "for example of life and instruction of manners," could be given from the Psalms, the Epistles, the Gospels, the Apocalypse. All these, including the discourses of Jesus, are now placed morally, and for purposes of edification, on precisely the level which St. Paul voluntarily assumes in his letters to the Corinthians. He speaks there as a man to men; this does not exclude a certain authority derived from the fact that his readers are for the more part his converts; further, his own special and peculiar experiences give him a certain special capacity; occasionally, he claims that he believes that what he is now saying represents the mind of Christ; but he intended that the Corinthians should read his arguments and appeals, not as the Word of God, but as the letter of Paul, as the message of man to wise men who should be able to understand and to appreciate his message.

If this position is accepted; if the authority of the Bible is the authority of the man who wrote the portion we happen to be reading; if its worth depends upon the response that it awakens within; an interesting problem which needs consideration may be presented in these words:—What are the natural affinities of the Bible? The question as here raised does not concern so much the place of the Bible among books of edification, the classification of the Bible, so to speak. It is a practical question. What books, speaking practically and not scientifically, are nearest akin to the books of the Bible? The question is raised for reasons that will appear. While the men of science have been dispersing the miracles of the Bible into thin air; while the critics have discredited the ecclesiastical traditions which gave to Bible writings an authority never duly theirs; the sacred writings of other nations have been collected and translated and edited with immense diligence and reverence. No serious man is likely to deny that the work is well worth doing, that new light upon our own Scriptures has already been shed by corresponding passages in the Buddhistic writings; that the Hindu Scriptures and even the teachings of Confucius have not been explored in vain. But is it not perfectly certain that these Scriptures can never make up to us that which is lacking in our own Bibles? It is an early lesson in arithmetic that seven times nought is nought. The special Divine Inspiration of the Holy Scriptures has been reduced to a point not the equivalent of x but of 0. The similar claims made for other ancient scriptures can be estimated at no higher rate. When a young friend tells me that he is very sceptical about the Bible, and then in a few minutes adds that he wishes I would preach from the Koran and read lessons from it, I perceive there is something deficient in his religious logic. The Koran claims to be the Word of God with a systematic pretence that only has an analogy in some of the least admirable parts of the Bible, say in the Book of Leviticus. Is the Bible *akin* to the Koran because the Moses of the xivth Leviticus and the Mohammed of the xivth Sura make the same baseless claim?

If the Bible, when it reaches its due level, is to be reverenced and loved, for that it speaks the message of Men to Men; because Truth which touched some other heart and prompted some other

man's expression is brought home to my soul and there prompts responsive expression in word and deed; those books are akin to the Bible, in the only features that need concern the practical man, which speak to my soul as the Bible does, which convince me of sin, or arouse me to action, or invite me to prayer with effectual working. I humbly confess that the Koran never does. If there be an Englishman alive who can turn from Paul's epistles, from the Old Testament prophets, even from those stories in Genesis in which a recent critic finds no law, no moral order, no justice, and find sustenance in the declamations of Mohammed,—he is an interesting character. Excepting some parables and proverbs of Gautama, it has been my lot, hitherto, to meet with very little from the Sacred Scriptures of the world that will bear comparison with what I can find in the Old and New Testaments. Perchance, the exception illustrates the rule. The Buddhistic parables are in spirit like the sayings of Jesus; I do not go outside of Christianity when I go forth to meet them.

A younger generation, commencing their studies with greater advantages, will be likely to discover treasures hidden to many of us now. But as at present minded, looking for the Word of God in the message of Man, I am inclined to think that outside the Bible, which remains as ever the Book of Religion, *par excellence*, the right place for me to seek that Word of God, which must come from the heart of men or from nowhere, is the literature of my own country. The hymns of Dr. Watts and Charles Wesley may be poor to the Vedic hymns. But they speak the language I know, and the Vedic hymns even in translation speak partly in an unknown tongue. The sayings of Confucius are manifestly admirable; in them prudence shows almost like piety; but the Essays of Lord Bacon are informed with a spirit of worldly wisdom so deep and clear, that the foundations of heavenly wisdom are seen shining through. I would refer to the little essay on Revenge, and the charming little sentences, almost a hymn, on Adversity, which come next in order. If here and there Bacon gives us teaching more equivocal, as when he hints that a lie is useful if it be managed with discretion and not too often repeated, the complete and ghastly failure of his own little tricks in that direction afford a commentary which is never out of print. If a frivolous and profane generation that spends its time deceiving and being deceived would find out for its own advantage that while Bacon did not write Shakespeare's plays, or spend his time in translating Pope's Homer into cipher, he did actually write a few short essays, and a long essay on the Advancement of Learning, much of which is worthy to be part of an Englishman's Bible, it might repent and amend. We have too lightly esteemed our own great teachers. They have been to us not even as men who can play well upon an instrument, but as men who can be toyed with and insulted as Mrs. Gallup has insulted Shakespeare. God has sent to us great men, rising up early and sending them, and we—at the bidding too of religious periodicals—turn their writings inside out, hunt in them for puzzles, ransack them for a prize, as who should neglect a whole kingdom and inquire of the Lord for his father's asses.

The bringing down of the Bible to its rightful level as a book by men for men, shall it not suggest to us to go back to our own greatest teachers for the word that shall make up to us whatever is lacking in Holy Writ. The same wise Providence which gave us the severity of Ezekiel, and the tenderness of the second Isaiah, has given us the severity of Milton, and the tenderness and severity both of Shakespeare; the wisdom of Francis Bacon, the sweet reasonableness of Addison, the vigour of Dryden, the pert good sense of Alexander Pope, and the sense and vigour both of Browning. Shall I go on? No.

J. Ruddle.

THE HOMES OF WORDSWORTH.

III.

It was in 1799, when in his thirtieth year, that Wordsworth settled in the green heart of the Lake District, matured and decided in his purpose of following his calling as a poet, whoever might not agree with him, but happily assured of the concordant companionship of his sister and Mary Hutchinson, whom he married two years later. At Town End, Grasmere, a cottage at £8 a year, in a lovely part near the lake, became the poet's home for eight years. It had been a public-house with the sign of "The Dove and Olive Bough," from which circumstance comes the name by which it was sometimes known in Wordsworth's time—"Dove Cottage"—and which, since its purchase through the efforts of Rev. Stopford Brooke and others as a memorial of the poet, has been more definitely attached to it. Unattractive modern buildings now shut out the lake view which it enjoyed. It is a small, separate, two-story house. "The front of it faces the lake; behind is a small plot of orchard and garden ground, in which there is a spring and rocks; the enclosure shelves upwards towards the woody sides of the mountains above it." (Wordsworth's Memoirs.)

> This plot of orchard ground is ours;
> My trees they are, my sister's flowers.

Happily the cottage may be seen by any visitor, and the garden too, almost unchanged, but for the ugly building obstructing the view, and the pictures and other memorials of the poet which it contains in place of the domestic furniture and utensils of the time when it was a home. Nor could a more suitable custodian readily be found than the old lady whose duty it is to open the place to visitors. Here and in the country near at hand, especially at their favourite resort under Helm Crag, most of the finest of the poems were composed in company with the two devoted women, Wordsworth's companions and understanding helpers,—his wife and his sister. The household was extremely simple in all its arrangements, "plain living and high thinking" were characteristic, without sense of virtuous conduct therein, or repining, or discontent. This was, more than any other house, Wordsworth's home, so nearly akin to nature, so friendly to her company, and with such true and harmonious human fellowship

Now was the poet in the very heart of the mountains, surrounded by trees and flowers and streams, near a gentle and placid lake, and a small, secluded village, but with some of the highest mountains towering above their own precipitous sides, and several smaller but not less wonderful peaks breaking the abruptness of the descent. At Cockermouth he was born to the distant prospect of the mountain ranges. At Hawkeshead he lived among the rising hills looking to the heights. At Grasmere the peaks were all around him, and the grandest and gentlest valleys; the calmest and most turbulent streams flowed to the lake; rich verdure and luxuriant flowers were at his feet, and the hardy growths of the bleak rocks above them, and the clear sky was over all.

At Allan Bank, also at Grasmere, about a mile from Dove Cottage, the family, increased in size, lived a less comfortable and satisfactory life, though the house was larger, from 1808 to 1811. During this period the greater part of "The Excursion" was composed. The house is well placed, but does not look so suitable, nor was it; the removal was no doubt necessary to accommodate the four children born before this date. A fifth was born in 1811, in which year they moved to the Parsonage at Grasmere, close to the graveyard. There, two of the children, Dora and Thomas, died.

Rydal Mount was Wordsworth's home for thirty-seven years, from 1813 until his death in 1850. The house is built on the side of Nab Scar. To the left the view is bounded by Wansfell, beneath which is Ambleside, indicating its place by the smoke rising from its domestic chimneys. Windermere brightens the scene, and Loughrigg Fell is conspicuous in front. The footpath from Rydal to Grasmere, the most ancient of ways between these two villages, was the poet's favourite walk. These two-and-a-half miles of rough road and pathway, and the scenes visible from them were probably the occasion of more poetic inspiration than any other countryside in England, excepting the delightful resort of the Wordsworth household in Easedale below Helm Crag.

The house itself was of moderate size with two tiers of five windows; on the right of these was the porch, and above, to the right, two other windows, the higher looking out of what was the poet's bedroom. The gable end first seen on entering the grounds from the road contained the dining-room. The outside walls were of sober hue and partly covered by roses, ivy, jasmine, and virginia creeper. The terraced garden was beautiful in itself, and rich and varied in its prospects. There have been necessary renovations and some alterations since Mrs. Wordsworth's death in 1859, but the above particulars are taken from the Memoirs of Wordsworth by his nephew.

This position appears to have given Wordsworth complete satisfaction. His income, increased by his appointment through Lord Lonsdale's interest to the Distributorship of Stamps for the County of Westmoreland and afterwards for Cumberland also, enabled him to meet the larger though still modest expenses of his

house; but he refused a more lucrative office, which would have required his removal from Rydal, and at a time when he feared lest he should be obliged to leave the Mount, he purchased the small adjoining property below.

This little district in mid-lakeland he made his own, of voluntary choice and set purpose, to live the life of a poet and interpret nature. For more than fifty years (1799 to 1850) he resided at Grasmere and Rydal. With Grasmere must be associated the freshest inspiration and the fullest poetic power; with Rydal, maturity and then declining genius.

Though he did not seek society, he did not shun companionship. Southey at Keswick was his valued friend. De Quincey came to live at a house by the side of Rydal water within a mile of Rydal Mount. Dr. Arnold was a centre of intellectual influences at Fox How. Hartley Coleridge, and many neighbours of very various position were among his friends.

A visit to the Highlands of Scotland in 1803 resulted in some very fine poems at the time of his greatest inspiration. But his tour in Switzerland and Italy in 1820 produced very little inspired poetry. He had almost outlived his genius. He loved to wander, and he travelled as often and as much as he could afford; but all his wanderings, which were few and circumscribed compared with those that have become usual in a later age, but were not so according to the ideas of his own time, did not take off his mind and heart from their allegiance, nor reduce his power of interpreting nature in his own chosen home. They gave him comparison and wider knowledge, increased perception and insight on returning to that which he loved most and best.

When poetic inspiration waned and departed, he was left in the integrity of his choice of home and work. The divine muse had indeed been his guest and left a glorious record through his obedience of life and sincerity of purpose. These remained when the muse's visits were fitful and few. The man was still there and true to his allegiance.

Priestley Prime.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

WHERE IS THE GULF?

Sir,—The Reverend Mr. Solly in last week's Inquirer (August 8) suggests as a question worth serious consideration, "How is it that there is a class of subjects, or a manner of treating them, adapted to the minister, but not to the layman?"

And again: "Are they interested in different subjects, do they demand different treatment for such subjects as are of common interest?"

Surely Mr. Solly answers the real, moving question, when he adds "A universal feeling about sermons proves that the more religious a sermon is, the more the laymen who hear it are interested in it.

Perhaps the fundamental question really is *why sermons should ever be other than religious:* religious in association, in devotion, in Christianity, in worship?

Assuredly when the people—I hate the weedy growth of a distinction between an order of laymen and an order of ministers (or rather, perhaps, of clerics)—are gathered for brotherhood, and religious communion and exercise, and common worship, it is in *Religion*, and they desire and expect religious address, exhortation and blessing from their pastor. It is not any adroit discussion of his function, or solution of his difficulties, or his varied fancies about the opinions of others, or scholarly exposition of any spiritual imaginations of his own, that will serve either them or him. They only want him personally to speak religiously to them, being themselves personally religious: or desiring to be so.

His people do not want to hear any more or less involved explanation of questions of so-called philosophy, or psychology, or ethics or criticism, from the gentleman in the pulpit who may or may not be really as able to discuss them as some at least of the men and women who hear him, or his disentangling his own perplexities on such subjects, much less his attempts to show how thoroughly he understands God Himself and His plans, and His purposes!

If the minister and people have joined in singing psalms and hymns, and he has, by the grace of God, lost himself in pouring out his heart in common prayer, or in the lesson from Holy Scripture, each is then and there prepared for and panting after God, thirsting for the living God.

It is desecration indeed, to have the stones of criticism or serpents of sophistry, positive or puzzled, flung out to the listening, eager, inspired souls, lost in the house of God, amongst the multitude keeping holy day!

If there is any gulf, as Mr. Solly calls it, it is surely of the minister's past or present making; too unfortunate in offering what his people turn from in shocked distaste: or perhaps it may even be that in all his criticising, his philosophising, his theologising, his theory of divine character and methods, *he has killed his own religious passion and power*, and strangled simple religious pastorate?

If he has learning or insight, or biography, or history, or criticism, let him preface and deliver his lectures or his journalistic letters, and he will find hearty welcome and full appreciation in their proper place, as the Rev. J. E. Carpenter has done with his lectures and his charming Italian notes.

However I must confess that I am disposed to believe that his misfortune in preaching is not only too common, but has of late years been peculiarly and even studiously fostered by a certain overmastering self-consciousness of effort and of expression, which has trained up a grievous pursuit of a sort of ostentation of form and style of utterance, often in weaker organs degenerating into faluting verbiage.

It was not thus that the apostolic preachers of our own recollection inspired and sustained their people, old and young, in communion with each other and with Jesus, and, in united worship, with His God and theirs, and in truly healthy congregational life: such as—to name only such as now live only in our passionate veneration and love—the Reverend J. G. Robberds, the Reverend Thomas Madge, the Reverend J. J. Tayler, the Reverend J. H. Thom, the Reverend P. P. Carpenter, and Travers Madge, who would not be so called.

I myself, perhaps profiting somewhat by such education and—I venture to say very humbly—with a certain continuous culture of religious faculty and passion, confess that I have especially of late years, and with the help of a ready translation into my own tongue of the varied phraseologies of my neighbours, habitually found myself more simply at home in brotherhood and in worship, with the Christianities of Roman Catholics, or Methodists, or Congregationalists, or of the men and women of the Salvation Army, than under any too obvious exhibition of self-conscious and even emulous subtlety of thought or ambitious facile beauty of expression.

It is not only in the effort of profundity or brilliancy in the pulpit, or in the more frequent and easier utterances of controversies in the newspaper, that this degeneration has exhibited itself. It is also in what seems to be a deplorably increasing *suppression* of personal passion, of personal appeal, of personal exhortation and personal encouragement, of personal humility and of personal devotion to faith, hope, and love, and to Jesus and to the Kingdom of God within us. The truth is that the reality of open brotherhood, of the true Christianity of Jesus and the very Kingdom of God within us, have always, since Jesus himself was among us, been the religion of ministers and people, under and in spite of all the vanities and imperfections of self-regarding humanity, or of any imaginary ministry, which may not be ministration.

May I add, once for all, that I am not in any sense failing to reverence the zeal and earnestness of ministers, or their anxiety and effort to live and speak religiously in or out of the pulpit; but only attempting to offer one religious layman's solution of Mr. Solly's anxious perplexity.

R. D. Darbishire.

NEWS FROM THE CHURCHES.

Belper.—In last week's note the father of the bridegroom was stated, in error, to have been the late Rev. J. B. Lloyd. It should have been Rees Lewis Lloyd, who was minister at Belper for forty years.

Burnley.—The school anniversary sermons were preached on Sunday last in Trafalgar-street church, by the Rev. J. Page Hopps. Mr. Hopps spoke to the children in the morning on "The Great Secret." In the afternoon he preached on "Great Teachings for Small People," and in the evening his subject was "The Call of God to Man." There were good congregations all day, the church being crowded to overflowing in the evening. The services were inspiring and the sermons greatly appreciated. The collections were over £30.

Colwyn Bay.—The attendances at the services this season have, so far, not been equal to those of last year. The Rev. W. R. Shanks, of Manchester, preached on Sunday last and had a satisfactory congregation in the morning, when friends from Bolton, Leeds, Dudley, &c., were present, but at night the gathering was small. The Rev. J. E. Manning, M.A., reports a similar experience on Sundays, August 2 and 9.

A number of the worshippers have expressed their pleasure that services were being held. The Rev. J. J. Wright, of Atherton, will be the preacher on August 23 and 30.

Denton.—The Rev. H. Rawlings and Mrs. Rawlings are to be welcomed to Wilton-street at a garden party, to be held on Saturday, August 29, and on the following Sunday Mr. Rawlings is to conduct special services in the chapel.

Dewsbury.—It has frequently been said by Unitarians, in reference to the attendance of working classes at public worship, "If they won't come to hear our beautiful and simple message, it is plainly our duty to take it to them!" Yet how few the instances in which this is carried into practice! Dewsbury, however, is an exception. The Market-place has been invaded after evening service by the Rev. J. Morgan Whiteman and his Unity Church people. The first open-air service was attended by between 200 and 300 persons, mainly belonging to the working class. They joined heartily in the service, listened attentively and reverently to Mr. Whiteman's address, earnestly asking pertinent questions at the close. It is hoped this courageous step will be crowned with the success which it so well deserves. On Sunday last, during Mr. Whiteman's holiday, the services were conducted by Mr. Fred Clayton, secretary of the Lay Preacher's Union, Leeds, who in the afternoon also distributed the prizes won by the scholars in the Yorkshire Unitarian Sunday School Union Examiation.

Leeds (Hunslet).—On Saturday, August 15, the teachers and scholars of the Sunday-school enjoyed the hospitality of Mr. W. Holbrook, who had invited them to a garden party at his house at Chapel Allerton.

London: Highgate.—The *Islington Daily Gazette*, of August 14, published an earnest and eloquent sermon, preached by Mr. H. G. Chancellor, on Sunday-week, from the text "God is light, and in Him is no darkness at all."

London: Rhyl Street.—Rev. W. Wilson preached his farewell sermon on Sunday evening last, his text being, "What doth the Lord require of thee?" That, he said, was the greatest question that could be asked of anyone, and the most successful Church was the one that induced most people to ask it of themselves. It was a question even an atheist might well ask himself, and no doubt some atheists did ask it of themselves more than many professedly religious people—not, of course, in these words, but in the real meaning of them. He and his friends at Rhyl Street would always feel close to one another, well acquainted with and attached to each other if they felt that they were sincere and humble disciples of Jesus, because they had learned of him to be continually asking themselves, "What doth God require of me?" It was a quiet, serious, and unexcited service, but there were unmistakable signs at it, and have been since the necessity of leaving was made known, that the people at Rhyl Street are parting with Mr. and Mrs. Wilson with the utmost regret—a feeling which they reciprocate. Happily, an immediate successor to Mr. Wilson has been found, even if only temporarily, in the person of Dr. Read, of 22, Willoughby Road, Hampstead, an old and well-tried friend of the Mission, who has already done good service in many ways, as has also Mrs. Read. Dr. Read has kindly consented to take up the duties for several months, with the possibility of continuing longer.

Manchester Domestic Mission (Willert-St.).—By the kindness of Mr. and Mrs. Windsor, upwards of one hundred poor children have had an opportunity to enjoy the fine scenery and fresh air of Chapel-en-le-Frith, Derbyshire. Week by week during a part of July and August, parties of twenty and twenty-five have been sent under the efficient care of Mr. Harold Windsor to the fine old farmhouse known as Hollin Knowle. These holiday arrangements were the more gratifying as the children themselves paid the greatest part of the cost, by paying their few pence each week through the year. Another feature was that the diet provided was strictly vegetarian, and the unanimous testimony is that it made the holiday all the more enjoyable and satisfactory. To-morrow (Sunday) the Sunday-school Anniversary Services are to be held, when Mr. Richard Robinson will give an address to the parents in the afternoon and preach in the evening. The school at Willert-street is a very large one, there being over 500 scholars, and teachers are much needed, especially a gentleman to take a class of lads aged seventeen to twenty-two, also one who would give an evening in the week to superintend the Young People's Guild. The Rev. J. W. Bishop would be glad to hear of any friend who will volunteer.

Trebanos: South Wales.—On Thursday and Saturday afternoons, the 13th and 15th inst., a bazaar was held in the Board School, opened by Mrs. J. Aaron Thomas and Mr. C. B. Jenkins respectively, the object being to liquidate the building debt. The takings at the stalls on both afternoons realised £102, exceeding the highest expectations of the promoters. The Silver Band played selections on both afternoons. Great credit and praise are due to all for their co-operation and hard work in bringing about such a successful issue. Through the generosity of the B. and F.U.A. and kind friends, it is to be hoped that the debt of £300 will shortly be wiped off. When this is accomplished the congregation will still be sorely in need of a convenient schoolroom.

Warrington (APPOINTMENT).—The Rev. C. Harvey Cook, of Holbeck, has accepted an invitation to the pulpit of Cairo-street Chapel, in succession to the Rev. E. W. Lummis.

York.—The Rev. H. Rawlings, having concluded his ministry at St. Saviourgate, a meeting of the congregation was held on July 26, when it was moved by the chairman, Mr. E. F. Lewin, seconded by Mr. F. D. Wood, one of the wardens, and unanimously resolved: "That this congregation hereby accords to the Rev. Henry Rawlings, M.A., and to Mrs. Rawlings, its thanks for their services to the chapel and Sunday-school for the past three and a-half years, and offers them its best wishes for the future."

BIRTH.

WINDER.—On the 17th inst., at Ely House, Newton Heath, near Manchester, the wife of Oliver Winder, of a daughter.

MARRIAGE.

TAYLOR—ORRETT.—On Aug. 12th, at Matthew Henry's Chapel, Chester, by the Rev. J. R. Montgomery, assisted by the Rev. H. E. Haycock, John Taylor, of Accrington, to Caroline Annie, eldest daughter of William Orrett, of Chester.

DEATH.

HOLMES.—On Aug. 14th, at Bickerley-terrace, Ringwood, Keziah Holmes, in her 94th year, until within the last year a regular attendant at St. Thomas's Chapel.

OUR CALENDAR.

SUNDAY, August 23.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. EUSTACE THOMPSON. 7 P.M., REV. B. KIRKMAN GRAY.

Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.,

Deptford, Church-street, 11.15 A.M. and 6.30, Rev. A. J. MARCHANT,

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place. Church closed.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Dr. WARSCHAUER.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M.,

Islington, Unity Church, Upper-street.—Church closed during August.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. J. J. MARTEN, 7.0 P.M., No Service.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. F ALLEN.

Peckham, Avondale-rad, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. Rev. B. KIRKMAN GRAY.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. ERNEST AMES.

Stoke Newington, The Green, 11.15 A.M., Mr. Z. TOYOSAKI. Evening service suspended until Sept. 13th.

Stratford, Unitarian Church, 11 A.M., and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, Easthill, 11 A.M. and 7 P.M., Rev. PHILEMON MOORE, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel. Closed till Sept. 6.

BEDFORD, Library (side room), 11.15 A.M., Rev ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. T. E. M. EDWARDS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. REMINGTON WILSON.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Mr. G. WARD.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. G. LANSDOWNE.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. Rev. W. L. TUCKER, M.A. No evening service.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M.,

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WINDERMERE, Albert Hall, Cross-street, 11 A.M.; Rev. CHARLES TRAVERS.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Rev. T. READ ELLIOTT.

COLWYN BAY, North Wales, Public Hall, 11 A.M. and 6.30 P.M., Rev. J. J. WRIGHT.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH,

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

NOTES on the International meetings at Amsterdam next week will be found under a separate heading. This week we publish also Dr. Fleischer's valuable article on "Religious Liberalism and the Dutch Churches," and the Rev. P. H. Wicksteed's "My First Visit to Holland."

IN addition to a special report of the first part of the week's proceedings, we hope to publish next week the President's address and the sermon by the Rev. J. van Loenen Martinet in full. In the following week we shall complete the report, and hope to publish two of the papers in full, *i.e.*, Dr. S. A. Eliot's on "Liberal Religion in America" and the Rev. R. A. Armstrong's on "The Conception of God as 'The Soul of all Souls.'" Other papers we hope to be able to publish in subsequent weeks.

ON Wednesday evening Mr. W. Arthur Sharpe, President of the British and Foreign Unitarian Association, entertained Dr. Samuel A. Eliot, President of the American Unitarian Association, and Dr. J. H. Crooker, of Ann Arbour, at dinner at the National Liberal Club, the other guests including several past presidents of the Association and members of the executive. Dr. Eliot, in responding to the toast of his health, expressed a strong desire that the bonds of union between the Unitarian Churches of America and Great Britain might be more closely drawn, for the strengthening of their common cause. We ought, he said, to harness ourselves in strong teams. The work should be better organised, for you cannot carry the water of life to people in a sieve. There was need of a larger power of constructive ability, and of aggressive work, not indeed in attack on the orthodox, but in the furtherance of positive religious teaching. Organisation, they were well aware, would not bring salvation, though its machinery was needed. The great need was of a larger religious consecration. During his brief visit to this country, staying in the homes of our people, he had been impressed by the real depth of religious fidelity and life which he found there. It was a good omen for the future of the churches. In America they had won the victory of the broad church, they had now to prove that it could be a deep church, a church of the Spirit, searching the deep things of God. There were signs that they were about to enter on the new era of deeper consecration.

DR. CROOKER also spoke, and bore testimony to the warm friendliness that had been shown to him and Mrs. Crooker during their stay in this country, and to the reverent and earnest spirit in the congregations they had visited. He had been much struck by the congregational participation in the services, and the capacity shown by the laity for carrying on the work of a church. After the International meetings in Amsterdam Dr. and Mrs. Crooker will return to this country, and are to sail from Liverpool by the s.s. *Saxonia* for Boston in the following week. Dr. Eliot will return home direct from Holland, sailing with the Rev. C. W. Wendte and others of the American party from Rotterdam by s.s. *Ryndam* on Saturday next, September 5.

THE year that has elapsed since Lord Salisbury retired from the Premiership has led to gentler criticisms of his career now that his death has come, and this, not only through time's blunting of antagonisms, but also through the contrast afforded between his rule and the rule of his successor. It was said with truth while yet he was in office that his control over his Cabinet was far weaker than that ordinarily associated with British premierships. But the chaos which has admittedly since overtaken his party shows his discipline strong by contrast. It is impossible to imagine him ever resorting to the pitiful expedient of the "open mind" in order to keep together a Cabinet hopelessly divided on a fundamental question of principle, or allowing a subordinate to carry on a campaign from inside the Cabinet on behalf of vital changes to which its head was not himself committed.

THE two salient characteristics by which Lord Salisbury's statesmanship is likely to be remembered are his love of peace and his deepset distrust of democracy. He resigned office over Disraeli's Reform Bill, and though he became in some sense a party to Mr. Gladstone's Acts of 1885, it was only in the way of bowing to the inevitable. With ameliorative reform he appears to have had some sincere sympathy, closely hedged about, however, by the veneration of the high Tory for the "rights of property." But such reforms were, in his eyes, the gift of the governing to the governed classes, and had no merit as the simple execution of the mandate of the people.

BUT it was in foreign rather than in domestic affairs that Lord Salisbury's interest mainly centred, and it was this pre-occupation that constituted one of his chief weaknesses as the head of a Cabinet. But by comparison, at any rate, he was a good foreign Minister. It was his fate to be closely associated with the bellicose policies first of Lord Beaconsfield and last Mr. Chamberlain; but posterity will probably associate him less with these than with the peaceful solution of the Venezuelan crisis, the German and French agreements over the partition of East and West Africa, and the dolorous concert of Europe in Near and Far Eastern complications. Critics at both extremes have denounced him for excessive weakness, and have declared that peace on this and that occasion has been bought at too dear a sacrifice of national honour. But, viewed as a whole, and by contrast with that of other members of his party, his foreign policy will, we believe, stand out in history in no unfavourable light.

THE Russian fleet, having sailed to Turkish waters, has now sailed back again, and the conflict in Macedonia proceeds with greater fierceness than ever. Turkey has glibly promised the trivial reforms demanded of her, and Russia has professed herself satisfied therewith, dashing to the ground such hopes as had been built up on her warlike action. It is, of course, useless to appoint a few Christian officers to the Gendarmerie while these remain under Moslem control, and so long as the Porte remains in sole charge of the execution of the reforms it promises, there is not the remotest prospect of any improvement in the lot of its subjects. When the minimum demand of the insurgents has been granted and a Christian governor has been appointed, drawing his authority from the Powers, like Prince George in Crete, and owing only nominal allegiance

to the Sultan, then, and not till then, will there be a chance of good government. But while the Powers cruelly hold back the insurgents are doing effective work on their own behalf. The revolt is spreading far and wide, and not even the terrible massacres of the Turks can stay it. Effective European intervention must take place sooner or later, and the sooner it is resolved upon the sooner will useless bloodshed cease.

The Archbishop of Canterbury finds it "strangely difficult to get people to understand the real underlying principle" of the attitude of the Church party towards recent legislation on education. That principle, he says, is that

> there should be definite religious teaching given, and that it should be given by teachers whose qualifications to give it they were definitely allowed to ascertain and to test.

That is a principle which those holding it are perfectly entitled to put into operation in schools which they themselves provide and maintain, but not in schools maintained out of the pockets of others; and its mere enunciation, in however gentle tones, will not meet the charges of "the gross selfishness and callous indifference and greed of the Church" which cause the Archbishop so much very natural distress. To talk of the money provided for education by the Church before the new Act came into force, and to cite as an example of her generosity the appointment of a solitary Nonconformist teacher on a staff of tested Churchmen, go a very little way indeed towards "contradicting by positive fact" allegations of narrowness and bigotry based on the seizure of rate aid. Is it really impossible to get Archbishops "to understand the underlying principle" that those who pay the piper should call the tune, and that those who call the tune should pay the piper? On this and other kindred topics his Grace would find a useful instructor, were he ready to learn, in the Bishop of Hereford, whose comments at Oxford on present political tendencies are in refreshing contrast with the general run of episcopal and archiepiscopal utterances.

The recent purchase of Heaton Park by the city of Manchester is a real contribution to the health, physical culture, and general well-being of its citizens and those of surrounding districts. Within about half an hour's tramcar ride of the centre of Manchester, for which the fare is twopence-halfpenny, it gives the people what they have never had before, a wide expanse of greensward, groves of trees, and winding paths, in their own ground, open to all. One may walk a couple of miles right forward and remain within the walls. There are wildflowers and birds, and long grass, and pools of water. One may get out of sight of all but the park itself and the sky above it. Londoners have had such possibilities for generations, but the Manchester men and women and children are finding a new experience of enjoyment and healthy exercise.

Heaton Park exceeds the combined area of the whole of the parks and recreation grounds previously owned by the city. Its blessings for the people are realised when, on an ordinary weekday, one meets parties of children wandering as children love to wander, and playing their games in the grass, undisturbed, mother sitting on the seats conveniently provided, boys cricketing, whole families making a picnic as if they were in the country, men strolling or sitting after their day's work. On holidays there is the throng of a great multitude, but still there is room to get away from the great crowd into quieter places.

There are fairer scenes of natural loveliness, and grounds more beautiful and more carefully tended, but where in private demesnes can we feel so fully the sense of communion with man *and* nature? With the consciousness of the overcrowded city, and its roar and rush just left behind as we entered at the gates, we see the happy children sporting, and the relaxing features of the labouring men and women, for whom no summer vacation is in reserve, and a thrill of enjoyment and sympathy runs through us as we give thanks for the wisdom which provides, though at great expense—it cost £230,000—such a breathing-place for the people. We wish that the landowners in our large towns would do something towards the working out of their own salvation by presenting, rather than selling, some of their land as a contribution to the physical, mental, and moral culture of their country.

The *Christian World*, in a leading article last week on "Candour in the Pulpit," called attention, with approving comment, to Mr. T. J. Hardy's "Chart and Voyage," a little book just published by Mr. Philip Green, at Essex Hall. The advantage for religion, and for the true and helpful interpretation of the Bible, of perfect frankness is strongly emphasised, and the article concludes as follows:—

> There is one other consideration of first importance. "Experience tells me," says Mr. Hardy, "that the most brutal frankness can hardly injure the character so much as the refinements of deception"; and there is only too much truth in this. In our anxiety to disturb no one we are apt to forget the many who are already disturbed and are looking for guidance. It would come as a startling revelation to know how many people have quietly drifted away from the churches, and sometimes even from religion, because of intellectual difficulties which a little candour would have removed. Men and women cannot always be living in a religious hothouse, and contact with the world soon proves the futility of reserve and deception. Through the activity of the rationalist press, and in many other ways, the minds of people are being imbued with anti-Christian ideas far more than is generally imagined, and the great counteractive is in a candid pulpit. There, at least, let men be sure of counting on honesty, on that "splendid veracity" which should belong supremely to religious thought. Failing this, preaching must become a mockery to the self-respecting.

We regret to hear that Professor Lindberg, of Göteborg, who contributes to the International Council Meeting a paper on the "Conditions of Religious Life in Sweden," is after all not able to be at Amsterdam.

AMICUS AMICO.

[any cripple to the hale.]

Here am I sitting alone by the sea:
Always alone, wheresoever I be;
For who is the man should be shackled
to me?

Better alone, that I grieve so the less
For the joys of another my griefs would
distress;
Let me meet, not to curse other lives, but
to bless!

To feel that the scope of a sturdier frame
Were measured by my little tether were
shame:
Should the friends of a cripple be likewise
all lame?

Time was I had fears that to silence a soul
That had uttered no word of its burden
were dole
To a world gone awry, lacking lead to its
goal.

But I've heard the wild waves on a limitless beach,
And the billows men's break-waters harness
and teach;
They rehearsed different music, but perfect
was each.

Is Nature less sure of her ends than this tide
Of topping the sands, though some wave
in its pride
Break short of the shingle where all the
rest died?

Not surer to rise to its mark by the roar,
By the bluster, of tempest, the tide comes
ashore
Though the face of the waters be smooth
as a floor.

And I know that a man and a planet so sit
To the scale of creation, it matters no whit
If either should perish before it seem fit.

Howbeit this planet spins on, and its dust
Is sweating through wearisome days, since
it must.
Were it good to thank God one is cool?
Were it just?

Nay; I cannot content me with shutting
my eyes,
And thanking kind Heaven I toil for no
prize;
I fail of earth's joys; but I shirk not
earth's sighs.

Counts a man for so little, the tenth of a
man
Might as well cut his throat? But what
if his plan
Be to make men by compounds of tenths
as he can?

So I may not despair, though I sit here
alone;
Though my spirit is weary, too weary to
groan;
Though the voice of the breakers is mine
in its moan.

And it seems just worth while to be wishing to drown
A too conscious sense by invoking you
down
With a tonicky tome of your brave Manxman, Brown.*

H. A. R. J.

* T. E. Brown, the Manx poet.

INTERNATIONAL PROGRAMME.

Monday, August 31.

7.0 p.m.—Meeting of Dutch Liberal Ministers in the Gebouw van den Werkenden Stand, Kloveniersburgwal, 87–89.

President's Address, Professor Dr. T. Cannegieter.

P. Feenstra Jr. "Mogen wij toelaten, dat de behoudende stroomingen op godsdienstig en staatkundig gebied zich het uitsluitend recht op den Christennaam aanmatigen? Zoo neen, hoe daartegen te reageeren?"

Tuesday, September 1.

10.0 a.m.—Meeting of Dutch Liberal Ministers, Kloveniersburgwal, 87–89.

Dr. C. H. Ris Lambers. "Uit welken wortel stamt het Néo-Calvinisme onzer dagen; welke zijn zijne vruchten; welke toekomst is er voor te verwachten?"

Dr. J. van den Bergh. "Hoe is de oplevende gehechtheid aan Kerkgenootschap onder Modernen te verklaren?"

10.0 a.m. to 4 p.m.—Members of the International Council Reception Committee will attend at the Hall of the Vrije Gemeente, Wetering-schans, near the Leidsche plein, to conduct parties for sight-seeing in Amsterdam.

7.0 p.m.—Religious service in the Old Walloon church, Oudezijds-Achterburgwal, near the Hoogstraat.

Preacher, the Rev. J. van Loenen Martinet.

8.30 p.m.—Welcome to foreign delegates, in the Gebouw van den Werkenden Stand, Kloveniersburgwal, 87–89.

Admission here and to the service by Membership-ticket.

Wednesday, September 2.

INTERNATIONAL COUNCIL, in the Hall of the Vrije Gemeente, Weteringschans.

10.0 a.m.—President's Address, Prof. Dr. H. Oort. (Leiden).

10.30 —Secretary's Report, Rev. C. W. Wendte.

10.45—Prof. J. Estlin Carpenter (Oxford), "The place of Christianity in the Religions of the World."

11.15—Prof. Dr. J. Réville (Paris), "La religion et la conception moderne de l'ordre naturel."

11.45—Dr. S. A. Eliot (Boston), "Liberal religion in America."

12.10—Prof. Dr. T. Cannegieter (Utrecht), "Persoonlijkheid en Godsdienst."

2.0 p.m.—Prof. O. E. Lindberg (Göteborg), "Die religiösen Verhältnisse in Schweden."

2.20—Rev. R. A. Armstrong (Liverpool), "The conception of God as the 'soul of all souls.'"

2.50—Prof. Dr. A. Bruining (Amsterdam), "Het agressief karakter van het vrijzinnig-godsdienstig geloof."

3.10—V. R. Shinde (Bombay) "Liberal religion in British India."

3.30—Rev. J. Hocart (Brussels), "Les difficultés pour la religion libérale en Belgique."

3.50—Dr. C. Schieler (Danzig) "Befürchtungen und Hoffnungen bezüglich der religiösen Frage in Deutschland."

4.10—Prof. S. Cramer (Amsterdam), "Do liberal religious believers want to be organised as a Church?"

8.0 p.m.—Performance of "De Koopman van Venetië," in the Paleis voor Volksvlijt, Frederiksplein.

Admission by membership ticket.

Thursday, September 3.

9.30 a.m.—Dr. J. H. Crooker (Ann Arbor), "American Ideals in Education."

10.0—Prof. Dr. O. Pfleiderer (Berlin), "Das neutestamentliche Christusbild im Lichte der Religionsgeschichte."

10.30—Rev. P. H. Wicksteed (Childrey), "The revived interest in mediæval Religion."

11.0—Rev. J. E. Roberty (Paris), "Le mysticisme chrétien et la Protestantisme libéral français."

11.30—Prof. Dr. E. Montet (Geneva), "Le principe monotheiste en dehors du Christianisme consideré comme base d'une alliance religieuse universelle."

12.0—Edwin D. Mead (Boston), "The world's debt to Holland for the Propaganda of Universal Peace."

1.0 p.m.—Excursion to Haarlem, by special train.

3.30.—Organ recital and Zalsman-Quartet in the Groote Kerk (St. Bavo).

6.0.—Dinner in the Brongebouw.

8.0.—Concert in the Gardens.

10.30.—Special train leaves for Amsterdam.

Friday, September 4.

9.30 a.m.—Rev. N. Józan (Budapest), "Religious movements in Hungary."

9.50—Prof. Dr. M. A. Gooszen (Leiden), "De Evangelische Reveil in Nederland omstreeks 1834."

10.10—Rev. K. Andresen (Blankenese), "Die Notwendigkeit neuer positiver Glaubenslehren."

10.30—Rev. G. Schoenholzer (Zürich), "Die Entwicklung des freisinnigen Christenthums in der deutschen Schweiz.

10.50—A. Bourrier (Sèvres), "L'émancipation de la pensée religieuse parmi les prêtres."

11.10—Z. Toyosaki (Tokio), "Liberal religion in Japan."

12.20 p.m.—Excursion to Edam and Volendam on the Zuiderzee.

By steam-tram to Edam.

4.15.—Steamer leaves Volendam, arriving 6.30 at Amsterdam.

GEORGE FOX AND HIS MESSAGE.

"STIFF as a tree and pure as a bell, we could never bow him": such seemed the founder of Quakerism to his persecutors. He was of the race of the prophets, a man of simple but leonine nature; large, open, virile; terrible in his wrath against hypocrisy, fearless in his fidelity to truth, a man of action whose words were as deeds. Not for him the subtleties of thought: mystic and teacher though he was, he had not the mind of a philosopher or a theologian. His gifts of piercing vision and mystical consciousness belong to such natures as are stiff as a tree and pure as a bell. And in them he illustrates the nature of the "child" of the kingdom; but his love lacked something of those qualities which add infinite tenderness and charm to the "childlikeness" of Jesus, of John, of Francis, of Juliana.

His masculine character belongs to his message also, the sword-like intensity of which often tended to narrow it to immediate circumstance and purpose, and to impair the universality of its application to all persons and ages.

But virile and stern as he was, he never lost the bell note. The tenderness of a strong soul wells up full and deep in his reverberating voice, and many a passage of his Journal sings like a lyric.*

I. Only the very foolish and the very wise are content to judge by first impressions; since experience teaches that there is something in the aspect of genius which immediately affronts and irritates whatever is gross or conventional in us. And the first glimpse we catch of Fox is not altogether prepossessing; he is too angular in his originality, too bald, too loud. Outraged worldliness often reacts upon the prophet, and takes its revenge by forcing him into eccentricity. It thwarts his expansiveness, and where he is thwarted there his strength is concentrated to break down the barrier, till the originally well-proportioned spontaneity of his nature loses something of its symmetry. He may preserve the equilibrium of sanity in his spirit, but his life and his message will bear the mould of his age. And among his followers, those who are imitators rather than sons will be characterised by an exaggerated emphasis.

This is illustrated in Fox's case by the emphasis he laid upon "plain speech," upon puritanism and upon theological orthodoxy. It is inconceivable that "thee-ing and thou-ing" can always be essential to pure religion as Fox himself defined it, even though it be defended out of thirty languages as in *The Battledore* of 1660. Yet it became perhaps the most widely known peculiarity of Friends. The reasons for "plain-speech" appear to have been a somewhat pedantic fidelity to verbal accuracy, and a refusal to profess reverence or seek favour by polite but inaccurate speech. It represents an effort to secure and to revive sincerity and freedom of expression in a rhetorical age. The refusal to take any oath was principally due to the same passion for veracity. As a

* This lyric power belongs to the mystics; Fox shares it with Boehme and William Law, as well as with Blake.

result of persecution, these peculiarities attained an altogether disproportionate prominence in the customs and tenets of Quakerism, they came to mark the officially recognised, and as it were stereotyped, idiosyncrasy of a sect, while Fox himself probably came to regard them as essentials of the faith. In our time we cannot so regard them, the emphasis falls on another part of his message; but we ought not to allow his insistence on matters which appear to us almost trivial to stand between us and him. This thought applies even more to his puritanism, and to his orthodoxy. They are set forward as the truth by Fox, but they evoke no longer that response of the truth within us to which he always appealed. As we come to know him, we see how they found a place in his teaching, but they do not constitute his message.

And yet while admitting all this and more, we cannot but recognise the contemporary necessity for an even pedantically accurate speech in such a document as George Fox's Journal. When in a rhetorical and hypocritical age, a man's speech is of the most real but most mystical of the experiences of life, it is well that his words should carry the fullest possible authority, and be clear and simple. The penalties of the law and the almost incredible cruelties of its exasperated minions become an invaluable and convincing attestation to the veracity—the cool scientific temper—of those who suffered them in order that their plain speech might be set above all question.

II. Fox's Journal is sadly prolix, running in the eighth (reprinted) English edition* to more than a thousand pages, hundreds of which are occupied by redundancies or matters of little interest. But in these two volumes we see George Fox frankly and fearlessly portrayed by his own pencil, in his strength and in his weakness. In thus presenting a full-length portrait of one of the historic prophets of all times, the Journal aids in the interpretation of those who spoke in the same spirit in earlier ages. Some of its passages rank indeed with their canonical utterances, and there will be a *Book of George Fox* included in the revised Bible of the world's Holy Scriptures, which is yet to be compiled for the coming ages of faith. It will, forsooth, contain but a tithe, or a tithe's tithe, of the Journal; it may be as brief as the Epistle of James, but will it be less significant? I think not, for its words will be still as far from the language of platitude, and its lesson is not less essential to the fulness of gospel truth. The actual Journal is not all of that pure gold, but it rehearses the message spoken to his own generation, and enables us to appreciate its inspired appropriateness.

In those days men were gone out into high notions of religion, their mouths were full of theological formulas and doctrinal debates, but the great majority, even of the preachers of Christianity, had ceased—like the men of our own time—to believe in the actuality of faith and the deeper religious experience. The minds of most were superficially occupied with religious questions; a few only, known as Seekers, inquired for the substance of faith. For forty years the word of George Fox challenged all with the authority of knowledge. "True religion is . . . . the life and power of God planted in the heart and mind by the law of life." In this brief declaration is the burden of his message, which is not a new doctrine, but a new voice declaring the identical witness of the whole communion of triumphant saints. To label this "Quakerism" would be absurd; it is the statement of an experience no sect can monopolise: such truth scorns any livery. George Fox asserts this, and yet he recognises in it the essential quality which distinguished the early Friends from their contemporaries. In his thirty-sixth year he wrote from Lancaster gaol: "The Quakers are not a sect, but are in the power of God, which was before sects were: they . . . . are come to live in the life which the prophets and apostles lived in." A great but—in those days—not a preposterous assertion, for it was vindicated in many lives; a claim and a vindication to make all lives better worth the living. For if it be indeed true, as these veracious spirits say, that acording to the law of life which is in them, men may live and work to their utmost scope of heart and mind in the divine power and vitality, how great, how satisfying to the soul is that most practical of all the arts, the art of living! Perhaps we have here some excuse for the slight passed by these adepts upon all arts besides.

To live in the power of God—this was the calling to which Fox encouraged Friends in an Epistle (1657) which rings like a clarion:—"Be rich in life, and in grace which will endure, ye who are heirs of life, and born of the womb of eternity, that noble birth that cannot stoop to that which is born in sin and conceived of iniquity; who are better bred and born; whose religion is from God, above all the religions that are from below; and who walk by faith, by that which God hath given and not by that which men make."

I cannot here attempt to set forth the mystical doctrine of "the Seed," or divine element in man to which these words refer. Far removed as it is from any current theory of that sub-conscious self which is at present engaging the thought of psychologists, the recent investigations of scientists may serve to prepare the mind for and direct attention once more upon the ancient truths of mystical science. And especially to that pure uncontaminated element, that holy will, that seed of perfection, which it affirms is concealed beneath the external consciousness and may be evoked into potency by rightly directed appeals. Such is the appeal just quoted, and it was to this inner "Seed" that the message of George Fox was consciously addressed, and to this that it appears to have reached, to this that it will still reach in so far as it is effective. In the realisation of this inner seed lies, for Fox, the meaning of life. To come into conscious identification with this is to grow up in "the image and power of the Almighty," to grow up "to the measure of the stature of the fulness of Christ." That it is possible, was the message and, in part, the witness of the early Friends.

III. George Fox came to the discovery of his message through the deeps. His experience was so full that he could only vaguely suggest it in words. Under the year 1648, when he was twenty-four years old, he records: "Now was I come up in spirit through the flaming sword into the paradise of God. All things were new, and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness and innocency and righteousness, being renewed into the image of God by Jesus Christ, to the state of Adam which he was in before he fell. The creation was opened to me; and . . . . I was at a stand in my mind whether I should practise physic for the good of mankind, seeing the nature and virtues of things were so opened to me by the Lord. But I was immediately taken up in spirit to see another or more stedfast state than Adam's innocency, even into the state in Christ Jesus that should never fall. . . . As people come into subjection to the Spirit of God, and *grow up in the image and power of the Almighty*, they may receive the word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being."

Such a passage will mean much or little to the reader as he catches or misses the thought behind the words. In spite, however, of the opportunities it affords for misapprehension, it is so characteristic of Fox that I have ventured to quote it. Though coloured by human and adventitious elements, it is that antithesis of rhetoric, the sheer poetry of inspiration.

If we are to value Fox and his message at their permanent worth, we must try them by the only test he recognised, the test of the inner witness of our hearts. We shall not always be able to follow him; his message itself often leads away from him into larger and more quiet fields than the arena of his strife; but that message, accepted in the spirit of reality in which it was given, brings us to our true selves, and to that self within the self which is the saviour from self. So we may be glad with him that he was sent "to turn people to that inward light, spirit, and grace, by which all might know their salvation and their way to God; even that divine spirit which would lead them into all truth."

RICHARD ASKHAM.

Note.—George Fox was born in 1624, and died in 1690. The work of organising the Society of Friends may be considered as dating from 1666; when, at the age of 42, he began to establish monthly (or business) meetings. The later part of his life was largely occupied in building up the body of those who had responded to his message.

BE noble, and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Th n w ll pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

J. R. Lowell.

* Headley Bros., London. 1901. Price 5s. net. An abbreviated edition, which has found an ideal editor in Dr. Rufus M. Jones, of America, is now nearly ready for publication.

LITERATURE.

UNITARIANISM IN AMERICA.*

IN a substantial and amply illustrated volume, Mr. G. W. Cooke has furnished, as he says in the preface, "a history of the origin of Unitarianism in the United States, how it has organised itself, and what it has accomplished." He has written with the thought constantly in mind of those who have not been educated as Unitarians, but have come into the inheritance, as he himself did, through struggle and search, and with the aim of being helpful to those still engaged in that search, by letting them know "what Unitarianism is, and what it has said and done to justify its existence."

This purpose is carried out in a very attractive manner. The book is not, indeed, an inward history of Unitarianism so much as a narrative of its outward fortunes and its relations with the world at large. The questions of theological controversy and of the progress of religious thought are only lightly touched upon, while much space is given to a record of denominational developments, and various forms of religious and philanthropic activity, concluding with an enumeration of a great company of Unitarian men and women in America, who have been distinguished in the public service, in education and philanthropy, and literature. This enumeration is made in an inclusive spirit, naming not only those influential Americans who have been actually connected with Unitarian churches, but those "who have been in practical accord with Unitarianism." Among these latter we find Whittier and Walt Whitman; and Lincoln's declaration of faith is quoted, as in fullest harmony with the position of the Unitarian churches. He had never united himself to any church, he said, "because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterise their articles of belief and confessions of faith." And he added:—

> When any church will inscribe over its altar, as its sole qualification of membership, the Saviour's condensed statement of both law and gospel, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbour as thyself," that church will I join with all my heart and all my soul.

For the history of the old controversies and the progress of thought, Mr. Cooke refers to such works as G. E. Ellis's "Half Century of the Unitarian Controversy," J. H. Allen's "Our Liberal Movement in Theology," Mr. Gannett's memoir of his father (Channing's colleague and successor), and Mr. Chadwick's "Old and New Unitarian Beliefs." To these may be also added Mr. Chadwick's admirable studies of Parker and Channing, the latter published since the appearance of Mr. Cooke's history.

"The Sources of American Unitarianism," so Mr. Cooke begins his narrative, "are to be found in the spirit of individualism developed by the Renaissance, the tendency to free inquiry that manifested itself in the Protestant Reformation, and the general movement of the English churches of the seventeenth century towards toleration and rationalism." He then sketches the progress of Liberalism in America, showing what influences were at work in the churches and at Harvard; he tells of Jonathan Mayhew, who became minister of the West Church in Boston in 1747 and was an avowed Unitarian, shunned in consequence by his brother ministers; then notes the adoption of a Unitarian liturgy at King's Chapel in 1785, the appointment of the Unitarian Henry Ware in 1805 as Divinity Professor at Harvard, and so carries on the story through the definite separation of the orthodox from the Unitarian Congregational Churches, the founding of the American Unitarian Association in 1825, and of the National Conference in 1865, down to the seventy-fifth anniversary of the Association in the spring of 1900, and the founding on that occasion of the International Council of Unitarian and other Liberal religious thinkers and workers, which met for the first time in London in 1901, and is now on the eve of its second meeting at Amsterdam.

It is a story of great interest, and occupies the larger half of Mr. Cooke's book. Then follow several chapters on the "Ministry at Large," on Sunday School work, the Women's Alliance, the Missions to India and Japan, the Meadville Theological School, "Unitarian Philanthropies," &c. The illustrations, which include pictures of some of the old churches, the A.U.A. buildings in Boston, the Meadville School and the Unitarian building in Tokio, with an interesting group of the Japanese workers, furnish also portraits of as many as sixty men and women, sometimes as many as five on a page, and with the well-known portrait of Channing as frontispiece. A few of the portraits belong to the eighteenth century, and come down to Emerson, Holmes, and Lowell, Margaret Fuller and Louisa Alcott, Dorothea Dix and Sallie Ellis, the first Postal Mission worker. On one page are John A. Andrew, Freeman Clarke, and Edward Everett Hale; on another, grouped round Dr. Bellows, W. G. Eliot, Starr King, F. H. Hedge, and Theodore Parker.

Having told his story, Mr. Cooke has a final chapter on "The Future of Unitarianism," from which it will be interesting and useful in conclusion to quote some passages, ending with the last paragraph of the book:—

"The early Unitarians in this country did not desire to form a new sect. They wished to remain Congregationalists, and to continue unbroken the fellowship that had existed from the beginning of New England. When they were compelled to separate from the older churches, they refrained from organising a strictly defined religious body, and have called theirs a 'movement.' The words 'denomination' and 'sect' have been repellent to them; and they have attempted, not only to avoid their use, but to escape from that which they represent. They have wished to establish a broad, free fellowship, that would draw together all liberal thinkers and movements into one wide and inclusive religious body."

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"The chief value of Unitarianism in the past has been that it has pioneered the way for the development of the modern spirit within the limits of Christianity. The churches from which it came out have followed it far on the way it has travelled. Its most liberal advocates of the first generation were more conservative than many of the leaders are to-day in the older churches."

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"The promise of Unitarianism for the future does not consist in its becoming a sect and in its striving for the development of merely denominational interests, but in its cultivation of the deeper spiritual life and in its cosmopolitan sympathy with all phases of religious growth. Its mission is one with philanthropy, charity, and altruism. Its attitude should be that of free inquiry, loyalty to the spirit of philosophy and science, and fidelity to the largest results of human progress. It should always represent justice, righteousness, and personal integrity. That promise is not to be found in the rapid multiplication of its churches, or in its devotion to propagandist aims, but in its loyalty to the free spirit and in its exemplification of the worth and beauty of the religion of humanity. As a sect, it will fail; but as a movement towards a larger faith, a purer life, and a more inclusive fellowship, the future is on its side.

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"The future of Unitarianism will depend on its ability, further, to reconcile individualism with associative action, the spirit of free inquiry with the larger human tradition. Its advantage cannot be found in the abandonment of Christianity, which has been the source and sustaining power of its life, but in the development of the Christian tradition by the processes of modern thought. The real promise of Unitarianism is in identifying itself with the altruistic spirit of the age, and in becoming the spiritual interpreter of the social aspirations of mankind. In order to this result it must not only withdraw from its extreme individualism, but bring its liberty into organic relations with its spirit of social fidelity. It will then welcome the fact that freedom and authority are identical in their deeper meanings. It will discover that service is more important than culture, and that culture is of value to the end that service may become more effective. Then it will cheerfully recognise the truth that the social obligation is as important as the individual right, and that the two make the rounded whole of human action."

How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! . . . There are words and looks and little observances, thoughtfulnesses, watchful little attentions, which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.

—*Mrs. H. B. Stowe.*

* "Unitarianism in America: A History of its Origin and Development." By GEORGE WILLIS COOKE, Member of the American Historical Association &c. Boston: American Unitarian Association, 1902. (To be had at Essex Hall. 9s. net.)

DIVINE IMMANENCE.*

"Ethical Pantheism" is the title Mr. Hugenholtz has given to his new book, as it is the name which seems to him the best for the form of very earnest religious faith which inspires his teaching, and which he here with great simplicity but with real eloquence expounds. Yet, as we read, it was the thought of the "Divine Immanence" which constantly recurred to us as more truly describing the writer's fundamental thought, and as avoiding the misconception so easily attaching to the use of the word Pantheism. It is, as Mr. Hugenholtz says, a question of words, and the fact remains that at the centre of his religious faith is the conviction that Divine righteousness is supreme, and that there is no escape for man from the ethical facts of life, which are not to be explained away, but accepted as a call to the highest service, for the fulfilment of the end of his being. Modern thought more and more makes for a system of Monism in the interpretation of life, but it must be *religious Monism*, says Mr. Hugenholtz, that is, *Ethical Pantheism*, instinct with reverence and trust, with the watch-word, "God with us, God in us," and the all-sufficient prayer, "Thy will be done."

Mr. Hugenholtz resigned his ministry in the Dutch Reformed Church in 1877, and, with his brother, the late Dr. P. R. Hugenholtz, founded the Vrije Gemeente in Amsterdam, the Free Congregation, in the spacious hall of which the International Council will next week hold its meetings. It is, therefore, with a special personal interest that we have turned to this book, and our expectation has been abundantly rewarded. "This is a layman's book," Mr. Hugenholtz says, at the beginning of a brief preface. Born of his own spiritual need, it tells, without pretension to a specialist's knowledge of philosophy, how he himself has found satisfaction in the form of religious thought here expounded; and he writes in the hope of helping others.

After an introduction, stating the fundamental position of his "Ethical Pantheism," which aims at uniting the Aryan belief in the immanence of God with the Semitic view of His transcendence, the greater part of the book is occupied with a sketch of various forms of "Pantheism," which constantly appear throughout the history of religion, in the profoundest and most earnest teachers. The first chapter tells of "Heathen Pantheism," quoting various forms of thought in the Veda and the Bhagavad-Gita, in Sophocles, Socrates, Plato, the Stoics, and others. Then follow chapters on "Christian Pantheism," in which reference is made to the deepest religious experience of Jesus and Paul, to great churchmen such as Clement and Origen, Augustine and Aquinas, to heretics and mystics, down to Carlyle and Emerson, and the poets and philosophers, among whom are Goethe, Wordsworth, and Walt Whitman, Kant, Hegel, Schopenhauer, down even to Paul Carus. Some of these, no doubt, may be rightly termed Pantheists, but a mere enumeration of the names, from which we have selected only a few of the chief, is sufficient to prove that what Mr. Hugenholtz has done is to show how constant, under many forms, in the deepest religious experience, has been the conviction of the Divine Immanence in the world.

In a final chapter of more than fifty pages, Mr. Hugenholtz gives a deeply interesting exposition of his own "Ethical Pantheism." A writer in last year's *Theologisch Tijdschrift* suggested "Panentheism" as a better name for such religious faith in the unity of all in God, but Mr. Hugenholtz prefers the old word. He holds fast, as we have said, to the true ethical life of man, with reverent trust in the Eternal Goodness, the Power which "makes for righteousness." God is in all, and in God all must be well; our part in the battle of life is to strive ever after the ideal, and so to find our peace, and do our part *to make all well*. This faith Mr. Hugenholtz expounds with a noble moral fervour and moving power; and such teaching appears to us to involve a true communion with God, such as Pantheism in the strict philosophical sense does not allow.

As to personal immortality, Mr. Hugenholtz appears to find the highest ideal in George Eliot's "Choir Invisible," and yet recognises other possibilities for the living soul in the spiritual realm, beyond all known conditions of our present life. Here also, it appears to us, his strong hold upon the ethical facts of human life should lead naturally to more assured conviction, that *we*, who can know and love God, cannot be subject to the law of death.

For prayer also he finds a place, unknown to the strict Pantheist, but pleads that words must be very few, in reverent aspiration and submission to the Divine Will.

Such, very briefly, are the main lines of Mr. Hugenholtz's thought. We are grateful to him for the vivid interest and stimulus of his book. No earnest religious thinker could read it without being drawn in sympathy to the writer, even if the exposition does not always carry complete conviction, nor without being the better for the companionship of such a teacher.

* Ethisch Pantheïsme: Een Studie door P. H. Hugenholtz, Junr. (Amsterdam: Van Holkema & Warendorf. fl. 2.50.)

CHILD LORE.*

The Rev. William Harrison has conceived and carried out a rather bold experiment. Knowing, as we all do, that parents, ministers, teachers, and most other people who have to do with children, are in the way of reporting their odd sayings and doings, he has made a collection of stories, gathered far and wide, and here he presents them in print. The risks of such a venture are obvious. In the first place, cold print is a far less sympathetic medium for such matter than personal narration with its animated tones and appropriate acting. In the second place, people who tell stories about their own children or pupils, and tell them very heartily and well, are apt to be less interested in similar stories told by other people about other little wits and sages. Besides, there is a special risk attending all works of a purely anecdotal character. The reader, if he once really commits himself to a perusal of such a book, is conscious, more or less, of revelling in things too sweet. Sober judgment soon says he has had enough; but appetite, increased by what it feeds on, pleads for just one more; and so he goes on, fascinated by the charms of the story-teller, yet probably ashamed to be so easily caught. Then comes a mental reaction, and, thenceforward, he looks askance at such fare.

On behalf of the present work, it must be pleaded that the author has grouped his stories into convenient sections, so that the weaker brother may halt (if he can), as he comes to the end of the respective divisions. There is, as might be expected, a good deal in the book illustrative of the child's notions of religion. Many bits are quaint, some pretty; others chiefly reveal the deplorable way in which the young mind is stuffed with things theological, but neither natural nor divine. In his experience as examiner, Mr. Harrison has come upon some choice gems, and even if an over-sceptical reader suspects a little polishing here and there, the stories, undoubtedly, remain good ones. Many of the anecdotes come to him from brother ministers, and who can suppose an excess of imagination in our special company of prophets? Here and there we come upon variants of well-preserved tales, which, or their analogues, have lightened the more serious toils of many generations. The ingenious narrator of stories must not be envious, and must beware of disparagement when he lights on one or another of his own favourites, fondly thought to be private proverty, but here shown to belong to humanity's common stock. For our own part, we have rather been surprised to find so much that is new to us among these treasures which, like a kindly householder, Mr. Harrison has brought forth. If any one, not knowing the potency of the anecdote, even in discourses of much gravity, should ask the author at the end of his book, "What is the good of all this?" he may fitly receive in reply Michael Faraday's defensive query, "What is the use of a baby?"

W. G. T.

* "Children: Their Thoughts, Words and Ways." By W. Harrison, author of "A Continental Holiday," "How I Saw Italy," &c. (John Heywood, Manchester. 3s.)

Servetus Memorial.—Since the last acknowledgment of a donation to this fund we have received the following:—Mr. R. D. Darbishire, £5; per Rev. B. Walker, £5; making a total of £21. After the International meetings at Amsterdam we propose to forward this sum to Geneva, with any further gift that our readers may care to send, as a mark of sympathy with the "faithful sons of Calvin," who desire to erect this "expiatory memorial," to the honour of Servetus and in condemnation of Calvin's act. The line in the proposed inscription, which speaks of that act as "an error which was that of his age," has been sharply criticised by the *Christian Life* as contrary to fact, seeing that the crime was condemned by practically the whole Protestant world at the time. It is, perhaps, not too late to reconsider the terms of the inscription. With the purpose of our friends in Geneva we have already expressed our cordial sympathy.

OBITUARY.

THE REV. C. H. WELLBELOVED.

MANY friends will hear with sorrow of the death of the Rev. Charles H. Wellbeloved, of Southport, who had been for some time in failing health, and passed away on Monday last, in his sixty-eighth year.

A native of Leeds, where he was born October 23, 1835, Mr. Wellbeloved was a grandson of the elder Charles Wellbeloved, for so many years the revered head of Manchester College at York, and minister of St. Saviourgate Chapel in that city. In early life Mr. Wellbeloved was by profession an engineer, and was resident in Manchester, but the call to the Christian ministry came to him, and after two years' training in Belfast, under the Professors of the Non-Subscribing Association, he became in 1873 minister at Evesham. Two years later he removed to York, called to his grandfather's pulpit, drawn also by the fact that he could thus be with his venerable uncle, the late Rev. John Kenrick, during the closing years of his life. Mr. Kenrick, who had also been an honoured teacher in Manchester College, and minister at St. Saviourgate, died in 1877, and in 1880 Mr. Wellbeloved accepted an invitation to the Old Meeting at Mansfield. His longest ministry has been at Southport, where he entered on his charge in the summer of 1883. With faithful diligence he laboured all these years, sharing also in the public beneficent activities of the town. His ministry was of the quiet, helpful kind, and the memorial of it is in many hearts.

SIR EDWIN GAUNT.

By the death of Sir Edwin Gaunt, Leeds loses one of its oldest and most respected citizens; Mill Hill Chapel, one who among many worthy men was conspicuous for ability, determination, and a lifelong devotion to the service of the people. Born in 1818, his father a poor schoolmaster, himself one of seven children, he had early to work to increase the scanty income of the family. At the age of eleven he was already in full employment, when the times were good working seventeen hours a day, when they were bad eking out a wage by rising early in the morning to get papers for the few who then indulged in the luxury of having their morning newspaper on their breakfast table. But amid all the toil of his daily life he found time for self-improvement, and he was a reader and a scholar almost to his last year.

The Leeds papers have long accounts of his life and labours, and it is to the credit both of the *Yorkshire Post* and Sir Edwin that the longest and most appreciative notice appeared in the columns of that Tory organ. For he was all his life a strenuous fighter for what he believed to be the cause of God and humanity. And he could smite hard at those, whether of his own side or the other, whom he judged to be obstructing the good cause. That such a man should have lived to win the respect of all his fellow citizens of all parties is a fact to be laid to heart by those who may be tempted to win favour by subserviency.

Sir Edwin was a member of the City Council from 1861 to 1898, except for the space of three years during which he was kept out by his determined refusal to please his constituents in the matter of a certain salary which they objected to the increase of, which he believed ought to be raised. He was alderman for twenty-four years, twice mayor, a magistrate of the borough, manager of the People's Concert Society, &c. He was to the fore in every good work which sought his aid, and was in accord with his inclinations.

But one word must be added of his least conspicuous and perhaps noblest work. As a young man, he joined with others to begin an undenominational Sunday-school in Holbeck—this was before the Domestic Mission was started there. To this school he gave up his Sundays, till the infirmities of one getting on to eighty compelled him to leave the work to younger men. The first class was at six o'clock in the morning, a fine being exacted of all who were a minute late. Here Mill's Political Economy and other solid works were read by men who came young, and continued scholars on to middle age. At half-past seven they adjourned for breakfast, returned for the ordinary school and service, and after dinner began again with the two hours of afternoon work and song.

The high esteem in which Sir Edwin was held was shown by the crowd of men and women of all sorts and conditions, from the Lord Mayor to the humblest and poorest, which attended his funeral, and lined the long path from the cemetery chapel to the grave. He was indeed a man of rare ability and character, of whom it is hard to speak briefly, of whom Leeds and Mill Hill may both be proud.

THE CHILDREN'S COLUMN.

THE KIND-HEARTED LITTLE BROOK.

ONCE upon a time there was a little tarn who lived on the side of a high mountain. But, although his home was very beautiful, he was not contented, and he looked enviously at the tiny streamlets that trickled down their crooked paths to the sea which was not far distant.

"Oh dear!" he sighed, "if only I were a brooklet I would be able to see the world; I could see the home of the fallow-deer that come here at noon-day to drink, the baby goats that dwell in the valley while their father scales the high mountain crags, and men like the travellers who sometimes pass this way. But I would not be crooked and curved like my brothers; I would run straight to the sea, and so be much wider and nobler."

"Your wish is heard!" cried the sweet voice of the Water Nymph. "To-night I shall send a great flood, and you shall be transformed into a little brook. I shall mark a straight path for you, and you must find your way to the sea where I shall meet you."

The little tarn thanked the Water Nymph and was very glad, because he knew that he would be straighter and handsomer than all the other streams.

That night there was a great flood, and the little tarn broke his bounds and started on his jounrey to the sea. Down he rushed for a short distance, and then, going more slowly, he looked at the wonders of Nature and was charmed with all, till, at a short distance, he saw a beautiful fallow-deer lying wounded and panting after a cruel chase.

"Perhaps some water would do him good," thought the little brook; "it is not very far out of my way." So he slipped quietly along a little ravine, and refreshed the stag with his pure water.

A little further on his way he saw two baby goats. "Poor little goats!" said the brook. "How thirsty they look!" And, forgetting all about the straight path to the sea, he rippled along near to their home. But he soon remembered and ran back again, resolving never to let his good-nature lead him astray again, for he was very ambitious, and besides, he feared the Water Nymph.

After a little while, however, he saw, at a great distance, a little boy carrying a toy boat. *He* also saw the little brook and cried, "Come here, little brook! I want you!" But the little brook steeled his heart and said to himself, "No, no! I will not be caught again!"

Then the child began to cry, because he had no place to sail his boat, and the heart of the little brook melted within him; so, although he had gone a long way past he turned and ran back another way, and the child clapped his hands in glee.

He had scarcely started once more when he saw a young maiden carrying a heavy bucket to fill at a distant well, and his kind heart pitied her so much that he ran to meet her, and then slid quickly away again, for he was very shy.

Next a poor old man attracted his attention, and he went to give him a drink; then his path crossed that of a mule-driver, and thinking that it would frighten the poor beasts to cross water he went a long way round to avoid them. Then he went to give water to a party of travellers, then to a poor wood-cutter, a thirsty dog, a herd of sheep, some withering flowers, and an old peasant woman.

At last he reached the sea, but even here he left the straight path to avoid the garden of a poor fisherman.

"Look!" cried the Water Nymph sternly. "Look back upon your track! You, who were favoured above all other streams! Have you thus basely left the path you begged to follow? Look!"

In fear the poor little brook glanced back, and lo! he was more crooked than any other stream. For shame he would have plunged into the sea and there have hidden his disgrace, rather than pause to say he was sorry, because he had still the memory of the happiness he had caused; but the Water Nymph still stayed him a moment.

"Oh, most foolish of streams!" she cried in the softest and sweetest tone, "wherefore didst thou not consult thy heart at first? Could thy ambition conquer thy kindness? Thou fearest my anger! Behold, thou hast gained the love of all by thy kindness of heart, so why feel shame? This gift shall be thine as reward: thou shalt never in the greatest drought lack water, and thou shalt be revered above all thy brother streams. Fare thee well, little one, and be happy, for in future men shall know thee as the kind-hearted little brook!"

E. CLEPHAN WATSON.

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LONDON, AUGUST 29, 1903.

WITH THE BRETHREN IN HOLLAND.

IT is with the keenest expectation that we look forward to the meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Amsterdam next week. We remember the happiness of the first meeting of the Council in London two years ago, the delight of the great gathering of friends, the deep interest of welcoming and hearing representatives of Liberal Religion from many lands, the inspiration which came to us through the sense of a greater fellowship united in the one Spirit for a common cause throughout the world. And this happy experience of deepened conviction and renewed aspiration, of the bonds of brotherhood more closely drawn, we have every reason to hope will be repeated at Amsterdam. Not so many of our own people, naturally, can be there, yet we shall be a company of close upon two hundred, if not more, from all parts of the country, and America will be much more largely represented than two years ago. India and Japan, Hungary, France, Germany, Switzerland, Belgium, and Sweden are also represented on the programme, and there will be friends from New Zealand and Denmark, and, doubtless, other countries, also present at the meetings. America is to be represented by the President of the American Unitarian Association and other distinguished ministers, our own country by the Presidents of the British and Foreign Unitarian Association, the National Conference, and the Sunday School Association, and by other of our most distinguished men and faithful workers. There will, of course, be difficulties of language in such a gathering, and this, perhaps, is one reason why provision has not been made in the programme for daily services of devotion, as the beginning of each morning session; but at the one religious service on Tuesday evening, an English translation of the sermon, which is to be preached in Dutch, will be in the hands of those who desire it; and for the rest we may be assured that even should we, some of us, at times be listening to one who speaks in an unknown tongue, the silent spirit of a true devotion may unite us, and refresh and quicken the inward life of each one throughout the whole proceedings of the Council.

It will be delightful, as we have said, to meet brethren of a common faith from so many lands; and there are special reasons why we should be grateful to our friends in Holland for their hospitable readiness to receive the members of the Council at Amsterdam. We do not refer here to the feelings with which they must have contemplated an invitation which involved the welcoming of a large number of English guests, while the bitter memories of the South African War are still so fresh in their minds and ours. They have recognised that the bonds of the "International" in the matter of religious faith unite us in spite of the sharpest differences of judgment in regard to that lamentable time, and they also know how closely many of us were united to them in the profoundest sympathy throughout those dark days. We from England and they in Holland cannot meet and be altogether heedless of those memories. Even if on that matter no word is spoken, our prayer must be that, in the light of a humble faith and a deepened sense of brotherhood, our judgment (on both sides) may grow clearer, our *self*-judgment more unfaltering, and our readiness for self-sacrifice in the cause of all who suffer wrong, in a true devotion to the common good, may be confirmed.

But when we speak of gratitude to our friends for asking the International Council this year to meet in Holland, it is on account of the wealth of interest attaching to their country as the home of civil and religious liberty, and because of the admiration with which we must think of the heroic period of their history, and the honour we would gladly pay to their great scholars, who have done so much for the progress of liberal religious thought and life.

The memory of "Haarlem, Leiden, Alkmaar," has recently been recalled in these columns. Those who rejoice in a rich inheritance of spiritual freedom cannot enter Holland without a tribute to the people who engaged in that heroic struggle for freedom, and to the greatness of WILLIAM THE SILENT, whose tragic death brought to his people, not despair, but a new passion of devotion to the cause for which he was willing to die. We, also, shall not be forgetful of that other WILLIAM, who came from Holland to give fresh liberties to our people; and both we and our brethren from America must recall with gratitude another episode in our common history. For in the city where the International Council is to meet the church of the "Pilgrims" once found a hospitable refuge, and afterwards in Leiden, before the sailing of the *Mayflower* and the landing of the Pilgrim Fathers on Plymouth Rock. At Leiden it was that the venerable JOHN ROBINSON last ministered to his church, and, with great words of faith, bade farewell to those who were to cross the ocean to secure a new home of freedom. In a parting exhortation, we are told, he urged them "to study union rather than division," and charged them to keep an open mind for truth, "for he was very confident the LORD had more truth and light to break forth out of His holy Word." From Delfshaven, by Rotterdam, the little company sailed for England, and thence in the *Mayflower* for New England. Now after many days their spiritual sons return, and make grateful pilgrimage to Holland, rejoicing in the knowledge that the teacher's prophecy is amply fulfilled.

ERASMUS, of Rotterdam, rendered great services to scholarship in the early days of the Revival of Learning and of the Reformation. Dr. FLEISCHER, in his interesting article on the Universities of Holland last week, mentioned other renowned scholars of later generations down to our own time, and of the latest school of Dutch theologians, of SCHOLTEN, KUENEN, and their comrades in fearless and devoted labours, Mr. WICKSTEED also writes gratefully this week. They have been among the chief in our own day, who have shown how new light and truth do break forth from the Word—and how the Word itself is to be reverently studied in a greater and more wonderful universe than the fathers of the olden time had yet conceived. It is a happy privilege we shall enjoy in meeting in their country, among their own people, with those who are still carrying on their great work.

May the Spirit of freedom, in the love of truth and the confidence of brotherly love, unite us all in earnest aspiration, looking ever to the light, and renew our consecration to that high service to which we all alike are called!

De wet des Heeren is volmaakt, bekeerende de ziel; de getuigenis des Heeren is gewis, den slechten wijsheid gevende. De bevelen des Heeren zijn regt, verblijdende het hart; het gebod des Heeren is zuiver, verlichtende de oogen. De vreeze des Heeren is rein, bestaande tot in eeuwigheid; de regten des Heeren zijn waarheid, zamen zijn zij regtvaardig.

Want gij zijt tot vrijheid geroepen, broeders! alleenlijk gebruikt de vrijheid niet tot eene oorzaak voor het vleesch; maar dient elkander door de liefde. Want de geheele wet wordt in één woord vervuld, namelijk in dit: gij zult uwen naasten liefhebben, gelijk u zelven.

De vrucht des Geestes is liefde, blijdschap, vrede, langmoedigheid, goedertierenheid, goedheid, geloof, zachtmoedigheid, matigheid. Tegen de zoodanigen is de wet niet.

Draagt elkanders lasten, en vervult alzoo de wet van CHRISTUS.

Zalig zijn de armen van geest; want hunner is het Koningrijk der hemelen.

Zalig zijn die treuren; want zij zullen vertroost worden.

Zalig zijn de zachtmoedigen; want zij zullen het aardrijk beërven.

Zalig zijn die hongeren en dorsten naar de geregtigheid; want zij zullen verzadigd worden.

Zalig zijn die barmhartigen; want hun zal barmhartigheid geschieden.

Zalig zijn de reinen van harte; want zij zullen GOD zien.

Zalig zijn de vreedzamen; want zij zullen GOD's kinderen genaamd worden.

Zalig zijn die vervolgd worden om der geregtigheid wil; want hunner is het Koningrijk der hemelen.

Zalig zijt gij, als u de menschen smaden, en vervolgen, en liegende alle kwaad tegen u spreken, om mijnentwil.

Verblijdt en verheugt u, want uw loon is groot in de hemelen; want alzoo hebben zij vervolgd de Profeten, die vóór u geweest zijn.

Gij zijt het zout der aarde: indien nu het zout smakeloos wordt, waarmede zal het gezouten worden? Het deugt nergens meer toe, dan om buiten geworpen, en van de menschen vertreden te worden.

Gij zijt het licht der wereld; eene stad boven op eenen berg liggende, kan niet verborgen zijn. Noch steekt men eene kaars aan, en zet die onder eene koornmaat, maar op eenen kandelaar, en zij schijnt allen, die in het huis zijn.

Laat uw licht alzoo schijnen voor de menschen, dat zij uwe goede werken mogen zien, en uwen Vader, die in de hemelen is, verheerlijken.

RELIGIOUS LIBERALISM AND THE DUTCH PROTESTANT CHURCHES.

IN the days of the Republic of the United Netherlands, founded by the Treaty of Utrecht, 1579, the leading principle of church politics was that which afterwards was adopted by the Westphalian Peace Conference, *cujus regio illius religio*. And, as the sovereignty belonged to the so-called States of each province, the assembly of the representatives of the body of knights and of the principal towns, each provincial Parliament had to decide which form of religion should be adopted. In course of time, all the provinces decided in favour of the Calvinistic church organisation, and so the *Reformed Church* became the Church of the State in the whole Republic. Lutherans and Mennonites were only connived at. The patronage of the Reformed Church by the Government, not only by the several States of the Republic, but likewise by the magistrates of towns and villages, was at times excessively paternal, but yielded the considerable advantages that the public exchequer furnished the material needs of the church and that public offices were open only to its members.

The Revolution of 1795 changed all this, and, proclaiming everyone equal before the law, granted the same rights to the different denominations. Since then, the position of the Reformed Church has entirely altered; but, to understand her present state, her slowness in adopting new customs, and her tolerance of what is conspicuously opposed to her own fundamental principles, her past glory and character as an established church must be taken into account.

Doctrinal Standards.

During the Republic, the Reformed Church adopted a confession of her own, the Dutch Confession of Faith, written by Guy de Bray, who died a martyr to Protestantism on the gallows, 1567. Moreover, the Synod of Dordrecht, 1619, accepted the Heidelberg Catechism and the Rules of Faith, five articles composed at that time, for the purpose of controverting Arminianism. Whoever professed these *Formularies of Unity*, found his place and rights within the Reformed Church.

It is a contestable point whether the church still rests upon the same foundation or not, whether William I. by organising the Dutch Reformed Church in 1816 only re-installed the old church or erected an entirely new one. This is the hinge on which all controversies turn. If the first alternative be adopted, alteration and progressive evolution of dogmatic views can obviously not be reconciled with membership in the church. Now it is a fact that every candidate for the ministry has to bind himself "to work conformably to *the principles and the character* of the Reformed Church of this country." Accordingly, there is much to be said for this interpretation, and those seem to be in the right who assert that the church is a doctrinal or confessional church.

Many reformed ministers, however, deny any doctrinal character to their church, and maintain that it is "a seat of religious liberty, on the ground that, since the Synod has not distinctly defined those principles, everyone "has to find these in his own way" (Professor Eerdmans, in his paper at the International Council, 1901).

On the other hand, there have been found in the course of time thousands of people who could not accept this view. Among them have been people of almost wholly opposite opinions, agreeing only in this one thing, that it was impossible to remain within a body so inconsistent with itself. They, therefore, left the church and founded their own communities.

Secessions.

The first of these separations took place in 1834, when the adherents of the Revs. H. de Cock and H. P. Scholte came out and established the Christian Reformed Church upon the basis of the above-mentioned three Formularies of Unity, sanctioned by the National Synod of Dordrecht in 1619. The members of this new church, persecuted by the Government of King William I., insulted and jeered at by the mob as Separatists, Nodders, &c., have vindicated their right to exist by means of respectability and quiet constancy. At present they form the second Protestant Church of our country, with nearly 200,000 members.

A second separation on almost the same terms happened in 1886, when Dr. Abraham Kuyper, late minister of the Dutch Reformed Church at Amsterdam, instituted a new community under the old name. His effort was successful, and the number of his followers at present amounts to little less than 200,000.

In 1892 the Reformed Church of Dr. Kuyper—whose cart is driving on a smooth road—and the Christian Reformed Church united, and may justly glory now in being a large community with 679 chapels and more than 500 ministers.

An exodus upon wholly different grounds, though resulting from the same ambiguous character of the Dutch Reformed Church, took place at Amsterdam in 1877, when the brothers Hugenholtz left their ministry in the metropolitan parish, and founded the *Vrije Gemeente* (*i.e.*, Free Congregation), in the meeting-house of which the International Congress is to assemble next week.

The Reformed Church Still Dominant.

In spite of these and other bleedings, the Dutch Reformed Church is still the spiritual home of the majority of our people. It registers more than 2,500,000 members, and consists of 1,349 congregations, with upwards of 1,600 ministers. According to the report of the last triennial church inspection, there were 562 churches in which service is held only once a week. Most of these are managed by liberal vestries, and, therefore, we shall not be far wrong in rating the number of liberal congregations at about 500. As Professor Eerdmans said at one of the meetings of the International Council, in 1901, "one-third of the church may be reckoned to be liberal." This is, however, by no means the same as saying that two-thirds are orthodox, for a great many of the so-called members are neither this nor that, but are indifferent.

The Lutheran Church.

Numerically speaking, the third church of our country is that of the Lutherans, which includes some 90,000 members in 57 congregations, with about 75 ministers. The spiritual strength of this church, however, is alas! by no means according to its numbers. The Lutherans have been since 1791 divided into an orthodox and a more or less liberal church. The first, the Restored Evangelical Lutheran Church, includes a rather small minority, but for the last twenty-five years has been steadily increasing. In the latter, the Evangelical Lutheran Church, the orthodox party is not a very mighty one, though by no means to be set at naught. The Lutheran Church has some eminent preachers, who are to be counted among the best representatives of liberal religion.

The Mennonites.

The Mennonites, numbering about 60,000, are a group of free congregations, each of which enjoys an unlimited autonomy. They are by no means bound to liberal theology; but, in consequence of their free organisation, they are, as it were, predestined for free thought and free science. Among their 130 ministers there are not more than nine or ten who adhere to somewhat orthodox ideas, and even their orthodoxy is of a rather mild, evangelical tendency. All the rest are frankly devoted to the development of liberal religious thought and life, and many

of them belong to the fighting phalanx of modern theology.

The Remonstrants.

The fifth large and important community is the Remonstrant Brotherhood (*Remonstrantsche Broederschap*), at present one of the most flourishing communities, which numbers nearly three times as many members as it did some forty years ago, though containing not yet more than about 15,000 in 26 congregations, with 25 ministers. These latter are, with a single exception, frankly upholding progressive theology and free church life; and as they are, to a large extent, recruited from among the best liberal preachers of the Dutch Reformed Church, they generally enjoy the reputation of popular eloquence.

Other Smaller Bodies.

Besides the churches now enumerated, there are some small communities of less significance. Among these, not reckoning the French, English, and Scottish sections of the Dutch Reformed Church, I mention the Anglican Episcopal, the English Presbyterian, and the Scottish Mission Church, of which the second is patronised by the Colonial and Continental Church Society in London. I do not know of any Unitarian Church in Holland, nor is there need of one, considering that all British Churches, together with the British sections of the Reformed Church, do not number above 1,000 or 2,000 members.

Conflict over Liberal Theology.

Liberal theology, or, as we call it, Modernism (*de Moderne Richting*) caused a vehement division among the Dutch Protestant churches half a century ago. It was a sharp knife against traditional conservatism, and many a pulpit seemed to be a battlefield, where week by week a stubborn fight was fought. This did not fail to attract the more intellectual of the people; but then the want of edification repelled others not less needed in the church, the unassuming pious souls, whose quiet devotion forms the strength of every religious community. It has been the good fortune of the Mennonite congregations that they have succeeded fairly in keeping together these desired elements.

Within the Dutch Reformed Church a steadfast orthodox reaction is gradually organising itself with all the means of success. Hence an undeniable, imminent danger for Liberalism, at least for its development within the churches. Without a careful and confident resistance on the part of the liberals there is much fear that they will end by being expelled from the most important church of our country, which would be an irreparable loss. Considering the surprising and wisely promoted increase of orthodox divines, I do not know any question more important with regard to the future of Liberalism than that of the supply of candidates for the ministry. Alas, this fact is by no means fully realised, even by such as are accustomed to complain of the progress of orthodoxy.

The so-called Evangelicals, a middle party, which will be represented at the Congress by Professor Gooszen, is concerned in the same threatening danger. At the thirty-first anniversary meeting of the Evangelical party this year, reference was made to the *alleged* deity of Christ, and this dogma, together with that of the Trinity, was reprobated as unevangelical and in contradiction to the declarations of Jesus himself. This induced an orthodox divine to trouble the Synod with the question, whether such heretics ought to be suffered any longer within the Dutch Reformed Church. As it happened, the Synod this year contained a majority of liberals, as there were some orthodox members absent through illness. Nevertheless the position of the Evangelicals within that church is by no means an enviable one; distrusted on one side and the other they do not justify any expectation of a hopeful, strong current of life, and have on the contrary to fear loss both on the left and the right. Sometimes they have been the guides of orthodoxy, the means by which liberal congregations have been regained for the old creeds.

The Protestantenbond.

The chief corporation by which the liberal banner is upheld is the Nederlandsche Protestantenbond (Dutch Society of Protestants). This Society, with 158 district societies and 17 agencies unites about 1,900 liberals of every denomination for the promotion of free religious thought and life. By the founding of Sunday-schools, of which already 160 have been established, by organising free religious services and popular lectures, by the publication of books, by postal mission, Toynbee-work, district nursing, &c, the Protestantenbond tries to spread our principles, and undoubtedly does a very good work, on the importance of which I need not dwell. Nevertheless there is still much to do, and in my view there ought to be more done *within the limits of Church life* and *by a more aggressive propagation of our opinions and aims.*

I know there is a sharp division of opinion about this. Authorities contradict each other. Our mutual friend, the Rev. P. H. Hugenholtz, of Amsterdam, and many others, judge it to be the only righteous and efficacious proceeding to divide what proves inwardly inconsistent. He and others warn us not to put new wine into old bottles. Therefore, Mr. Hugenholtz separated from the Dutch Reformed Church and founded an independent society, the above-mentioned Vrije Gemeente. Following the same course, though somewhat hesitatingly, the district societies of the Protestantenbond at Schiedam, the Hague, Utrecht, and Bussum have appointed their own ministers. This is all very well so far as it is an intermediate remedy against the pressing superiority of orthodox consistories. But quite wrong is, in my opinion, the proceeding of large parties of for the most part intellectual people, who leave the Reformed Church and join Remonstrant and Mennonite congregations, nay, are founding new ones, though, naturally, the latter denominations bid a hearty welcome to those who like to join them of their own accord.

A better way is chosen by the Liberal Reformed Societies at Leiden and at Middelburg, the *Paul Society* at Wommels, the liberal party at Menaldum, and perhaps by other associations elsewhere, by which weekly services, religious teaching of the young, baptism, &c., are provided, without insisting on the giving up of membership in the Reformed Church.

Need of Aggressive Work.

But all this is not enough. Liberalism has to work out a more positive character for itself, and must enter upon popular aggressive tactics against the system of orthodox belief, church life, and social organisation. It stands now at the parting of the ways. The organisation of orthodoxy is undeniably to be admired, armed as it is by its large and small, daily and weekly journals, its special schools—seminaries for the training of ministers and teachers, gymnasiums, boarding schools and primary schools—with its domestic mission chapels, young men's, boys' and girls' associations, its hospitals of every kind, &c. Liberalism must follow this example and gird on the same armour, lest it suffer defeat.

Would it succeed? Sometimes I fear that we entirely fail to see what it is that moves people. Looking at the mutual quarrels of the different orthodox parties, we are apt to consider that they are all equally narrow-minded and bigoted, that they are often contending, as the Greeks said, for an ass's shadow. Would not they, perhaps, think the same about us? It is not by passion and prejudice that our judgment is to be led. We must try to face the actual points of difference, understand and compare their aims and ours, that we may push forward. This cannot be done by learned discussion and scientific work, though I would not be understood as undervaluing theological study. We must go down to the people themselves. In this regard, I think, we have much to learn from the Unitarians and their methods of work.

Signs of the Times.

If we do so, I venture to predict some good results. Not only because our faith in the well-founded truth of our conviction forebodes inevitable success, but also because many promising signs of the fulness of this time are to be seen. Even among orthodox people the sacramental character of the church is losing its hold, modern critics are penetrating into remote sanctuaries of conservatism; change of conviction is by no means a rare occurrence where a zealous and gifted preacher has entered the pulpit.

In any case, whether it will succeed or not, the attempt must be made. Of course, it is a pity that so many liberals shrink from this struggle, although this be generally regarded as a sign of peaceableness, for to keep back the truth, even for the sake of peace, is as foolish as it is wrong. It is an open question whether this dislike of conflict is a sign of benignity or of weakness. For it is not to be denied that there is much of the sin of the Laodiceans among the so-called liberals: many a one is neither cold nor hot, but lukewarm. Holding aloof entirely from any movement, they appease their conscience by reasoning that new doctrines cannot spread with great rapidity. Meanwhile they abandon the outworks. Most of the town parishes

are already lost. Many a country parish is threatened. *Caveant consules!*

The garrison of the liberal fortress has withdrawn to its vital defences. Would to God they might find the very tactics they need, for at present there is nothing on which opinion is less settled among us.

It is particularly for this reason that I welcome the International Congress at Amsterdam as a providential incident which promises infinite good for the strengthening of our national liberal religious movement. May a spring of confidence and hope result from the blissful manifestation of that catholic Love to God and Love to Man by which all liberal religious thinkers and workers throughout the world must be united.

F. C. FLEISCHER.

Makkum, August, 1903.

MY FIRST VISIT TO HOLLAND.

BY PHILIP H. WICKSTEED.

I HAVE been asked to contribute to THE INQUIRER a few personal recollections of the great Dutch theologians of my youth, but I find that what Dante calls the "illusion of self-love" draws me with clinging affection to the recollection of how I myself came to know these said theologians, and so what I have to say resolves itself into a sketch of the Dutch chapter of my own autobiography.

I think I was twenty-two when I settled at Taunton, and began to set about supplementing what Mr. Solly has recently told us is the very imperfect education provided for us by our college; but, oddly enough, I sought the supplement in the study of theology. Amongst other things, I started, systematically, reading through the back numbers of the *Theological Review*, and then I encountered papers by Albert Réville and John James Tayler, speaking with high admiration of the Dutch theologians. I paid no particular heed to them at the time, but, as Wordsworth says, though a sense of gay confusion may still be uppermost after such miscellaneous reading, "Yet to the memory something cleaves at last, Whence profit may be drawn in times to come."

Old Testament Studies.

Meanwhile, I was employed by my aunt, Miss Charlotte Lupton, in a subordinate capacity, as an assistant in the translation of Ewald's great "History of Israel." Miss Lupton was a standing refutation of the dictum that tastes and talents are sure to coincide. She had a passion for philology, and even for phonetics, combined with the utmost difficulty in acquiring languages, or pronouncing even her own correctly. But her enthusiasm triumphed over everything. She made herself a fair Hebrew and Welsh scholar, and gained a perfect mastery of Ewald's cumbrous and intricate diction. To present this great scholar to England had been the steadily pursued purpose of years and years of her life; but though she learned to understand Ewald's German perfectly, she could never learn to turn it into luminous or idiomatic English; and at last, recognising her limitations, she called in the aid first of Russell Martineau, then of a whole series of his pupils (Estlin Carpenter, myself, Frank Jones, and Harry Solly), and finally handed over the completion of the work, which had now secured its public, to Frederick Smith. Her name never appeared in connection with this work, but she had her reward and was happy.

My own modest part of the task (very badly done, for I knew no German to speak of, but my coadjutors generally kept me fairly straight) deepened what had long been an almost passionate love of Old Testament history and literature; and when I moved to Dukinfield, I was supposed to be a dangerous person, on account of my having revolutionary views as to the Old Testament—instead of having no views (or knowledge) at all, which was the orthodox position amongst us in those days. John Reynolds, I think it was, impressed me to read a paper before the Manchester District Sunday-school Association on the "Study of the Bible," and in consequence of that paper came a request, which I could not well refuse, to become joint editor with Mr. Reynolds of a "Teachers' Manual," which should give guidance to the ignorant in this and other subjects.

I began, for this Manual, a series of papers on Old Testament history, following Ewald, but with an uneasy sense that he asserted a good deal more than he proved, and when I looked about amongst the other authorities open to me, I found that their idea of original research seemed to be reading Ewald, behind whom they never appeared to go.

Kuenen's Work.

Then came back to my mind those articles about the Dutch theologians. I had heard the fame of Kuenen as an independent student of the Old Testament, elsewhere, too. So, being of an adventurous turn, I determined to ignore the fact that his book was written in Dutch, of which I did not know a word, and to start reading it. I got the two portly volumes, and on inquiry discovered a tobacconist in Manchester who was a Dutch Jew, and who undertook to help me to read the book at the modest charge of one shilling an hour.

The taste of Kuenen's quality inspired me with a perfect *furor* for the study of Dutch theology. I found myself unable to obtain some of the Dutch books referred to in Kuenen's notes, and, finally, I wrote, in what I intended to be Dutch, to Kuenen himself, asking him to put me in the way of getting some of these books. Kuenen afterwards told me that his knowledge of English was sufficient to enable him to understand my Dutch letter, and he answered it with the most perfect graciousness, lending me his own copies of some pamphlets or articles which were out of print, and, therefore, irreplaceable had I lost them, but inaccessible to me otherwise. He put me into communication with Cheyne and other English scholars who possessed and read Dutch books, and above all he told me that, for my purpose, he thought a popular work which two younger friends of his, Oort and Hooykaas, were bringing out would be of use to me.

The Bible for Young People.

I at once ordered the two volumes of the "Bible for Young People," that had already appeared, but with the foregone conclusion that they would "economise" truth since they were written for young people, and that I should miss the frank and pure atmosphere of veracity that had taken me captive in Kuenen. I shall never forget the morning when these two volumes arrived at the Dukinfield Parsonage, and with my back to the fire I cut into them here and there to sample their qualities. The boldness, the directness, the devoutness, and the truthfulness without any tone of apology, overwhelmed me with delight and enthusiasm, and I thought that if I could live to translate that book and present it to the English public I should be ready to die.

I translated specimen chapters and went about to ministers' meetings and to private friends, making myself an intolerable nuisance, having upon me the sense of a mission. But there was one of our group (who shall be nameless) who never seemed to suffer from the chronic or acute impecuniosity which afflicted all the rest of us, and who chanced "to have £100 set aside for some such purpose" as that of the publication of this work! So, with this backing, I was enabled to get the Manchester District Sunday-school Association to take the thing in hand, and first in separate numbers, and then in volumes, the work went forward, being eventually taken up and completed by the London Sunday School Association.

It is strange to look back and see what a desperate thing we were all supposed to be doing. I remember when the first parts had appeared, meeting a friend and saying to him, "You see I have broken down my bridges." "You have, indeed," he answered gravely, "and burnt your boats, too; I do not know what will become of you." But I have noticed all through life that I have owed such prosperity as has come my way to the open defiance of fate, and almost the only things that have ever brought me money (though always indirectly), have been the very things that I expected to lead me to ruin, or which I pursued for their own sake to the neglect of all money-making projects. The "Bible for Young People" never brought me, or anyone else concerned in the venture, any money; but it brought me, and I hope others, life.

My studies in Dutch theology had filled me with the desire to visit Leiden. I wanted to consult Oort and Hooykaas on many questions connected with our work; and I wanted to see Kuenen, whose book impressed me as coming from the clearest intellect and the most tranquil soul that I had ever encountered. The Hibbert Trustees lent a gracious ear to an application which I made to them, giving me a handsome grant of money, I forget how much, to enable me to take six or eight weeks' study in Leiden.

Hooykaas.

The first of the Dutch scholars whom I visited when I arrived in Holland was Hooykaas, at that time pastor in Schiedam; and I went a long walk with two little

girls, now mothers of families, to try my paces in Dutch conversation. I inquired before I left Schiedam at a bookseller's shop for a suitable illustrated book for children, and was given, I think, Van Alphen's Poems, which I duly presented to the children. The exquisiteness of this unconscious humour on my part will be duly appreciated by all Dutchmen: Englishmen must die without enjoying the joke. Van Alphen is the absolute *ne plus ultra* of priggish orthodox goody-goodiness, and if the whole universe had been expressly designed for the purpose of leading up to an absurdity, it could have achieved nothing greater than that present. However, the Hooykaas family received it graciously, and it was not till years afterwards that I myself discovered what I had done. No doubt, this was a type of my general behaviour, but, wrapt in thick robes of ignorance and self-complacency, I thought I was getting on beautifully; and I did actually contrive to have laborious but long and intelligible conversations with Hooykaas (at least, we each of us understood something, whether it was what the other meant or not may be a question) on the subject of our enterprise.

Kuenen.

Then I went on to Leiden, where Kuenen had secured me comfortable quarters, and I lost no time in going to call upon him. His book was large and generously printed, his handwriting was clear, magnanimous, and beautiful. What would his personal persence be? I remember, as I waited for him, seeing a Noah's Ark on the sideboard, and noting with amusement that the higher criticism could still tolerate such institutions of the past. By and by I heard a step, the door opened, and Kuenen's noble form presented itself. It was the beginning of one of the closest and most precious friendships of my life; for in Kuenen's presence all inequalities of intellect, learning, position, and age disappeared. Youth and ignorance conversed on equal terms with maturity and encyclopædic knowledge, and while receiving every moment the impression of character, and drinking in information at every pore, one was made to feel as though conversing with a friend rather than sitting at the feet of an instructor. Thank God, I have known other great and good men, far more than I deserve; but there never was but one Kuenen.

Scholten.

The great personality at Leiden, however, was, at that time, Scholten, who was the chief founder of the "modern" school of theology, of which Leiden was then, as now, the head-quarters. He had written on the history of dogmatics, on the question of Free Will (being a stout Determinist), and on the history of philosophy and religion. But his recent works had been on Gospel criticism, and I had not expected to derive much satisfaction from his teaching, for (like Miss Cobbe, was it not, who, when she was eight years old "had taken upon herself to despise Baal") I had taken upon myself to regard the Tübingen criticism as "crude." (Now, when the world professes to have come round to the same conclusion, I have abandoned it, by the way.) But Scholten's personality overmastered me. I learnt from him the inwardness of the *Tendenz* criticism. I sat spellbound at his feet. As a lecturer and teacher I have never known his like; his powers were said to be past their meridian, but I can imagine no more brilliant and versatile lecturer, no more commanding personality than his, as I knew it. I shall never forget an occasion on which he was following up the inquiry of the sceptic who doubts everything, questions whether the external world exists, whether God exists, and, ultimately, "does anything exist?" "Yes," said Scholten, standing there with his massive form and head, unconscious apparently of his hearers, "Yes, I exist." He meant to bring us to the consciousness of our own "ego" as the ultimate citadel which no scepticism could storm. It was Descartes' "Cogito, ergo sum." But the effect upon me was to produce the overwhelming certainty, not that I, but that he, Scholten, existed. The world had vanished, but he remained, and I was never more sure of "existence" as a reality than as I sat there and *felt* him.

A Noble Group.

I must be growing old. I find myself *laudator temporis acti*. I know! *Vixere fortes* not only *ante*, but *post Agamemnona*; but to me the heroic age is in the past. *Troja fuit, fuimus Trojani*. It was round these two great central figures, Scholten and Kuenen, that the rest grouped themselves; and what a galaxy it was! Now all are gone save one; Scholten, Kuenen, Tiele, Raauwenhoff, Hooykaas, and the rest, and the great modern movement, which threatened to take Holland by storm, has mellowed, perhaps, and gained even wider significance than it promised, as witness the Amsterdam gathering; but it seems to have lost the confidence and triumph of its youth.

The President.

Oort, our President, remains. He was the *enfant terrible* of those days, blurting out his extravagances (that often turned out to be inspirations after all), rash, perhaps, but full of elasticity and originality. Without the steadying influence of natural conservatism, but open-eyed fundamentally sane in judgment in every direction, free to make discoveries. Now our President is tamed, but his eye is not dimmed nor his natural force abated He was left to complete the great work on the Old Testament which his friend and brother-in-law Hooykaas planned, which his teacher Kuenen superintended, to which his colleague Kosters lent a hand. Long may this *cruda viridisque senectus* flourish! The tone and colour of the devoutness which was always part of his nature seems to deepen year by year; and he is a standing proof, if proof were needed, that the most trenchant criticism need not brush the bloom from the tenderest and most childlike piety.

Find your purpose and fling your life out to it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself. *Phillips Brooks.*

INTERNATIONAL COUNCIL NOTES.

We have reprinted the main part of the programme this week, in the hope that it may be of service to members of our party in Amsterdam, as well as of interest to friends at home. The last copies of the programme which have reached us, in a smooth white cover of festive appearance, are enriched by a picture of the Hall of the Free Congregation, in the Weteringschans, where the meetings of the Council are to be held. The admirable map of Amsterdam, at the end of the programme, appears to be on a scale of about 4½ in. to a mile. Thus from the Exchange to the hall of meeting is about a mile. From the Amstel Hotel it is about the same distance.

The Netherlands Committee have also kindly sent over for the use of English members a large number of copies of a handy little guide to Amsterdam, containing a map and thirteen picture postcards showing the chief buildings of the city.

The English party, numbering in the printed list 190, are distributed for the most part in six hotels, official delegates, readers of papers, &c., being entertained by the Netherlands Committee at the Amstel Hotel, the other hotels being the American, Bible, Victoria, Het Haasje and Prinshendrik. At each of these a leader has been appointed to superintend arrangements, the names following the order of the hotels as above:—Mr. Ion Pritchard, Mr. Charles Fenton, the Revs. W. Copeland Bowie, F. Summers, and H. S. Perris.

The official delegates of the British and Foreign Unitarian Association are as follows:—

Mr. William Arthur Sharpe (President), London; Rev. Richard A. Armstrong, B.A. (Ex-President), Liverpool; Rev. W. Copeland Bowie (Secretary), Essex Hall, London; Rev. J. Estlin Carpenter, M.A., Oxford; Rev. James Harwood, B.A. (Chairman, Foreign Missions), London; Mr. Ion Pritchard (Hon. Sec. Sunday School Association), London; Rev. P. H. Wicksteed, M.A., Childrey, Wantage.

District and Local Associations in Great Britain and Ireland are represented as follows:—East Cheshire Union, Rev. W. Harrison; Liverpool Association, Mr. B. P. Burroughs; London District Society, Rev. W. G. Tarrant; Manchester District Association, Rev. H. J. Rossington; Missionary Conference, Revs. T. P. Spedding and W. R. Shanks; Northumberland and Durham Association, Rev. F. Wood; Southern Unitarian Association, Mr. F. Pinnock; Yorkshire Union, Rev. E. Ceredig Jones; South-East Wales Society, Mr. John Lewis; Scottish Unitarian Association, Mr. R. Stewart; Irish Association, Mr. W. Roberts.

Of Professor Oort, the President of the Council, Mr. Wicksteed writes in his article of personal reminiscences this week, of his first visit to Holland. Dr. Oort was for some years a minister in the Dutch Reformed Church, and since 1875 has been Professor of Hebrew and Hebrew Antiquities at Leiden. The preacher at Tuesday evening's service, in the Old Walloon Church, the Rev. J. van Loenen Martinet, is editor of *De Hervorming*, the weekly organ of the Protestantenbond.

Formerly a minister in the Dutch Reformed Church, he resigned his post to become the editor of a Liberal daily paper, which unhappily for financial reasons came to an end. Besides being editor of the *Hervorming*, Mr. van Loenen Martinet is now minister of a Free Congregation at Bussum, near Amsterdam, connected with the Protestantenbond.

THERE are four other Dutchmen whose names appear on the programme, of whom we may add some notes. Dr. Cannegieter, who is also to preside over the meeting of Liberal ministers on Monday and Tuesday, is one of the Professors of Theology in the University of Utrecht, appointed, according to custom, by the Dutch Reformed Church. Dr. Bruining, who has been for a quarter of a century a minister of the Reformed Church, has recently been appointed Professor of the Philosophy of Religion in the University of Amsterdam. Dr. Cramer is Professor of Church History in the same university, and is also Professor in the Mennonite Seminary. Dr. Gooszen, to whom Dr. Fleischer refers in his article this week, is Professor of Theology at Leiden.

IT may be remembered that in early forecasts of the programme mention was made of an alternative excursion on Friday to Leiden. This does not appear in the final programme, for it has been judged better to concentrate on the one excursion to Edam and Volendam, which will be of a specially delightful character. Those who wish to see Leiden must do so independently of the official arrangements.

THE Rev. W. R. Shanks writes to commend a book "Pictures from Holland," published by the R.T.S. at 8s., and now to be had for 3s. at the larger book shops. It contains, he says, a well-written account of the general story of the Netherlands, a full description of the country, a map, and over a hundred engravings.

WE have received in pamphlet form the annual report of the National Education Association and the report of the annual meeting at which it was presented. The Association has done enormous work in its battle with the two Education Bills, and has laid all opponents of reaction under a deep debt of gratitude for its aid. That its fight has for the moment been unsuccessful by no means implies that the work has been wasted. The progressive forces throughout the country are now thoroughly alive to the gravity of the issues involved, and are possessed by the solemn determination to reverse the Government policy at the earliest opportunity, and to set our educational system once for all upon a sound and rational basis. This is due to no one cause more than to the efforts of the National Education Association, pioneered by its indefatigable secretary, Mr. A. J. Mundella. At the annual meetings of the British and Foreign Unitarian Association, Mr. Armstrong referred to Mr. Mundella as perhaps the greatest living authority on the progressive side of the education question, and readers of THE INQUIRER will be interested in the hearty expressions of appreciation of the work he has done for the cause by those taking part in the meeting, from Dr. Clifford downward.

THE GENTLE FOOT-PAD.

A HUMMING, not of bees and wayside insects, strikes upon the ear, and in a moment the motor flashes by, a thing of hot haste, burnished brass, and bad smell. It makes little of the hill that has compelled the cyclist to dismount and wheel his more modest piece of ironmongery—not altogether ungrateful, it may be, for the pause thus given to his exertions. The driver of a gig pulls his vehicle sharply into the hedgeside to avert a collision with the obstreperous car, and pulling out as sharply, all but demolishes the cyclist. Compliments are exchanged; all go upon their several ways with whole skins but ruffled tempers, and when the pedestrian looks back from the top of the hill, the road is empty, save for two youthful rustics, disporting themselves with a Tate sugar-box mounted on the wheels of a discarded perambulator.

Here, then, in divers forms, you may observe the manifestation of a deeply-rooted instinct—the passion for rapid motion. Grafted as it is in our nature, it is strange, and perhaps rather humiliating, to realise how few are the means and contrivances whereby we can gratify it. The horse (for the donkey, even when well whipped, can scarcely be called swift), the steam-engine, the cycle and the motor, make up the sum-total of the resources of which the proud man avails himself when he would outpace his humble brother who goes upon two legs. When we consider, too, what a very disagreeable thing is the last, and presumably the most perfect of these appliances, it is, perhaps, allowable to question whether it were worth going through so much to gain so little.

Haste and Petroleum!

For there is a price to be paid, heavy enough, good sooth, in mere gold and silver, but far heavier in the currency of ease and comfort. If the horse is a vain thing for safety, the cycle is a vainer, while the motor-car is *vanitas vanitatum*. Haste and petroleum benefit neither mind nor body; the bicycle is a poor thing across a ploughed field, and though a horse that knows his business will take you over the roughest part of Haddon Hill safely enough, he is never on all fours with the pedestrian when it comes to scaling the Langdale Pikes, quadruped though he be. Go to! a pair of boots, old but weather proof, and a stick that is come of a good tree, are the best aids to the best locomotion.

Happy and Independent afoot.

An easy mind and a cheerful spirit are his who goes his way on foot. *Curis expeditis*, he fares along, unscathed and unstopped, filled with that blissful sense of independence that marks the seasoned tramper. Lo! the cyclist kneels by the wayside before his machine; to judge by the muttered accents that escape his lips his mental attitude is inconsistent with the posture of adoration. And to think that a mere bramble-thorn should thus have put a period to his career! Slowly and sadly the horseman goes in search of a blacksmith; the near hind shoe is cast, and he won't be in at the death to-day. As for the motor, it is far beyond the ken of a foot passenger by this time, thrown, "with hideous ruin and combustion down," by its own driver, into the yawning ditch; or if not so thrown down held up by the policeman, a fate, if anything, even worse. When did a man's own pins play him such tricks? Their power is limited, it is true, for thirty-five miles in the day is enough for most men (save stockbrokers who walk for cups), but use them with discretion, and they will serve you honestly. Who talks of blistered heels and strained sinews? Marry, he who risks a fractured collar-bone and a broken neck. Let him cast that great lumbering beam from his own eye before he meddles with the trifling mote that may impede our vision.

Legs for Walking.

But why dwell long in argument over self-evident fact? Legs were given us whereon to walk; had Nature intended us to run upon wheels, she would have provided them, thus saving us the trouble of seeking out many and bootless inventions. No more, for there's an end of it. Let us put our best foot foremost, and perambulate.

There is walking for business, and walking for pleasure—both to be commended. With the former, however, we will make no long delay, merely remarking, as we go by, that a merry heart, such as that tramp-royal Autolycus bore beneath his jerkin, will help a man forward with great jollity even unto Bedford Row. Howbeit, the bridle-road and footpath lead to better things than the causeway, and the open hillside where no track runs at all makes the best going of any. Country-walking, then, for us.

Company or None.

Is it better to walk alone, or in company? No hard-and-fast rule can be laid down, and, indeed, our choice in the matter is only too often restricted by circumstances. For example, the schoolgirl, whose daily promenade is undertaken neither for business nor for pleasure, but for exercise solely, would probably choose to walk alone rather than as an item of the crocodile, but the facts and discipline of life forbid her to do so. On the other hand, a companion, even of the dullest, would be a great boon to an escaping convict from Siberia, but if he has neglected to provide himself with one, he must even get along as well as he can by himself. Let us trust, then, that we may be delivered from boredom at all times, whether self-inflicted, or endured at the hands of our neighbour, and that we may be permitted as often as possible to enjoy our own society or the society of others, just as we please. Perhaps most of us would agree with the poet, who wishes for a walk of a May morning--

> With one wise friend, or one
> Better than wise, being fair—

although enthusiastic trampers may object to the alternative suggested in the second line. For the daughters of Eve lay greater stress upon the atmospheric conditions than do we sons of Adam, and then they are apt to tire a good deal earlier in the day. However, for a morning stroll of eight or nine miles—child's play, my masters—such as the poet had in his mind, the fair companion certainly has claims to consideration. For an all-day tramp across country, with a tough climb

up and a rough slide down, commend us to the man of wisdom who does not scorn to play the fool in season.

A Long Stretch,

"Good company makes the way seem shorter," says the Spaniard, or, at least, he is credited with that dictum by Izaak Walton. The authority is respectable, and the saying is certainly that of a slothful man who would rather ride a-donkey-back than wear shoe-leather. For who ever wished the way shorter that laced his boots of a morning for a thirty-mile round? Who ever regretted the leagues behind him that, footsore and cheerful, saw through the dusk the lighted windows of his harbour, and sniffed the chop frizzling on the gridiron against his return? Glad that he has no further to go, certainly; we cannot disregard the delights of achievement; but sorry that he has gone so far—never, not even at the worst, when after a long pilgrimage, performed neither wisely nor too well, he returns unable to eat, drink, or stand, fit for nothing but bed and blankets. Most of us have done it on occasion, but none of us ever wished the way shorter; on the contrary, in subsequent narratives we were only too ready to lengthen our journey very considerably, making our thirty-five miles fifty at the least.

Der alte Mechanicus.

Not that mileage is particularly creditable to anyone. and exaggeration such as that mentioned above is condemned of all honest men. There is a type of walker, iron-limbed, horn-hoofed, and wooden-handed, whose sole object is to cover the greatest possible distance in the least possible time, and to brag about it afterwards. For him, no slackening of pace when passing the spot where the wild raspberries grow, no halt to lean over a gate and watch the rabbits, no siesta in a heather-bush after the midday sandwich. Fifty miles of Roman road, flat as a board, and a pace of four miles an hour at a minimum are his requirements, and, as they do not interfere with ours, he is heartily welcome to them. But heaven forbid that such an one should take up his abode at the same inn as ourselves, for his conversation is to the full as remorseless as his walking.

Better than Some.

By all means then let us have a companion in our goings, having first made quite sure that we really want one. For those of us who are unhappily denied the society of human friends either wise or fair company may yet be found. There is no better comrade than a good dog—a fellow, be it understood, of gentlemanly instincts and upbringing—your rude, ungovernable animal, however well-meaning, being always a heart-breaking nuisance. But a dog of the right sort cannot be surpassed; he is invariably cheerful, willing and uncomplaining, and withal of excellent conversational powers. Indeed, his only fault is one for which we love him the better, he is apt to be just a little too humble, setting too cheap a value on himself, and never pretending to hide an erroneous belief that we are his betters.

Father Stick.

But should you be unable to keep a dog, as may well be the case in a land where the tax-collector and the Board of Agriculture reign supreme, you may still have your companion. Father Stick refuses his aid to no man, however poor, and though he cannot be said to speak, he is an admirable listener, and in himself a record of the tramps in which he has taken part. He needs no rest; he neither bores nor suffers boredom, he helps you up the steep, and cheerfully beats time to the song that you chant as you swing downhill, if it should happen that you are given to venting your feelings in that way. And there the cudgel proves his superiority to the animate companion; even a wise friend may not care for melody, while nine dogs out of ten hate it from the bottom of their hearts. But a stick has not the least objection to anything you may say or do, and therefore a good many of us prefer his society to that of all others. We may love an old coat, a pocket-knife (without which no wise man stirs abroad), even a pair of boots—but none of these things are cherished as the blackthorn, oak or ash, that has accompanied us in our tramps these many years. "I cut it in the classic woods of Hawthornden, when I did not expect always to have been a bachelor," was the Antiquary's epitaph on his lost walking-stick; the wood may be dead, but reminiscences pleasant and sad are green about it.

A Good Remembrancer.

Far away though you be from the haunts you love, take the stick in your hand, and you triumph over time and space. Once more you stand on the barren crown of Nephim, where the London pride grows among the stones; Lough Conn is spread out mapwise far below you to the east, and a tumble of black hills rolls westward to the Atlantic. You have just scrambled up the broken path that hangs above the fall of the Grey Mare's Tail as it leaps down the gorge to join the Moffatt water. Oakwood and fern and heather succeed each other upward, until at last Dunkerry Beacon looks over the vale of Porlock to where the Welsh hills show blue beyond the sea. As a matter of fact, you are safely and stuffily at home in London town, where trams and trains, and busses and bikes, and motors and monstrosities of all kinds do abound. But the stick reminds you that there are fairer scenes beyond the veil of smoke—scenes that you will revisit one of these days, with the light heart and contented spirit that are given to all honest fellows who are content to go forward upon Shanks his Mare.

ROBIN ROSCOE.

THE Garden City Pioneer Company has in view a site in Hertfordshire on which to establish the first Garden City. The purchase of about 4,000 acres is contemplated, and to enable negotiations to be completed a special fund is being raised. Of the £50,000 required for this purpose, over £40,000 have been speedily promised, and the prospectus of the Company may be expected before long, inviting investment on the part of the general public. Among the subscribers of the capital required, at the head of the list, are Mr. J. P. Thomasson, of Bolton, Mr. George Cadbury and family, Mr. Ralph Neville, K.C., Mr. H. W. Lever.

TO THE ROAD.

Cool is the wind, for the summer is waning,
Who's for the road?
Sun-flecked and soft, where the dead leaves are raining,
Who's for the road?
Knapsack and alpenstock press hand and shoulder,
Prick of the brier and roll of the boulder;
This be your lot till the season grow older.
Who's for the road?

Up and away in the hush of the morning,
Who's for the road?
Vagabond he, all conventions a-scorning,
Who's for the road?
Music of warblers so merrily singing,
Draughts from the rill from the roadside upspringing,
Nectar of grapes from the vines lowly swinging,
These on the road.

Now every house is a hut or a hovel,
Come to the road.
Mankind and moles in the dark love to grovel,
But to the road.
Throw off the loads that are bending you double;
Love is for life, only labour is trouble;
Truce to the town, whose best gift is a bubble.
Come to the road!

PAUL F. DUNBAR.
In the Christian Register.

NEWS FROM THE CHURCHES.

Crediton.—At the Bowden Hill Chapel on Sunday last touching references were made to the devoted character of the late Mrs. William H. Gillard, who passed away on August 11th after a very long illness. Miss Stewart gave a most touching address on the subject of "Tears," which was received with true reverence by the congregation. In the evening the chapel was crowded. Some very beautiful white flowers adorned the reading-desk, which were given by Mr. Fred Elston. "Calvary" was sung by Mrs. J. Brickwood, of Plymouth, assisted by the choir. The services, both morning and evening, were very inspiring. Rev. Jeffery Worthington, B.A., of Cullompton, officiated at the funeral service on Monday, August 17th, when most of the congregation were present.

Liverpool (Hope-street).—After evening service on Sunday last an informal meeting of the members of the choir and friends, presided over by Mr. J. T. Bryson, took place, when the Rev. R. A. Armstrong presented on behalf of the choir a handsome flower vase and stand, a rose bowl and other glassware, to Mr. William Letcher and Miss E. A. Sparkes, who have been attached to the choir for a number of years and are about to be married. In making the presentation Mr. Armstrong offered his sincere congratulations and good wishes, to which both Miss Sparkes and Mr. Letcher responded.

London (Kentish Town). — During the vacation of the Rev. George Critchley, B.A., the services in the Free Christian Church on August 9 were conducted by the hon. secretary, Mr. A. Savage Cooper, who in the morning read a discourse of Dr. Channing on the paramount importance of a good education. On the 16th and 23rd the late hon. sec., Mr. Armytage Bakewell, conducted the services, reading sermons of Dr. Ecob of Philadelphia, on "Physical and Spiritual Health," and the Rev. Frank Walters on "The Courage of Youth," and giving discourses upon "Our Spiritual Blindness" and upon "Love," alluding to the great example of Lord Salisbury in his practical love of duty. This church, which has often been closed in August during the vacation of the minister, was thus kept open to the satisfaction of the members.

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HOLBECK, LEEDS.—Domestic-street Unitarian Church. Pulpit vacant. Applications invited.—Apply to the Secretary, GEO. A. REASON, Daisy-hill, Rawdon, Leeds.

ADVERTISER seeks mutual help in a scheme (self-supporting) of Rational Teaching and Living.—Address, E. OWEN, c/o 8, Manor-road, Fratton-road, Portsmouth.

THE 15TH ANNUAL MEETING OF THE PROVINCIAL ASSEMBLY OF LONDON AND THE S.E. COUNTIES will be held at Highgate on October 14th next, and, in accordance with By-Law 15, "Any member wishing to bring forward a resolution at the Annual Meeting should send me written notice of the resolution at least one month before such Annual Meeting."

FREDERIC ALLEN, Hon. Sec.
5, Holland-grove, N. Brixton, S.W.,
August 26th, 1903.

UNITARIANS visiting ABERYSTWYTH are requested to make themselves known to the Chairman of the Congregation, Mr. A. JOINSON, Pier-street.

BIRTH.

HILDER.—On the 17th August, at Pisgah House, Broomhill, Sheffield, the wife of Edward Charles Hilder, of a daughter.

MARRIAGES.

HALL—SUDBERY.—On Thursday, August 20th, 1903, at Unity Church, Wood Green, by Rev. J. S. Mummery, Ph.D., Rev. Alfred Hall, M.A., of Norwich, to Amy Mary, eldest daughter of Mr. John Sudbery, 25, Portland-road, Finsbury-park. No cards.

COHEN—COBB.—On the 18th Aug., at Highgate, by the Rev. Isidore Harris, M.A., Walter Samuel Cohen, of the Land Settlement Department, Orange River Colony, son of the late Lionel Louis Cohen, to Lucy Margaret, daughter of Henry Peyton Cobb, of Wealdstone House, Harrow Weald.

SILVER WEDDING.

HARWOOD—HOLT.—On the 28th Aug., 1878, at the Ancient Chapel of Toxteth, Liverpool, by the Rev. John Hamilton Thom, the Rev. James Harwood, B.A., Minister of the Chapel, to Agnes, fourth daughter of the late William Holt, of Liverpool.

DEATHS]

COLLIER.—On the 20th Aug., at 45, Sussex-square, Brighton, Henry Collier, of Walthamstow, Essex, aged 84.

WELLBELOVED.—On the 24th Aug., at Birkdale, Southport, Rev. Charles Henry Wellbeloved.

OUR CALENDAR.

SUNDAY, August 30.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. Z. TOYOSAKI.

Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.

Deptford, Church-street, 11.15 A.M. and 6.30, Rev. A. J. MARCHANT,

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. PRIESTLEY PRIME.

Highgate Hill, Unitarian Christian Church, 11 A.M., Mr. G. G. ARMSTRONG; and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street.—Church closed during August.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7.0 P.M., Rev. FREDERIC ALLEN.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-rad, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. Rev. B. KIRKMAN GRAY.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. ERNEST AMES.

Stoke Newington, The Green, 11.15 A.M. Evening service suspended until Sept. 13th.

Stratford, Unitarian Church, 11 A.M., Mr. A. PHARAOH, and 6.30 P.M., Mr. J. C. PAIN.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel. Closed till Sept. 6.

BEDFORD, Library (side room), 11.15 A.M., Rev ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. H. M. DARE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. W. H. ROSE.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Mr. E. WILKES SMITH.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. F. HEMING VAUGHAN, B.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. H. FISHER SHORT.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. Rev. W. L. TUCKER, M.A. No evening service.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. RUDOLF DAVIS, B.A.

OXFORD, Manchester College, 11.30 A.M., Rev. SAMUEL ELIOT, D.D., of Boston, U.S.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 11 A.M., 6.45 P.M., 3.15 P.M., P.S.A., Rev. J. A. BRINKWORTH, of Saffron Walden.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Anniversary Services, Rev. J. PAGE HOPPS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.

STRATFORD-ON-AVON, Free Christian Church Tyler-street, 7 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WINDERMERE, Albert Hall, Cross-street, 11 A.M., Rev. A. H. DOLPHIN.

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CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH,

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

WE publish this week the first part of a full record of the International Council meeting at Amsterdam, and also the address of the President, Professor Oort, and the sermon preached in the Old Walloon Church on the eve of the Council meeting, by the Rev. J. van Loenen Martinet.

NEXT week we shall complete the record, and intend to publish the papers by the Rev. S. A. Eliot, D.D., President of the American Unitarian Associations, and the Rev. R. A. Armstrong, and in the following week (Sept. 19) the Rev. J. Estlin Carpenter's paper, and perhaps some others. A volume of the whole proceedings is to be subsequently issued in Holland.

THE twenty-sixth report of the Hibbert Trustees is naturally concerned chiefly with the remarkable success of the quarterly "Journal," which they have allowed to assume the name of the founder of their trust. In addition to the name, the Trustees have endowed the new venture with a substantial annual subsidy from the Case Fund for a term of five years. It is gratifying indeed to know that the first three numbers of the "Hibbert Journal" have had a total sale of more than 10,000 copies, and that there is confident hope that this sale may be maintained or even increased.

DURING the two years covered by the report, the Trustees elected one scholar, Mr. J. Ewart, of Manchester College, Oxford; and two exhibitioners, Miss G. von Petzold, of Manchester College, and the Rev. W. Tudor Jones, of Swansea, who hold their exhibitions for the purpose of studying at Berlin and Jena respectively. The Rev. Philemon Moore, in receipt two years ago of a grant for the study of Semitic languages and literature at the University of Strasburg, was subsequently elected a Fellow, his Fellowship terminating last June. With a view to the promotion of original research in Early Christian Literature, the Trustees have made two grants of £40 each to the Rev. Kirsopp Lake, of Oxford, to assist in the expense of two journeys to the Monasteries of Macedonia. They have also made various grants of books.

THE Sugar Convention came into force on Tuesday, and henceforth sugar artificially cheapened by the export bounties of foreign countries will be refused admission at our ports. Every sugar exporting country but Russia, Denmark, and Argentina has agreed, at our instigation, to offer us no more presents of this character, and the result is that henceforth we shall pay substantially more for our sugar and articles manufactured from sugar than has hitherto been the case. The bounty system is undoubtedly pernicious in those countries where it is practised, but to countries which are importers only and not producers of the articles affected it brings nothing but good, and an attempt to prevent it has exactly the same effect economically as the imposition of protective duties.

For the sake of a few sugar growers in the West Indies, who would be much more profitably employed growing fruit, we have partly cajoled and partly coerced other countries into withholding from the millions in these islands, to whom the boon means so much, the advantage of buying cheap a staple article of diet. In theory our Government is not yet committed to the principle of protection: in practice it has put the principle into operation with regard to one of the most important manufacturing interests of the country. Will it be allowed to extend the principle next year? The Argyllshire election, won by a member of one of our best known Unitarian families, seems to suggest that it will not.

THE King has once more resumed the rôle which he plays so well, of special ambassador of his countrymen among our Continental neighbours. Vienna is traditionally friendly to this country, especially since it became the seat of an autonomous government on the English model. Of Buda Pesth this is true to an even greater degree, and it may well be hoped that this ambassadorial trip to the Austrian capital may have its counterpart in the Hungarian, when the home politics of that wonderful city shall have reached calmer waters than is at present the case.

ENGLISHMEN must always feel a peculiar veneration for King Edward's aged host, for the manner in which, in direct opposition to the example of his predecessors, he has planted and tended the system of parliamentary government in his dual kingdom. It might be contended that he had in the beginning no choice in the matter, but time and again in later years the race feuds of his heterogeneous subjects have given him the opportunity, had he chosen to take it, of permanently resuming autocratic sway. When he is gone it is improbable that the Austrian Empire will survive unless as a single autocracy. The continuance of democracy, which all must hope for, must then mean disintegration, for Franz Josef is the only discoverable centripetal force within that polyglot realm.

MEANWHILE, a good understanding between Great Britain and Austria-Hungary must be of peculiar value in the rapidly intensifying crisis in near Eastern affairs. Austria is too sensible of the dangers of increased Russian influence in the Balkans to look with enthusiasm on any organic political changes there. But changes are growing inevitable, nevertheless, and if British influence be thrown, as it should be, on the side of the establishment of a régime which shall destroy the possibility of further Turkish misrule, our happy relations with the Austrian Government should go far to secure the realisation of our aims. Would that there were any signs that our invertebrate Prime Minister had any intention of bringing any pressure to bear anywhere for anything!

THE report of the Royal Commission on the conduct of the war, with the three volumes of evidence which accompany it, affords melancholy confirmation of many of the charges brought against those responsible for the conduct of affairs in that fateful summer and autumn of 1899. Into the details of our military inefficiency, this is not the place to go. We are concerned rather with the diplomacy which, while carrying on negotiations that never ought to had led to war, made military preparations just sufficient to convince our opponents that war was intended, but

entirely inadequate to the maintenance of our position when war actually came.

THE outlook in South Africa is darkening steadily. Sir Gordon Sprigg is no longer able to maintain an unstable majority in the Cape Legislature by his middle course between the policy of the Ascendancy party and the demands of the British and Dutch Africanders. Supplies have been refused, and instead of resigning in favour of an Africander Government, he has advised a prorogation till the pending date of expiration of the natural life of the present Parliament and a dissolution. This means that supplies will once more have to be obtained without Parliamentary sanction. It means also that the next elections must be held on a register attenuated by wholesale disfranchisements, alleged by the Africanders to extend far beyond the lists of actual rebels. A Parliament so elected, should it return an Ascendancy majority, will not command the allegiance of the Africanders, and Cape Colony must once more cease to enjoy self-government in fact if not in name. Meanwhile, Johannesburg is under the heel of the capitalist, and disaffection is widespread among the poverty-stricken Boers on the veldt, who believe—with very good reason, to judge by Miss Hobhouse's startling letters published in the *Manchester Guardian* and the *Daily News*—that the promises of compensation for homes destroyed and goods commandeered during the war are being deliberately broken.

Apropos of recent articles in THE INQUIRER on Assisi and M. Sabatier's appeal for the poor of that town, a correspondent, a member of the C.O.S., sends us the following lines, translated by D. G. Rossetti from a longer poem attributed to St. Francis. They may not be generally known, and suggest most beautifully the spirit of the higher charity which is too often forgotten:—

CANTICA.

Our Lord Christ: of Order.

Set Love in order, thou that lovest ME.
Never was virtue out of order found;
And though I fill thy heart desirously,
By my own virtue I must keep my ground;
When to my love thou dost bring Charity,
Even she must come with order girt and gown'd,
Look how the trees are bound
To order bearing fruit;
And one by one compute
In all things earthly order's grace or gain.

All earthly things I had the making of
Were numbered and were measured then by ME.
And each was ordered to its end by Love,
Each kept thro' order clean for ministry.
Charity, most of all, when known enough,
Is of her very nature orderly.
Lo, now! what heat in thee,
Soul, can have bred this rout?
Thou putt'st all order out.
Even this love's heat must be its curb and rein.

WE never know a great character until something congenial to it has grown up within ourselves. *W. E. Channing.*

IT is not only to those whose spiritual windows are of the same shape as yours that you are neighbour.

George Macdonald.

A WORD OF THANKS.

SIR,—I wish to ask for a little space in your paper in which to place an expression of sincere and hearty thanks for the innumerable kindnesses which Mrs. Crooker and I have received during our visit to the British Isles. It was some fifteen weeks ago that we landed at Liverpool. We were at once met by the president of the British and Foreign Unitarian Association, Rev. Richard A. Armstrong, who gave us a most cordial greeting. He and his people made us forget that we were in a foreign land and far from home. The congregation at Hope-street Church, where I had the honour to preach, were as friendly as though I had long been their honoured minister. Everywhere at the Whitsuntide anniversaries in London, we found ourselves the recipients of the most generous hospitality and the warmest appreciation. What began there has continued to the present moment—congregations eager to listen to all that we have had to say; beautiful homes opened to us everywhere with unbounded cordiality; wherever we have gone friends to give us every possible attention. We have, indeed, been made to feel that we were living in the household of a common faith, where young and old were constantly striving in gracious rivalry to make our ways veritable paths of pleasantness. Our overflowing sense of gratitude prompts us to name the many kind friends who have honoured us by their thoughtful services, but the list would be so long that it would overburden your columns. So that I will simply ask that everyone accept these words as a special expression of thanks from us personally, and also from us as representatives of the American Unitarian Association.

In these weeks that have seemed so short, for they have been so enjoyable, we have been guests in nearly fifty homes in England, Ireland, and Scotland; and we have come to feel thoroughly *domesticated*. We have together occupied sixteen pulpits and spoken in all over fifty times! For these opportunities we gladly give thanks to the Rev. W. Copeland Bowie, whose kind and efficient services to us have been constant; a man of superb qualities of leadership, of whom the Unitarians of Great Britain and Ireland may well be proud. In our journeyings we have seen many interesting things, both old and new, but the most interesting have been the Unitarian churches. We shall carry away many pleasant memories, but best of all for our own work are the valuable lessons that we have learned. What has impressed us most deeply has been the loyalty and earnestness of these Unitarian congregations, and the untiring devotion and the noble public services of their ministers. You are certainly working much harder here than we are in America.

And now, as we bid farewell to the many friends who have done so much for us, let me assure you that our grateful appreciation is beyond expression. But allow me, in behalf of Mrs. Crooker and myself, to extend our best wishes to you all with the urgent invitation that you come some day to us in America.—Most truly,

JOSEPH HENRY CROOKER.

London, September 1, 1903.

CHURCHMEN AND WAR.

IN the promotion of the following petition, the Rev. W. F. Cobb is acting as secretary, and members of the Church of England are invited to address postcards to him at St. Ethelburga's Church, Bishopsgate-street, E.C., authorising him to add their signatures to the petition:—

A Petition to the Archbishops and Bishops of the Provinces of Canterbury and York.

We, the undersigned, desire, as faithful ministers, or members of the Church of England, to approach your lordships in connection with a subject which is not only of grave importance in itself, but seems to call for special notice from the Church at the present moment. We refer to the relation of the Christian religion to war.

We remember that the Encyclical Letter of the Lambeth Conference of 1897 contained the following declaration:—

"There can be no question that the influence of the Christian Church can do more for this [peace] than any other that can be named. Without denying that there are just wars, and that we cannot prevent their recurrence entirely, yet we are convinced that there are other and better ways of settling the quarrels of nations than by fighting. War is a horrible evil, followed usually by consequences worse than itself. Arbitration in place of war saves the honour of the nations concerned, and yet determines the question at issue with completeness. War brutalises even while it gives opportunities for the finest heroism. Arbitration leaves behind it a generous sense of passions restrained and justice sought for. The Church of Christ can never have any doubt for which of the two means of determining national quarrels it ought to strive."

In view of the above declaration we would humbly ask your lordships to give it practical effect by urging the clergy to press upon their flocks, as occasion requires, and specially on the Sunday before Christmas Day—the day which commemorates the birth of the Prince of Peace—the solemn duty laid upon Christian nations to live peaceably with each other. We cannot but believe that the united prayer which would follow such a general statement of our Christian principles would bring a rich blessing from the Father on our beloved Church.

W. BARKER, M.A., Rector of Marylebone.
W. F. COBB, D.D., Rector of St. Ethelburga's.
E. L. HICKS, M.A., Canon of Manchester and formerly Fellow of C.C.C.
H. SCOTT HOLLAND, M.A., Canon of St. Paul's.
G. W. KITCHIN, D.D., F.S.A., Dean of Durham.
R. S. DE C. LAFFAN, M.A., Rector of St. Stephen's, Walbrook.
A. B. O. WILBERFORCE, M.A., Archdeacon of Westminster.

IN matters spiritual an element of infinity must be present; notions enter which cannot be defined; men may use the same words in stating their views, but whether these words convey the same conceptions to them all, no one can possibly say. In things spiritual, therefore, no one answer completely excludes all other answers, because we never get a perfect solution at all; we only get approximations.—*Henry Latham.*

Do not think that self-reverence and self-conquest will make you weak or sad; nay, the suppression of evil will be to you a forceful spring of good. Religion is no haggard or stern monitress waving you from enjoyment; she is a strong angel leading you to noble joy. The Bible is not a book of repressions and prohibitions; it is a book of kindling inspiration.—*F. W. Farrar.*

EGYPT AND BABYLON.

SAYCE ON ANCIENT CONCEPTIONS OF THE DIVINE.*

"THE Religions of Ancient Egypt and Babylonia" is the title under which Professor Sayce issues his Gifford Lectures on the ancient Egyptian and Babylonian conceptions of the Divine. The volume contains twenty lectures, the first ten being devoted to Egypt, and the second ten to Babylonia. Here are the fruits of long and laborious years. In the cuneiform texts, Professor Sayce, as everyone knows, was an early and brilliant pioneer, and on many points in the latter half of his volume he can only repeat with additional confirmations the views put forward tentatively in the Hibbert Lectures, which served sixteen years ago as a base for so much further research. His winter sojourns in Egypt have displayed to his singularly active and fertile mind the entire panorama of religions in temple and tomb beside the Nile. Many a delightful touch of personal observation vivifies these pages. In the background are broad conceptions of religious development; here and there an incidental caution is wisely uttered against crude inferences, as in the matter of "eating" the gods; and on thorny subjects there is a happy absence of the bitter polemical tone which disfigures so much of German discussion. The theories of the "Golden Bough," for example, about Osiris or the Sakæa simply fall to the ground in the light of the historical facts.

A Strange Omission.

And yet it must be said, with a certain sense of disappointment where so much is given, that the volume leaves the student unsatisfied. At least, it does not fulfil the expectations which its title holds out. Professor Sayce warns his readers that he is not going to treat his subject historically. We do not, therefore, look for a delineation of the rise and fall of particular cults, though many interesting glimpses of these incidents are proffered. Nor are we surprised that he does not display the later phases, for instance, of the Osirian faith when it begins to propagate its ideas in the days of the Roman Empire, or, *per contra*, exhibit the scepticism which came over many minds concerning the whole subject of a future life. These are episodes which may naturally be ignored. The defect of the book for the general student is that the main theme, the "conception of the divine," never comes sufficiently clearly into view. Every reader of the Hibbert Lectures of the late Sir Le Page Renouf, remembers the remarkable discussion of the Egyptian term for God (*nuter*). The theme is passed over by his successor with a single reference, p. 127; and of the corresponding Mesopotamian term *ilu*, there is not a word. What were its connections, what its meaning? Why could the ancient Babylonians form a feminine abstract word for deity, which their Hebrew cousins in Canaan never devised? Much is said, and rightly, about the *ka* and the *ba*, the *zi* and the *lil*, and their relations to the earlier animistic interpretations of human nature. But of the light which language throws on the higher faith no glimpses are vouchsafed to us.

Significant Affinities.

We are disposed to lay some stress on this, because Professor Sayce again and again shows himself fully alive to the philosophical interest of the inner problems of the Egyptian religion. That religion, he tells us, owed many of its leading figures to Babylonia. Not only were deities like Ptah and Hathor (=Istar) of Mesopotamian orgin; even Osiris (Asar) is now identified with Asari, son of Ea, "the prince who does good to man" (pp. 164, 300, 325). Of the return process, by which the Egyptian Horus became Khar and Khur in Babylonia, or Anubis reappears as Anupu, we must not stop to speak (cf. p. 79). These affinities and connections are of the greatest historical significance; there must have been close intercourse to make such interchanges of divine forms possible. But behind them are ulterior questions belonging to the main subject of the book which are constantly approached, but never adequately discussed. Every student knows the tendency in Mesopotamian theology to group the gods in sets of three, such as Anu, Bel, and Ea, corresponding to three great divisions of the universe, or Istar (the evening star), Sin (the moon), and Samas (the sun).

Unified Trinities.

Such triads also present themselves in Egyptian theology, but they are bound much more closely together. Their origin in Mesopotamia seems due to various causes, among which the amalgamation of the cults of separate sanctuaries must be credited with a leading share. The historic prominence of ancient centres of worship is alleged by Professor Sayce, (p. 336), as the chief reason which prevented the rise of anything like positive monotheism in Babylonia. Not even Assur, reigning without a consort in solitary glory, nor Marduk, with whom the god of the Babylonian pantheon might be in turn identified, ever became a true centre of unity. But similar processes went on in Egypt, yet with different results. This can hardly be set down simply to diversities of political situation under which ancient rivalries lost their power. New metaphysical questions present themselves. Profound philosophical ideas appear in the texts at a very early date, implying reflection concerning the relation of the One and the Many, and the persistence of the same divine energy through various forms. Here, too, are groups of three, and they are united in a peculiar way by ideas of generation. That idea, is not, of course, wanting in Babylonian theology. But it occurs in Egypt under the figure of a perpetual process in a manner unknown in Mesopotamia. A formula on the sarcophagus of Seti I. (14th cent. B.C.), runs thus: "I am a Son proceeding from his Father; I am a Father proceeding from his Son." The physical basis of such conceptions may be seen in the relations of Tum, Ra, and Harmakhis—different forms of the sun-god—which Professor Sayce does not hesitate to describe as constituting a "trinity" of "three persons in one God" (p. 89).

Unexplained Developments.

But the higher theology tended to become more abstract. This is apparent even in the famous Pyramid texts made known by the genius of Maspero; and we cannot help regretting that Professor Sayce did not think it worth while to expound more carefully a philosophical mode of thought to the influence of which on Christian theology he again and again refers. The long and impressive passage quoted from Maspero (pp. 244–6) sums up a movement which raises the Egyptian "conception of the divine" far above the Mesopotamian. The more clearly their common historical roots are displayed, the more interesting does the higher development beside the Nile become: What were its causes? For a fuller treatment of this topic the literary discussions (part I., viii., part II., vii., viii.) might have made way: interesting as they are, the materials can easily be found elsewhere. The student of ideas wants to know how far there is any definite evidence of modes of thought which may have suggested to Origen, for instance, his well-known conception of the "eternal generation" of the Son.

Some Curious Mistakes.

If Egyptian theology is important in the general history of religion for its bearing on Christian thought, Mesopotamian religion is significant for the study of the early faith of Israel. The second part of this book is full of illustrations more familiar to the student than to the general reader, who finds here points of contact in temple and ritual, festivals and tithe, the great bronze sea, or the worshipper's gift (*qorban*), which will make his Old Testament speak to him afresh. But Professor Sayce ought really sometimes to consult his Revised Version. That would save him from talking any more about the "scape-goat," or actually calling it Azazel, as in the strange sentence (p. 467): "The gazelle, indeed, is named, but it is a scape-goat which is driven into the desert like the Hebrew Azazel." Moreover, if he occasionally referred to the original, he would learn that "Lord of hosts" is not a title of Yahweh (p. 487), and in that respect Yahweh cannot be compared with the Babylonian moon-god.

The Origin of "Yahweh."

As to the occurrence of the Hebrew divine name in the cuneiform texts, experts, as is well known, take different views. Professor Sayce mentions with just pride that he was the first to point out its presence in composition (*Yahum-ilu* = Joel) in a document in the age of Hammurabi, and he leans to Hommel's identification of it with a title of the Babylonian moon-god (p. 484). Zimmern, on the other hand, affirms (Schrader's *Keilinschriften*, 3rd edition, 1903, p. 468) that the elements supposed to represent the divine name in these texts occur elsewhere without the determinative of deity, and may be explained adjectivally or verbally. In other cases the name

* "The Religions of Ancient Egypt and Babylonia: The Ancient Egyptian and Babylonian Conception of the Divine." By A. H. Sayce, M.A., LL.D., Professor of Assyriology in the University of Oxford. (T. & T. Clark. 8s. net.)

Yahweh, he adds, is a foreign designation, and cannot be derived from Babylonian sources. If Professor Sayce and Hommel are correct, the theory favoured by Tiele and other scholars which ascribed the sacred name to a Kenite source, no doubt falls to the ground. But what also becomes of a much older view, the supposed Mosaic record of its supernatural revelation?

Other Exceptionable Statements.

One might take exception to some other remarks, such as that the "ideas" of Plato were the last development of the Egyptian doctrine of the Ka, which seems to imply that there was a positive genetic connection between them; or that "the 'Parables of Buddhagosha' (misprinted for Buddhaghosa) have had a wider influence than all the other volumes of the Buddist Canon"—no work of that name is known, we believe, in ancient Buddhist history; the Canon was closed hundreds of years before Buddhaghosa wrote his commentaries in the fifth century of our era; and the Jātaka stories comprised in his commentary on the Dhamma-pada, to which Professor Sayce probably refers, can hardly be said to outbalance in importance the whole of the great collections of Buddhist teaching and rule. These are trifles in the midst of the wide learning and the constructive skill which pervade this volume. Is it too much to hope that this devoted and indefatigable scholar may give us a further instalment of selected translations, bearing especially on those philosophical ideas in which he sees some of the antecedents of early Christian theology?

J. E. C.

BIBLE FOR THE PRACTICAL MAN.*

THE worst enemy of the Rev. J. Haydn Williams will never deny his courage; his severest critic will be constrained to allow him the possession of a certain shrewdness and natural ability. Add to these years of study and experience, and we shall be inclined favourably to consider a book sent forth not to make profit but to do good.

It consists of extracts from most of the books of the Bible, arranged not with any reference to the subjects treated, or the date of the writers, but simply in the order of the books as they are placed in the common editions of the Bible. That one can open the book almost at random and find a piece worth reading might almost be taken for granted. The reader will sometimes be newly struck with the abundance of wise and worthy sayings that can thus be culled from Israel's prophets and sages.

But it is impossible to notice the book without hoping that its readers may find it less than satisfactory. For what practical man is he who shall be satisfied with a few magnificent sayings out of Job, but no plot of the story, no connected argument, no drama either in heaven or earth? What man is he who has not time to read of St. Paul, but snatches time enough to read the book of Esther in considerable detail, while he passes over the whole book of Daniel with the exception of two short verses?

We do not deny that this selection abounds with good reading. But as he would know more of Shakespeare who should read one single play with some sensible annotations (say *Julius Cæsar*, edited by Verity) than he who should learn "Dodd's Beauties" off by heart; so the practical man who cannot afford time to read the whole Bible, had better read some one part of it thoroughly, than content himself with fragmentary utterances. It is not, however, always a question of what people had better do; it remains to ask what they will do. There may, for aught we know, be practical men who prefers their Bible readings in this form.

THE HUMMING BEE.

CHIEF of summer sounds, tiny trump of doom,
Chasing low spirits to the realms of gloom,
With thy first welcome dash through the glad air,
All mortal things a common glory share.
At thy one low swift organ note, the flowers
Thrill to their depths and bask in honeyed hours;
With thee come all delights and hearts are stirred,
Opening their treasures at thy mystic word.
Nought is as late it was, but all we greet—
The buzz of cries and voices now is sweet,
Noises transfigured into happy sounds,
Passing through summer's shining spacious bounds.
Sweet summer sounds akin to silence, trees
Tinkling their leaves for the playful prattling breeze,
The lazy chirp of birds, the call of kine—
Bubbles of sound from life's heart gladening wine.
Thou wakenest with thy comfortable hum
A thousand, thousand happy thoughts that come
And go like thee, with honey-weighted wings,
Yet may not loiter long 'midst sweetest things.
Ah! well for us in our life's garden fair,
That so our thoughts flit lightly everywhere,
And lost a moment in each past event,
Emerge with sweetness—busy and content.

E. L. H. THOMAS.

WE are not Puritan enough. We excuse when we ought to reproach ourselves. Are we waiting for God to bring into judgment our compromises and conformities and insincerities—waiting for the refiner's fire and for the fuller's soap, bowing the head like a bulrush, instead of breaking every yoke? only sorry enough for our sins to confess, but not sorry enough to forsake them?—*Rufus Ellis.*

GOD is the principle which underlies all this business of human living. The methods of living are manifold. The principle of life is one. The man who lives in the methods loses the freedom and the unity of life. The man who lives in the principle, in loving, grateful, obedient communion with God, grows free with a divine liberty, and is a true brother of all the working children of God throughout the ages and throughout the world.—*Phillips Brooks.*

PUBLIC WORSHIP.

TRUE AND FALSE IDEALS OF ITS MEANING AND END.*

BY THE REV. J. H. CROOKER, D.D.

MODERN worship in its best estate, stripped of fear and selfishness, the parents of superstition, is not sacrificial offering nor intercessory pleading, but the glad, spontaneous outpouring of human hearts in expression of thanks and in yearning for communion with God. It is not a transgressor's plea for acquittal at a distant throne, but the personal and domestic gratitude of a child in the divine family of God, the devout aspiration to be at peace with the paternal Love and share in the blessings of the Father's house.

In acting as the leader of congregational worship, the minister of to-day is in no sense engaged in a vicarious, mediatorial, or intercessory office. He does not perform worship as the substitute of his people; he is their helper in their devotions. And these devotions are not the efforts of fear to appease the wrath of Heaven; they are the spontaneous expressions of affection. He does not stand between God and men, distributing the divine favours to those who do his bidding; he gives expression to common hopes and trusts, that are the natural gestures of love and gratitude and humility. He does not act as general attorney for a lot of criminals who are seeking royal clemency; he is the public interpreter of private feelings, uttering in fit phrase the great emotions that throng the silences of the breasts of devout men and women.

The First Essentials.

A man may stand in the pulpit; and yet he may not really lead the worship of the people before him. He can do this only as he is himself an actual worshipper. He must even be more than worshipful: the reverence, trust, and yearning to which he gives expression must *represent* the congregation. His thoughts and feelings must be in touch wth the minds and hearts of the company present. To be a leader of congregational worship he must be in perfect sympathy with the lives for which he speaks.

But more than this: the minister cannot lead in worship unless there is a worshipful congregation willing to be led. He cannot represent a devotion which does not exist. He cannot give public expression to private reverence, if the individuals present have no reverent emotions. The men and women in the pews must be at worship: full of religious sentiment, and responsive to the leadership of the spirit. A congregation touched with the sense of awe and mystery, stirred by common impulses into a spontaneous sentiment of devotion, anxious to have its flaming desire expressed: this co-operation of the people is necessary to make public worship a vital and impressive reality.

"Common Prayer."

Congregational worship implies something greater and grander than any temple service ever performed, no matter how spacious the architecture, artistic the litany, or gorgeous the ceremonials. In

* From a paper read at Essex Hall at the Ministers' Meeting in Whit-week, June 4, 1903.

* "The Bible for the Practical Man, consisting of Golden Words of Life, &c." By F. H. WILLIAMS, of Flowergate Old Chapel, Whitby. (London, Philip Green, and from the Compiler, 1s. 6d.)

the temple, we find worship dramatised with wonderful art and made æsthetically effective; but the people are more or less mere spectators. Congregational worship, on the other hand, starts from a different interpretation of the universe; it proceeds by personal and spiritual processes to give expression to a different quality of religious life. Those present are not spectators, but participants; not beggars for heavenly favours but seekers for the heavenly life. The worship is not an artistic drama, but a living efflorescence of the human spirit. It is not a performance but an experience, richer, deeper, more ethical, more personal than any other form of religious service.

But to reach this "dear togetherness" in divine things; to have congregational worship in all its beauty, power, and glory; to experience the palpable presence of the Infinite impinging on the finite, pulpit and pew must glow alike with wonder, trust, and love. Deep devotion must fill the place, as a corporate life into which all are baptized and of which all partake: a vital sense of the supreme majesty of God, and a profound realisation of the sublime meaning of human life. Then we have "common prayer," in which he who leads and they who are led are one in a spiritual communion, which sets all in a large place, and opens an outlook upon life of boundless sweep and innumerable splendours.

The Supreme Rite.

Worship reaches deeper into the life and sweeps a wider circle of human interests than any other part of the church service or ministerial office. It satisfies the constant and precious longings of the soul for communion and companionship. The homesick heart finds in adoration and aspiration the peace that passeth understanding. In the warm and serene atmosphere of devotion the discord and disquietude vanish; the wearied spirit finds rest; the storms of passion are stilled; the wide horizon opens; the great memories of life's infinite mercies spread themselves like clouds of glory over all the landscape of our life; out of the sweet music of wonder and trust and hope come the joy that regenerates and the strength that gladdens.

Worship is a moral tonic that far surpasses scientific investigation or theological disquisition. It brings man face to face, not with physical processes nor with metaphysical enigmas, but with the Lord of life who is Spirit, with the Judge of the heart who is Justice, and with the Creator who is Holiness. For my companion in great danger and temptation give me a man with a commanding reverence.

Some Misconceptions.

There are thoughtless people who refer lightly to the worship of the church as an "introductory service." Introductory to what? Shall communion with God serve only as introduction to a discussion of Baptism or Apostolic Succession? Shall reverence for the Most High merely prepare us to debate Calvinism or the theory of single tax? Shall the holy mood of devotion be simply the preface to a half-hour of homiletical rhetoric? If introductory to anything it is to companionship with the Lord God Almighty, in whom we live, move, and have our being! Worship has an end in itself: no makeshift to occupy the time while people assemble; no fringe to adorn a homily; no vestibule into the temple; it is itself the temple. While in no sense merely preparatory to the sermon, it is by the warmth which it brings that we are made plastic to the preacher's word of entreaty and rebuke; it is the spirit of God that it breathes through the soul which fills the words of the sermon, like sails, so that they move us across the great and wide sea of life!

Some people sneeringly remark: Why go to church to hear a minister discuss problems of philosophy about which he knows less than we know? The remark reveals a colossal conceit; a lamentable ignorance; a pitiful misunderstanding of the church itself; an unfortunate spiritual poverty sorrowful to contemplate. Such persons are not even religiously alive: their minds may be active in a little corner, but their souls are dead. Their eyes have never been opened to the splendours of the inner heavens; their ears have never been unstopped to hear above the secular discords of the earth the divine harmonies They are without God in the world; if they had discovered Him, they would know that the Church stands for a great deal more than "the problems of philosophy": it stands for the immeasurable joys and indispensable experiences of the supreme life which only worship bestows.

The True End of Church-Going.

It is a fact that more persons, the world over, come to church to have a worn and wretched heart revived and cheered than to have an inquisitive mind instructed. More come to be chastened than to be indoctrinated. More come to be filled with motive power than to be loaded with creeds. More come to forsake sin and escape sorrow than to learn about Moses and Socrates. The text may be forgotten; but the ecstasy of devotion will sing itself through many days. The point of the sermon may be missed; but the penitence prompted will long shape many a tender act. The argument of the preacher may not convince the understanding; but the heart made actually to feel the Divine Presence will henceforth beat in harmony with nobler ideals of life.

The immense importance of public worship, especially in a season of religious uncertainty and theological transition, is a truth that needs special attention. Man remains a religious being, though he may reject the creed of his ancestors and close the Bible of his mother. He may change his theology, as he does his coat, but the hunger of the soul is constant. He may cease to be a Calvinist or a Trinitarian, he may become a sceptic or an agnostic, but he is still a worshipper. His interest in the discussions of Augustine and Luther, in the sermons of Edwards and Wesley, may die, but, however far he may wander from home, the majestic tones of the *Te Deum* or the plaintive cry, "Love Divine, all love excelling"—will sweep through his soul like the creative breath of spring. Science may change all our ideas of the blooming rosebush; but the appreciation of its beauty remains. And that, after all, is one of the best things in life. So, too, science may reconstruct all our theories of the universe, or even make some doubtful of the personality of God, but the beauty of holiness remains; and the yearning for spiritual peace demands satisfaction.

[In an early issue we hope to reproduce further passages from Dr. Crooker's address.]

SHOW PLACES.

THE sight of extreme wealth begets in some of us very much the same feeling of sadness as the sight of extreme poverty. We know at such times why it was that, when the queen had seen the house that Solomon had built, "there was no more spirit in her," and why Solon, beholding the treasures of the Lydian king, gave way to those gloomy reflections which Herodotus records. Solomon and Crœsus were owners of Show Places, and the queen and the wise man were touched with the melancholy which has seized us also in the houses of the great.

The sense of disproportion is of itself depressing. Accumulated wealth, heaped up by gusts and freaks of fortune, is like the uneven snow when it lies in heavy drifts on one side, in bare patches on the other. Inequality of distribution may not be economically wrong, but, artistically, it is a mistake. Greatness, to be felt as greatness, must not be overwhelmingly grand.

"'Homes' of the Great!"

The unwonted publicity is also disturbing. An Englishman's home is his castle, unless it happens to be a real castle; then the veil of privacy is drawn aside. Here are exposed a cradle in which noble innocence smiled, a bed in which royalty slept, a looking-glass before which beauty arrayed itself, a suit of armour in which chivalry received its death-wound and died. Why should we gaze upon these sanctities?

A Show Place, moreover, to be worth showing, must show the ravages of time. It is part of its glory that it is crumbling away. The faded tapestry will not bear a touch, the tints are flying from the portraits on the walls. We, too, have our relics of antiquity, but they are memorials, not monuments; they do not meet us at every turn, to remind us of the perishableness of things. Why does the proud owner of marble halls so often cramp himself up in a shooting-box, or a yacht, or a foreign hotel? Why is he more at home when not at home? Is it that the ancestral seems to him to be always bordering upon the sepulchral?

Museum or Mausoleum?

Great houses, again, make plainer to the eye the vast difference that may lie between possession and enjoyment. We look mournfully enough at our own poor shelves, knowing that we have more books than we shall ever read, but, at least, we know that we have them. What must be the sensation of one who owns things in masses, and cannot say off-hand of a book, or a coin, or an engraving, whether he possesses it or not? There is little to choose between being in charge of a mausoleum, and being the keeper of a museum.

And yet, philosophise as we may, a Show Place in the neighbourhood is something that we must see—is, in fact, what we came to see. We flow in from all sides by road and rail, singly and in twos and threes, and now and then in coach-loads, with clatter of four horses, and tootings as of ancient horn. For all our bravery at the outset, we wait round the entrance in a shame-faced way. When our small personalities are sufficiently discernible to be dealt with as a group, Mercury leads us to the door, and commits us to the care of Hebe within. Neither Mercury nor Hebe can quite conceal disdain. Whatever their own humbler rank among the immortals may be, they are Olympians, and they know it.

Unprofitable Sightseeing.

We, on our side, are quite conscious that we are earth-born intruders. We are going to do that which we are careful not to do, even in the houses of our dearest friends—to peer and pry, to stare and scrutinise. If we could shake off this guilty feeling of intrusiveness, and claim and recover our lost liberties and mingled selves, how enchanted we should be! Voices from the past would speak to us; the light of other days would break upon us; master-pieces of art would enthal us; and historic forms would move us like figures in a shrine. Who, wandering and lingering, musing and meditating, would not be touched with native pride in the stately homes which have played a stately part in days gone by? But we are hurried along like a crowd of impassive ghosts, and the voice of our leader reaches us as the voice of one chanting to the dead. There is also the disquieting thought of the obolus at the end, for Mercury is the god of gain, and Hebe stands by the door with open palm. At last we breathe a sigh of relief, and—saddest thing of all—we depart without sense of favour, and, therefore, without sense of gratitude; Corydon strikes a match on the door-post, and Amaryllis leaves a confectioner's bag on the threshold.

Excursions to the "Dukeries!" Who will much longer be content to be a duke? For my part, I am more than ever pleased with that ode which Horace sent off to a duke of his day. The humble alone, he says, are free; the poet on his little farm has many opportunities of happiness, and particularly this advantage, that, unlike his rich patron, he can snap his fingers at the public.

E. P. B.

ALL through the Gospel we mark how men cling to the letter, and how Christ with tender hand extricates the spirit from it, and tells his hearers that it is this which gives the letter its worth. A law such as that of Moses has its place in the schooling of a race at a certain epoch of national life; but a code or a creed that cannot be expanded must at last be outgrown. If, however, a Divine and living spirit be enshrined in a church, it may direct its development, and transform the outward tenement as inward need requires. —*Henry Latham* ("Pastor Pastorum.").

BY right discipline we can increase our strength.—*John Ruskin.*

OBITUARY.

THE REV. JAMES HALL.

After a ministry extending over twenty years, thirteen of which were spent in Crumlin, the Rev. James Hall entered on the higher life on August 28, at the age of 47 years. Mr. Hall had, prior to settling in Crumlin, ministered to our congregations in Glenarm, co. Antrim, and Kidderminster. He was a native of Belfast, where he came under the influence of the Rev. Alexander Gordon. With his aid he qualified for admission to the course under the Home Missionary Board, which he entered in 1880.

For some years Mr. Hall suffered from bronchial weakness, which rendered his life at times truly laborious. After the meetings of the National Triennial Conference at Liverpool, in April last, the weather at times having been bitterly cold, the malady increased, and early in June he ceased to preach, growing gradually weaker. Mr. Hall leaves a widow and six children.

"Generous hearted, with single aim, and hopeful almost to a fault," writes a ministerial colleague, "Mr. Hall could not foresee failure in any of his undertakings. Necessity was his opportunity; possible non-success never dimmed his vision. Many a time has he been to the bedside of those whose sickness was less serious than his own."

He was laid in his grave on Monday last in the burying ground attached to the Crumlin Meeting House, many friends of different denominations following the remains and attending the service in the church, which was conducted by the Revs. Alfred Turner, of Templepatrick, and W. S. Smith, of Antrim, that at the manse having previously been taken by the Revs. Thos. Dunkerley, B.A., of Comber, and R. J. Orr, M.A., of Belfast, and that subsequently at the grave by the Rev. F. Thomas, of Cairncastle.

MR. TRENCH, OF NORTHAMPTON.

THE Kettering-road Church, Northampton, has sustained a sad loss in the death of Mr. James Trench, which took place at his home on Monday week. Mr. Trench, who was eighty years old, had been treasurer of the church for a great number of years, and at one time was also treasurer of the Sunday-schools. He was a close friend of the late Sir Philip Mansfield, with whom he worked devoutly for the welfare of the congregation, being present at service only eight days before his death.

Mr. Trench's good works were very far from being confined to his own household of faith. He went to Northampton from Wellingborough as a very young man, and throughout the years which followed he took a keen, practical interest in all movements for the uplifting of the lot of his fellow-townsmen. Success in the staple trade of the town enabled him to retire at fifty, and to devote thenceforward the bulk of his time to good works. Only his intimate friends, and those who immediately benefited, know of the extent and helpfulness of his private charities. He was an invaluable member of the old Town Improvement Commission, but could never be persuaded to join the later Town Council or other public bodies. He was, however, a Governor of the Northampton General Hospital, a founder of the Poor Children's Christmas Dinner Fund, and took a warm interest in the encouragement of swimming and other athletic exercises.

At the widely-attended funeral, yesterday week, the Rev. Arthur Harvie, in his address in the chapel, said they had much cause for thankfulness in the life that was closed—the life of a man on whose truth they could rely, whose utter sincerity no one could doubt, one who stood as firm as a rock amidst much doubt and conflict, one who was found faithful when others fled away; a true friend to those who had been worthy of friendship, and even to those who had not, a friend ready to sympathise, and a friend ever willing to help. Mr. Trench (added Mr. Harvie) was a true citizen, one who took a living interest in the affairs of his town, a man above all suspicion of unworthiness in his dealings, a citizen whose memory would be a treasured possession to all who knew him.

THE REV. C. H. WELLBELOVED.

A BRIEF account of the life of the late Mr. Wellbeloved appeared in our issue last week. We have since received a letter from a member of his bereaved congregation at Southport emphasising a trait which all who heard him know to have been eminently characteristic—his "recognition of the duty of the minister to deal fearlessly with the social questions of the day."

"He never hesitated," our correspondent truly says, "to impress upon the congregation his conception of civic duty, based on the highest moral grounds, while he endeavoured at the same time to avoid the stirring up of political party strife. His outspoken expressions of opinion may have occasionally offended some of his hearers, but all have respected the conscientious and high-minded motives which prompted his words."

Our correspondent also sends us an "appreciation" of Mr. Wellbeloved contributed by a member of his congregation to the *Southport Guardian*, from which we reproduce the following passages:—

The quality which perhaps chiefly impressed a stranger was a fine manliness of character; and probably the highest eulogy he would himself have desired, was that in the best sense of the word he had endeavoured to be a man. In others he looked for and demanded that which was so conspicuous in himself—absolute sincerity and frankness. He never wore his heart on his sleeve; yet no one who knew him ever questioned the warmth of the feelings which lay behind the hearty grip of his hand shake, and the bright glance of his frank blue eyes.

For those belonging to other folds and faiths he had a wide-minded charity, but his hatred of insincerity caused him occasionally to condemn in severe terms those who, having outgrown the faiths of their earlier years, had not the moral courage to avow their altered convictions. In all his sermons there underlay the appeal to reach up to, and live up to, the highest moral and religious ideals. "Your life is the thing; whatever be your creed."

The lateness of the decision [to join the ministry] had one great compensating advantage. His experiences as an engineer—the profession he had at first adopted—gave him

an insight into business life, which imparted to his sermons and outlook upon life generally a strongly practical complexion, which was ever one of the chief virtues of his pulpit ministrations.

Of his illness and death the following touching account is given:—

For eight months or more the mysterious disorder which had so unaccountably seized him, had been the cause of an ever increasing anxiety on the part of his family and congregation alike. The end came—and a most beautiful end it was—in the early hours of Monday, the darkness of unconsciousness which had settled down upon him some days earlier, lifting at the last for a few minutes, just long enough to gratify his round-standing family with a peaceful and happy smile of recognition.

The cremation at Anfield was preceded by a service at Portland-street Chapel at which the Rev. Charles Hargrove delivered an address.

THE CHILDREN'S COLUMN.

A HIGHLAND HOME.

CLOSE to a beautiful lake, which is surrounded by mountains, stands a little white cottage. The honeysuckles climb over it in summer, and there is a little garden full of flowers and vegetables, and a number of fowls and chickens crowd round on the grass before the door. Here lived a father and mother and eight children. The children had a long walk to go to school, but they trudged there in all weathers. On Saturdays they did not go at all, and then the elder ones helped their mother at home and in the garden.

There was a small hut on the shore of the lake, where the oars of a boat and such things were kept; but when we peeped in at a square hole which served for a window, we saw a small table made of a piece of slate, raised on stones, little seats and chairs made of chips of wood raised on pebbles, and bits of broken china set in rows along the planks of the shed walls, some stones for a chimney-piece, some bits of wood and red rag for a fire; but there were no dolls! So we wrote to London for two dolls; and in a few days a smart little girl and boy were sitting beside the table, on the little seats. We did not see the children discover the little inhabitants, but they were taken away into the house; and the mother said the children were quarrelling over them, so she had put them away for a time.

Poor Jessie.

On Saturdays, and in the summer holidays, the children used to come and weed in our garden; first Jessie and Johnnie came; and when the hay was cut they used to help to make hay. Then they stayed and had their dinner and tea in our kitchen, and that was a great treat, and they went home very proud of their earnings, for they were very poor. But they were always very neat and clean and very nicely behaved children, and worked very industriously. Sometimes they gathered fruit for us for the jam-making. When Jessie and Johnnie grew big, and left home to go to work, Mary and Robert came; and all the children in their turn, down to little Duncan.

But after a time poor Jessie fell ill with rheumatic fever. A long time she was ill, and though, at last, she recovered, she was very delicate. The doctor said she wanted plenty of good food, so she used to come three days a week to our home, to dine in the kitchen. She grew stronger, and went to service, but after a time she again fell ill with rheumatic fever. She was again laid up for many weeks, but recovered once more.

A Patient Invalid.

Poor girl! she suffered very much, but bore it all most patiently. When she was better she again went to service; but she was far from strong; and after a time her old enemy attacked her again; and this time she did not recover, but remained a great invalid and sufferer. Her legs grew so stiff at the joints that she could not bend them. At times she felt better, and then she used to get about the cottage and out on the green outside on crutches, but she could not sit down, and always had to lie or stand. But she was always bright and cheerful; and she used to read, and knit, and mend the clothes, and do everything possible to help in the home. When long nights of pain kept her wide awake, she often had to stay in bed in the day, as she was exhausted.

Some friends gave her a reclining chair, which could be wheeled about out of doors, and often she was seen lying out in the sunshine, with her book, and her little cat or kitten beside her in her chair, and when we came past her she would raise herself on her elbow and smile brightly at us, glad to have a little talk. Often someone wheeled her in her chair along the road by the lake, and perhaps left her in a sunny or shady spot for a time. Once when I came back to her I asked her if she had been reading. "No," she said, "it was so beautiful, and the little birds came so near, and two little squirrels, and I was watching them." So she had her pleasures.

"I'll be Better Soon."

Sometimes, when she was feeling better, I found her on her feet, cleaning the windows, or washing up the tea things, or mixing the meal for the fowls; she could get a yard or two on her feet, but only by crossing them and wriggling along. But she never complained, and when she was suffering most she used to say, "Oh, I'll be better in a few days. I often take these turns, and then I'm better after."

The father and mother and Jessie were quite alone now, for all the other children were out in the world; one was a coachman, one a mason, and two sons serving in shops; and the three other girls were servants. And now the father began to fail; he partly lost the use of his legs, and he could not speak plainly; and the good mother had her two invalids to look after, as well as everything else to do in and about the house. She walked a mile each way every morning to fetch some milk and to sell her eggs, and she was constantly seen by the lake doing the washing for the family, with a big black pot over a fire on the shore. She fetched the peat in, carrying great loads on her back in a sack, or great boughs from the wood. But everything in the cottage was kept perfectly neat, in spite of all she had to do.

Where there is No More Pain.

Well, last autumn when we went back to London we went to say good-bye to these friends; and Jessie was very ill. She looked very ill indeed, and I wondered as I left her whether I should see her again. A fortnight after we heard that she had passed away, after much suffering. We still miss her sadly, as we pass the little cottage and do not see her out in her chair; but the memory of her is never sad, as she was so bright and good and cheerful. She was thirty-five when she died.

Just five weeks later another funeral passed to the little churchyard where Jessie had been laid in November; and that was her youngest sister, Christina, who had been taken ill and died in Glasgow. How sad it was for the poor parents; but how brave and good they were! They love to talk of their two dear daughters to the friends who also loved them. And Mary has come to be at home with them now, and help and cheer them, and on the two green graves in the churchyard are some red daisy plants, sent by an aunt who was fond of them; and a little granite stone is soon to mark the place where they are laid. And in remembering Jessie, with her patient, gentle face, we think how wonderful must be to her the new free life with no weakness and pain to bear any more.

GERTRUDE MARTINEAU.

GREAT souls have wills, feeble ones have only wishes. *Chinese Proverb.*

Judge not thy fellow-man till thou art similarly situated. *Talmud.*

When you have once learned to honour anything love is not very far off.

George Macdonald.

THERE ought to be divine tenderness enough in our lives to convert the most sceptical, to inspire the most obstinate man to divine service, and to make robust the will of the most timid woman.

J. Ll. Jones.

THE world is enlarged for us not by new objects, but by finding more affinities and potencies in those we have.

R. W. Emerson.

RELIGION is the perfection of wisdom, practice the best instructor, thanksgiving the sweetest recreation.

Bishop Horne.

WASHINGTON left behind him, as one of the greatest treasures of his country, the example of a stainless life—of a great, honest, pure, and noble character—a model for his nation to form themselves by in all time to come. *Smiles.*

TRY to care about something in this vast world besides the gratification of small, selfish desires. Look on other lives besides your own. See what their troubles are, and how they are borne.

George Eliot.

EXPECT to escape, know that you can escape from the consequences of having been wicked, only by being good. Crave the most perfect mercy. Ask for the new life as the only real release from death. So only can your religion glow with enthusiasm and open into endless hope.

Phillips Brooks.

The Inquirer.

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LONDON, SEPTEMBER 5, 1903.

AT AMSTERDAM.

IN the Netherlands, the country of heroic memories, the home of civil and religious freedom, it was to be expected that the meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers would awaken a large amount of interest, and that members of the Council, coming together from many lands, would receive a very warm welcome. That has indeed been the case. Nothing could exceed the kindness of the Netherlands Committee and other friends in Amsterdam, and in point of numbers, and in the interest and value of the papers read, the meetings have undoubtedly been a great success. Close upon a thousand people must have taken part in the proceedings during the week, and of these considerably more than a quarter were visitors from other lands.

It has been a special pleasure to many that the Council met under the genial presidency of Professor OORT, of whom Mr. WICKSTEED wrote so happily in last week's INQUIRER. Both he and Mr. HUGENHOLTZ, chairman of the Reception Committee, and minister of the Free Congregation, by whose hospitality the Council had so convenient and fine a place of meeting, showed remarkable international capacity in the readiness with which they spoke all the current languages, and could welcome the representatives of each in turn with tactful and gracious words. Dutch, English, French, and German were all equally at home in the brotherly communion of the week, and if the representatives of Hungary, India, and Japan had to be content with the use of English speech, their own nationality was none the less heartily welcomed in the unity of the spirit which prevailed. We must leave our record to speak for itself this week, commending the President's address and the sermon here published and the papers to follow in succeeding weeks to the earnest attention of our readers.

LIBERAL THINKERS AND WORKERS.

INTERNATIONAL COUNCIL AT AMSTERDAM.

CHRONICLE OF THE WEEK.

SUNDAY, AUGUST 30.

THE actual meetings of the Council did not begin until Tuesday, but much had gone before in preparation for the great gathering, and already on Friday of last week twenty or more of the English visitors had arrived, while others were on the way, taking the opportunity of seeing other Dutch and Belgian cities, or even coming by way of Germany.

Sunday was a delightful summer's day, not so hot as it became later in the week, and Amsterdam was to be seen at its best. That best is full of fascination; a city like no other, though they call it the Venice of the North, within reach of the breath of the sea, full of brightness, with its many picturesque streets, its quaint and often gaily coloured houses, but above all the broad Amstel and the circling canals, the Grachten, spanned by innumerable bridges, and shaded often (as in the noble Heeren Gracht), with most beautiful avenues of trees. Some of the chief streets were unfortunately in confusion, through the laying down of electric tram lines, but this did not seriously interfere with the pleasure of the visitors, or spoil their impression of the manifold graces of a delightful city.

The Hall of the Free Congregation.

On Sunday morning this chronicler attended service in the Hall of the Free Congregation, where the Rev. P. H. Hugenholtz ministers, and where the meetings of the Council were held. The Hall is a large building standing in the Weteringschans, close by the Rijks-Museum, the theatre and the beautiful Vondel Park. It was opened in May, 1880, two and a half years after the founding of the Free Congregation (Vrije Gemeente) by the brothers Hugenholtz. A memorial tablet within the building records the death of the elder brother, Dr. Philip R. Hugenholtz in 1889, and his portrait, with that of A. D. Loman, another deceased and highly honoured member of the society, is in the series which fills the windows on both sides of the hall, below the gallery. The series was completed only last week, by the addition of the portraits of Emerson and Carlyle, the others being Socrates and M. Aurelius, Moses and Christ, Paul and Augustine, Dante and à Kempis, Catherine of Siena and Juliana von Stolberg, Luther and Zwingli, Spinoza and Kant, Lessing and Goethe, each window having two portraits, coupled as in this list.

Mr. Hugenholtz was away on Sunday. He had been much occupied, as chairman of the Amsterdam Reception Committee, and sought rest by preaching away from home. His place in the pulpit of the Free Congregation was taken by Professor Groenewegen, of the Remonstrant Seminary at Leiden, who has been a very active member and treasurer of the Netherlands Committee of the Council.

The hall will accommodate about 2,000 people, and a congregation of some five or six hundred were assembled on Sunday morning. It gave one a shock on entering, to see men sitting with their hats on, as if waiting for a concert-hall entertainment, and to hear conversation pretty general if subdued. The organ voluntary did not silence this, but all was quiet, and there was reverent attention, when the service began.

Dr. Groenewegen's Sermon.

Dr. Groenewegen entered the Hall from a door close by the pulpit, and began the service with a few words of earnest prayer, after which some verses of a hymn were sung. They *were* sung, the great congregation with a predominance of men's voices heartily taking up the strain. Then Dr. Groenewegen at once began his sermon, in the middle of which and at the close, verses of two more hymns were sung. After this the Benediction, and that was the whole service, which lasted a little more than an hour. The hymn-book of the Protestantenbond was used.

The sermon, which began with a reference to the great interest of the coming meetings of the International Council, was from the text:—"We are God's fellow workers," and dwelt with direct force and the eloquence of an earnest spirit on the great truths of the Divine love, mercy, and holiness, and the true life for man to be found in the service of a practical faithfulness and a sharing in that Divine Spirit.

MONDAY, AUGUST 31.

The committee-room and library of the Free Congregation were open on Monday for the use of the International Council. Professor Eerdmans, Secretary of the Netherlands Committee, arrived early from Leiden, Mr. Hugenholtz, the vice-president, and other members of the committee were also there, to give information to early comers among the visitors, and superintend the final arrangements. In the library there were tables both of Dutch and English liberal religious literature, and various papers and pamphlets for distribution.

Amsterdam was gay with flags, for it was the Queen's birthday, and in the evening there was a very charming procession of illuminated boats on the Amstel, and a fine display of fireworks. The streets were crowded by the people in high carnival until late at night, and this was the welcome which the main body of English visitors received, when their train arrived from Flushing at about half-past eleven.

Meeting of Liberal Ministers.

On Monday evening the Dutch Liberal Ministers held the first session of their annual meeting (Vergadering van Moderne Theologen), to which members of the International Council were cordially in-

vited, in the "Gebouw van den Werkenden Stand," a hall dedicated to popular uses, facing one of the busy Grachten, in the Kloveniersburgwal. Here the Tuesday evening's reception was also held. To one unacquainted with the homely custom of the country it was somewhat surprising to find that during the whole course of the ministers' meeting, while the President gave his opening address and a paper was read and discussed, members sat comfortably smoking, and waiters brought round coffee and beer where they were required. There were some 260 ministers present and several visitors.

The chair was taken by Professor Cannegieter, of Utrecht, who in his presidential address dealt with the distinction, which must always be clearly maintained and remembered, between any movement in religion and the historical name attached to it. We must guard, he said, against being misled by a name, which can never express the whole spiritual contents of the movement to which it is attached. This was illustrated by the instances of Christianity, Reformation, Protestantism, and the "Modern" movement. The essence of Liberal Protestantism was declared to be a genuine personal faith in the spiritual life with God, liberality in the depths of a heart seeking God. To be truly "modern," Dr. Cannegieter said, implied that head and heart alike should be free, free before God. In the conviction that freedom and religion must go together, the Moderns were at one with the International Council. Not denial, but definite assurance of faith united the liberals of every race and clime; this it was which gave to the international meeting its great significance, for denial is barren, but assured faith bears fruit, and is a constant source of strength. Their chief care must be not for "a faith," but for Faith. They should not hanker after a new formula, but in the free spirit maintain a genuine religious life of personal conviction.

At the opening of his address, having recalled the memory of ministers lost by death in the course of the year, Dr. Cannegieter, who, for the rest, spoke in his own language, addressed a few words of courteous welcome in English to the members of the International Council present as visitors.

At the conclusion, a loyal telegram of congratulation and good wishes was sent to the Queen of Holland on the occasion of her birthday.

The paper of the evening, subsequently discussed, was by the Rev. P. Feenstra, a Mennonite minister, and dealt with the question, familiar in our own circles years ago, of the right of Liberals to the Christian name, and the steps to be taken to vindicate its use. Mr. Feenstra urged a closer union among those Liberals who highly prized the Christian name, and the adoption of a Christian confession of faith.

TUESDAY, SEPTEMBER 1.

On Tuesday morning the second session of the Liberal Ministers' meeting was held, and was even more largely attended than the first, many more visitors being present. A message of thanks from the Queen for the ministers' birthday greeting was received. Two papers were read and discussed during the morning, the first by Dr. C. H. Ris Lambers, on Neo-Calvinism, the second by the president of the Protestantenbond, Dr. J. van den Bergh, of Zwolle, on the increasing attachment among "Moderns" to church fellowship. His plea was that liberals in all religious bodies should come out and form one united fellowship of Free Churches, separate from the old creed-bound conditions, rather than attempt any fresh organisation within the old churches.

Sight-seeing in Amsterdam.

Tuesday morning was also a busy time at the office of the International Council, in the committee room of the hall of the Free Congregation, where the sale of tickets for the week's excursions was vigorously carried on, while members, the greater number of whom had arrived on the previous evening, thronged the reading room or exchanged greetings in the approaches to the hall. During the day parties were organised, under the guidance of local friends, for sight-seeing in the city, while many others, by the help of the admirable map at the end of the programme, found their own way about, to the Rijks-Museum, the churches, and elsewhere.

The Religious Service.

In the evening, at seven o'clock, service was held in the Old Walloon Church (the church of the French Protestants) in the Oudezijds Achterburgwal, kindly placed by the authorities at the disposal of the International Council. The church, impressive in its simplicity, was filled by a great congregation.

The pulpit is in the centre of the building, overshadowed by a huge sounding board. The chief organ at one end of the church accompanied the hymns which the congregation sang, while the choir occupied a gallery at the other end, with a smaller instrument which accompanied their separate singing.

The service was conducted by the Rev. J. van Loenen Martinet, of Bussum, the editor of the *Hervorming*, who preached in Dutch, and with great impressiveness, the sermon, of which an English translation, revised from the copy distributed in the church, appears in our present issue; but the printed word cannot give a real impression of the preacher's eloquence, which the testimony of several speakers at the subsequent reception showed was deeply appreciated.

The service was, like the church, impressive in its simplicity. After the organ voluntary it opened with a hymn beautifully rendered by the choir, and a prayer of earnest aspiration. The preacher then read 1 Cor. xiii., and entered at once on the first part of his sermon. In the midst he paused, as appears to be the general custom, for the congregation to sing the verse of a hymn, and then took up his theme again. At the conclusion the choir sang a very beautiful French hymn of benediction, the hymn habitually used at the close of service in the Walloon churches. After this the minister repeated the Lord's Prayer and the congregation sang a final hymn. The benediction familiar to us in our English version, "The Lord bless us and keep us, the Lord lift up the light of His countenance upon us and give us peace," brought the service to a close.

Reception of Delegates.

It will be seen from the reference in Mr. van Loenen Martinet's sermon that no official welcome was given to the members of the Council (as had been at one time anticipated) by the Burgomaster of Amsterdam, but after the service a very cordial welcome was offered by the members of the Netherlands Committee, represented by Dr. Oort, the president of the Council, and Mr. Hugenholtz, the chairman of the reception committee.

This took place in the Hall, where the ministers' meeting had been held, the Gebouw van den Werkenden Stand, which is not far from the church. The hall was crowded, and hospitable refreshments were handed round by the waiters as the meeting proceeded.

Dr. Oort presided, and Mr. Hugenholtz, speaking with great readiness in English, French, and German by turns, introduced and welcomed the official delegates from America, England, France, Germany, Belgium, Switzerland, Denmark, Hungary, New Zealand, India, and Japan, a representative of each group making reply.

Mr. HUGENHOLTZ first offered a word of the warmest welcome to all friends, with mingled feelings, as he said, of joy and fear. It was a great pleasure to welcome brethren and friends from all parts of the world, yet remembering the splendid reception given to the Congress in London two years ago, he feared they could not come up to that. But England was a grand nation and Holland a little country, and yet the greatness of their history had been recognised, their love of freedom and the democratic spirit, of which they were proud. Those who were gathered there, who reverenced the teaching of Jesus, would not despise the widow's mite they offered.

America.

Turning then to the official delegates, to whom an individual welcome was to be given, they gave the first place, Mr. Hugenholtz said, to America, to their friends who came from Boston, the cradle of the International Council. They welcomed Dr. S. A. Eliot, the President of the American Unitarian Association; Dr. J. H. Crooker, the eloquent preacher, who with his wife, brought to them the message of American Idealism; the Rev. C. W. Wendte, their secretary, who tried to combine the practical energy of Theodore Parker with the idealism of Emerson; and Mr. Edwin Mead, the enthusiastic apostle of the Peace movement.

The Rev. S. A. ELIOT, D.D., in acknowledging the welcome, said that with great pleasure he brought to them the affectionate salutations of their American fellow-workers: The debt of America to Holland was already far greater than they could ever pay, and now they were drawn together by new bonds of affection and goodwill. The founders of the American commonwealth, men like Brewster and Miles Standish, were trained in that country. First among the nations Dutch cannon saluted the flag of the new Republic, and Amsterdam bankers furnished the first loan to the new government. It was an American Unitarian, Benjamin Franklin, who said, "In love of liberty and brave defence of liberty, Holland has been our great example;" and it was another American Unitarian, J.

L. Motley, who, in his History, had been the first to make them adequately feel the debt they owed to the Netherlands, the home of a free press, free schools and, not least, a free church. Toleration in religion never had a better definition than that of William the Silent: "I charge you that you shall not interfere with any man's conscience so long as he does no injury to another." And John of Nassau, brother of the great William, gave expression to their ideal when he said, "Churches and schools, books, libraries and printing-presses are of more value to the State than all the armies, arsenals, and alliances you can imagine." The motto of the country, *Eendracht maaht macht*, they might well take for a watchword. As on the sand dunes the ditch-grass was planted and with its knotted roots bound the loose particles together, let them plant seeds of unity, brotherhood, sympathy, co-operation, to bind together their free churches, of independent organisation and different nationality, and make them strong to stand together in defence of pure religion and perfect liberty.

England.

The delegates of the British and Foreign Unitarian Association, Mr. W. Arthur Sharpe (president), the Rev. W. Copeland Bowie (secretary), Mr. Ion Pritchard (hon. secretary of the S.S.A.), the Revs. R. A. Armstrong, J. E. Carpenter, J. Harwood, and P. H. Wicksteed, next received a very cordial welcome.

Mr. W. A. SHARPE, in acknowledging the welcome, said that they felt very deeply the way in which they had been received. He also spoke of the deep impression made by the sermon of that evening, which would have been eloquent to him, even if he had not had the English translation before him; he had felt for the first time the beauty of the Dutch language, in its softer tones almost as sweet as Italian. In that country there was nothing to prevent them from seeing the whole wide expanse of the heavens, and so it was a noble thought that with them liberty was as broad as their magnificent skies.

France.

Turning to the French delegates, Mr. Hugenholtz said they that deeply regretted the absence of the Rev. J. E. Roberty, of Paris, but they rejoiced to welcome Professor Jean Réville and M. A. Bourrier, of Sèvres, editor of the *Chrétien Français*, formerly a priest in the Roman Church, who had dared to claim his liberty.

M. RÉVILLE, whose father was for many years the honoured minister of the Walloon Church in Rotterdam, received an enthusiastic welcome, and was deeply moved. He brought the salutations and good wishes of the liberal Protestants of France. He recalled the memories of early days, and his close association with the Walloon Church, which had endured so much for liberty. The sermon of that evening, so full of the power of faith and love, had spoken to him in that venerable building with special force, and they had reason to be very grateful to Mr. van Loenen Martinet. He concluded with ardent words of aspiration and loyalty to the great principles of a free religious life.

Germany.

The German delegates to be welcomed were Professor Otto Pfleiderer, D.D., of Berlin, Dr. C. Schieler, of the Free Religious Society of Danzig, Mr. K. Andresen, of Blankenese, and Dr. Th. Gerold, of Strassburg, representing the Liberal Protestant Society of Elsass-Lothringen.

Professor PFLEIDERER, who acknowledged the welcome, regretted that Germany was not more largely represented in the Congress, and said that they who were present could not claim to represent any body that had delegated them, and they must speak simply for themselves. In Germany, at the present moment, there was not a great deal of sympathy with a free theology. As now, "Catholic was trumps," there was reaction in church matters, and a romantic leaning to authority. In this matter political and social influences were largely at work. The fear of anarchy and socialism made men cling nervously to every kind of old authority. But the German people would not always forget the great days of their classical writers and thinkers; a better day would dawn for liberal religion, and meanwhile they must hold fast to freedom, and earnestness in a truly inward religious life. He was happy to be in that company, where freedom in religion received its due rights. He also had been deeply moved by the sermon. Everywhere they, as liberals, were few in number, and could not hope that it would soon be different; yet it was no exaggeration to say that they had a special mission in the present day, to show that with the utmost freedom of thought there could be genuine religion, and to guard against the dangers of unfaith and materialism. Let them not be discouraged, but press onward, and continue to work and hope. They must work, not only through criticism, but in positive construction, welcoming all the new light that came to them. from whatever quarter, and not simply within the borders of their own Bible. What could be gained by the study of other religions of the world they in Holland well knew, and he recalled the honoured name of Tiele. So they must work, to broaden faith, and help to build the great temple of the living God.

Other Countries.

The following delegates from other countries were then welcomed: Belgium, the Rev. J. Hocart, of Brussels; Switzerland, the Revs. Professor E. Montet, D.D., Geneva, and G. Schönholzer, of Zürich; Denmark, Mrs. Sass and Miss M. B. Westonholtz; Hungary, the Rev. N. Jozan, of Budapest; New Zealand, Miss Ella Macky, of Auckland; India, Mr. V. R. Shinde and Mr. G. R. Madgarkar, of Bombay; Japan, Mr. Z. Toyosaki.

In giving the welcome, Mr. Hügenholtz expressed regret at the absence of Professor Lindberg, who was to have represented Sweden. Of Mr. Schönholzer he spoke as a true friend of the Boers, and as representing Zürich, sacred to them from the memory of Heinrich Lang. Mr. Schönholzer in his response said that of the 3,000,000 of his people, three-fifths were Protestants and more than half of these were liberals. He represented the Swiss Union for Free Christianity, and brought the greetings of that society. Mr. Jozan in his reply told of the 71,000 Unitarians in Transylvania and of the thousand members in his church at Budapest. He brought greetings from their bishop and a letter from the consistory of their church.

At the conclusion of these greetings, Dr. Oort offered a welcome to the representatives of Dutch churches and societies, as follows: Remonstrant Church, Rev. H. P. Schim van der Loeff, and Professor Groenewegen, of Leiden; Mennonite Society, Rev. P. Feenstra; Haagsch Genootschap, Professor Cannegieter; Teyler's Theological Society, Professor S. Cramer and Dr. Elhorst; the Dutch Church in London, the Rev. S. Baart de la Faille; the Dutch Church in St. Petersburg, the Rev. F. C. O. Pantekock. Dr. Oort expressed great regret at the absence of Mrs. Humphry Ward and Dr. Kalthoff, of Bremen, and other friends, whom they had hoped to welcome.

After the reception a considerable number of members accepted the invitation of the students of Amsterdam University to go over to their club in the Pembrand Plein, where they were entertained in the friendliest manner with songs of all nations and other things. The time on Wednesday morning at which some reverend members of the Council reached their hotel we will not reveal.

WEDNESDAY, SEPTEMBER 2.

Wednesday was the hardest day's work of the week, a blazing summer day, and the whole morning and afternoon devoted to the hearing of papers.

Promptly at ten o'clock the president, Professor Oort, took the chair, in the Hall of the Free Congregation, and delivered his opening address. This we are happy to be able to publish in full, in an English translation, this week.

Then followed an interesting and eloquent report, presented on behalf of the Committee by the secretary, the Rev C. W. Wendte, from which we shall hope subsequently to publish the passages of greatest public interest. Among the references to the losses sustained since the last meeting of the Council, was one to the late Ernest Fontanès of Paris, who was among the honoured guests in London two years ago. On Mr. Wendte's suggestion, a vote of deepest sympathy with Mme. Fontanès was passed, the audience rising in silence to signify their assent.

The Papers.

After the report four papers in succession were read, the first in English by Professor J. Estlin Carpenter, on "The Place of Christianity among the Religions of the World," which we propose to publish in THE INQUIRER of September 19; the second, in French, by Professor Jean Réville, on "Religion and the Modern Conception of the Order of Nature"; the third by Dr. S. A. Eliot, on "Liberal Religion in America," which is to appear in next week's INQUIRER; and the fourth in Dutch by Professor Cannegieter, on "Personality and Religion." Of this and other of the papers we must give some further account next week.

After lunch came another full session, opened by Professor Cranmer, of Amsterdam, who took the place on the programme vacated by the absence of Professor Lindberg, and courageously read a paper in English, on "Do liberal religious believers want to be organised as a church?"

The Rev. R. A. Armstrong followed with a paper on "The Conception of God as 'The Soul of all Souls,'" which is to appear with Dr. Eliot's paper next week. The third paper was in Dutch, by Dr. Bruining, of Amsterdam, on "The Aggressive Character of Liberal Religious Faith," affirming that such faith, to survive, must vigorously assert itself. Three other papers, Mr. V. R. Shinde speaking for India, the Rev. J. Hocart for Belgium, and Dr. Schieler for Germany, completed the afternoon's programme; but of these and of the papers which occupied Thursday and Friday mornings we must reserve our account for next week, as also of the Wednesday evening performance (in Dutch) of the *Merchant of Venice*, and the Thursday and Friday excursions to Haarlem and Volendam respectively.

Dr. Oort announced in the course of Wednesday, that the Netherlands Committee is preparing to issue a volume of the proceedings of this year's Council, similar to that published in London after the first meeting.

POPULAR SERVICES.

SIR,—The Rev. J. Page Hopps being now at liberty for propagandist work, it was felt that his great gifts as a popular and spiritual preacher should be made use of in London during the coming autumn.

Services have consequently been arranged for during October and November, to be taken by him and others at the Greenwich Theatre in the South, and the Grand Theatre, Islington, in the North of London.

For most of us it is only such occasions as these which give any wide opportunity of helping to spread the conception of religion which is so precious to ourselves, and of letting others hear of Rational Thought as no enemy to Faith, but rather as the truest and surest approach to the things of the Spirit.

The Greenwich services will begin on Oct. 11, and continue during the four following Sundays; those at Islington will follow from Nov. 8 throughout the rest of the month.

Helpers will be wanted:—

1. To help in the choir.
2. To act as stewards on Sunday evenings.
3. *And, above all*, during the previous week helpers will be required to canvass the neighbourhood.

All willing to help in any way are requested to communicate either with:—

Mr. GEORGE CALLOW, Fern Villa, Morley-road, Lewisham, for the South;

Mr. ALFRED WILSON, 2, Ella-road, Crouch Hill, N., for the North;

Or with myself at 18, Gardnor Mansions, Church-row, Hampstead.

At least fifty canvassers will be wanted on the week-nights previous to the first service at each place, and all, *whether they have previously written or not*, will be welcomed on the afternoon and evening of Wednesday, Oct. 7, and following days at 446, New Cross-road, Greenwich, S.E.; or Wednesday, Nov. 4, at the schools, Unity Church, Upper-street, Islington, from five o'clock onwards.

JOSEPH H. WICKSTEED.

PRESIDENT'S ADDRESS.

PROFESSOR OORT ON THE PRICE OF OUR LIBERTY.*

HIGHLY-ESTEEMED co-members of our Congress, "Behold how good and pleasant it is for brethren to dwell together in unity!" So the poet of Psalm 133 sang, and we feel the truth of his word. If even the literal dwelling together with those with whom we are united by the ties of blood and community of interest is pleasant, we taste a higher pleasure when, in the joys and sorrows that life brings us and the difficulties with which we have to struggle, we can enjoy the abiding fellowship of those with whom we are of one mind and one spiritual kindred. Whosoever is deprived of this feels oftentimes lonely even amidst a crowd of his fellow-men, whilst even a temporary dwelling together with those with whom as regards our highest interests we are at one, and whose thoughts and conceptions, in essentials, we share, brings us refreshment and fuller life.

Our Common Life in God.

We, liberal religious thinkers and workers, are brethren. First and foremost we are companions in our love of God—far too feeble, alas! but yet sincere. We bow down, and would fain bow with ever deepening reverence, before the Most High, whose majesty is revealed in both the material and the spiritual world, whose greatness dazzles and transports us the more as we penetrate deeper and deeper into the mysteries of this wonderful world, which surrounds us, and of which we ourselves are a part. But while we thus sink into nothingness before a glory for which we have no name, we yet know ourselves in our inward life to be akin to God, we think His thoughts after Him, we strive to judge as we think He judges, yea, mysterious and passing wonderful as it must be, we try to realise His mind, the love or hate He cherishes, what He feels, how He is rejoiced or grieved; and we converse with Him, the Infinite, as it were with a familiar friend, speaking with Him face to face, with the trust and quiet confidence of children. Yet at the same time, we feel ourselves held as with an iron hand; God calls us to work unwearying, demands our devotion at heavy cost, insists on the sacrificing of delight, even the most winsome, claims purity of life and the strictest performance of duty, spurs us to the most arduous exertion of all our powers, and offers us the inducement of the highest bliss—the blessedness of seeing Him, the incomparably exalted One, and holding communion with Him.

To feel something of this, though it be but intermittently, to try to quicken it in our hearts and express it, if possible, in words, is common to us with the devout of many countries and ages, with all who have known anything of the glory, holiness, and love of God. But we as liberal thinkers and workers, form a group of a special kind in their midst.

Distinction of Liberal Religion.

This it is that distinguishes us: we recognise no external revelation as having come either to us or to any other. When we would give an account of our belief in God, would declare what is our destiny, our vocation, we do not point to a book, or to any human being whatever, but with the fullest conviction we search our own heart, our own reason. Fellow-men have helped and still help us; reverently we speak the names of heroes of the faith, of ancient and of recent times, gratefully we acknowledge that there have been and still are those who have seen the divine before we saw it, who have pointed it out to us, saying: Behold! and now we see it too. But we must see it for ourselves; neither word nor example of others binds us; nor do we acknowledge their leadership, if our own reason and our own hearts bear other witness. We trust our own powers of learning to know God, and believe that all men must be trained to this spiritual freedom and independence.

Difficulties of the Position.

To be religious in this sense is no easy task. That we are in a minority almost everywhere, does not grieve us so much because it sometimes involves social neglect and a subordinate place in the ecclesiastical world. No doubt we are annoyed and even pained when we have to suffer personally, or when we see that the highest interests of our fellow-men are injured by the fact that our numbers are so inferior to those of the dominant schools in church and state. But what is far more painful is that the smallness of our numbers puts our personal faith to so hard a test. And this, undoubtedly, is the case. Never, perhaps, do we run a greater danger of being weak and conscious of our weakness, than when active in that sphere of high conceptions and pure emotions, wherein thought must ultimately admit its impotence and wherein our sensual nature often quenches the voice of the noblest and purest impulses and experiences. Therefore, in no other connection do we feel a deeper need of the support of others.

It sounds very fine to say we will not have any spiritual life that rests on hearsay, but, on the contrary, will see God for ourselves, and commune with Him, and feel His nearness; but we are not always in the mood which this requires, and, perhaps, cannot always be so. There are times when we feel God's presence, when our eye is clear, our hearts are uplifted, our will is strong, but these are only the heights of our existence, and oftentimes we sojourn in the plain, where our outlook is limited and the air is sultry. When our mood is commonplace, when commonplace things take possession of us, and sometimes our inward life is dimmed, then we believe in God simply on the authority of our own past experiences. This may be better than believing on the authority of others, but none the less the truth at such season is an external thing to us.

Trials of Faith.

It is worth much to have thought for ourselves and to keep on thinking upon the highest themes of life, and thereby to win sound, deep, fruitful, and approximately true solutions of the problems they present—in any case solutions that we ourselves have found; for it is only what we ourselves have thought out,

* Translated from the Dutch, as delivered in the Hall of the Free Congregation, Weteringschans, on Wednesday morning, September 2.

and more or less lived out, that is our own, and that increases our wealth. But the enigmas that encompass us are many and hard of solution. To see the hand of God in material and spiritual Nature, that moves by fixed, inevitable laws, to believe in His omnipotence and wisdom as we contemplate a world where sin and misery perpetually celebrate their triumphs, and the good appears so weak, to believe in His love who will not leave one of the little ones to perish, and to whom every human soul has infinite worth, while we know that thousands and thousands are languishing and perishing in body and in soul—inexplicable prodigality of human lives and human souls, like the waste of spring, that brings forth numberless blossoms, that never come to maturity, and numberless insects to live but for a moment—in face of all this to hold fast to the love of God on the strength of our own conviction and our own insight, that is hard indeed.

Glorious it is to have the courage to say: "I am resolved to make out for myself what is good or what is evil, what I am to do and what to leave undone; no priest dictates it to me, no book teaches it to me. But though there are people who confidently declare that they know quite well what is good and what is evil, we for our part must often mournfully confess that we do not know. If it were enough to sketch in broad outline the characteristic differences between a good and a wicked man, so far our knowledge would reach; but when we have to decide on specific occasions what is good, nay, what is best, when to speak and when to keep silence, when to say no, which course to follow out of two or more that we might choose, then we feel how difficult, nay, how impossible it is to decide what is really best, and it is hard to be told: You must find it out for yourself! The loftier our flight, the greater our danger. We know the fate of Icarus, and time and time again we feel our poverty, our littleness, our loneliness:

The Younger Generation:

All this, I believe, presses more heavily on those who have never known the bond of a creed, Church, or authoritative tradition, than on those who have grown up under these influences, more heavily on the young than on the old. We elder ones spent our childhood and youth under the rule of authoritative doctrines, practices, and precepts. We may have departed far from them; refused to follow the guides of our younger years and declared their authority illegitimate, but this guidance, this instruction, this spiritual discipline we have had, and, to a greater extent than we are aware, we are influenced by it all. If this training has stamped certain prejudices upon us, it has also, beyond doubt, given us wholesome impressions and habits. Whereas the younger generations, growing up amidst liberal surroundings, have been told to think for themselves before they could think at all; not to lean on others, before even they had got their own feet. They have been nourished on Lessing's famous saying: Had I to choose between a knowledge of truth and the restless search for truth, without the chance of ever finding it, I would choose the latter—and they have repeated it enthusiastically, without realising that no human being can live by what he has still to seek, but only by what he has found. Hence, oftentimes, great perplexity. This younger generation often has a hard time, and when we elders witness their sweeping doubts, bold negations, and amazing assertions, we do not always realise, that the painful element in the state of mind they reveal is the great price they have to pay for their bringing up in the atmosphere of freedom. It is no wonder that in their impatience some of them throw themselves into the arms of an orthodox creed or Church; without light themselves, they think the only way is to walk by the light of others.

Yet Stand Fast.

But this we must not, we will not, we cannot do. However hard it may be to see, to think, to know and to decide for ourselves, yet with all this full in view we cry: A day in thy *forecourts* is better than a thousand elsewhere; I had rather stand on the threshold of the house of my God—seeing Him from afar, though convulsed at times with doubting, than find my home in the tabernacles of an ecclesiastical orthodoxy. In the long run it is not good to dwell there. Others may find peace there, but we have tasted of the tree of knowledge, and must take all the risks of liberty, however lonely we may be, however seldom we meet with sympathisers.

The Delight of Fellowship.

Yes, it is relatively seldom that we meet those of one mind with us. And it is good to dwell together, though it be only for a season; it comforts and strengthens us to know that brethren and sisters elsewhere have to meet the same difficulties, to fight the same fight, and to encounter the same dangers as we; for we are so ready to think that our troubles are unique, and it is salutary to know that these difficulties are unavoidable, that they belong to our standpoint and our tendencies of thought, and that we must meet and surmount them.

How it helps us when we can strengthen others! Bearing their burdens, our own become lighter and we are more strong to bear them. And best of all is it to witness the strength of faith in others, to see that in their measure they possess that courage and that gladness which we desire for ourselves. Something of all this may be imparted to us by books and periodicals. Which of us would underrate the blessings of the printing press? But side by side with this, how precious to see and to hear each other!

Welcome then to you who are to address us, sharing with us the fruits of your thought and your experience. But welcome also to you who are to listen and to give to the speakers the support of your interest and sympathy. Your very presence contributes to the harvest of our Congress. May we, all of us, be the better for our public meetings and our intercourse with one another.

I now declare the second Congress of liberal religious thinkers and workers open.

COUNCIL SERMON.

SOME NEEDS AND DANGERS OF THE LIBERAL MOVEMENT.*

BY THE REV. J. VAN LOENEN MARTINET.

Lesson: 1 *Corinthians* xiii.

WHILST gratefully appreciating the privilege of addressing you from this place on the eve of our Congress, I want, above all, to tell you how greatly we Dutch liberal religious thinkers rejoice that it was decided to hold the second International Congress in this country.

Would it not be like misplaced modesty on our part to overlook the fact that the scientific and religious life of Holland has been of some importance to the cause of liberal religion generally? We have been so often and so kindly assured how greatly this was appreciated, that it would be, to say the least of it, uncourteous to act as if we did not believe it.

Besides, we should feel it an injustice on our part to the grateful memory of eminent fellow-countrymen to whom we liberal religious thinkers owe so much for our training and our life. And, therefore, as a homage also to them we have joyfully hailed the decision of the previous Congress to meet here.

The Gain of Intercourse.

But equally so because we realise the great advantages this our meeting may bring us.

Whatever opinions the great Powers may hold as to free trade, to a small country like ours it appears to be of the highest material interest to open its frontiers as wide as possible to the imports of the whole world. But equally great is the need to open its gates wide for the exchange of spiritual goods. And though by reading of each other and each others' writings, we may, to a certain extent, keep up this exchange, yet book and newspaper become much more intelligible and impressive after we have heard each others' words, seen each others' faces, and listened, as it were, to the beatings of each others' hearts. Belief in one another, like all other belief, must come through hearing, and even more through seeing one another, and the sympathetic touch of fellow-feeling.

Orthodox Aloofness.

We may not assure those who have come to us from across the frontiers, or from beyond the seas, that they would be equally welcome to the Dutch nation as a whole. They ought to be aware of this, that, as everywhere else, so here liberal religious thinkers are a minority. This has been so always, and everywhere, in Holland with the rest, for all the glory we may have in our liberal institutions. What is called an official reception by the Magistrates of Holland's capital is not tendered to our Congress. This would be different, should we meet as naturalists, or as linguists or oculists, or for whatever other purpose it might be; perhaps even if we should ask for hospitality in this good city of ours as an Evangelical Alliance. Our Magistrates, however, with almost painful scrupulousness, do maintain a certain measure of neutrality. We

* Preached in the Old Walloon Church, Amsterdam, on Tuesday evening, Sept. 1.

understand, we appreciate it, and at any rate acquiesce in it. But also our Christian circles generally (who does not know it ?) do not look with favour on the meeting of our Congress. That is in the nature of things, because of their different principals ; besides, the time is not opportune. We have a Government which calls itself "Christian" par excellence, and the result in the spiritual atmosphere, even of those who are not of one mind with the Government, seems to be what our meteorologists would call a depression. The Christianity here referred to is that which cannot be broad-minded, as we understand it ; and besides, this Christianity looks upon our liberal religion as directly connected with the economic-political disturbances of the first months of this year. : : :

No Ground for Timidity.

But some of you perhaps are saying : Why remind us of all this ?

For two reasons.

First : ever since we were children the name of Jesus has awakened in us the most sacred emotion. We may have outgrown certain Christian doctrines, still our religious life has its roots in Christianity and owes to it its nourishment and stability. And if there are those who make an exclusive claim upon the Christian name, to shut us out from the Christian circle, that we regard as a mistake or arrogance on their part, and our protest against it is, "We also are of Christ." And if anyone should think, "What is in a name ?" our answer is : We too have a feeling for what we owe to our origin, a tradition that we hold in honour.

And secondly : there is a faith that alternately wakens our envy, on account of its unshakableness, and fills us with aversion on account of its narrowness ; by the boldness of its attitude and the decisiveness of its verdicts, branding others as heretics, it too often succeeds in cowing and laming them, and many with fatal weakness allow themselves to be driven by it into a corner.

Let it not be so with us, brethren. Should there be any such timid ones among us—have we not come together to instruct, improve, and strengthen one another ; to deepen our spiritual insight, to clear up and broaden our views as liberal religious thinkers ; and with becoming modesty, even with the shame, perhaps, that should be ours, to encourage in one another a higher ideal of life, awakened and quickened in us by the word of God, until, indestructible in itself, it shall have become to us the inviolable law of our lives, as well as the source of imperturbable strength and inextinguishable joy ?

Faith, Hope, Love, are Ours.

For us also abide Faith, Hope, Love, these three.

Faith, howsoever its conceptions may be modified by influences not due to any wilfulness of ours.

Hope, in whatever different shapes it may go before us on the way that God leads us.

Love, however various may be the manifestations and applications, which different times and circumstances demand.

These three, the sum of what are to us the highest possessions of our life.

"But now abideth Faith, Hope, Love, these three,"—and of these Love is pointed out as the greatest, the Love to which the sublime hymn in 1 Cor. xiii. is consecrated.

Should we have to assume that the same pen wrote those other words : "Whosoever shall preach unto you any gospel other than that which we preached unto you, let him be anathema"—words which during a succession of centuries have called forth such a tremendous echo—then we should have to find the solution of what appears a painful contradiction in the profoundest depths of the author's mind. This, however, is a question which does not concern us now.

Neither do we linger over that other point, that the writer commends Love as the greatest gift of the Holy Spirit, even above what he calls the gift of speaking with tongues, and the gift of prophecy. Did we do so, we should have to deal circumstantially with the spiritual life and its characteristics as found in the Corinthian community.

"Now that I am Become a Man."

You will not, I trust, consider it too arbitrary on my part if I emphasise that *remaining* of faith, hope, and love, and in immediate connection with those other words : "when I was a child, I spake as a child, I felt as a child, I thought as a child, now that I have become a man, I have put away childish things."

When I was a child . . . . A child feels at one with the world about him, and takes it joyously and simply as it appears to his ingenuousness. And a great change is worked in him, when, growing up into manhood, he becomes aware of his separate personality, set over against the surrounding world, and as a rational, moral, spiritual being contemplates the world with an analytic and critical understanding, making his demands, after the manner of such personality.

Human history, as a whole, tells of this ; and what mankind has experienced in the progress of the ages, repeats itself to a certain extent within the short span of each individual life. Now it would be strange, if religious life should occupy a quite separate place in our existence, were it to remain untouched by these changes. The history of religion, however, and our own personal religious experience also, furnish proofs of this growing up from childhood into manhood.

Growth and its Consequences.

During this process there is that which comes to nothing and that which remains. Take your own life, for instance—you who now desire to penetrate to the centre of the universe, to search out its very essence, and how it is put together, who seek perhaps some standing ground outside the world, whence to move it from its centre—you are still conscious of being the same personality that in childhood picked the flowers and chased the butterflies in sunny meadows. Wonderful mystery of our consciousness of self, still a mystery to all science !

Now there are periods in the history of mankind, when the consciousness of this change "from child to man" becomes clear, and questions arise that demand a decisive answer.

If I am not mistaken, such a period of religious and moral life dawned on the older men amongst us, and the younger are still in the midst of it.

There is that which passes away and *must* pass away, and there is that which remains. To see this clearly and to account clearly for it, does not this prove us to be liberals ? The joyful recognition of what remains, the grateful acceptance of it, the warm appropriation of it do not these stamp us as religious ?

Even Dr. van Oosterzee, though a spokesman of our orthodox party, freely acknowledged the apologetic tendency of the Modern Theology in his day ; he recognised its desire to maintain and to protect religion and its claims. The cry raised by the zealots amongst the watchmen in Zion must have been loud indeed to make us grateful even for such an acknowledgment and appreciation.

Dangers of the Change.

The liberal religious party generally, accepting this testimony, ought, however, not to be blind to the dangers connected with this tendency.

Whoever defends what is dear to him, may do it at the cost of what ought to be precious above all else.

There is difference of nationality, of ecclesiastical tradition, of personal characteristics, there is great variety among us, as a matter of course leading to difference of interpretation in religious matters. There are those for whom things have disappeared which others cannot do without. Some have put away what others keep with true and careful affection. History and knowledge of the world have had with some a greater, with others a lesser, influence on the conceptions of faith, and lead us often into different paths. In this there is nothing really strange or disquieting. All that is required is that each one shall determine for himself what can permanently bear the test of genuine piety and truth. But for all of us, liberal religious thinkers, remains Faith, as belonging to that part of our being, wherefrom the soul of man looks out towards the unseen world, the world which does not come under the dominion of sense-perception, however we may describe or name it. Communion with this world is a source of consolation, strength and peace, the touch of it is felt as a redeeming, reconciling, sanctifying Power. Thus, amid all changes, the soul is brought to dwell in the kingdom which cannot be shaken, in the Eternal City, in the Father's House.

Hope Always Vindicated.

Hope remains, but here also we have to put away childish things.

Among the sermons of Frederick Robertson, of Brighton, which my elder brethren know, and which are commended to those of a younger generation, there is one on "The Illusiveness of Life," in which he points out that, amidst all the delusions and disappointments of life, hope, which reaches out to the City, "whose builder and maker is God," always vindicates its right to be.

This is realised in a different and higher sense than human expectation has pictured. If I may be allowed to mention our own limited experience in this respect,

is there not an instance of this in the ecclesiastical and religious conditions of our country?

The expectations we entertained some thirty or forty years ago as to the prospects of liberal religious principles in the Dutch Reformed Church, appear to have grown more hopeless every day. It seems more and more likely that the words of Hooykaas Herderschee shall come true, that in this instance also the grain of wheat must fall into the earth and die in order to bear fruit.

The Growing Seed.

Notice the springing up of the seed of liberal principles in the fields of orthodoxy. Their fruit shall ripen, the harvest will come in due time.

Notice, how among those whom we have thought to win for the church, and who, on the contrary, keep aloof from what is generally called positive religion, a longing is revealed for things superior to sensual pleasures, intellectual self-gratification, and æsthetic refinement, a rustling of awakening life.

For all the endeavours of faith, hope remains, making us disregard ourselves, our party and party-feelings, to fix our eyes upon the mountain of the Lord and the heights shining in the eternal light.

Our persons, our party and party-feelings, what are they?

Like the waves on the beach they are, when the tide is coming in. Foaming and splashing in the surge, each wave comes separately in breaking upon the shore, retreats; rolling backward, to all appearances not gaining any ground. But at the same time, filling creeks and inlets, majestically and silently rises the level of the sea.

Love, Full-Grown.

So abideth Hope, and Love abideth.

Yes, and this also has to put away many childish things. Necessarily it must outgrow everything that would identify it with merely sensuous sympathy, tenderheartedness without moral strength, charity that overlooks the claims of justice, regarding it as superfluous. Its ideal surpasses even that suggested in the parable of the King who bequeathed to his followers the naked, the hungry and the thirsty, that in these they might clothe and feed, and quench the thirst of himself (Matt. xxv.). And if you remind me that the picture of Love in 1 Cor. xiii. and the compassionate love of Christ in the Gospels, towers far above it, yes, truly, there it is the full-grown messenger of heaven. And as this love takes up its abode in human hearts, it brings with it a delicate tact and tenderness and charitable sympathy, a personal devotion and readiness for sacrifice. But at the same time it will open the eyes to all that is taught by modern science concerning man and society, all that experience shows us of the close connection between social needs and the spiritual life in all its compass. And it will embody itself also in the laws and institutions of the state, in the ordering of society, fulfilling the word of Christ to his disciples: "The works that I do shall ye do also; and greater works than these shall ye do."

The Supreme Need.

"But now abideth Faith, Hope, Love, these three," being the sum of what are for us the highest possessions of our life.

As such they must be acknowledged by us, accepted as a rule of life and secured as our independent possession in spite of the hostile powers in and around us. When they have become ours by the prayerful appropriation of a pious soul, the brave grasp of a determined spirit, the manly refusal of all that could hurt or deprive us of them, soon—O gift of Divine Grace!—they will be to us the crown of our lives.

We must have personal possession of these things, if we are to be ready according to our opportunities to make them known and to share them with others, if we are to bear witness to their worth in face of the temptations and the frensy of sensual pleasures, in the midst of the sins and the sore needs of society. For ourselves also it is necessary, that we may withdraw our own poor souls from the hindrances of temporal things, and set them free from all that prevents their rising up to God, who seeks, and calls, and draws us to Himself.

And its Attendant Danger.

Do you say that among us this consciousness is too much lacking, that barrenness and dulness reign in our midst? Do you complain that the people is desolate, because there is no prophetic vision, that argument has taken the place of inspiring testimony, and with a handful of philosophy gathered by the way, and offered for religion, gives the people stones instead of bread?

We hear the complaint, and who does not understand it?

But if there are those amongst us, who would separate themselves as children of the light from those whom they do not indeed regard as children of darkness, but yet as deprived of *the* Light, I implore you, Brethren, have a care what you do. Let history be to us the school which God Himself opens to us. Take care that, in shutting out Jan Rap,* whom you despise on account of his bragging impudence, you do not draw in Tartuffe, whose hypocrisy you loathe. Your cry for prophets might produce such as shall become wind, because, though they speak your word, *the Word* is not in them (Jer. v. 13). Intellectualism is to you a dry barren plain. Mind that you are not seduced by the luxuries of the mystic garden. You do not intend to buy the favour of the people, yet at the same time do you equally abstain from trying to win them at the cost of what, in all critical times, is the supreme need—the inviolable love of truth, and unclouded purity of heart before God?

One Body.

Now, Brethren, there are diversities of gifts; and the heart of man shall not say to his reason: I have no need of thee. Nor shall the will of man say to his feelings: I have no need of thee. The whole man must grow up to maturity and stand as a hero, in the power of the Lord, putting away childish things, not looking back with childish longing to what can only belong to childhood.

Finally, there is a sacred longing that owes its existence to the passion for sacred things, but may be turned into an unhallowed passion, if it does not learn to "wait for the Lord." "So is the kingdom of God as if a man should cast seed upon the earth and should sleep." We must be content to sleep, whilst God in the quiet night passes over the fields and causes the seed to spring up.

"When I was a child."

What is the characteristic charm of childhood? Is it not that the child looks round with big, wondering eyes upon the great world spread out before him, ready to receive its manifold impressions?

Ah, yes, and in the child there is that which ought never to perish in us.

Whether fame or insignificance be ours, whether we be rich or poor in knowledge, with mental or practical capacity, may we ever keep the childlike soul, that looks with eager longing into the secrets of God's wonderful world, always open to receive its manifold impressions.

Heavenly Father, do away with all that is little, untruthful, and sinful in us, and make us wholly Thy children. *Amen.*

In the Rev. F. C. Fleischer's article on "Religious Liberalism and the Dutch Protestant Churches" last week, speaking (on p. 578) of the Protestantenbond, it is said that this society unites "about 1,900 liberals of every denomination for the promotion of free religious thought and life." The number is wrong, and should have been 19,000.

NEWS FROM THE CHURCHES.

Blackpool (North Shore).—Last Sunday the Rev. S. A. Steinthal preached the choir sermons morning and evening to large congregations. Anthems were given by the choir, and solos by Miss Bluck and Messrs. J. E. W. Dugdale and C. Pollard. Messrs. Ashworth and Hartley also contributed solos on the obse and 'cello. A children's service was held in the schoolroom in the afternoon, when the Rev. A. Cobden-Smith conducted the devotional part, and the Rev. S. A. Steinthal gave a delightful address to the children.

Scarborough.—The anniversary services of the Westborough Unitarian Church were conducted on Sunday by the Rev. John Page Hopps. Mr. Hopps preached in the morning on "The duty of the Church to teach," from the text "Thy people are destroyed for lack of knowledge" (Hosea iv. 6). He said a wider and truer knowledge of God and the harmonies of His natural and spiritual laws will bring about the removal of sin and consequent misery, which were caused by ignorance of and conflict with these laws. The duty of all Churches was to foster this wider and truer knowledge. In the evening, taking "King Jesus" as the subject of his discourse, the preacher contrasted the kingdom of Jesus and the kingdom of Cæsar as representing the ideals of self-surrender and self-assertion respectively; and, applying the old facts to modern conditions of commercial and social intercourse, pleaded vehemently that we should fight strenuously for the kingdom of Jesus. There were large congregations at both services, the number of attenders in the evening (when extra seating accommodation had to be provided) being the largest since the Rev. Stopford Brooke preached in the church on a week evening some years ago.

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* Jan Rap = a *scoffer*. *Vide* P. A. de Genestet. "Lay Poems," X.

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BIRTH.

COOK.—On the 28th August, at 112, Addison Gardens, W., the wife of Herbert Cook, of a son.

MARRIAGES.

CARTER—GREEN.—On August 29th, Herbert Spencer, second son of William Carter, of Parkstone, Dorset, to Hilda Louise, only daughter of Samuel Love Green, of Sanderstead, Surrey.

VAUGHAN — TOULMIN SMITH. — On the 1st September, at Manchester College, Oxford, by Rev. Joseph Wain, Rev. Frank Heming Vaughan, of Hull, only son of E. K. Vaughan, of Bristol, to Alice Olga, only daughter of Arthur Toulmin Smith, of Moscow.

SILVER WEDDING.

FENTON—HUMPHRIES.—On the 3rd September, 1878, at the Primitive Methodist Chapel, Wootton Bassett, Charles Fenton, of the India Office, Whitehall, eldest son of Simeon Fenton, of Bury St. Edmunds, to Lena, second daughter of the late Jacob Humphries, of Wootton Bassett.

DEATH.

THOMAS.—On Sept. 1st, at his residence, Ivor House, Bristol, Herbert Thomas, J.P., in the 84th year of his age. No flowers, by request.

OUR CALENDAR.

SUNDAY, September 6.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M., Mr. E. BRIDGER ATHAWES, "Prayer."

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.

Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. H. V. MILLS.

Deptford, Church-street, 11.15 A.M. and 6.30, Rev. A. J. MARCHANT,

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON, M.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. J. COLLINS ODGERS, M.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. F. B. MOTT.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7.0 P.M., Rev. FREDERIC ALLEN.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-rad, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M.

Stepney Green, College Chapel, 11 A.M. and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. Evening service suspended until Sept. 13th.

Stratford, Unitarian Church, 11 A.M., Mr. W. J. HAWKINS, and 6.30 P.M., Mr. J. T. SALT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Mr. A. THORNHILL, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room). Vacation.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. H. M. DARE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. W. H. ROSE.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. JOHN PAGE HOPPS.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M.

OXFORD, Manchester College, 11.30 A.M., Rev. PHILEMON MOORE, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMES BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.

STRATFORD-ON-AVON, Free Christian Church Tyler-street, 7 P.M.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

WINDERMERE, Albert Hall, Cross-street, 11 A.M., Rev. J. A. PEARSON.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. J. ISLAN JONES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH,

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Sept. 6, at 11.15 A.M. DR. KARL LEUTZNER. "The essentials of Literature."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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No. 3194. NEW SERIES, No. 298.] LONDON, SATURDAY, SEPTEMBER 12, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

THE completed record of the International Council meeting at Amsterdam will be found in our present issue, together with Dr. S. A. Eliot's paper on "Liberal Religion in America." Next week we mean to publish Mr. Carpenter's paper on "The Place of Christianity among the Religions of the World"; in the following week, Mr. Wicksteed's on "The Revived Interest in Mediæval Religion," and Mr. Armstrong's on "The Conception of God as the 'Soul of all Souls.'"

WHEN one thinks of all the labour that must have gone to perfecting the arrangements for the meeting of the Council in Amsterdam, and of the abundant and most generous kindness of our hosts, words of thanks seem very poor. But our friends must have felt how deep was the appreciation of all that they did, and of the spirit of their welcome. At Haarlem Mr. Wicksteed spoke words of deep feeling on behalf of the English visitors, and at the closing session Mr. Carpenter, as former president, spoke for all the members of the Council from other countries. We cannot attempt here any further words, but ask to be associated with all that they expressed. The English visitors owe a special debt of gratitude to Mr. Ion Pritchard, who, with Mr. Bowie, generously devoted so much time and care to making the way easy and pleasant for them.

THE proceedings of the International Council were fully noticed by the leading papers in the Netherlands from day to day while the meetings lasted. *Het Vaderland*, *Het Nieuws van den Dag* and the *Nieuwe Rotterdamsche Courant* in particular, had good reports and articles of intelligent appreciation. The *Courant* of Friday week reprinted from the *Hervorming* a Dutch translation of Mr. Wicksteed's article, "My First Visit to Holland," which appeared in THE INQUIRER of Aug. 29, and has given much pleasure to our Dutch friends. The *Hervorming* of Aug. 29 had a special supplement devoted to an account of the chief representatives of the International Council and readers of papers, giving portraits and biographical notes of twenty-five men. The supplement, which can be had separately for 10 cents, forms a pleasant souvenir of the Amsterdam meetings.

DR. RENDAL HARRIS, who, with his wife, has returned from a visit to Armenia, has felt obliged, with great regret, to decline the appointment to the professorship of New Testament and Early Christian Literature in the University of Leiden, just vacated by Professor van Manen. Dr. Rendal Harris is pledged to other work in connection with Mr. George Cadbury's new foundation at Birmingham.

THE Trade Union Congress has met at Leicester this week in circumstances which give a peculiar interest to its deliberations. Political excitement is growing steadily throughout the country in view of the coming general election and the momentous issues then to be fought out, and the Trade Congress represents a great and influential body of electoral opinion. The efforts of the Labour leaders have signally failed to obtain from the present Parliament such a change in the law as shall restore to them the right of effectual collective bargaining, of which they were robbed by the recent decisions in the Law Courts. This alone would be likely to secure a large turnover of labour votes from the side of the Government to the side of its opponents. And to this must be added the popular discontent with the Government's education policy, the coquetting of its members with Protectionism, and the recent revelations of the gross mismanagement of the war—in all of which labour has its own very direct and vital concern.

BUT having decided that they are against the Government, the workers are faced with the problem how best to give practical effect to their hostility. It is scarcely to be wondered at that after recent betrayals by well-clothed demagogues, the demand should be raised for the larger representation of the industrial classes by members of their own order. Such a demand is the natural outcome of democratic institutions, and wise people will accept it with the best grace they may, relying upon the lead which must, in the long run, inevitably be conceded, even under the purest democracy, to intellect and education, whether clothed in broadcloth or in fustian. The chief concern of all who desire the exclusion of sacerdotalism from our public educational system, the defeat of the attack on the people's food, and a return to a foreign policy which does not bring shame upon our name, must be that the new movement may be so guided as to secure a minimum of waste through sectional differences among the forces now being mobilised to secure these changes.

"WHILE at present it is impossible to obtain any precise figures, at the revolutionary headquarters it is estimated that between 30,000 and 40,000 Bulgarian men, women, and children have perished by the Turkish sword [in the Monastir vilayet alone], while at least as many more of those who fled from their villages to escape the massacres are now slowly dying of hunger. Official circles [in Sofia] regard these figures as rather under than over estimated, and incline to the belief that the number of the massacred will exceed 50,000. The Turks are described as being apparently determined to exterminate the entire Bulgarian population of the vilayet."

SUCH is the appalling news with which this week Reuter's agent at Sofia lifts at last the veil which has for so long hung over the doings of the Turk in the vilayet of Monastir. Where the Turkish soldiers have met the armed insurgents the latter appear on the whole to have had the best of it, and the revolt has spread through, practically, the whole of Turkey in Europe outside the capital. But the insurgents are no match, in actual numbers, for the 350,000 soldiers and Bashi-Bazouks, and it is when they have passed on, in their strategy, to raise fresh districts, that the Turks have fallen upon the defenceless non-combatants left in their wake and have taken their revenge by proxy. This is apparently what has happened in Monastir, and no doubt with their overwhelming preponderance in numbers the Turks count upon its happening in other districts as well as they wear the insurgents down—if they are allowed to do so.

AND what has Christian Europe done to prevent or to parry this outbreak of Eastern barbarism? Nothing at all. On the contrary, by its coward's policy of "limiting the area of disturbance," it has directly contributed to the success of the Turkish

plan of campaign. With frontiers marching with the frontiers of Macedonia is Bulgaria, peopled by the same race as the victims of this awful massacre. It is believed by competent observers that the well-trained and well-equipped army of Bulgaria, in conjunction with the seasoned insurgent forces in Macedonia, would be more than a match for the undisciplined rabble which goes by the name of an army in Turkey. Yet the whole weight of European diplomacy has been brought to bear to veto any movement on Bulgaria's part to come to the rescue of her kinsmen. This is what passes nowadays for a wise and prudent diplomacy. Yet what would be said of a strong man who, seeing a brigand falling upon a woman and her child, devoted his energies in the crisis solely to the task of holding back a bystander who, more courageous, if weaker, than himself, desired to go to their rescue?

THE disgrace of the Powers in thus acting as ringkeeper to the Turk is deep beyond words. To have left Bulgaria a free hand would have been some small mitigation of their criminality. But the one and only righteous course was and is to intervene in Macedonia, as they intervened in Bulgaria, in Greece, in Crete, and to have made the last of the European provinces independent of Moslem rule, in fact if not in name. That such a step will be taken in the end is still, we suppose, a virtual certainty. Whether, when that time comes, there will be any Bulgarians left for the foreshadowed Christian governor to rule over is another matter. The Powers have withheld their hand in order to see whether the Sultan could "restore order" without their help. It may be presumed that order now reigns in Monastir at least. Are they content to see the experiment continued and completed in the remaining vilayets?

THERE can be very few people indeed who will not rejoice at the defeat of Lord Penrhyn's peculiarly mean persecution of Mr. William John Parry, of Bethesda. In the course of his long struggle as leader and adviser of the quarrymen in their dispute with Lord Penrhyn, Mr. Parry made use of language concerning his opponent for which, rightly, no doubt, from the legal point of view, at any rate, he was mulcted in damages by a London jury. Not contented, however, with so far vindicating his character as a just and humane employer, Lord Penrhyn, with the aid of his riches, has pursued his demand for the payment of damages and costs from his ill-endowed opponent, even to the point of securing his bankruptcy and consequent disqualification for the offices of trust he holds among his neighbours. Even when it became evident that with a little time the whole of the money would be forthcoming time was refused; and it was "only by the splendid rally of the friends and admirers of Mr. Parry and the quarrymen, all over the country, that the adjudication of bankruptcy was prevented at the last moment. Lord Penrhyn has certainly not added lustre by his action to the cause of his order which he believes himself to be defending.

PASSIVE RESISTANCE.

MR. ARMSTRONG touches upon the thorny question of resistance to the education rate in his September issue of "Sermons for the Day." He says:—

My own strong natural bent would have been to join the band of passive resistants to the levying of rates for sectarian teaching at the public cost. Among the resistants are multitudes of men whom I honour with all my heart. There are multitudes of them to the nobility and purity of the motives of whom I would unhesitatingly pledge my word. I should feel it an honour to stand by their side.

For my own part, it is true, I have not been able to see my duty as they have seen theirs; and my conscience did not bid me refuse the rate, but rather bid me resist the strong temptation to refuse it. Yet I know that multitudes have refused it by clear and conscientious judgment.

But I feel, none the less, that every man who took that step was bound first of all rigorously to test his conscience, and to make quite sure within his heart that sectarian animosity, aversion to the sacerdotal hierarchy, a certain temper of self-assertion had laid no deflecting bias on his judgment.

For my part, if I felt it right to join the movement, I should have felt it necessary first of all to reason faithfully with myself, and see whether Nonconformist intolerance or political resentment might not secretly be imparting colour to my scruples.

ARTICLES IN THE REVIEWS.

AN excellent number of *The Contemporary Review* opens with an article by Professor Dicey addressed "To Unionists and Imperialists," in which the writer seeks to show that "the new fiscal policy does not make for 'Imperialism,'" a term he apparently means to imply the closer cohesion of the states of the Empire. The task is not a difficult one, but no one following the present controversy can regard it as superfluous. Mr. J. A. Hobson, writing in his cogent way on "The Inner Meaning of Protectionism," declares that "the Imperialist policy of political expansion and its natural ally, the Protectionist policy of commercial contraction, are both enemies of international morality, in that they destroy the free self-expansion and intercourse of nations."

Mrs. Crawford writes entertainingly of her "Recollections of M. Thiers," and there is an article compiled from notes left by the late Sir Charles Gavin Duffy by his daughter on "The Real Carlyle." Its aim, of course, is to correct the warped conception of Carlyle's character created by the merciless dissections of Froude.

Human, not Superhuman.

He was the greatest intellect of his age. His life was given unsparingly to work which he intended to benefit mankind. He fostered the best principles of the best men of his generation by his teaching of duty; and, *per contra*, the human clay of which he was made, showed itself sometimes in a too bitter and unforgiving temper. But to complain of this is it not to complain that he was human, not superhuman?

Dr. Woods Hutchinson writes refreshingly on "Play as an Education." "Play," he says, "is simply the voluntary rehearsal and practising, under parental protection, of the actions and accomplishments upon which, later, existence itself will depend." Obviously, therefore, it is a thing to be encouraged from the educational point of view.

Dr. Hutchinson is, naturally, an admirer of "the wonderful though fitful genius of Froebel" and his Kindergarten:

My only criticism of the system is that it has become a system, almost a cult, a religious ceremonial, and that, enormous advance as it is, it does not go far enough. It does not trust nature quite sufficiently yet. It is a little inclined to load the natural play of the child with certain "instructive" elements, especially moral and mathematical (the square, the cube, the circle and their esoteric implications), far in advance of his grasp. And surely a real "child garden" should be in the open air! Modify it in these three aspects, and it would be ideal.

"Real" Playgrounds.

Then follows a delightful description of what the author would regard as constituting "*real* playgrounds," the first essential being that they should be "places where children could race and tear and scuffle as hard as ever they liked, without breaking or spoiling the looks of anything—where they might even 'make a mess,' within any reasonable limits, without reproof."

The Nineteenth Century and After opens with three articles from varying standpoints on "The Great Fiscal Problem," by Lord Avebury, Mr. Lionel Phillips, and Mr. W. H. Mallock. There is also an article on "The Native Labour Question," by Mr. Edgar P. Rathbone, Inspector of Mines under Mr. Krüger's Government. Its tone may be gathered from the assertion that, with a very few exceptions, the native has never been educated to a higher level of intelligence than that of a white child, and that, like a child, he is happier if, instead of being pampered and humoured through misplaced sentimentality, he is "submitted to strict discipline, accompanied by equally strict but just and humane treatment."

The American Deluge.

Miss Frances Albert Daughty writes interestingly on "The Small Family and American Society." She represents the small families of the American educated class as a tendency dictated by the desire to give the best educational equipment to their offspring, and so enable them to maintain their influence over the hordes of uneducated immigrants and their descendants, by which, numerically, they are in danger of being swamped.

Mrs. W. Kemp-Welch has some quaint extracts from the "Bestiaries" of mediæval Europe—the Christian allegories based on grotesque accounts of the supposed remarkable habits of the lion, the eagle, the whale, and their kindred.

The Monthly Review has secured "A View of the Fiscal Controversy" from no less a personage than the ex-Chancellor of the Exchequer, Sir Michael Hicks-Beach. There is an illustrated paper by Mr. H. Valentine Geere on "The American Excavations at Nippur." The Rev. C. R. Shaw-Stewart writes mystically on "The New Creation," on the text that "power is to be found in ideas rather than in things"; and Mr. Edward H. Hutton discourses on Walter Pater.

THE best prayer at the beginning of a day is, that we may not lose its moments.—*John Ruskin.*

WORDSWORTH.

A NEW STUDY FROM THE PEN OF PROFESSOR RALEIGH.*

THE cloud-mists gather often about the heights of Wetherlam and the Old Man of Coniston these August days, and rain falls in the vale of Esthwaite, when farmer and tourist would be grateful for the sun. But to be here, in a lowly cottage, with this volume, and an ancient copy of the "Prelude," and a few other books, is to be happily circumstanced, though one may regret the promise, made in a weak moment, to write a review.

To many who have loved Wordsworth long and reverenced him much, this latest study of him will be a great joy; to some who have hardly "found" him hitherto, it may prove a revelation. It is one of life's most glad surprises to have put into one's hand a fresh and luminous criticism of a poet who, for more than thirty years, has been dear to the heart as the coming of spring is dear—sweet and serious and restoring as the dawn of day can be. It is doubtless fortunate to come, as the present writer has come, from the reading of Professor Raleigh's "Milton," to the reading of his "Wordsworth." For he was assured then that the criticism would be strenuous, that the appreciation, if such there were, would be enlightened and sincere, that neither praise nor blame would be prejudiced or unavailing.

"*To Understand and Not to Judge.*"

But the main purpose of this new study of a poet whose work has been so often and so variously appraised is, the Introduction tells us, not so much to judge as to understand. That part of criticism which seeks to discern between things excellent and things not so, to approve and to condemn, has been done, in behalf of Wordsworth.

> His cause is judged. His position is secure He has taken his rank high among the greatest. The finest part of his work has been separated from the inferior bulk, so that new readers of his poetry may make straight for the noblest numbers, without wasting time in reading what the poet, less happy than they, wasted time in writing. Is there anything worth doing, it may be asked, that yet remains to be done? No doubt, for the rougher purposes of justice, the cause is judged. But there will always remain a certain curious minority of the human race whose desire is not so much to judge a poet as to understand him. (P. 2.)

Questionable Statements.

The statement that the best of Wordsworth's poetry has been separated from the less inspired may be open to question. The great things of the "Prelude" and of the "Excursion" have not been thus dealt with, except as each reader has disengaged them for himself. And if we must have "selections," as in these times it seems we must, a little volume containing all the finer passages of those two long poems might help much to bring Wordsworth nearer to many who will not attempt them as a whole. His lovers might be grieved; but their sorrow would be others' gain.

Nor is it quite true to say that in writing so much that is of poorer quality, the poet was "wasting time." His own happiness, in all that he wrote during the last forty years of his life, may be sufficient apology. The great inspirations being upon him no more, or only at rare intervals, through those years, there was for him, perhaps, no better way in which to spend that long and innocent leisure than in plodding peacefully where once he soared in rapture or in dread. It is but the old man's privilege of walking the level plains when it is no longer possible to scale the heights. Let us not grudge him that sweet and self-sufficing joy, or call it "wasting time." Whether he was wise to *publish* all those unimpassioned musings is a different question. Only a very few of us are glad to possess, or able to read, all that Wordsworth wrote!

Insight and Sympathy.

But Professor Raleigh's effort is to understand and to interpret, and in such wise that we may know Wordsworth at his best, and hear the voice that sang when he was most illumined and inspired. That he has nobly succeeded in this will hardly be questioned by any serious mind. A strong penetrative insight and a vital sympathy with the spirit and temper of Wordsworth's life have enabled him to grasp much of the secret, and reveal much of the truth, of the poet's greater message to mankind.

> The history of the appreciation of any great poet exhibits itself, like the history of religion, in a series of revivals. From time to time, one man here and another there reads the classic page sincerely and simply, neglecting the commentators, and finds in it novelty and power. He puts aside the critical books. . . . and attempts to enter into closer sympathy of mind and heart with the first author. A new meaning shines for him in the old threadbare texts, and he begins to understand that a poet is not a purveyor to established tastes but a shaping and compelling force, a light thrown on the dark places of changeful human experience.

The Critic's Equipment.

> There are, no doubt, easier ways of reading than this. By the discrimination of a trained taste the most striking beauties of a volume of poems may be selected, and by the aid of a wide comparative learning they may be illustrated and annotated. But much of this work can be done by one who is half asleep, deaf to the music and impervious to the influence of the poet himself. Something of the freshness of emotion that went to the first making of the poem, something of the excitement, the glee, the passion, must be shared by the intending critic; if he is to understand what the poet meant, he must feel as the poet felt. (P. 225–6.)

This passage occurs near the close of Professor Raleigh's volume, and we may claim for him that he has approached his subject in the spirit of enlightened sympathy and fellowship of heart so well commended thus.

Perhaps the most striking and original chapter in the book is the one headed "Poetic Diction." Wordsworth's sincerity, his resolution to face the facts and be true to the reality of things, his refusal to let the glamour of imagination or sentiment hide the sterner aspects of nature and of human life, his courage and faith in presence of the dark inscrutable happenings and events of time, his acceptance of the world as given us here, with "man suffering amid awful forms," his confidence of joy in the ultimate good of all vital experience—all this Professor Raleigh brings home to his reader with singular force and freshness of illustration.

The Real Wordsworth.

To those—if indeed there be such still—who take Wordsworth as an easy-going optimist, the poet of daisies, lambkins and waterfalls, leisurely enjoying himself amid beautiful scenery, the Wordsworth of this volume, with his eye on the fact, and his heart braced for the endurance of fate's most stern realities, may seem an unfamiliar presence. Let them read Professor Raleigh's pages, and then turn to the greater poems, from the study of which the conclusion is reached:

> To feel deeply and sanely and wisely in the presence of things seen is what he teaches; but first, to see them. He had found deliverance for himself by opening his eyes on the world after a nightmare of dark, confused mental agitation, and he believed in truth as few men believe in it. His determination to look steadily on life made him intolerant of the myriad delusions "as thick as the motes that people the sunbeam," which intercept the eye and focus it on some nearer object than the face of truth. Hs does injustice to himself by describing the poet as one who throws "a certain colouring of the imagination" over common incidents and situations. The working of his own imagination, so long as it remained pure and strong, is ill compared to painting or to any light but the whitest. (P. 107.)

"*The Light that Never Was.*"

In illustration of this passion for truth in Wordsworth, several of the shorter poems are mentioned or quoted, but a special interest attache to the interpretations given, in this connection, of the "Elegiac Stanzas, suggested by a picture of Peele Castle." The poem was composed at a time when the poet was mastering one of the great sorrows of his life—the death of a greatly beloved brother, who was drowned at sea. Professor Raleigh finds here a more just expounding of Wordsworth's poetic creed than is given in the famous prose preface to the "Lyrical Ballads." But he does so by an interpretation of one stanza, which will compel most lovers of Wordsworth to read the whole poem again with some amazement.

> The gleam,
> The light that never was, on sea or land,
> The consecration and the Poet's dream,

does *not* mean the glow of inspiration, the vision of diviner things, which gives to the poet his power of insight and of song. It means the unreal and illusive light which, in weaker moments, and when desiring to evade the dark and stern realities of life, the soul casts upon them; it is the glamour of make-believe, and the false "colouring of imagination," such as the poet himself, before he had suffered, might have employed to maintain his spirit in cheerfulness and hope. But now he will not "add the gleam, the light that never was, on sea or land," to any object or event; he will face and endure the darkest and the worst life has to offer, and yet retain his faith and fortitude and patient cheer.

"*Calm and Almost Terrible Strength.*"

The happiness that is to be pitied is blind happiness, which nourishes itself on its own false fancies. The happiness that is to be coveted is the happiness of fearless vision, "and frequent sights of what is to be borne." And

*"Wordsworth." By Walter Raleigh. (Edward Arnold. 6s.)

it is by the daylight of truth, not by "the light that never was, on sea or land," that the poet desires to look upon the things of earth. He is strong enough to bear it and can face a life-long grief without flinching:

> This, which I know, I speak with mind serene.

The greatness of Wordsworth's best work derives from this calm and almost terrible strength. (P. 109.)

This may suffice as an example of Professor Raleigh's power of fresh and vigorous criticism. It may also serve to indicate what is probably the most valuable contribution towards a fuller understanding of Wordsworth which this study of him offers. For it is quite seriously claimed for him here that he possessed, in high access of power, the temper and spirit of the man of science, the courage and the humility without which truth cannot be discerned, or the real consolations of life discovered. And these qualities, which are manifest in his greatest poems, give a certain "inspired simplicity to his style," and make the consolations which he offers profound and abiding, when we can receive them.

"Rejoicing in Truth."

"To accept all truth of experience, yet to cherish rather than to deaden the human feelings that attend on the knowledge of such truth—to believe in them, too—is a feat not to be compassed save by the highest courage and the profoundest humility. It was a new courage and a new humility that Wordsworth introduced into the poetic treatment of Nature and of Man. And it was also a new joy; for just because he dared to the uttermost, and in his heart asks for nothing but what he is to have, his joy in the pleasures that come his way is pure and gay and whole-hearted, without a drop of bitterness in it. (P. 110.)

The great chapters on "Nature" and "Humanity" give fuller illustration of this ideal of Wordsworth as the poet who "rejoices in the presence of truth as our visible friend and hourly companion."

The defence of the poet against Mr. John Morley's criticism of some of the Nature lyrics is worthy of much consideration, and also the claim that "no one who is not capable of great happiness can be a highly moral being." The unity of man and nature, of the moral law and the law of the material world, is strongly enforced; it should be possible to work strenuously for righteousness and yet rejoice in the great life of things with an exultant heart. "To love and to be strong, this is the fulfilling of the law for beast and man."

One curious mistake on page 158 must be pointed out. In referring to the midnight mountain journey, described in the last book of the "Prelude," Professor Raleigh speaks of it as occurring "in the Lake country." Wordsworth tells us it was an excursion from "Bethgelert's huts" "to see the sun rise from the top of Snowdon."

Boyhood Thoughts.

We may be tempted to dispute some of Professor Raleigh's statements as to Wordsworth's boyhood. "There was nothing Wordworthian, so to say, about the boy Wordsworth." "The 'Prelude' is the story of the process whereby, out of the ordinary vague stuff of human nature, under the stress of fate, there was moulded a poet." Lines from the first and second books of that poem recur to the memory which do not accord with this judgment:

> Thus oft amid those fits of vulgar joy
> Which, through all seasons, on a child's pursuits
> Are prompt attendants, 'mid the giddy bliss
> Which, like a tempest, works along the blood
> And is forgotten; even then I felt
> *Gleams like the flashing of a shield*; the earth
> And common face of nature spoke to me
> Rememberable things.
>
> Oh, then, the calm
> And dead still water lay upon my mind
> Even with a weight of pleasure, and the sky,
> Never before so beautiful, sank down
> Into my heart, and *held me like a dream*!

Scarcely an Ordinary Boyhood.

The boy who felt thus was hardly compact of the "ordinary vague stuff of human nature." And we know what he has said in prose concerning the visionary moods which sometimes came over him as a boy, when he would have to grasp some solid object to bring him back "from the abyss of idealism," into which he seemed to be plunged. But Professor Raleigh is perfectly right in claiming for Wordsworth a healthy, robust, and natural boyhood—that he was not "the marvellous boy of popular biography," or "the talented little gentleman" some look for in the child who is to become the man of genius. Wordsworth was a boy with other boys, but he was also something more.

Let us be grateful to Professor Raleigh for his beautiful and powerful presentment of the life and work of a great English poet. Reading it here, a second time, in presence of hills and waters and green valleys which that poet loved so well, and reading once more some of the great lines which, amid these scenes, he murmured to himself with joy, one feels that the words with which this volume ends are simply and nobly true:

> Here was a poet who faced the fact, and against whom the fact did not prevail. To know him is to learn courage; to walk with him is to feel the visitings of a larger, purer air, and the peace of an unfathomable sky.

W. J. J.

GOLDWIN SMITH'S ESSAY ON JESUS*

"THE Founder of Christendom" is the title of a brief essay just given to the world by Professor Goldwin Smith. Before ever reading the book itself one is inclined to regret its extreme brevity. The writer is one whose learning and literary power have long been recognised; and if he had chosen to write a goodly volume on the character of Christ or the story of Christianity, he would have been sure of a great number of respectful hearers in England, in the United States, and the colonies. A shade of disappointment passes over the face when we notice that one of the greatest problems that thinking men ever had to consider is dealt with in a space which would hardly hold two average sermons,

Enough of preliminary regret. The little book itself consists of a lucid and unrhetorical summary of the facts of the Gospel history from a rationalistic point of view. It is a sort of primer of Christian origins. The sources of our knowledge are briefly indicated. Then the question of the personal character of Jesus, of his environments, is discussed, the considerations that led him to become a teacher, his actions, his miracles, his doctrine, the modifications and qualifications of that doctrine by his followers, his trial and death, his abiding influence.

A Useful Text-book.

For the teacher of a Bible-class who knew his New Testament, and who had already struggled with the problems that such a study suggests, this would make an excellent text-book for a series of lessons. Almost every reader would wish to express something or other rather differently. For instance, the question is raised, what moved Jesus to leave his workshop and go forth to preach? We should have answered at once, in accordance with the indications in Mark, sympathy with the work of John, a resolve that the imprisonment of John should not be the end of his mission. Here, John is indeed referred to, but the crisis caused by his imprisonment is not thrown into relief.

Again, "The Jew could not see a brother in the uncircumcised. . . . Circumcision remained an insurmountable bar. By an effort, which we can now hardly measure, Jesus threw down that bar, making the Gentile the brother of the Jew." The throwing down of the bar may have been a logical and practical necessity after the work of Jesus, but surely it was the author of the Galatian and Roman epistles who threw down the bar.

"My Mother and My Brethren."

A different turn could be given to the "harsh language" used by Jesus of his mother and brethren from what we find on page 35. Was not the language pathetic rather than harsh? "*These* men, the sons of Zebedee and Peter, have to be mothers and brothers to me; my own mother and brothers have no sympathy with me."

What is said of the limitations of the revelation of Jesus seems to be essentially just. But wherefore the doubt expressed in the last sentence of the book? Or is it not a doubt but a gently ironical indication of the pretentiousness of science, especially as set forth by those whose spirit is not really scientific but dogmatic? We commend the book to the thoughtful reader. J. R.

The Mill Hill Pulpit for September contains Mr. Hargrove's sermon on "The New Pope," preached on the day of the coronation of Pope Pius X. With the October number begins a new volume (Vol. 12), and in our advertising columns will be found an invitation for new subscribers. Mr. Charles Stainer, the hon. secretary, points out the good service which friends may do to the cause of liberal religion by securing an increase in the circulation of the series.

WE have received a useful sixpenny reprint of Darwin's "Origin of Species," published by Messrs. Watts & Co. for the Nationalist Press Association. With it comes a less edifying production by W. S. Godfrey, (4d. net.) — "Theism Found Wanting

* "The Founder of Christendom." By Goldwin Smith. London: Philip Green. 1s. 6d. net.

THE DOM OF DANTZIG.

A GREAT LUTHERAN CATHEDRAL AND ITS CONTENTS.

IN the very heart of the old Hanse town Dantzig rises her noble St. Marien Kirche, usually and by no means unduly dignified with the title of the Dom, or Cathedral. In very early days, when this was an open spot amid fields, a St. Mary's Church had occupied the site, but after the foundation of the new part of the town by the Teutonic knights, the little fane no longer contented them; it was razed to the ground, and in 1343 their Grand Master laid in the already consecrated earth the first stone of a new edifice more meet for knightly devotions. Though but a simple narrow building, less in size than the nave of the present one, it satisfied them for about fifty years, till some more ambitious spirit conceived the idea of enlarging their temple, giving it the sacred form of the cross, and adding to it a lofty tower. This involved the labour of many years, for those were slow working days and the material employed did not favour speed. Inch by inch almost, the fabric grew, for no ponderous stones, no masses of masonry are here, but all formed "from the red earth like Adam," the patient labourers had to pile brick on brick until the aggregated atoms matured into the gigantic proportions we now behold. At length, in 1502, after 160 years of intermittent toil, the last little modicum of burnt clay was brought forth with shoutings, and the long work happily ended.

A Tremendous Achievement.

And what had been achieved in the course of this century and a half? An edifice which claims to be the largest Protestant Church in the world, saving only our own St. Paul's; and which only three Roman Catholic fanes take precedence of in point of size, viz., St. Peter's at Rome, and the cathedrals of Seville and Milan. The nave is 333 feet long by 111 wide; the transept 218 feet long by 125 wide; and within its spacious area nearly half the population of the city might worship together were they so inclined, there being accommodation for the more than Spurgeonistical vast congregation of 24,760 persons. This number, however, in modern days divides itself in about the same proportion as the Freyschutz bullets, for if the 760 may be "true" to their cathedral, the 24,000 may usually be reckoned on as "going askew," so far as not to find their way into its doors during the hours of divine service. Yet the Dantzigers, though making but limited use of it for devotional purposes, are by no means insensible to its claims as a specimen of architecture, speaking of it with pride as one of the giant churches of Europe, and looking up at it occasionally with a sort of affectionate reverence as they thread the narrow passage which divides it from the houses that hem it in on all sides, and which forms the chief channel of communication between several principal streets.

Exterior View.

There is an impressive air of grandeur about the venerable exterior, for the dark hue of the material harmonises with the ponderous character of the architecture; the plain bare walls rise in lofty simplicity, strengthened by massive buttresses, but unadorned by a single ornament; and the central tower rears itself aloft, neither shooting at its summit into pinnacles nor tapering steeple like, but only slightly compressed as it ascends, to terminate suddenly in a blunt, abrupt roof, as though sturdily determined not to prejudice its stability by risking further elevation. There is a stamp of subdued seriousness and gravity throughout well befitting its stern founders, those warrior-monks to whom devotion was but a phase of worship, and who made repression in all things the business of life. The only part where fancy seems to have been allowed any play is on the roof of the nave, where a cluster of fantastic little turrets appear as though sporting at the foot of the grim old tower, which seems to look down with calm superiority on their childish levity.

A Noble Interior.

The five portals, each abutting on a different street, are so similar that it cannot be said there is any principal entrance. On opening one, a low arched wooden door on a level, with the ground, with a small defaced group of kneeling figures above it, we step down upon the floor of the church. The first glance of the interior is certainly very imposing, though the charm lies still in grandeur rather than in grace. No clustering shafts aspiring to aerial heights, no marigold windows, elegant tracery, or carved corbels and capitals are here, but all is stern, solemn, and massive. The vaulted roof rests on two rows of plain but very lofty octagonal pillars, united by equilateral arches, and elevated between the last pair, nearest the altar, towers a colossal black crucifix almost filling the whole width of the nave. All around are long narrow windows reaching nearly to the roof, glazed with small white panes, except six of the thirty-seven, including the largest behind the altar, which measures sixty-four feet by twenty-two feet, which were enriched with pictorial subjects in colour by the art-loving monarch Friedrich Wilhelm IV.

Decorative Barbarisms.

Poor as must be the effect of whitewash, it yet does not comport altogether ill with the plain style of the building, but alas! how is the grand simplicity of the architect's plan set at nought by the paltry attempts at decoration, which profane every part near the ground. The pillars for nearly a third of their height and the lower part of the walls are actually wrapped round with canvas, theatrically painted in sham folds to represent green drapery, and finished off by a row of small medallions depicting scenes from Scripture, which begin very fundamentally with "chaos," figured by a black disc with a yellow spot in the centre to indicate the germ of creation.

Another barbarism is the pulpit, not unsightly in itself, but an incongruous patch wholly out of keeping with the rest of the building. Erected in 1762 at a cost of 10,000 thalers, it is in the style of Louis XV., one of the pillars having been selected from its plain compeers to be converted into a flower-wreathed, profusely gilded Corinthian column, while the body of the pulpit, also richly carved and gilt, swells out from it in graceful curves. This intrusive piece of modern dandyism is companioned by the large costly font enclosed by a kind of railing of miniature Corinthian columns all executed in brass.

A Wondrous Piece of Carving.

Around the walls are ranged thirty small chapels, in which embellishments banished from the body of the edifice have taken refuge. One boasts a very ancient Byzantine painting, another its beautiful wood carvings; its neighbour, an elaborate metal work screen. Yet another enshrines a veritable masterpiece—a dying Christ upon the cross, carved in wood with such marvellously truthful effect that it almost seems as if art had really wrought the miracle the priest pretends to, and the thrilled spectator stands awe-struck as in a "real presence." A faint tinge of colour, so far from detracting from the exquisite chiselling or giving the idea of a painted puppet, only aids the illusion, and the placid muscles, the languid limbs, the expression of mingled suffering and resignation in that drooping face, "where love and sorrow meet," are all rendered with accuracy so life-like, and so death-like too, that it is hard to believe anything so like human flesh and blood can actually be but a mere wooden image.

No wonder that to such a work the oft-repeated legend should have become attached, that it was no offspring of imagination, but that the excited artist really nailed his model to a cross and watched his dying throes in the agony of actual crucifixion to reproduce them with his chisel; or that the figure should have been attributed to Michel Angelo. It is, in fact, the production of an artist whose name has not been transmitted to posterity, but a very similar carving at Rome is said to be by the same hand.

Other Treasures.

Another art-treasure is a large painting of the Last Judgment, known as "The Dom picture," and ascribed by some to Van Eyck, by others to Memling. Tradition asserts that it was painted in Holland for the Pope, but on its way to Rome was seized by pirates, then recaptured by a Dantzig vessel, and thus brought here and presented to the Cathedral. In 1807 it was carried off by the French to Paris, but brought back in 1816.

Science, too, has a trophy in the Dom, or, at least, the relics of one, in the remains of a mighty piece of mediæval mechanism, a clock, which in its day must have outrivalled even the famous one at Strasburg in its varied display of astronomical phenomena and performing figures; but it has long ceased to work. Nor are supernatural marvels lacking. In one chapel a stone secured by a chain is said to have been once a real eatable loaf of bread, which was instantaneously thus petrified as a judgment on the uncharitable owner for having refused a morsel of it to a hungry beggar; while a shrivelled

mummied arm has the tale appended to it that it had been fatally raised against a father. The parricide remained undiscovered while the murderer lived, but after his burial offended Heaven caused the guilty limb to protrude from the tomb, when it was cut off and preserved here as a warning to future generations.

The Library.

This chapel also contains what is of less apocryphal value, viz., the Cathedral Library founded in 1413, and by subsequent legacies much augmented, then for many years utterly neglected and forgotten. At length, in 1789, a preacher was appointed to the Dom, who, as a scholar, knew the worth of these disregarded stores, so forthwith set about cleansing them from the accumulated dust of centuries, and then, arranging and cataloguing them, let the learned world know what treasures were here enshrined. Above 700 MSS. on paper and parchment, sixty books printed in the fifteenth century, several hundred volumes of later but still ancient date, and a large collection of musical antiquities form a part of this little mine of literary wealth, now open to the exploration of the studious, and doubtless by them much appreciated. E. G. BAYLE BERNARD.

HOUSING!

THE Midland Railway Company has opened a new hotel in Manchester, huge, palatial, grand in the modern colloquial sense. It cost over a million pounds, and contains very nearly every material thing the heart can desire, or can get it at short notice by means of electricity and human messengers. There are suites of apartments for those who wish to avoid all the trouble of housekeeping or of managing servants. It would seem that the hotel guests might get all their physical needs—except healthy life—satisfied without leaving the building. Shopping, amusement, bathing, hair-dressing, and much besides—more than enough. At the opening reception on Saturday last, it is reported that 8,000 invited guests were present.

* * *

FOR two years past a citizens' committee, including many experts, has been actively preparing a report on the conditions of life, and especially the housing and surroundings of the poorer classes of Manchester. The dwellings of the working classes are, it seems, not palatial, and some remarkable descriptions of existing conditions and suggestions towards better things may be anticipated in the book which is about to be issued. The investigations of Mr. Booth in London and Mr. Rowntree in York have led the way, and, while following in many respects an original line of suggestions, the Manchester book will be on similar lines of scientific inquiry.

MRS. T. HILL, who has taken an active part in chapel and Sunday-school work at Nantwich for more than thirty years, has been appointed by the County Council the lady representative for Nantwich on the Administrative Sub-Committee for the Nantwich Union area under the new Education Act.

BIBLE FOR THE PRACTICAL MAN.

SIR,—As I know how to be thankful for small mercies I can value your reviewer's comments on my "Bible for the Practical Man," with the comfortable assurance that if he had himself attempted the work, on the principles he suggests, he would have soon discovered that he would have to alter the caption to "Beauties of the Bible," or "Choice Extracts from the Bible," or some other generic title.

My object was an *ethical* one, and, firmly believing that the Bible as a whole is the most over-valued book in the world, I rigidly excluded all that encourages an unwholesome belief in the supernatural, and everything that does not bear, in an intelligible human way, on the conduct of life.

The Book of Esther, in the portion I have given, is a human document of remarkable dramatic power (as Racine saw); while those portions of the writings of Paul that I excluded are tainted with his diseased imagination, and his most mischievous theories of salvation, the second coming of an impossible Messiah, and (what he described as especially *his* Gospel) the resurrection of the body. It is to me amazing that such a persistently minute attention should still be given to his writings. I regret spending ten shillings on *The Hibbert Journal* because so much space is occupied by questions of no moment, such as "Did Paul write Romans?" &c., &c. A few poor old Dryasdusts may find some pleasure in these arid regions, but (as your reviewer of Washington Moon's "Bishop's English" says) "busy men want to get on to something more useful."

The Book of Job has so much in it that is obscure, and provocative of vain controversy, that a "practical man" will be glad to possess the string of pearls I have collected from it, and be content to leave the rest to the discussions of editors who have nothing better to occupy their practical energies.

Dodd's "Beauties of Shakespeare" would be a far better book for a busy practical man, who wants an all-round view of Shakespeare's many-sided mind, than any single play, even "edited by Verity." The latter is for the specialist, the minute critic, and not "the practical man" for whom I was working.

It is so easy to patronise the patient toiler as possessing "a certain shrewdness and natural ability," and to "Damn with faint praise, assent with civil leer, And, without sneering, teach the rest to sneer."

I doubt if your reviewer read the Preface to my book. If he did his comments are for the most part unjust, because every writer or compiler should be judged according to his own avowed purpose.

With a smiling bow to my "worst enemy" and my "severest critic,"

FRANCIS HAYDN WILLIAMS.

Whitby, September 7.

In another letter Mr. Williams states that he has fifty copies of his book which a friend has enabled him to send to Sunday-school teachers who apply for them at the price of the fourpenny postage only.

THEY are never alone that are accompanied with noble thoughts.—*Sir Philip Sidney.*

OBITUARY.

MR. HERBERT THOMAS.

To the deep regret of all who knew him, we have to record the death of Mr. Herbert Thomas, J.P., which took place at his residence, Ivor House, Durham Park, Bristol, on Tuesday, September 1.

His departure leaves Mr. Charles Thomas, J.P., the sole survivor of four brothers, whose names are held in honourable regard among their fellow-citizens, his brothers, Mr. Christopher J. Thomas, J.P., and Mr. Thomas Thomas, having predeceased him.

Sprung of a worthy Welsh stock, they settled in Bristol, and built up a business which soon took, and still holds, the highest rank among the honourable and successful industries of the city. Entering the family of the late Rev. Dr. Lant Carpenter by marriage with his daughter, Miss Anna Carpenter, he ever counted it as a privilege to lend his loyal and unbounded aid to the good works with which her sister, Miss Mary Carpenter, must be for ever associated. Left to deplore the death of a wife "mourned with no common sorrow," he was subsequently united in marriage to the eldest daughter of the late Mr. J. Jenkins, of Llangattock, who shared to the full his aims and efforts for the educational and social progress of his fellow-citizens.

As a Public Man:

For half a century he contributed to the advancement of the community around him. Public honours he never sought, lavishly as they were offered him; but he chose, rather, the quiet path of useful labour for the general good. The secret of his influence lay in the patent fact that he had no selfish end to gain, acting as he ever did with a view only to the good of others about him.

With the local history of education his interests were most closely interwoven. It was, indeed, in this direction that he first aided Miss Carpenter in her efforts for the establishment of Ragged Schools and Reformatories. He was a member of the first School Board formed in Bristol in 1871, and he brought to bear upon its action the same broad and healthy spirit with which he had helped to direct the Lewin's Mead British and Industrial Schools. Until his death he remained the faithful treasurer of the Stoke's Croft Endowed School, which is attached to Lewin's Mead Chapel, and, by virtue of his chairmanship of the Bristol Municipal Charity Trustees, he shared in the control of the Bristol Grammar School, of Queen Elizabeth's Hospital, and of the Red Maids' School.

But it was on the Magistrates' Bench that the influence of his character was most markedly put forth; more especially, perhaps, in his adjudications as chairman of the licensing magistrates. As a just man, he did indeed walk in his integrity, for teetotallers and licensed victuallers alike respected the justice of his decisions.

At Lewin's Mead.

Closer and tenderer associations bound him to his religious home at Lewin's Mead. The same wise influence and support were directed to the interests of

the religious principles on which he rested. In the light of his memory the well-known name of "Liberal Christian" shines with a gracious meaning. His hand and his heart were open both to Dissenter and to Churchman, to Protestant and to Catholic. But his liberality never sprang from indifference to the great questions which exercise the religious world.

He held, and expressed, his own deep thoughts with an inflexible tenacity and consistency. To every matter that concerned the welfare of both the congregation and its ministers he brought the most patient consideration, and the wisest and kindest counsel and aid. With a life filled with claims and responsibilities he was found for thirty years at the superintendent's desk in the Sunday-school, which was happy beneath the guidance of his quiet spirit.

In his home he was ever accessible for advice and help; and his clear and sympathetic insight would speedily disentangle every confusing question, and set the issue in its true light. But the deepest knowledge of his nature was reserved for those who sought him in trouble or in sorrow; for then it was that men learned what a depth of tender and thoughtful feeling lay below that calm bearing; and they left his presence carrying with them a fresh courage into their duties or their trials.

His Fellow-Citizens' Tribute.

The funeral took place on Friday, Sept. 4, at Arnos Vale Cemetery, a large and strikingly representative gathering bearing testimony, both by attendance at Lewin's Mead Chapel and subsequently at the grave-side, to their regard for his life and work. The Lord Mayor of Bristol (Sir R. H. Symes) was present, supported by magistrates, aldermen, town councillors, and numbers of men esteemed among their fellow-citizens.

The service was read by the Rev. A. N. Blatchford, B.A., who also preached the memorial sermon on the Sunday morning following, when the devotional service was conducted by the Rev. Professor J. Estlin Carpenter, M.A., of Oxford, whom absence on the Continent had unavoidably prevented from participating in the funeral service itself.

A service of remembrance was also held in the Colston Hall on the afternoon of Sunday, Sept. 6, the address being delivered by Mr. Blatchford. Some 3,000 citizens were present to pay, as reported in the columns of a local newspaper, "their last tribute of respect to this just magistrate, this upright citizen, this firm but amiable man, who has left behind him a name in the city annals which will not readily pass into oblivion."

DR. GUINNESS ROGERS' autobiography is shortly to be published by Messrs. James Clarke & Co., in demy octavo, with portrait and illustrations, at 7s. 6d.

IT is in length of patience and endurance and forbearance that so much of what is good in man and womankind is shown.—*Arthur Helps.*

THE truth of nature is a part of the truth of God; to him who does not search it out, darkness, as it is to him who does, infinity.—*John Ruskin.*

THE CHILDREN'S COLUMN.

"THIS WORLD IS FULL OF MESSAGES."

IN the city of Antwerp there stands a grand cathedral, with a tower that rises far above the narrow streets and tiny houses at its foot. In the tower is a peal of bells; and every few minutes they ring out some find old hymn tune which sounds far and wide over the city.

People go in and out of their dwellings and about their daily work, and children at school and play can all, if they listen, hear the music of the bells. Some of them watch for it, and good thoughts and holy memories connected with the hymn tunes enter into their souls and make their lives happier and better for those messages which the bells bring in this way to them. But others hurry along the streets and never seem to hush their laughter or their talk when the bells begin to ring. For the fact is, they are so used to them that they have ceased to hear them.

We Must Keep Our Ears Open.

A great writer once said, "This world is full of messages." If we think about this saying we shall see how true it is. But, like the people in the cathedral city, who cease to listen to the bells they have always been used to hear, if we are not quick to watch for the messages that come to us, we shall lose many good helps and influences that are waiting for us in the rich world in which we live.

Now, what are these messages? There are so many kinds to talk about that they would fill many "Children's Columns." There are all the sights and sounds of nature, the fields, and trees and flowers, the birds' songs, the sunshine, and the clouds with their shadows, which make the earth so fair. These all lie round us, and are all like messages from God, which call on us to remember Him in this beautiful world which He has made for our home.

Then, there are messages out of the past from history—memories, examples, warnings—stories of the good and bad deeds that have been done in the past, and good and bad lives that have been lived. And I am going in another column to tell those of you who like to read them some stories of a wonderful old city as examples of the way in which messages come to us out of the past.

Messages through Books.

But just now let us think of the messages out of the present—of the influences that touch our natures out of the life we are living now—all the influences that are going on around us. Think how many they are, the books we have to read, the pictures we can see, the lessons we learn at school, the words that friends and companions say to us, that we perhaps hardly notice at the time, that come back to our memories and help us to be faithful and brave and honest.

Have you any favourite books? It was a wise saying, "Make some good books your friends." Have you discovered what books will do for us? To read even a story, which has a high aim and a good influence on us, much more to read the true life of a noble man or woman, is to fill our minds with good feelings and thoughts; and every thought we think and every deed we do helps to make us what we are going to become.

Things to Remember.

We grow like what we love; and this is why we should be careful what sort of books and companions we choose and grow fond of, and we should never forget that what *we* are helps to raise or do harm to the companions who love us. There is another thing to remember; that is, the importance of the early years of our lives. It is those and the way we spend them, our thoughts and our feelings in those early years, that decide whether we shall grow up to be unselfish, honest, trustworthy, and reverent.

As we grow through life we meet with good and bad influences on every hand, and we have to learn to love the right things; for it has been said truly that to love *heartily* what is good, and true, and beautiful is the only way to protect ourselves against the danger of loving what is evil and harmful. There is a storehouse of memories within each of us; and, though we may little think it, there is gathering up there a store of thoughts, good or bad, that have filled our minds, and of aims and intentions that have made our lives poor or noble. "This world is full of messages." Let us watch for the helpful, beautiful messages that come to us, and fill our storehouse of memory with them while we carry them out in our lives.

The Whispers of the Soul.

The best of all these messages are those that come direct from God to us. They have been called "the whispers of the soul," and among them is the voice of conscience. Did you ever hear how a young girl went once to hear the great Dr. Channing preach? She had fallen into untruthful ways, and had begun to fancy that it did not much signify about keeping to the truth, and that she might tell falsehoods and deceive other people when it was convenient to do so. But when she heard this saying spoken by him, "Do not silence the whispers of the soul," she resolved to obey it and to listen to the message of conscience for the rest of her life. From that day she put away all false speaking and false acting for ever.

It was Dr. Channing who, when he was an old man on his deathbed, said, with a happy smile on his face, "I have received many messages from the Spirit." And, indeed, his whole life had been spent in listening for the beautiful helpful messages of which life is so full, and in trying to obey them.

FRANCES E. COOKE.

HE is not truly patient who is prepared to suffer only as much as seems good to himself, and only from those whom he himself chooses.—*Thomas à Kempis.*

THERE is an atheism which still repeats the creed. There is a belief in God which does not bring Him, nay, rather say which does not let Him come, into close contact with our daily life. Many of us who call ourselves theists are like the savages who, in the desire to honour the wonderful sun-dial which had been given them, built a roof over it. Break down the roof; let God in on your daily life.—*Phillips Brooks.*

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LONDON, SEPTEMBER 12, 1903.

IN ONE SPIRIT : FRIENDS AND FELLOW-WORKERS.

THE Second International Council of Unitarian and other Liberal Religious Thinkers and Workers has been held, and we have again received many gifts and laid up many happy memories. In Amsterdam the bonds of brotherhood were knit as closely as in London two years ago. If the tide of inspiration did not always run as high, there were other elements in the great gathering of new and special value for mutual understanding, and the recognition of common difficulties, and the warm impulse of mutual encouragement.

At the close of the last Session of the Council, the Rev. C. W. WENDTE, the general secretary, stated that besides Holland thirteen other countries were represented in the meeting, while Norway and Sweden and Italy, not to mention Canada and Australia, where there are many sympathisers with the cause, had been unable to send any representative. Mr. WENDTE also stated that in addition to the various communities in the Netherlands, he had reckoned up seventeen different religious bodies joining in the Council, and sending together not less than 250 delegates. Many of these came from large and prosperous communities, such as those of our American Unitarian brethren ; others came from lonely outposts, where they are often sorely pressed, and where the need of such fellowship as the Council offers is most acutely felt. Thus we may hope that the members of the Free Religious communities of Königsberg and Dantzig, the little band of liberals in Denmark and in Brussels, and those liberated priests in France whom M. BOURRIER represents, and for whom he labours in a position of peculiar difficulty, may have received a special measure of sympathy and encouragement from the meeting with brethren from so many lands.

For ourselves it was an education to come into contact with so many members of the various religious communities of the Netherlands, to learn of their work and their ideals and the difficulties they also have to face, and to see how the spirit of unity in a free faith draws them all together. They have, indeed, their trials and their divisions, as we have, but when we see how members of the Reformed Church, the Remonstrant and the Mennonite communities and the Free Congregations meet and take counsel together as one people, and the ministers enjoy a free interchange of pulpits, it makes one ponder how it might be if the liberals of the Church of England, of the Congregational and Baptist communities, and of the Unitarian and Free Christian Churches in England were drawn together in one national union, as our brethren in Holland are, in the Protestantenbond, and enjoyed a similar close fellowship in religious and social work.

We were specially touched by that passage in the PRESIDENT'S address which referred to the difficulty of the liberal position in the matter of assured religious faith, but with a noble sincerity refused to be led aside into easier paths of conformity, because Truth must be maintained at all costs, and a day even in the forecourts of the House of God is better than a thousand elsewhere. In the same spirit Mr. VAN LOENEN MARTINET pleaded for absolute fidelity to the light as it is granted to us, if we would really possess the faith and hope and love which still abide, as the supreme treasures of our life with GOD. With the difficulties and the discouragements of the position of the liberals in Holland we can fully sympathise ; we are the better for having been brought into such close and friendly contact with the lofty spirit of their faith.

Professor OORT closed the meeting of the Council with earnest words of encouragement, holding up the ideal of emulation in religious work, without any sting of envy, and bidding each one do his own part, not for self-glorification, or for the exaltation of his own church or denomination, but for the glory of GOD alone ; and on the same occasion, Mr. CARPENTER, his predecessor as president, also spoke words of acknowledgment and farewell. In his concluding words we may well sum up the chief impression of the week :—

"We have heard words of wisdom and encouragement. We have been cheered to find that we are in contact with the great currents of religious thought and faith, upborne by common aspirations of freedom and trust. Our devoted GENERAL SECRETARY concluded his report with the hope that the day was coming, when men would come from the east and the west, the north and the south, and sit down in the Kingdom of GOD. That day has been with us during this week. The Kingdom of GOD is always present, and we have come from India and Japan, from England and America, and from the east and west, and have sat down together in the Kingdom of GOD. May the words of heavenly bread offered to us quicken us alike for our worship and our work."

LIBERAL RELIGIOUS THINKERS & WORKERS.

INTERNATIONAL COUNCIL AT AMSTERDAM.

WEEK'S CHRONICLE CONCLUDED.

LOOKING back now upon the whole proceedings of the week, one sees how much was accomplished and how happily. Good fortune in the weather, and much more than good fortune in the overflowing kindness of our hosts, made the week delightful from beginning to end. As to the work of the Council, the programme promised us twenty-five papers (including the President's address and the secretary's report) ; but, fortunately for even the most enthusiastic endurance, three of the papers dropped out, those by Professors Lindberg and Gooszen and the Rev. J. E. Roberty. They will, however, be published in the volume of the Proceedings.

WEDNESDAY, SEPTEMBER, 2.

Wednesday, which opened, as we recorded last week, with the President's address, was the hardest day's work of all, and of the most fervid heat. Morning and afternoon were occupied with ten papers, five in English, two each in Dutch and French, and one in German.

Professor Carpenter's Paper.

The first paper, by Professor J. ESTLIN CARPENTER, on "The Place of Christianity among the Religions of the World," we shall publish next week in full. It noted the wider outlook of the present time upon the religions of the world, and showed how there must be a uniform standard of judgment for all. The character of Hindu thought was then depicted, and the strength and weakness of Buddhism. With this was contrasted the new impulse of Christianity, in which the temporary elements were distinguished from the central force and the inspiration for religion in the person of Jesus. Finally, the relation of his religion to the universal faith of the future was indicated, making its great contribution of the ideal of the kingdom, in social regeneration, in brotherhood, and love to God and man.

Professor Jean Réville on Religion within the Realm of Law.

Professor JEAN RÉVILLE followed, with a paper on "Religion and the Modern Conception of the Order of Nature," maintaining that as the old Calvinists, with their belief in the immutable decrees, were yet deeply religious men, so those who accepted the modern scientific view of the world as under the domain of inviolable law might live by faith, and with profound humility and submission have joy in the knowledge and love of God.

The modern conception of law in Nature, said M. Réville, led some men of science

to deny the possibility of religious life, and on the other side it furnished a plea for those orthodox believers, who maintained that faith in miracle and the supernatural could alone establish religion on a sure foundation. But Christian faith must not be thus identified with belief in miracle. In the old days, marvel belonged to the habitual conception of religion, and the modern distinction between natural and supernatural did not exist; yet the element of marvel did not constitute the essence of religion, which was to be found in the sense of dependence on God, as the Source of all Spiritual life. This was common to all the great teachers of religion, however different their conception of the order of the world, to Origen and Tertullian, to Augustine and Pelagius, to Erasmus and Luther, to Schleiermacher and Parker. And now the childish thought of the order of the world must be put away; men must no longer expect the indulgence of God to alter the order of Nature to meet their needs or desires, but must hold to a true Christian piety, penetrated by the spirit of the prophets and of Jesus, bowing before the sovereign and immutable Will, with the prayer of Jesus, "Father, not my will, but Thine, be done." This modern conception of *Order* in Nature implied *Spirit*, the spirit in man, entering into a knowledge of the world, recognised the spiritual Source of all things, and knew himself to be akin to God. Thus we are confirmed in the faith, declared by the sublime consciousness of Jesus, that man is the child of the heavenly Father; and amid the sublime order of the world we can nourish a piety, manly and austere, with inward serenity in submission to Divine law. Thus the new conception of law does not destroy, but confirms religious faith.

Dr. Cannegieter on "Personality and Religion."

Dr. S. A. ELLIOT'S paper on "Liberal Religion in America," which followed, is printed in full in our present issue. The morning session closed with a deeply interesting paper by Professor T. CANNEGIETER, of Utrecht, on "Personality and Religion," read in Dutch, of which a German translation had been provided. Its affirmation was of the essence of religion in the spiritual personality of man, conscious through self-knowledge of the Divine Presence, and of the true life in God. "Religion is given to us not as Word or Thought, but as spirit from God's Spirit, as *natura divina*, to become in us *natura humana*." Thus it is not the word of Jesus, or anything related about him, which constitutes the power of Christianity, but his personality, his own experience of faith, as the inmost possession of his life. As we realise this, we see that it must be so with us all, and he becomes the Teacher and Inspirer of our true life.

THE AFTERNOON SESSION.

Into the Afternoon Session six papers had to be crowded, and several of them had, therefore, to be considerably curtailed in delivery.

First came an English paper by Professor CRAMER, of Amsterdam, asking, "Do Liberal Religious Believers want to be organised as a Church?" The reply was affirmative, on the ground that each form of Christian faith needs its own worship, to maintain a clear testimony to the truth and give full expression to its own religious life, and that it is only through a permanent religious society, maintained from generation to generation, that the real strength of religion makes itself felt in the world. The liberalism of the seventeenth century, which pleaded for comprehension, and in the person of Hugo Grotius urged that Catholics and Protestants should worship together, had proved ineffective; but to plead for the separation of different religious bodies did not mean self-glorification or emnity towards others. Each denomination had its own contribution to make. Forty years ago liberal religion was in the ascendant in Holland, but the liberals let the opportunity for separate organisation pass, and now they suffered eclipse. Such an international union as drew them together there was good, but each church must maintain its own character, rejoicing in the sympathy of others.

The Rev. R. A. ARMSTRONG followed, with his paper on "The Conception of God as the 'Soul of all Souls,'" which we shall publish in our next issue.

Professor A. BRUINING, of Amsterdam, then read a paper in Dutch, on "The Aggressive Character of Liberal Religious Faith," urging that liberal religion must hold fast to theism, as against not only materialism, but pantheism also, which, if consistent, makes religion impossible. A veritable communion with the living God must be maintained, and this implies the abiding worth of the human spirit, and its continuance in the life eternal. To this end philosophy must be brought into the service of religion, to vindicate its fundamental truths.

Liberal Religion—East and West.

Then came Mr. V. R. SHINDE, with his account of "Liberal Religion in India," telling of the persistence of Hinduism, and the strong hold of custom upon his people. "Hindustan," he said, "has been twice conquered, but Hinduism remains unsubdued." The religion of the future in India, he added, must be a native growth, out of the spiritual life of the people themselves. Of Rajah Rammohen Roy, he spoke as the greatest son of modern India, the founder of the Brahmo Somaj, who lived and died for religious and moral reform. In him ancient and modern India met, and he foreshadowed in his society the pure worship of the Eternal, in which all the people shall join, without distinction of creed or race.

The fifth paper was by the Rev. J. HOCART, of Brussels, in his native French, telling of the "Difficulties of Liberal Religion in Belgium." Since 1884, he said, the Catholics have had un unbroken majority in Parliament, and Catholicism has exercised a growing religious and social despotism. It is felt in every range of life, in business and the professions, and in the administration of charity. The boycott which the priests instigate against heretics is specially oppressive in villages, but even in Brussels men prominent in business had confessed to him that they dared not openly avow their liberal sympathies. The low intellectual level of the people was another difficulty they had to face, for although practically their liberal faith was very simple, its vindication to the mind required serious powers of thought. A third difficulty was the hostility to all religion on the part of many who broke away from Catholicism. Yet, in spite of difficulties, he would not speak of discouragement. For twenty-two years they had held the banner aloft, and would not haul it down. If they themselves did not see the victory, they would prepare the way for others.

In Germany.

The concluding paper was by Dr. CASPAR SCHIELER, of Danzig, on "Fears and Hopes concerning the Religious Question in Germany." In the land of Luther he confessed that they were no longer in the vanguard of freedom, and very strong retrograde influences were at work. Heretics were no longer burnt at the stake, but bureaucracy in Church and State found means to repress and punish the exercise of free religious thought. The freedom of teaching was indeed maintained in the universities, but it did not minister to the religious needs of the people. The Church still taught the old discredited doctrines, and the consequence was that the thoughtful among their young people were alienated from religion. Insincerity on the part of the Church in the realm of religion was one of the greatest evils of the day. Dr. Schieler told how he himself had been a zealous son of the Roman Church, and through bitter conflict had gained his liberty. He pleaded earnestly for the ideal of the kingdom of God, a spiritual fellowship untrammelled by ecclesiastical limitations. They must have faith in the natural aspiration of the human soul for freedom; and, encouraged by the example of those who had made great sacrifices for the cause, hold together with brethren in every land devoted to the service of religious freedom.

"The Merchant of Venice."

Evening brought a change of scene and a delightful respite from hard work. The members of the Council were invited to the theatre in the Industrial Palace, Frederiksplein, and attended in large numbers, in spite of the exhausting heat, the performance in Dutch of Shakespeare's *Merchant of Venice*, specially arranged in their honour. Louis Bouwmeester is a great actor, the first in Holland, and he has given his "Shylock" in Paris and Berlin. Certainly it was a wonderful presentment, most striking of all in the more restrained passages of the first act. One thought of Irving's Shylock, and recognised that here and not at the Lyceum was the veritable Jew. For the rest, the great actor's son, also Louis, made delicious, if exaggerated comedy out of young Launcelot Gobbo. It was said that on that occasion he appeared for the first time on a public stage. At the conclusion (as also after other scenes) Bouwmeester received enthusiastic acclamation, and Dr. Eerdmans and other members of the Netherlands Committee, went on to the stage and presented a wreath to him, with the warm acknowledgments of the International Council and a special word of thanks on behalf of the English visitors, for the great pleasure of the performance.

THURSDAY, SEPTEMBER, 3.

Members met on Thursday morning eager for the promised papers, but happy in the prospect of a free afternoon and evening for the excursion to Haarlem.

First on the programme was Dr. J. H. CROOKER with a paper on "American Ideals in Education," showing how the great aim was to produce *men*, for a homo-centric civilisation. To all alike there must be equal opportunities, the State caring for the citizen, the church for the immortal soul. That implied secular education in their common schools, but neither godless nor irreligious. Religion was left to the home and the church. The public school was supported by the people themselves, the one institution of which all were proud, for which they were willing to spend freely to perfect it in all its branches. They were happy in Ameica in that they had no hopeless poor; the door of school and university was open to all.

Professor Pfleiderer's Paper.

At the first meeting of the Council in London, Professor Otto Pfleiderer, of Berlin, though he sent a paper, was unable to be present, and it was, therefore, a special pleasure to many to welcome the distinguished and already venerable New Testament scholar to Amsterdam. The subject of his paper was "The New Testament Conception of Christ in the light of the History of Religion." It proved to be a pamphlet of over a hundred printed pages, of which only a small portion could be read.

Professor PFLEIDERER began with a reference to the great service rendered by modern criticism in teaching men to distinguish between the Jesus of history and the Christ of faith. Freed from the mythical elements in the Gospel narratives, the noble humanity of Jesus is made clear to the modern world; and yet, when one looks at the rich literature of the life of Jesus, the question arises how much of this work is due to the poetic inspiration of the writers. Even the oldest sources are coloured with dogmatic conceptions, and what we find in the Gospels themselves is an image of the Christ of faith, as he was to the first Christian societies. The question how much of that image is due to a true historical memory cannot be answered with absolute certainty. That so many people shut their eyes to this is due to the feeling that the character of Christianity must depend on exact knowledge of the historic personality of Jesus, whereas, in fact, it is the Christ-faith of the first Christians which is the foundation on which we have to build. Whether the exact remembrance of Jesus preserved to us is much or little, the fact of faith in him, and the character of primitive Christianity remains unchanged. Scientific theology must, therefore, thoroughly examine all the sources, and not occupy itself merely with what falls in with any preconceptions. The attraction of the series of "Jesus novels" from Renan downwards is undoubted; and who does not praise Harnack's "Wesen des Christenthums"? But we must beware of thinking that these modern pictures represent scientific results of the critic's study. The modern and ancient pictures of Christ are alike creations of a common spirit, springing from the needs of their own age, fixed as an image to meet those needs. These pictures and the rites closely associated with them are objects of the greatest interest to the historical student, and they should be studied with the new aid of comparative mythology.

An Interesting Comparison.

At this point Professor Pfleiderer paid a warm tribute to the memory of the late Professor Tiele, of Leiden, whose work in the field of comparative religion had been of such inestimable worth. He then mentioned that his paper contained an elaborate comparison, by way of example, between the childhood stories of the Buddha and Luke's account of the childhood of Jesus, and affirmed that all the elements which made up the picture of the Christ were already in the world, and only needed the point of crystallisation, which was found in the person of Jesus. Thus the Galilean Saviour of his people universalised became the Saviour of the world. It was not something new and unique, that came down direct from heaven, but the rich fruit of the religious aspirations of the world. In the depths of the religious experience of man, the conviction that he is the child of God, was brought to fruition by the experience of the chief of men, representing the greatness of our common humanity. The profound thought that we must die to live is found variously expressed among the religions of the world, but in its purest form in Christian faith. Viewed in this light, the living Christ-spirit is seen to be universal. Freed from the bonds of historicity, we find the living God in the present, and the highest human life in the sacrifice of self, the striving after the common good, and faith in the Kingdom of God, which overcomes the world.

[We have not yet had the opportunity of reading Professor Pfleiderer's paper, and trust that in these brief and imperfect notes of what we heard from him, we have not seriously misrepresented his meaning on any point.—ED.]

The Rev. P. H. Wicksteed on Mediæval Religion.

After the German Professor came a man speaking first Dutch and then English, briefly telling of the paper, which he did not attempt to read, but which we hope to publish in full a fortnight hence. "Francis of Assisi, the great church builders, even the schoolmen, and above all Dante, are becoming more and more, not merely a historical interest, but a power in our lives"—such was the burden of Mr. WICKSTEED'S paper on "The Revived Interset in Mediæval Religion," the rich interest of which we will not further anticipate here.

The Apostle of Peace.

Then Boanerges, in a voice of thunder, proclaimed the Gospel of Peace. "The Worlds Debt to Holland for the Propaganda of Universal Peace" was the subject of the paper read by Mr. EDWIN D. MEADE, of Boston. The Dutch Republic, he said, antedates the English Commonwealth and the planting of New England. William Penn, the first Englishman who had a clear vision of the federation of the world, referring to Sir William Temple's history, and particularly his account of the United Netherlands (cf. Macaulay's Essay), remarked: "Here was illustrated in practice the theories for which he pleaded." The Dutch Federal Republic, said Mr. Meade, was the earnest and model of all that was to come. Those United States were the great precursor of the United States of America, a prophecy of the United States of Europe for which Penn pleaded, and of the United States of the world, for which we work.

So also our poet had a vision of "the parliament of men, the federation of the world"—a world weary of the terrible wickedness and waste of war. At the conclusion of his paper, Mr. Meade expressed the gratification they as Americans must feel in Mr. A. Carnegie's gift of a million and a half to build a worthy temple of Peace at the Hague, and said it was poetic justice that the great Peace Conference should have been held there.

Professor Montet on Monotheism.

The concluding paper was by Professor Montet, of Geneva, on the principle of Monotheism as a basis of alliance for the religions of the world. He estimated that there were some 750 to 800 millions of Monotheists in the world, whom he classified under six heads: (1) From 500 to 534 millions of Christians (Unitarian and Trinitarian). (2) Philosophic Thinkers in Europe and America, beyond the pale of Christianity, though under its influence. (3) Independent Thinkers among the Dualist and Polytheist religions (Parsees, Buddhists, &c.). (4) Members of the Brahmo Somaj. (5) Jews, some eight or ten millions. (6) Islam, from 200 to 250 millions. One of these last it was, who declared to Père Hyacinthe: "Jesus was a great prophet. Moses, Jesus, Mahomet, these three are great prophets. But God alone is God." If there was to be any closer union between the Monotheists of the world, such as already existed between a few enlightened liberal Protestants and Catholics, Jews and Musulmans, it could only be through the renunciation of any desire in one to conquer the other. There must be no Christian mission to the Jews or in Mohammedan countries.

EXCURSION TO HAARLEM.

Thursday afternoon was made memorable by the excursion to Haarlem, to which quaint old city the large party was taken by special train. There was much to be seen and enjoyed, from the pictures in the Town Hall, including some famous works by Frans Hals, to the charming woods on the outskirts, and in the centre of all the great church of St. Bavo, with its famous organ. There, at half-past three, a special recital was given, the organ pieces including an Adagio from Beethoven, and, last of all, the Hallelujah chorus, while the Zalsman Quartet sang very beautifully a number of old hymns, beginning with the Dutch national hymn, "Wilhelmus." In the evening, the party of about 400 dined together in the great hall of the Brongebouw—and words fail us to describe the scene. For two hours and forty minutes the crowded tables were beset, but much more than eating and drinking happened there. Very early in the evening National Anthems, one after the other, were played by the band, the company standing in more or less tumultuous patriotism,

and taking up the strain. Then students' songs would surge from one part of the building to another, and after a time speeches began. In the midst of all this, the menu struggled steadily forward, and the whole proceedings were thoroughly festive in characteristically good-natured fashion.

Some of the speeches were heard, others not. Dr. Eliot stood up on a chair and made himself heard, replying to the toast of America; so did Professor Pfleiderer, after Dr. Cramer's eulogy, and the Chairman, Professor Oort, who proposed "The Ladies," and Mr. Wicksteed, who replied, and added some grateful words as to the spirit in which the English guests had been received. Even the list and order of the speeches we cannot altogether recall, much less the eloquence which flowed so freely; but it was eloquent of an abundant hospitality and international amity. After eight o'clock there was a band playing in the garden, to which ultimately the company adjourned, and then in the cool of the quiet night returned to Amsterdam.

FRIDAY, SEPTEMBER, 4.

Friday morning saw the concluding session of the Council, with five papers to be read in strictly limited time.

The Rev. N. JÓZAN, of Budapest, began, with his paper on "Religious Movements in Hungary," setting forth the lofty ideal inherited by his people from Francis David, their first bishop and faithful martyr. Then came Mr. K. ANDRESEN, of Blankenese, with a thoughtful paper on the need for a new presentment of positive doctrine, pleading that religious feeling requires a basis of definite fact, that superstition, whether religious or irreligious, may be avoided, and that reason must establish faith in God and immortality. A universal religious philosophy must take the place of sectional Christian dogmatics. Mr. Andresen's paper seemed to imply more confidence in our knowledge of the historical Jesus than Professor Pfleiderer had expressed on the previous day. The ethical ideal of Jesus, he said, will be the centre of a new free Christianity.

A Parable:

The Rev. G. SCHOENHOLZER, of Zürich, did not read his paper on "The Development of Free Christianity in German Switzerland," but handed it in, for inclusion in the volume of proceedings, and then gave a brief address, expressing the hope that the Council would meet next in Switzerland, and concluding with a vivid parable, taken from what he had seen in the Aquarium in the city. There was one fish, he said, very like the sand in colour, and he saw it bury itself in the sand, until there was nothing left but one little eye looking out watchfully upon the world. They must forgive him if he said that fish reminded him of their Erasmus of Rotterdam. But another he had seen, swimming freely through the water, rising to the surface for air and light, full of gladness in the energy of life. That was the pleasantest sight of all; and such they were who looked towards the light and sought the air of freedom and life. He had looked upon the marvellous works of God, and they became to him images of the mystery of their own life in God; for the Christian man must be and must remain a mystic, amid all his seeking for light and air, a mystic in the true sense, full of piety, waiting always for a fuller knowledge of the love of God.

From France to Japan.

M. BOURRIER, of Sèvres, editor of the *Chrétien Français*, followed with an account of the "Emancipation of Religious Thought among the Priests." He told of his own bitter struggle in breaking away from Rome, and how, having gained freedom, at so sore a cost, he could not submit to the trammels of a Protestant orthodoxy, but must maintain for himself and encourage others to claim a true spiritual freedom. He expressed his great indebtedness to the broad free spirit of the late Auguste Sabatier, who had been his teacher, and spoke of the growing influence of his paper, the *Chrétien Français*, which he had established in the cause of emancipation from Rome.

Mr. Z. TOYOSAKI then read the last paper, on "Liberal Religion in Japan," telling of the movements of thought among the Congregationalists in his country, and the German Evangelical Church in Tokio, and of the establishment of the Unitarian mission from 1887, when the first representative of the American Unitarian Association went over. There was now a liberal movement among the Buddhists also. No one system was likely to take hold of the whole people, but they would move forward on various lines towards the universal faith, in aspiration towards God and the love of mankind.

Words of Farewell.

At the conclusion of the papers an address of grateful acknowledgment was given by the Rev. J. ESTLIN CARPENTER, the first President of the Council, who, on behalf of the visitors from other lands, referred to the splendid hospitality of their Dutch hosts. He spoke also of the impressive service with which the Council had been opened, and the noble and lofty words of the preacher, for which they desired to express the deepest thanks. The Shakespeare play and the music in the great church at Haarlem had also won their hearts. To the president, for the courtesy, dignity, and goodwill with which he had fulfilled his duties, they offered affectionate thanks. To Professor Eerdmans, who, as secretary, had been so unwearied and unfailing in courtesy and kindness, with such modest self-effacement, they made the sincerest acknowledgments, as also to Professor Groenewegen, the treasurer, and Mr. Hugenholtz, in whose beautiful building they had been privileged to meet. Many others had helped, whose names they did not know, but they were grateful to them all. He concluded with the hope that from the meetings of that week they would all go forth strengthened for their worship and their work.

A Message to the Lonely Ones.

Dr. OORT offered the special thanks of the Committee to Mr. Hugenholtz and the members of the Free Congregation for the hospitality of their building, so generously given, and then, on the motion of the Rev. W. COPELAND BOWIE, the following resolution, read also by the Rev. F. C. Fleischer in Dutch, was unanimously passed:—

This meeting of liberal religious thinkers and workers, assembled in Amsterdam, offers its warm sympathy to those brave and often lonely souls who in all parts of the world, and under various names, are striving to unite pure religion and perfect liberty; and authorises the Executive Committee of the International Council to do all that lies in its power, by means of the spoken and written word, to increase fellowship and co-operation among them.

The New Committee.

On the motion of the Rev. C. W. WENDTE, seconded by Dr. Elhorst, the committee was then elected, as follows:—

Professor H. Oort (Leiden), president; Professor G. Boros (Hungary), Rev. W. Copeland Bowie (London), Rev. J. Estlin Carpenter (Oxford), Professor B. D. Eerdmans (Leiden), Dr. S. A. Eliot (Boston), Rev. P. H. Hugenholtz (Amsterdam), Professor E. Montet (Geneva), Professor O. Pfleiderer (Berlin), Professor Jean Réville (Paris), the Rev. G. Schoenholzer (Zürich), the Rev. C. W. Wendte (Boston), secretary.

Dr. OORT having added words of earnest farewell, the verse of the same hymn of aspiration which opened the service on Tuesday evening was sung by the assembled members, with organ accompaniment, and brought the meeting of the Council to a close.

EXCURSION TO VOLENDAM.

In a few words we must tell of the excursion on Friday afternoon. By ferry across the broad water of the harbour, and in a long string of carriages on the steam tram, the large party was conveyed to Edam, and thence made their way, a few by barge, the rest on foot, to Volendam, the quaintest of fishing villages on the Zuider Zee. There the women are picturesque and the men are wonderful in their clothing, and the long line of old houses, protected by the great sea wall, and beloved of artists, is full of interest. A special steamer took the party home, passing the island of Marken, and many regretful and affectionate farewells were spoken on deck, as the boat neared Amsterdam.

MEMORIAL VISIT TO LEIDEN.

While the others made their way to Volendam, a small company, at the instance of Professor Pfleiderer, accompanied him to Leiden, to pay a memorial visit to the Tiele Room in the University Library. This is the room in which the library of the late Professor Tiele, given by his widow, is kept together, with the furniture of his study, arranged as it was in his own house. The party, which consisted of Professor Pfleiderer, the Revs. J. Estlin Carpenter and P. H. Wicksteed, Dr. and Mrs. J. H. Crooker, and Mr. and Mrs. Stapley, was met at the station by Professor M. J. de Goeje, one of the curators of the room, a distinguished Arabic scholar, and Dr. J. J. M. de Groot, professor of Ethnography. At the library they were received by Mrs. Tiele, and Professor Pfleiderer placed a wreath on Tiele's chair, which stands by the desk at which he used to work. Professor Eerdmans was to have been of this party, but was detained by his duties as secretary at Amsterdam.

DR. ELIOT'S PAPER.

LIBERAL CHRISTIANITY IN THE UNITED STATES.*

THE founders of the American Commonwealth were men who brought to the New World the best wisdom of the Old. The free State, the free church and the free school are the gifts to America of Puritan England and of the United States of the Netherlands. Spanish soldiers of fortune first landed on our southern shores, but left no permanent impression save of ruin and misery; the bold adventurers of France first explored the northern wilderness, and planted the *fleur-de-lis* on the rock of Quebec; but it is one of the most fortunate circumstances in all human history that the colonisation of the country was delayed until after the period of the Reformation, and especially until after the heroic struggle for liberty in the Netherlands and the rise of Puritanism in England.

Ideal Freedom:

The planters of New England and New Netherland were men trained in the principles of resistance alike to arbitrary civil power and to ecclesiastical authority. From that origin America derives its inheritance of complete religious toleration, a principle not only embodied in the National Constitution, but established in all the habits and convictions of the people. The creation and support of religious institutions in America is committed to the intelligence, energy, and faith of the people. No Government has either the will or the power to levy taxes for the support of churches, to prescribe systems of doctrine or forms of worship, to enforce discipline and uniformity.

The churches are supported by the free-will offerings of the people who voluntarily associate themselves for religious purposes. Every method of ecclesiastical organisation and all forms of religious thought are represented among the hundred or more Christian denominations, but no one denomination contains more than a tenth of the population. All have equal privileges, but no church has any other right to exist than that it partly satisfies some longing of the human soul. As a rule, Christian ministers in America are judged just as other men are, by their abilities, character, and public usefulness, and our churches are valued for the inspiration and comfort which they afford to their adherents and for the service which they render to the community.

The dominant influence in American Christianity is Protestant, orthodox, and evangelical. The most potent force in American life has been wielded by the descendants of those brave children of Calvin's spirit who vainly struggled for freedom of worship against English king and bishop, were nourished and taught in hospitable Leyden, and finally sailed prayerfully across the wintry sea to found a commonwealth upon the principle of equal rights. When the *Mayflower* company landed, all knelt together on the strand and William Brewster prayed for God's blessing on their hazardous adventure. The answer to that prayer is to be read in the self-reliant congregations, schools and colleges, in the self-governing communities that from the pine-clad Katahdin to the golden gate of the Pacific Sea gather millions of people into a church without a bishop and a state without a king.

Democracy Superseded Theocracy.

I do not affirm that the Puritan conceived his own principles in their amplitude and final application. He was a man of the seventeenth, not of the twentieth century. He meant to found a theocracy, but that brotherhood of equal rights we call democracy was in the inexorable, though unconscious, logic of his creed. "By their fruits," we read, not by their roots, "shall ye know them." In the chill April days, under the matted leaves of the Plymouth woods you will find masses of tough and fibrous roots. The flower that springs from them is the sweetest of the year. The root is hard and rough but the blossom is the mayflower. The root of Puritanism was a harsh theology, but the flower was civil and religious liberty. The blood of New England flows to-day in the veins of every state, and largely determines the character of American institutions. As on this autumn day the fresh sea wind blowing from the New England shore breathes health into many an inland valley, so the penetrating influence of the Puritan principle has been felt in every part and crisis of the nation's life.

I do not need to say that the original Calvinism of the Puritan churches has been profoundly modified, not only by the influences which are common to all civilised lands, but also by the special political theories and habits of the American people, and by the social conditions of new and rapidly growing communities. No religious body in America is precisely like the denomination which may bear the same name and acknowledge the same confession in Europe. In New England itself, Calvinism has disappeared. The original churches of the Pilgrims and Puritans are almost all Unitarian in faith and fellowship, while the so-called orthodox churches are almost equally liberal in theology and flexible in organisation. The prevailing Protestantism of the Middle and Western States is increasingly broad and catholic.

Schism and Progess.

Each one of the great orthodox denominations has been rent with schism. The Methodists are split into a dozen different bodies, the Baptists into as many more. The Cumberland Presbyterians represent a revolt from the Calvinism of the old-school Presbyterians; the reformed Episcopalians a revolt from certain rubrics and phrases of the Prayer Book, the Protestant Methodists a revolt from the Episcopate, the Unitarians a revolt from the Tritheism and dreadful teaching of human depravity which characterised eighteenth century Congregationalism. In each and every case the main body, instead of reverting to bigotry by the expulsion of its more progressive elements, has girded up its loins and followed hard after its own heretics. It is safe to say that the Unitarian schism in the Congregational churches, inevitable a century ago, would be impossible to-day. The Presbyterian Church has just succeeded in enacting certain radical amendments to the Westminster Confession. The Methodist and Episcopal Churches witness a steady decrease in the power of their bishops. The preaching in all Protestant pulpits becomes less and less doctrinal and more practical. Steadily in that conflict which Carlyle called "the struggle of men intent on the real essence of things against men intent on the forms and semblances of things," the victory tends to the side of those whose trust is in the light of reality. With increase of knowledge and the pressure of social problems the emphasis of the doctrinal teaching changes from the sovereignty of God to the Fatherhood of God, from the privileges of the elect to the rights of the brotherhood of man. The higher criticism of the Bible is taught in all but one of the Protestant theological schools of the Northern States. The study of the ethics of social questions more and more takes equal rank in the education of ministers with the study of theology. Conversion in most Protestant communions has come to mean nothing more than a decision to seek the truth and do the good. Regeneration has come to be regarded as a process of spiritual education, salvation as a "growth from selfishness into service." As to future destiny, the prevalent teaching of the Protestant Church is either a frank Universalism or a non-committal statement which looks any way except toward the old stern belief in endless punishment.

Orthodox Churches Peril.

While these churches have thus gained immensely—and still are growing—in breadth of view, in humane sympathies and in self-government, it may be questioned if they have also gained in ethical and spiritual vitality. It may reasonably be doubted if the present ministers and members of the orthodox churches are equal in loyality to truth and in the spirit of self-sacrifice to the men and women whose convictions were shaped by a severer creed and whose characters were disciplined in a more rigorous social and religious climate. The grave peril that confronts the orthodox churches to-day is that of insincere conformity. It would be easy to point out the scholarly deficiencies and the discrepancies between creed and practice. It would be easy to show the serious difficulties in which the professedly orthodox ministers and churches find themselves when they try to make new wine stay in their old bottles, to harmonise antiquated formulas and modern knowledge; to make seventeenth century phrases express twentieth century ideas; but to assail a great religious party just when it is struggling to adapt itself to higher truths and larger usefulness is too ungenerous a task. Let it suffice that the prevailing forces in orthodox Protestantism are generally liberal, tending to purify doctrinal systems, to popularise church government, and to elevate righteousness of life above dogmatic accuracy of belief.

Position of the Roman Church:

Besides the dominant Evangelical Protestantism two other important influences work in American religious life; on the one hand the Roman Catholic Church, and on the other hand the independent churches or fellowships which avowedly represent liberal Christianity. The Church of Rome has had a wonderful career in the United

* An Address at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, Amsterdam, Sept. 2, 1903. By the Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association.

States. When the American Government was established the adherents of the Roman See were numbered as the least of the sectaries: they now constitute the largest single denomination. No stronger testimony to the power and discipline of the Roman order can be discovered than the rapid and thorough way in which, with slender resources, parishes and schools have been organised and equipped. The achievement of the Catholic Church in receiving and caring for the great masses of emigrants of diverse nationalities and tongues has been an exhibition of incomparable administrative ability. The unconscious action and re-action between Catholics and Protestants in America has been healthy. The Catholics have taught the Protestants how to study the infinite varieties of human nature, how to have compassion on the multitude, and how to call noble music to the aid of devotion. They have shown us the folly of taking away their playthings from spiritual children, and of permitting the devil to have all the good tunes. They have helped to mitigate the dulness of the Calvinistic Sabbath and to glorify social enjoyment and good cheer. Above all, they have defended the clinging love that refuses to believe in any great gulf set between our souls and the beloved dead. They have wisely interpreted the deep instinct of the human heart which believes in the Communion of Saints.

A Remarkable Change.

The mediæval elements in Catholic creed and worship have been profoundly modified by contact with the conditions of democracy. The Roman Church in America is different from the Roman Church in Italy, Spain, or Belgium. At first almost exclusively a foreign Church, both in priesthood and in laity, it more and more takes its normal place as a permanent element in American life. The priesthood is now chiefly recruited from American born youth, who receive their training in their native land, and who are generally as ardently patriotic as the sons of the Pilgrims themselves.

Romanism is divided from Protestantism by fundamental intellectual disagreements, but American Protestants must gratefully recognise that for a great mass of their fellow citizens the Catholic Church performs a service which no Protestant church is fitted to render. For those who have little power to think for themselves a church that can teach them how to obey is indispensable. The Roman discipline often unfolds a saintliness that may well bow our hearts in respect. If it upholds a doctrine of the Priesthood and the Sacraments which obscures the light of the Christian gospel, if it grossly carnalises religion, its very bigotry is exercised in a cause in which all Christians are enlisted. The earnest Catholic holds to his sacramental theories because he believes that through the Mass the eternal life of God can be made the actual possession of men. If we have found a more direct way to God let us not fail to recognise that, though by different paths, we are "urged by one great motive to the one end."

The Liberal Christians.

At the other extreme from Roman Catholicism are the free and independent Churches that are entirely fearless in their devotion to truth, and whose chief interest lies, not in the perpetuation of doctrines or ceremonies, but in the cultivation of the life of integrity, purity, and public serviceableness. The liberal forces in American Christianity are not confined to any one denomination or group of churches. They appear sporadically but unmistakably in all the churches, even in the great ecclesiastical corporations themselves. The liberal communion is the fellowship of all those who are intellectually hospitable, who do not fear that investigation can discover any poverty in God, who assign the seat of authority in religion neither to infallible church nor infallible book, but to the reason and spiritual capacity of man. The liberal forces have found their largest scope in the churches that are congregational in polity. I should not however, fail to testify that the gospel of the inner light to which the Society of Friends has borne brave and quiet testimony has been not the least of the liberalising tendencies as well as one of the purest moral influences in America. The sweetness of domestic life, the promotion of peace and all progressive social reforms, owe incalculable debt to the Quaker. I should also bear witness to the ethical contribution which reformed Judaism, proportionally the wealthiest religious communion in America, has made to the national life. The reformed Jews have set high standards of education in motion, the wisest and most thorough systems of charity. The recent development of the movement most inaccurately entitled Christian Science has been on the whole beneficial. It is entangled in a deplorable charlatanism and involved in most unscientific practices, but its fundamental philosophy, when cleared from the fog of verbiage, is found to be sane and broad, so that its general influence is undeniably wholesome. The simplicity of the Gospel of Christ is, however, most distinctly represented by the fellowships called Unitarian and Universalist, a little company of perhaps a quarter of a million people, gathered into some thousand independent congregations, with their chief strength in New England, but well represented in all the Northern and Pacific States, and sparsely in the Southern States.

These Free Churches find their justification for being in no passion for dissent or freak of wilfulness. They are the natural product of the good soil of Protestantism, and represent the Puritan principle in its highest development. Their distinctive teaching is the assertion that the finite spirit may hold communion with the infinite spirit without any mediation. The Free Churches build upon the faith that God is manifest in human life. In that faith they seek to guide life in clean and honest ways, and to consecrate intellectual and material resources to the glory of God by securing them to wise human uses. They preserve Christianity from being narrowed by priestly or scholastic interpretations. They refuse to allow religion to separate itself from other human interests. They collect the best wisdom of all lands and times, and with it feed the altar fires of the living God. I do not say that they have attained their ideal, but toward that ideal they tend, mightily assured that "where the Spirit of the Lord is, there is liberty"—not the false liberty which means lawlessness and breeds chaos, but the liberty of sonship, of service and of growth.

The Free Churches disarm certain natural prejudices against religion by allying it with common sense, with the best instincts of the heart, and with the happy service of the brotherhood of man. They preach a religion for daily life. They believe in the educational value of happiness. They hold to the naturalness of Christianity. They take for granted the divine life and longing in the hearts of men and women, and seek to quicken it by association and common work and worship. Their force is as that of a stream flowing from a mountain height which is feeble in origin, which may be here delayed and there for a moment diverted, now vexed with rapids and then calm in monotony; which takes to itself tributary streams and is refreshed by their brightness, which turns the busy wheels of human activity and finally finds its expanded power in the great eternal sea.

Co-operation Against Materialism.

More and more these Free Churches, whatever their name or denominational allegiance, are coming into conscious sympathy and co-operation. There are diversities of gift among them, but the same spirit. There are differences of emphasis and operation, but their intellectual agreements and spiritual affinities are increasingly manifest. They are urged to unity by outward pressure as well as by inward attraction. Sacerdotalism and materialism are arrogant foes that beset them on either hand. Of the prevalence of the commercial and secular spirit I need say little. Such as it is it makes itself sufficiently apparent to the most superficial observer of American life. Americans sometimes appear to be engrossed in trade and money-making, but it will not do to take this aspect of American life too seriously. Materialism comes up against the citadels of Christian theism with the noise and boast and flaunting array of Sennacherib against the cities of Judah, and sometimes in these days of our amazing commercial activity it seems as if "prosperity" were deified and the eyes of the people were dazzled by the new glory, and their hearts won by the invader's promise of riches and empire; but already, as to the Assyrian of old, is the word of the prophet being fulfilled: "By the way that he came up by the same way shall he return." There is no permanent peril to the deeper life of the people in the gusts of commercial passion that sweep periodically across the marts of trade. The soil that to-day brings forth the largest crop of weeds, will, perhaps, to-morrow bear the richest spiritual harvest.

The Growth of Sacerdotalism.

Sacerdotalism is a more unnatural phenomenon in American life. Its power is small, but its pretensions are great. In the Protestant Episcopal Church it is constantly growing in influence. It appears to furnish a religious home for some devout and submissive souls who need in their religious life the crutch of stated observances. It commends itself by the self-sacrificing, though often injudicious, labours of its priestly adherents in behalf of the poor of the cities. But its piety lacks the quality of robust manliness. It

deifies correctness of speech and attitude, and represses individuality. It is fundamentally in opposition to the liberty wherewith Christ has made us free. It interposes semi-magical mediators between the Father-God and those who ought to be His fearless children. It really belongs within the fold of the Roman Church, of which it is a mutilated copy. It cannot but prove to be a temporary reaction against the prevailing liberalising tendencies that characterise American Christianity.

Grounds of Confidence.

What are the facts which justify a confidence that the Free Churches represent the type of Christian thought and organisation that will prevail in America? I leave out, for want of time, the influences which are everywhere at work—the time spirit, the spread of democratic institutions, the growth of the scientific habit of mind. Let me speak only of the influences that have peculiar potency in the United States.

(1) I mention first the absence of all legal and statutory barriers. Under the practice of universal toleration there is absolute freedom to grow and expand. The social ostracism of Dissenters is unknown in America save in immature communities. The liberal churches have only to overcome the opposition of theological prejudice or misunderstanding. If they fail in this new century to lead the intellectual and spiritual life of the nation, it will be because of their own inertness and unworthiness, because they have been "disobedient to the heavenly vision."

Congregationalism and Republicanism.

(2) I mention the fact that the Congregational policy of church government is best adapted to the political and socia life of a republic. The great ecclesiastical corporations, whether Catholic or Protestant, are at great initial disadvantage. All American institutions require constant re-adjustment to the changing needs and beliefs of a mobile people. A dogmatic system that admits of no reform is an anachronism in a democracy. It is only a free church that breathes naturally in the atmosphere of a free state. The two grew up together and are still interdependent. Further, any church that endeavours to transplant to America class distinctions or clerical pretensions is an alien in a land where every man carries his sovereignty under his own hat. The Roman, Anglican, and Lutheran communions all suffer from this handicap, while the independent churches, which are governed by their own local constituencies, which determine their own covenants and choose their own ministers, find themselves in accord with their environment and close to the national heart. The church that is self-reliant in administration, elastic in doctrinal system, that founds its ministry not on any fiction of Apostolic succession, but on sincere and Christian manhood, that describes itself as a company of the disciples of Jesus Christ united for the worship of God and the service of men—that church will possess the future if it is faithful to its opportunity.

Education makes for Liberalism.

(3) The statute requirement of universal education makes for the liberal cause. Every American child is obliged to follow the course of primary education providid for by local taxation, or its equivalent. The fact that one out of every twenty children in America secures the higher education of normal school, college, or university, is as novel and significant as the attainment of primary education by the other nineteen. Manhood suffrage is in a measure a prolongation of education, for it stimulates people to think of problems outside of their immediate occupations, to read about public questions and discuss the characters of public men. We may reasonably hope that the diffusion among all classes of people of the power of correct observation and just reasoning will deliver us from some of the theological errors that are perpetuated only by ignorance, and contribute to the spread of rational interpretations of Christianity.

Family Devotion.

(4) I venture to say that American family life has a quality of tender devotion and considerate courtesy, which is not, indeed, unknown elsewhere, but which is pervasive in America. The relations of husband and wife and of parents and children are generally just and gentle. The moral standards that guide family life are Puritanic in origin, and retain their potency; but the Puritan severity has entirely disappeared from the family discipline. It has been supplanted by a freedom and a demonstrative goodwill which sometimes seems slack and injudicious to critics of sterner mood. Now, the Christian life is much more a matter of the heart than of the head. Its root and type are in family love. The growth of tenderness and justice in domestic life cannot fail to make American Christianity equally just and kind and brotherly.

(5) There are some traits of character that are conspicuously American, and which contribute to the overthrow of false ideas about religion and the spread of ideas which are, indeed, as old in theory and utterance as the Christian Gospel, but which are new in realisation. They are, moreover, like all the special influences I have mentioned, the possession of women as well as men. The characteristic American love of humour and power of ridicule helps to bring all infallibilities to their doom. Many of the old errors are more readily laughed out of court than argued out. Dogmatic certainties and ecclesiastical arrogance are the easy victims of a pointed joke. All inflated claims and pretensions are quickly punctured by the needle point of wit. The good spirit of laughter is on the liberal side.

American Optimism:

Again, the American is naturally an optimist. His temperament and his experience alike persuade him to look on the bright side of things. His instincts favour belief in a cheerful and humane form of religion. The American has not the Scotchman's love for gloomy theological speculation, or the German's scholarly patience and industry, or the Frenchman's vivacious imagination. He pays allegiance to a religion that does something and does it quickly and efficiently. Again, he is not averse to novelties. He approaches new ideas with a cheerful confidence such as no other people exhibit. Many highly cultivated people in Europe are temperamentally conservative, and the persistence of established churches and conventional usages and outgrown dogmas is due to the fact that the best people are opposed to changes of which it is impossible to foretell the outcome; but for us Americans so many new experiences have proved to be fortunate experiences that we are are not disposed to regard novelties with distrust. Our continent is new and has proved marvellously rich. Our laws are novel, and have promoted human welfare and happiness. Our political machinery is an experiment, and it works well. Our people have pushed into unexplored territories and made them the abode of happy millions. The untried is therefore to us desirable rather than suspicious. A confident expectation of good characterises the American, and qualifies him to receive and adopt happier faiths and larger hopes.

Justified by Their Works.

(6) The brief but already historic record of the Free Churches commends their system to popular approval. Their just pride is in the type of character they produce, and in the men and women they have developed for the public service. The temperament which makes a man an independent in his religious thinking is usually the temperament which makes a man a leader in any occupation to which he gives himself. To an unparalleled degree the men and women trained in the fellowship of the Free Churches have served the cause of education, of philanthropy and reform, of literature, art, and science. I will not weary you with the recitation of the deeds of these men and women; I will not read the long lists of distinguished names. They are known of all who read American history. Suffice it that the fruits of liberal Christianity. are plentiful and good, and that the forms of faith and government practised by the Free Churches have proved their capacity to produce America's chosen leaders in almost every walk of life.

It is not for me in this presence to glorify these churches that I love, or that dear land of which they are the flower and pledge of spiritual harvest; I do not ask your praise for them, but I do ask you for your confidence, your co-operation, and your prayers of affectionate goodwill. May I not ask that the brethren who are bound with us in the control of the law of liberty, whatever their name or nationality or tongue, will pray for a blessing on their comrades far across the sea, on the quiet homes wherein the new generation is being trained, in simplicity and righteousness, on the congregations which after the way which men call heresy worship the God of their fathers, on their unconstrained religious life, on their eager search for truth; that these churches may justify their noblest hopes, and prove fit channels for the inspiration of the living God, declaring His messages, transmitting His healing ministries, entering into His abundant life, and rejoicing in His never-failing love.

NEWS FROM THE CHURCHES.

Dundee.—The Rev. Henry Williamson has returned after a four months' visit to America, and at a congregational meeting held the other day a resolution heartily welcoming him home again was passed, together with a further resolution according to the Rev. G. A. Ferguson the best thanks of the congregation for "the able and efficient manner in which he had conducted the services and performed the whole duties of the pastorate during the time the Rev. H. Williamson has been absent."

London (Highgate).—In connection with the Robert Spears Memorial Hall, adjoining the church, a bazaar will be held early in December, and it has been suggested that amongst our readers there may be some who would like to assist this endeavour to reduce the balance owing on the new building. The collector on behalf of the Sunday-school is Miss B. Spears, Arundel House, The Bank, Highgate, who will be pleased to acknowledge any contributions.

Plymouth.—We regret to learn that the Rev. R. C. Dendy, who has been the minister of the Unitarian Chapel at Plymouth for rather more than two years, has been ordered by the physician whom he consulted in London to refrain from preaching for some months certainly, possibly altogether. Mr. Dendy was not allowed even to take leave of his congregation from the pulpit, and could only send them some farewell words, which were read to them on Sunday morning by Mr. Norman, who took the service.

MR. JOHN HARWOOD is prepared to give DRAMATIC RECITALS of two hours' duration to Societies connected with our own Churches and Schools, upon exceptional terms. Selections from Dickens's "Christmas Carol," "Cricket on the Hearth" (original adaptations), Shakspere, Colman, Sheridan, and other Authors; also a novel "Lecture," entitled "The Art of Public Recitation: its Humours and Difficulties—a Leaf from my own Experience," followed by one hour of illustrative Recitals.

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CULLOMPTON, Thursday, Sept. 17th. —Bazaar, at Parish Rooms, in Aid of Fund for Chapel Improvements and New Organ. To be opened at 2 P.M., by P. J. WORSLEY, ESQ., B.A., J.P. Friends cordially invited.

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DEATH.

SCEATS.—On Sept. 10th, after a few days illness, James Sceats, aged 51 years. No flowers, by request.

OUR CALENDAR.

SUNDAY, September 13.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton. Central Auction Room, Market-place, High-st., 7 P.M.
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.
Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.
Deptford, Church-street, 11.15 A.M. and 6.30, Rev. A. J. MARCHANT,
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. GORDON COOPER, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. F. B. MOTT.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7.0 P.M., Rev. E. S. LANG BUCKLAND.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-rad, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M.
Stepney Green, College Chapel, 11 A.M. and 7 P.M.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M. and 6.30 P.M.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room). Vacation.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. WALTER H. BURGESS, B.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. THOMAS ROBINSON, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M.
OXFORD, Manchester College, 11.30 A.M., Rev. PHILEMON MOORE, B.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church Tyler-street, 7 P.M., Rev ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WINDERMERE, Albert Hall, Cross-street, 11 A.M., Rev. W. R. SHANKS.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. J. ISLAN JONES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH,
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Sept. 13, at 11.15 A.M., J. A. HOBSON, M.A. "Survivals of Barbarian Ethics."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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NOTES OF THE WEEK.

MR. WATTS is at work on a colossal statue of "The Dawn." "The idea was first suggested to me, I think," he says, according to a *Daily News* interview, "by the rise of dawn over a great expanse of sea. I want to give a sense of majesty, of the breadth and hopefulness of early morning." So speaks our greatest living artist at 85. "I should like," he adds, "to be remembered as a teacher rather than for brilliance of execution. Letters from people who write to me, saying my pictures have helped them, these are much more valuable to me than any amount of art criticism. I have a good many letters of that kind." One can well believe it, for there are surely few more certain external aids to the regaining of a spirit of worship and high resolve, than a visit to that wonderful Watts room of the Tate Gallery, for those fortunate enough to live within reach of it.

THE prospectus of "First Garden City, Limited," has been issued. Of the proposed capital of £300,000, the first issue is 16,000 £5 shares, for which subscription is now invited. It is stated that the board of directors (which includes well-known men of business) give voluntary service, "looking for their reward in the realisation of a reform which they believe to be essential to the vital interests of the country." Mr. Ebenezer Howard, alone, receives a salary of £400 a year, and devotes his whole time to the management of the affairs of the company. The problem for which it is claimed that a solution will be found by the successful establishment of Garden City is—"How to maintain and increase industrial efficiency without impairing the national physique." Copies of the prospectus can be had from the Secretary, 347-351, Birkbeck Bank Chambers, Holborn, London, W.C.

A SERIES of photographs and a map of the site of the first Garden City have been prepared. The estate, consisting of 3,800 acres, acquired at a cost of about £40 per acre, from various owners, is situated between Hitchin and Baldock, in Hertfordshire. The Great Northern line to Cambridge runs through it, and it is within one and a half miles of the same company's main line to London and of the Midland line from Bedford to Hitchin. The site is within thirty-five miles of London. There is a good supply of water. Negotiations with manufacturers who think of removing into the country and who are likely to appreciate the advantages of Garden City are proceeding, and there seems good hope of a happy realisation of an idea which looks to the happiness and healthiness of the whole of the people. If one garden city is successfully established it will certainly show the way which many may follow.

THE British Association for the Advancement of Science has been holding its annual meetings at Southport. The presidential address of Sir Norman Lockyer was concerned mainly with the well-worn theme of the need for extending, improving, and systematising our national provision for higher education, especially in science, if we are not to be left behind in the commercial race with other countries. There are, of course, higher grounds on which to base the advocacy of better education, but in these utilitarian days this is doubtless the one which has most hope of a hearing. The irony of the situation lies in the fact that Sir Norman Lockyer enforced his argument by copious quotations from the very men—Mr. Chamberlain, Mr. Balfour, the Duke of Devonshire and the rest—best placed to carry out themselves the improvements they advocate, but who have instead used their opportunities merely to hamper and disorganise—to use no stronger terms—that elementary education, a sound grounding in which is the only possible basis for an efficient course of higher instruction, scientific or otherwise.

RADIUM, that revolutioniser of all accepted theories regarding both force and matter, naturally came in for a principal share of attention at the sectional meetings, and chemists and physicists have evidently a great deal of investigation and speculation to get through yet before they can fit the new substance in with their reading of natural law, or—an alternative which they seem more likely to have to adopt—can so revise their reading of natural law as to fit both the new substance and the more docile elements whose properties have hitherto been supposed to be duly numbered and accounted for.

THERE is a great store of good books stowed away in public free libraries and seldom or never asked for by the public. How can these libraries be made more useful? The matter was dealt with at the Conference of the Library Association which met at Leeds last week, especially in the presidential address. An excellent suggestion is that lectures should be given by competent men under the auspices of the Free Library managers, which would rouse interest in books of real literary value and make easier the comprehension of their meaning. Such lectures need to be prepared not for those who are already literary in their tastes, like the majority of literary lectures, but for the uninitiated—those who need to be interested and shown how to find profit and enjoyment where they have not looked, or have not hitherto succeeded.

AN attendant at one of the largest free libraries in London is quoted in the *Alliance News* as expressing his surprise at the large number of books generally called "English Classics" which every library keeps, but nobody ever thinks of reading. He declares that Spenser's "Fairy Queen" has never been asked for during the five years the library has been open, and Milton's "Paradise Regained" only once—by a University student who needed it in preparation for an examination. Adam Smith's "Wealth of Nations" went out only twice—on both occasions to Socialist debaters in a neighbouring park. Speakers at the Library Association Conference at Leeds deplored the general taste for scrappy literature and the small demand for the books of solid worth. Usually suitable rooms are available in the library buildings, in which educational work might be done and the great treasure of English literature opened, at least in part, to some who have not yet found their way to it.

THE position of high politics at home is indeed bewildering. The Cabinet has held two sittings, one of them of great length, at which, it is understood, the attitude it is to assume toward Mr. Chamberlain's proposals for taxing food was

exhaustively discussed. Since the Cabinet contains both ardent supporters and vehement opponents of the plan, and since—up to the time of writing, at any rate—no resignations have been announced, it has generally been assumed that the discussion can only have resulted in an agreement to postpone a final decision on the plea of "further inquiry."

YET on the morrow of these meetings the Prime Minister himself, hitherto understood to hold a neutral position with "an open mind," has published an essay which proclaims his complete acceptance of the detestable policy of "retaliation." This essay, published as a preliminary to his Sheffield speech on Thursday week, has, he tells us, been in the hands of his colleagues since the beginning of August,—before Parliament rose. It was, therefore, with this pronouncement before them, and with the knowledge that it was immediately to be elaborated on the public platform, that Ministers came to whatever decision they arrived at, at Monday's Cabinet Council. What can that decision have been which left the Duke of Devonshire and Mr. Ritchie still members of the Government in face of such a situation? Can it be that the Prime Minister himself, as well as the Colonial Secretary, is to have, and use, "a free hand," without being regarded as committing his colleagues to his views?

WE are brought one step nearer to the cataclysm which continued inaction on the part of the Powers must inevitably bring about in the Near East by Bulgaria's moderately worded Note of protest. "The Turkish Government," it says, with literal truth, "is systematically annihilating the Bulgarian people" in Macedonia. "The Government considers it its duty to appeal to the sentiments of justice and humanity of the Great Powers, praying them to save an entire Christian population from the complete extermination which threatens it." Alas that such an appeal should be necessary! It is said that the Powers are now "remonstrating" with the Porte. Remonstrances are useless unless backed by coercive measures, as has been abundantly shown in the past. The Powers asked the Porte to suppress the revolt, well knowing the methods by which such a task is usually accomplished by the Turk. The Sultan has tried to oblige them. Their only legitimate procedure now is to stop both the revolt and its repression by freeing the Macedonians from his rule.

Meanwhile, Bulgaria has given fair warning that if the Powers will not act she must. "The mobilisation and concentration of such great forces in Eastern Turkey, under the pretext of suppressing the revolution, gives Bulgaria reason to suppose that, at an opportune moment, she will be attacked by Turkey. The Bulgarian Government can no longer remain indifferent in presence of such a situation." The Powers are asked to require the Porte to "recall its mobilisation orders and cancel its measures for the concentration of troops, which are in no way justified in view of the correct attitude of the Government of the Principality." If this is not done, Bulgaria will be "obliged to take the necessary steps to be ready for every eventuality, and not to be taken by surprise." When those steps are taken there will be war.

WE have received a letter from Mrs. Cole, hon. treasurer of the Women's Armenian Relief Fund, dated from Danehurst, Putney, London, S.W., urging that we should all, "especially the women of our happy British Empire and of America," testify their sorrow, indignation, and sympathy with the Macedonian sufferers in some practical way. She points out that the work done by the various Armenian relief committees has shown what a great amount of good small beginnings can achieve in coping with starvation and destitution in Asiastic Turkey. "As soon as the revolt is over it is probable that the American missionaries and British Consuls in Macedonia may see their way to establish Industrial Relief Bureaux, upon the plan adopted in Armenia, and so save at least a remnant of the population." Mrs. Cole urges, therefore, that we should "lose no time in doing, even individually, what is possible under the circumstances by forming local Macedonian relief committees." We heartily commend the proposal to the consideration of our readers.

DOGS FOR VIVISECTION.

SIR,—The refusal of Mr. Akers-Douglas to make any inquiry into the sources from which dogs are obtained for cruel experimental purposes, is perhaps not very surprising from a man who is an avowed supporter of vivisection, and who recently set the seal of his approval on the brutalities of a noted vivisector, but it gives considerable food for thought.

Very many poor homeless "strays" undoubtedly find an agonising death in vivisectional laboratories, and stolen dogs—our own dear lost household pets—do they sometimes meet the same terrible fate? There are, unhappily, people in the world who would not scruple to pick up a dog only temporarily lost, and dispose of it to a "scientist" for a shilling or two; and it was coolly admitted by one of this fraternity that he took all the dogs brought to him and "asked no questions!"

Where do all these poor creatures come from? "From sources, no doubt, many and various," says Mr. Akers-Douglas, and considers the subject unworthy of further attention; but surely all owners and lovers of dogs will be of a very different opinion. Can anybody who has loved and lost a dog, and who retains the memory of his quick intelligence, his faithful love, and winsome ways, possibly tolerate the thought that he may have ended his life amid the inconceivable horrors of the vivisector's inferno?

A General Election cannot be far distant, and then I trust that, for the honour of our country, vote-holders will show a true English and manly detestation of cruelty by refusing to return to Parliament a candidate like Mr. Akers-Douglas, who declares that "nothing could induce him" to introduce or vote for a Bill for the abolition of the loathsome barbarities of vivisection.

Meanwhile, all who love our faithful friends, the dogs, and pity their awful sufferings, can help by sending for a petition for their exemption from torture, to be had gratis from Mr. G. J. Knight, 151, Strand, London. A. GIBSON.

Rochester, September 7.

COUNTRY HOLIDAY MOVEMENT.

SIR,—May I venture to place before your readers a short account of the working of the Children's Holiday Movement during this summer, and to solicit additional contributions in order that the balance sheet may not show a deficit at the close of the year?

More than 400 children have already been sent for a fortnight into the country, and, although the wet weather prevented their having quite so pleasant a holiday as usual, still, almost without exception, they have returned with ruddy cheeks and renewed health and spirits.

It has been said that a holiday nowadays is largely a search for health, and no doubt the fortnight spent in the country has a stimulating effect on the minds and bodies of the little dwellers in the crowded streets.

In addition to the money expended upon the work, a large amount of time is spent and a great deal of trouble incurred by those friends who carry out the arrangements. The number of such helpers is large, and their personal devotion great. Some of these lovers of children have even given a considerable part of their own holiday in order to live with the boys and girls in the country. I feel sure that your subscribers would not desire that such devotion should be restricted by lack of the necessary funds.

I acknowledge with many thanks the following donations: Mr. Edward Blake, £1 1s.; M. S., £1; E. F. G., £2 2s.

A. J. LAWRENCE.

23, *Campden House Chambers, Campden Hill, London, W.*

Miss Lawrence writes later acknowledging with thanks receipt for this fund of the following further sums:—

Mrs. Holt, £1 1s.

Two Irish Lady Friends, £2.

BISHOP MIRAGLIA.

SIR,—The Italian daily *Il Tempo*, the best advocate of Socialism in Milan, writes of our friend, Bishop Miraglia, as follows—(I translate, of course, into English):

Don Miraglia's Preaching in Switzerland.

Geneva, September 14 (our telegram).

Don Paolo Miraglia is working here with great and successful zeal, preaching indefatigably.

His public addresses in Basel, Berne, and Zurich are attentively listened to by multitudes of Italians. The Swiss journals are full of articles, biographies, and anecdotes upon the "New Savonarola."

Being asked about his meaning and nearest purpose, he replied that he intends shortly to return to Italy and convert his native Sicily to Protestantism.

FERDINANDO BRACCIFORTE.

Milan, September 15, 1903.

THE third issue of "The Nationalist" (2, Southampton Buildings, High Holborn) contains an "Appreciation" by the Rev. P. H. Wicksteed, of Mr. Brook Adams's "Law of Civilisation and Decay."

TO SAVE FRANCE.

"AFFIRMATIONS OF CONSCIENCE" WHICH BRING NEW LIFE.*

THE last decade has seen the beginning of more than one non-sectarian religious movement in France. The importance of every such movement in a country so distracted by the great sectarian antagonisms, and, in these later days, so devoured by materialism, must be evident to all thoughtful observers. Perhaps, "movements" have never been far to seek in France since the Revolution; but recent events, pre-eminently the Dreyfus Affair and the Nationalist agitation, have shown the need for something more practical than mere social or political theories; they have turned men's minds to the great problem of moral education. The true French patriot has realised that the one hope for his country lies in the higher practical morality; that it is only as the moral consciousness is quickened in his fellow-citizens that they will be able to resist those cyclones of passion which from time to time devastate every people, and to which the Latin races appear to be peculiarly liable.

The Need of the Hour.

The crisis of the Dreyfus Affair showed clearly how wide might be the gulf between social idealism and practical social insight and morality. From the throes of that crisis was born a movement which may be of the greatest importance to the future of France. As yet in their early years, the popular universities or Homes of the People (*Foyers du Peuple*) are already to be found in many parts of the country. They aim less at merely intellectual than at social education, and are in reality associations for co-operative social inquiry and practice. They belong to no political or religious party, and their first principle is that of solidarity.

In order properly to appreciate the significance of this work, English readers should turn to an address on the Affirmations of the Modern Conscience delivered by M. Séailles in 1897, under the auspices of the Union for Moral Action,† and now published together with other papers and addresses on kindred subjects. M. Séailles is much more than the professor of philosophy in the College of France; he is one of the most potent inspirers of French youth; and this address, besides showing us the foundation upon which the Popular University Movement stands, gives us a glimpse into the best and most forceful of contemporary French thought upon those social and moral problems which beset us all.

Faith and Action.

Here are set forth some of the present-day affirmations for which men seek. M. Séailles delivers us alike from effete sentiments and from barren negations. Practical in the best sense, and the implacable foe of all those historical, sentimental, or ecclesiastical adjuncts of religion which tend to undermine the immediate action of morality in the actual circumstances of to-day, his thought is far from mere agnosticism. It rests upon the one sure basis of faith—which it shares in common with all true mysticism—the experience of life. With keen, but unprejudiced mind, he seeks to understand the affirmations of actual moral experience; in them, and in no speculative or historical hypothesis apart from them, does he find the religion for which the world is seeking.

Faith, says Emerson somewhere, consists in assenting to the affirmations of the soul; it is the very thought which M. Séailles never tires of enunciating. But for him, as for Emerson, this assent is no mere subscription to a formula; it is a realisation which involves the whole being, it is a transformation of the whole of life into conformity with those affirmations. We lack faith, not because we lack ideals, but because our lives do not realise them. "Only action suppresses doubt," because we can only know of the Divine order by participating in it; it is only as morality comes to flower in our lives that we may be sure of that actual Presence of which sacramentarian and dogmatic religions have failed to assure us.

"Liberté, Egalité, Fraternité."

What, then, are the affirmations of the soul to-day? M. Séailles finds them summarised in the motto of the Republic. But it is a spiritually enhanced ideal of liberty, equality, and fraternity that he proclaims. To be free is to express oneself: but first, the self must be evoked. That mere succession of states of consciousness, held together by some inclination or prejudice, but the slave of innumerable suggestions, which serves as a self for many men, is incapable of liberty. "We only rise into being in rising to liberty, in mastering our multiple inclinations, in subordinating their diversity to the logic of a will faithful to the same thought. . . . Our life must be, as it were, entire in each of its moments." Liberty is thus identified with true self-realisation. It is the first right and duty which the modern conscience affirms alike for the self and for others. Social liberty is that moral union and spontaneous accord which is the individuality, so to speak, of a community or people. In this one thought, what vistas of political and social progress unfold!

The Demands of Solidarity.

The second affirmation is that of equality, the equal right of every man "to make of himself the man that he may and can be": the equal right of every man to share in those social resources which aid in the evolution of a large and worthy manhood and womanhood. And the third is of fraternity, or as we should now say, perhaps, of solidarity. It is this which absolutely prohibits our standing aside in a sort of monastic solitude, or as philosophical and indifferent spectators of the human comedy. We are pledged to share in the human lot; because all have worked for us, we must work for all. This conviction of human solidarity makes the old idea of charity appear rather as a denial than as an affirmation of brotherhood. We can no longer be content with the mere attenuation of misery, we refuse to resign ourselves to it. Pity, and the alleviation of suffering is not enough; the solidarity of humanity demands that we should employ all the strength of mind and will to bring the conditions of life into accord with justice, that is to say, with the principles of equality and of liberty.

It is only in loyalty to these ideals that the life of the Republic can continue. The forces of destiny, the laws of the moral order are such that if it fails in this loyalty it will surely perish. But to succeed is to re-create humanity in the image of God. Such teaching should not be limited to the Republic of France, it belongs to the Commonwealth of the Human Race.

RICHARD ASKHAM.

* "Les Affirmations de la Conscience Moderne." Par Gabriel Séailles. (Armand Colin, Paris. 1903. f.3 50.)

† Founded by Paul Desjardins, Charles Gide, Gabriel Séailles, Charles Wagner and others, in 1893, to unite men of many faiths or of none, in seeking to create that public spirit, that social morality, without which civilisation is in vain.

DR. G. B. GRAY ON "NUMBERS."*

BUT few words are needed to commend the latest volume of the International Critical Commentary, on "Numbers," by Dr. G. Buchanan Gray. The materials of the book are so varied,—prose and poetry, legend and legislation, that they test severely the commentator's strength. Dr. Gray reminds us at the outset that the only book in English of any real value was the translation of Keil's conservative work five and thirty years ago. No one had even been found to reproduce Dillmann's commentary of 1886, still less to attempt a new one. Dr. Gray's book justifies his modest remark that "even since 1886 standpoints have changed, and knowledge on many special points has increased." His previous studies in Hebrew proper names, and his articles in the "Encyclopædia Biblica," had awakened high expectations, and they are amply fulfilled. Here is copious and exact learning, united with a fine linguistic tact, and a broad outlook over history and religion.

Bold, yet Cautious.

Dr. Gray's documentary analysis is based upon the modern view of the sources of the Hexateuch; and though he is always cautious about details, he has a clear eye for the recognition of essential facts, such as the mingling of two situations in the law of the jealousy ordeal, and the composition of the Balaam book out of two sources, J and E. With respect to the stratification of the great Priestly Code he is more reserved, though he recognises frankly the secondary character of many of its sections, *e.g.*, in 28–36.†

* A Critical and Exegetical Commentary on Numbers, by GEORGE BUCHANAN GRAY, M.D., D.D., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford. (T. & T. Clark.) 12s.

† In commenting on the symbol P^t adopted to designate a body of Priestly Teaching by Carpenter and Harford in their arrangement of the Hexateuch, Dr. Gray objects that the symbol "suggests a unity, though it cannot be shown that the various matters included under P^t ever existed, like the Holiness Legislation, as a separate code." But surely it is the difference between a body of Teaching and a Code that the former is not a unity; it is an oral tradition based on previous uses and judgment, certain parts of which are put into writing, and incorporated in a great legal collec-

The pages of this journal are not suited for the discussion of technical detail. But we may call the attention of students to the accurate grammatical treatment, and the discriminating sense of the fitness of different words, as well as of their use in successive literary periods. Textual problems are handled with much caution, but with no conservative adherence to the received text; the careful discussion of the textual indications in the use of the divine names at the outset of the Balaam book, is an admirable illustration of sound and sober judgment: Geography and archæology receive ample share of attention.

The Wanderings and the Conquest.

The problems of the Wanderings and the Transjordanic Conquest are problems for the historian rather than for the commentator; but the materials which must serve as a basis for reconstruction of the traditions are accumulated with great care; and the author does not hesitate to say, for instance, concerning the huge endowment of the Levitical cities, "this history is fictitious." For the description of Yahweh's march in front of Israel, Dr. Gray aptly quotes from an inscription of Ashur-nâsir-abal, "With the exalted help of Nergal, who went before me, I fought against them." There are samples of Rabbinical interpretation, and the sections of anthropological comparison are exceedingly rich. The holiness of the censers of Korah and his company, Aaron's rod and the blossoming of "dried sticks," the dedication of first ripe fruits, purification from uncleanness by the dead, the story of the bronze serpent, all give Dr. Gray excellent opportunity, and the illustrations are not drawn only from such obvious sources as "Primitive Culture" and the "Golden Bough."

A Parallel from Ashantee.

Beside the parallels of the ordeal by a draught of water in v. 11. 31, Dr. Gray may like to set the account of the Adum-draught of West Africa, given by Beecham "Ashantee and the Gold Coast," 1841) who supplies an explanation not cited by Tylor:—

> The person charged with the crime is required to drink the nauseous mixture, and it is believed that if he be innocent his stomach will reject it, but if guilty it will not make him sick. It is supposed that the fetish goes down with the water into the man's stomach, and looks about in his heart for the guilt, that if he discovers the prisoner to be innocent he comes back with the draught which is vomited up again, but that if he finds the alleged guilt, he remains in the stomach with the water to inflict upon the culprit the merited punishment.

Out of a similar order of ideas arose the custom described under the "law of jealousy." Dr. Gray rightly says that "The highest that the religion of Israel attained to can only be fully appreciated in the light of the lowest which it touched, sometimes wholly, sometimes partially, to transform and ennoble."

J. E. C.

tion, often with the formula, "this is the *Torah* of . . . ," where *Torah* is much nearer the meaning of a priestly "deliverance" or "teaching" (Deut. xvii. 11, Hagg. ii. 11), "Ask the priests for a *torah*," *i.e.* a decision on a doubtful case—the origin of much formulated law—than to our sense of enactment.

PUBLIC WORSHIP.

THE TRUE CONCEPTION OF ITS MEANING AND END.*

By the Rev. J. H. Crooker, D.D.

A nobly human and truly catholic worship is dissolvent of sectarianism. It is through the door of devotion that the once warring and still differing faiths are slowly marching toward fellowship and co-operation. Those who cannot believe alike can worship together; for spiritual reverence is as unsectarian as God.

Just because worship goes so deep and sweeps so wide a circle, it is of greatest importance in the religious training of the young. Let us not forget or under-estimate the value of truth, or instruction, or correct belief; but what most of all makes the church dear and sacred to people is its worship. The most precious spots are not those where the mind has discovered a fact, but where the heart has been thrilled by a mighty emotion: where love awoke; where duty called to heroism; where God was felt. These are the shrines of life. The cords that bind the young to the church are not the iron bands of doctrine, broad or narrow, but the mystic threads of devotion. The place where they worship; where the heart finds its overflow of wonder, hope, and joy—this becomes sacred; and this sanctity will attract and command when dogmas fade and beliefs change.

Why the Churches are Losing Ground.

People are leaving the churches not so much on account of disagreement with their creeds, common and serious as this is, but because the worship lacks warmth, power, the authoritative note of reality. More services in the church fail at present because the minister has a cold heart and a doubtful spirit than because his address is intellectually weak, though modern preaching is discouragingly unscientific. The fact is, a reverent love outpoured in worship so as to make people realise that they live in a moral universe will feed and bless those whom the doctrinal discussion has not touched.

The Protestant churches are losing hold of the rising generation largely because the children, attending only the Sunday-school, do not worship in the church. No powerful associations are built up touching the life at its centre and holding the heart like anchor chains to the church as an institution loved and revered. So that when children outgrow the Sunday-school no affectionate interest in pulpit and pew exists to bind the young to religion. To hold and help people, particularly young people, during the trying period of theological reconstruction that is upon us, while old beliefs are being painfully surrendered and the new truths are being slowly organised into life, nothing is more important than that the church give most careful attention to its worship. This is both the way of wise policy and also the way of largest helpfulness; for only by the grace and power of devotion can multitudes be guided through this transition and kept within the realm of vital piety.

* Further passages from a paper read at Essex Hall at the Ministers' Meeting in Whit week.

We must Come with Souls Prepared.

The worshipful spirit is obviously fundamental to the conduct of public worship. It must fill pulpit and pews alike at the very beginning of the service. It is not a flame to be slowly kindled; it must already burn in the breasts of those who assemble. The conductor of an orchestra is able to *conduct* the musicians before him because they are already trained and their instruments are in tune. He would have a hard time if he had to wait for them to learn their parts and tune their instruments *after* he mounted his stand. So, if we are to have congregational worship worthy the name, the congregation must be in tune when the organ starts. Also, they must be on hand at the start, like the members of the orchestra. The Quaker meeting is deeply impressive because the reverent friends began to worship before they left home. The Mosque is a place of most profound solemnity because each Moslem there, absolutely indifferent to everything else, is intent on his own devotions.

If the spirit of worship is to dominate the church service, and this is what is necessary, the devout heart must be brought to church. You do not go to your friend's house with the branch of a rose-bush and ask him to hold it until it blooms: you carry the open rose. So men and women must come to the church with the soul already blossoming in wonder and trust. Let people come to church as they go to their office or shop on Monday morning: all alive on Sunday with reverence as they are alive on Monday with business intent and activity.

Minister's Need of Sympathy.

The importance of all this may well be urged from another point of view. The sympathetic audience helps the minister preach. He can do but little without that supporting sympathy. So too, the minister cannot really pray in the presence of a thoughtless, restless, irreverent crowd. Imagine Liszt or Remenyi trying to play in the midst of a rabble. The prayer of the minister ascends no higher toward heaven than what it is pushed by the devout hearts of his people. The minister cannot conduct public worship unless the people are worshipful. In attitude, manner, expression, they must show that they are worshipping. As the minister goes into the pulpit with heart and mind aglow with devotion, so the people must bring to their pew the spirit of reverence. Not there as spectators, but there as participants; not there to be dragged into devout attitudes, but there as actual worshippers; not there to be convinced that God is, but there because they feel His presence; not there in a spirit of curiosity to be entertained, but there in a devout mood to be led in prayer and praise. And it is the duty of the minister to educate a congregation in habits of reverence as in forms of religious belief.

Essentials of Church and Service.

The methods for the expression and cultivation of reverence are numerous, the forms for the conduct of public worship may vary, but a few things are primary and essential.

(1) Simplicity and catholicity are

necessary: simplicity in setting and catholicity in sentiment. A church, contrary to the common speech and general custom, should never be *decorated*. The colour scheme should be in neutral and harmonious shades. When many brilliant hues are laid on, we have "the painted squaw" of Lowell's contemptuous line. The eye should not be distracted by mottoes and memorials. The light should be soft and sedative without being sombre. The aspirations that come to expression in prayer and praise should be those that are central in human life: those common to the general experiences of mankind.

(2) The conduct of public worship must have dignity and impressiveness. It must be orderly, felicitous, commanding. Through everything must run the evident greatness of the occasion. A lounging, fussy, awkward, uncouth man in the pulpit, inattentive, whispering, restless, staring people in the pew: these are an abomination unto the Lord. Of all bad manners, bad church manners are the worst. The language of minister, ritual, and music must be chaste, direct, noble: a fit symbolism of the sublime feelings of the soul when engaged in contemplation of such exalted themes as duty, immortality, God. There must be no doubtful disputation: affirmation must be absolute. The defect of American worship is its light and frivolous air; its colloquial and sociable mannerisms, as though God were a chance acquaintance to be patronised.

Custom and Originality.

(3) The greatest difficulty is to combine freshness and familiarity in the conduct of public worship, so that formality may be avoided on the one hand, and mere flatness on the other. We need to wed together the force of habit and the power of originality. The few great passages in Scripture; the noblest hymns and anthems—ripened out of the world's richest experiences—become more and more precious by frequent use: association continually enriches them until they are expressive and helpful beyond description. Here is the benefit of an established ritual; and this element ought to find a place somewhere in every place of worship. But beside this, there ought to be opportunity for variety, originality, and spontaneity: an open door through which the immanent God may report Himself, an open oracle through which the living soul may phrase its passing aspiration and speak its sense of present need. The heart of man ought not to be shut up in formulas, however venerable and sublime. It should have a chance to cry aloud out of the depth of its sorrow or gladness or contrition in a language prompted by the experience of the moment. The true ideal is: forms kept flexible by the spirit of freedom, and freedom kept within the bounds of propriety by forms that serve without sacrificing the soul.

No Room for Coldness.

The matter of supreme importance is not whether forms be many or few, the ritual simple or elaborate; but whether the minister in the pulpit and the people in the pews are deeply in earnest. If reverence is abundant, if God and man are actually loved, if the sweet and tender things of life are really felt, there will be beautiful and helpful worship as sure as a clear sky and a balmy air make a perfect June day.

And there is no reason why churches of broad and modern faith should be cold and unattractive in their services of worship. In fact, there is every reason for just the opposite. Where should the beauty of holiness be more beautiful than in a church that believes in the immanent God as the Father of Infinite Love? Where should worship be more tender, warm, and catholic than in a church that affirms the divinity of man and the brotherhood of men? Where should reverence glow with a clearer and brighter radiance than in a church which accepts the whole universe as the temple of the living God, traces providence in the widest sweep of history, and honours every man as the immortal child of the common Father?

What True Worship Means.

Public Worship—What does it mean? It means an escape from the petty things of the day and entrance into the presence of the sublime verities of eternity. An escape from the irritation and depression of the moment and entrance into the serenity and uplift of a spiritual experience. An escape from the discords of our own selfishness and entrance into the peace and melody of a great love.

Public worship means being at home in a divine world ruled by justice and mercy; claiming our immortal inheritance in the family of saints and communing with all the pure spirits made perfect through suffering. Public worship means the light of a day whose sun never sets, the music of "a choir invisible" whose song never wearies, the shelter of a tender providence that never fails. Public worship means a consciousness of the mystery of life that solemnises and exalts the duties of the passing hour; a thrill of joy indescribable; a companionship with God the Father that purifies, gladdens, and ennobles.

In worship we shed the sordid and the selfish, while we grow as souls into the realisation of our divine sonship. The worshipping heart puts on an armour that protects from the shafts of every enemy; it overflows with gracious and heroic motives that equip for every service; it luxuriates in an ecstasy of delight that is pure blessedness. To worship is to appropriate the divine bounty and take our place, consciously and gladly, in the family of God.

TEMPERANCE SUNDAY.

SIR,—May I take the liberty, through your columns, of calling the attention of ministers and Sunday-school superintendents to the date—November 29—on which it is hoped that special reference will be made both from the pulpit and in Sunday-schools to Temperance work.

In view of the appalling evils created by the drink traffic it is imperative that every possible effort should be made, in the interests of moral and social progress, to free the rising generation from temptations to which so many of their elders have fallen victims.

J. BREDALL, Joint Hon. Secretary.

National Unitarian Temperance Association, September 15.

BEOWULF.

THE RELIGION OF THE HERO OF A GREAT SCANDINAVIAN EPIC.

THE poem of Beowulf, called by Mr. Stopford Brooke, "Our Genesis, the Book of our Origins," remained hidden for centuries, and even now is known but to the few.

It still awaits a version in modern verse which is true and beautiful, and, excellent though some of the prose translations are, they have not caught the ear of the populace.

After waiting about a thousand years for even the scantiest recognition, Beowulf can doubtless afford to wait without impatience for that fuller appreciation which the coming years will surely bring.

Has not Mr. Stead already included a brief abridgment of the story in his "Books for the Bairns"? And who knows but that "Jack, the Giant Killer" may not have to reckon with a formidable rival in "Beowulf, the Dragon Slayer" before many generations have come and gone?

Such a consummation is devoutly to be wished, for nothing but good could result from a more intimate knowledge of our only genuine epic.

It is so absolutely, nakedly pure; the standard of duty and fair play or fair fight fixed in it is so high, that its influence can only be healthy.

Chastity, Valour, and Melancholy.

The men of Beowulf's age had not degenerated from their ancestors of a few hundred years earlier, whom Tacitus described for all time—"Nemo enim illic vitia ridet: nec corrumpere et corrumpi, sæculum vocatur." And the genius of the great historian reveals another national trait of which the poem of Beowulf contains many an instance, when he says, "Lamenta ac lacrimas cito, dolorem et tristitiam tarde ponunt." Ah, yes! the sorrow and sadness remain in those true Northern hearts long after the tears are dry, and the ashes of the funeral pyre all cold.

These qualities—chastity, valour, and a profound melancholy—were evidently in the Norse blood. The men of Beowulf's day inherited them from an earlier race. They were not a Christian importation. The Christian element in Beowulf is, indeed, one of the most baffling of the many problems raised by the poem. It is so slight—almost too slight and colourless to be called Christian—and yet, such as it is, too persistent and prevalent to be dismissed, or, in my opinion, to be ascribed to that convenient fiction, the suppositive Christian editor.

Christian or Pagan?

Early in the poem the writer assumes a tone of superiority to the religious practices of Hrothgar and his Danish subjects. After the havoc wrought by the monster Grendel in the Mead-hall of Hort, he thus describes the vain efforts which were made to procure help in the emergency from heathen divinities. I have endeavoured to make a strictly literal translation:—

Whiles they promised at idol shrines sacred service, bade with words that the Ghost-slayer aid would grant against the threatened calamity. Such was their custom, the

heathen's hope, hell remembered they in their mind's sense, the Creator, the Judge of deeds, they knew not, neither wist they the Lord God, nor indeed knew they how to praise the Heaven's-helm, the Ruler of Glory.

A tone of superiority to the heathen superstition of the Danes is very evident here. We find something like contempt for the "heathen's hope," and the "Ghost-slayer's aid"; but what is very remarkable is that the imputation of paganism is to be found nowhere else in the poem.

Monotheist, at any Rate.

In other parts of the work the religious sayings, feelings, and practices of the characters mentioned are touched upon, but never with a hint of their heathenism.

Thus, for example, Beowulf and his followers, after their successful voyage, thank God, not the gods, "God they thanked, that for them the wave-path had been easy." And to show that this monotheism is not confined to the Geats, but is the practice of the very Danes, whose religion has been called in question, notice the expression of the Danish coast-guard on taking leave of the strangers: "Fæder alwalda mid ar-stafum eowic gehealde sida gesunde (The all-wielding Father with his protection keep you safe in your journey)."

The scanty allusions to Scriptural characters and events in the poem are very puzzling. They consist of a mention of Cain and Abel, of the Creation of the world, and of the Flood. Grendel is said to be of Cain's progeny after the Creator (Metod) had banished Cain for slaying Abel. "Thence evil progeny all were born." The same event is again alluded to when Grendel's mother appears upon the scene, and it is after the description of Beowulf's conflict under the water with this horrible hag, that we find an obscure allusion to the Flood. In that struggle Beowulf had seized an ancient sword, on the hilt of which was engraved a description: "Of the ancient strife sithence the flood, the flowing ocean, had slain the giant's kin; overboldly they bore them. That was a people strange to the eternal Lord, them, therefore, a last reward through water's rage the Wielder gave."

No Mention of Christ.

Such allusions, meagre as they are, and mingled with matter which is by no means Scriptural, are the only direct references to the Bible which the poem contains.

The New Testament is entirely ignored, and no mention is made of Christ, of the saints, or of the Church.

When a recent commentator declares that "the number of Christian passages is very great," he must give a large latitude to the word Christian. There are, indeed, allusions to hell, to evil spirits, and, most Christian epithet of all, to the bosom of the Father (*Faeder faedmum*), which occurs but once.

And yet, with this almost entire absence of anything distinctively Christian, there is as marked an absence of anything distinctively pagan, with the solitary exception of the passage which alludes to heathen rites. With this exception, unquestioned monotheism enters into the whole texture of the poem, and could hardly have been interpolated by some Christian copyist. The interpolating Christian copyist would never have stayed his hand at monotheism; while about his alterations he would have made the poem distinctively Christian.

Beowulf's Fatalism.

No true notion of the religion of the poem could be gained without a recognition of its fatalism, a fatalism so pronounced as to qualify the monotheism which has been described. In one instance fate appears to receive from the writer the attributes of Deity. With God is Wyrd, and it is not easy to say whether she is to be regarded as a person or not; as a rival Deity or an attribute of God. Beowulf is a pronounced fatalist. In making his will before the conflict with Grendel, he exclaims, "Goes Wyrd ever as she must," and at another time he acknowledges, "Wyrd oft saves an undoomed man when his valour avails"—an assertion which, perhaps, would hardly satisfy a strict Determinist. But his fatalism is most marked in the speech before his last conflict with the dragon. "But to us it shall be at the mound as Wyrd, the Maker of every man, determines." Here the word Metod—whether Maker, Measurer, or Portion-giver—applied to the Creator earlier in the poem, is used of Wyrd, and used by Beowulf, who, before his first conflict with Grendel, had expressed such unhesitating confidence in the decree of the wise God. How shall we account for this inconsistency? Had the hero lost his early faith? Was the author himself halting between two opinions, or, what is perhaps more likely, was he holding two contradictory opinions with that inconsistent hospitality which is so marked a characteristic of the human mind?

Who was the Author?

The vexed question of the authorship and date of the poem scarcely comes within the limits of this brief sketch of its religion, but to the writer the inconsistency just alluded to, and the slightness of its Christian colouring, seem to favour the opinion of Mr. Clark Hall, who says:—

So I picture to myself a Mercian courtier—perhaps a Scop—whose early life may have been spent under the heathen Penda, who changed his religion with the Court, without being able to get, or perhaps even wishing to get, definite instruction in the new faith, and who perhaps came in some degree under Northumbrian literary influences, writing the earlier part of the poem, pretty much as we have it, about A.D. 660, and the later some twenty years or so after that."*

CLEMENT E. PIKE.

ONE of St. Paul's favourite notions of heresy is "A doting about strifes of words." One side may be right in such a strife, and the other wrong, but both are heretical as to Christianity, because they lead men's minds away from the love of God and of Christ, to questions essentially tempting to the intellect, which tend to no profit towards godliness. —*Dr. Thomas Arnold.*

Add Pars for Inquirer.

* "Beowulf, and The Fight at Finnsburg, a Translation into Modern English Prose." By John R. Clark Hall, M.A., Ph.D.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

SECULAR EDUCATION.

SIR,—The Trade Union Congress, on whose importance you so justly commented threw its weight upon the right side this week at Leicester, in the matter of education. But its *animus* was not, as your note might lead readers to suppose, against "sacerdotalism," but was directed equally against the bigots on both sides of the present squabble, whether Church or Dissent.

The Congress was in favour of purely secular education during school hours, and of religious education outside school hours, in the school buildings, by the ministers or other representatives of the sects to which the children's parents belong.

Apart from the Congress discussion on this subject, a meeting was held to promote this method of solving the problem, at which the Countess of Warwick, the Rev. John Page Hopps and others supported it. Leicester claims the honour of starting this movement for a fair and equal settlement of the question, for Mr. Allanson Picton has advocated it for thirty years, and at the last School Board election we returned Mr. Gould, against both Liberals and Tories, to represent this view.

When Passive Resisters will consent to take their stand on a straight and logical issue, there will be some chance of obtaining a truly national education system. Unfortunately, however, on this question, as on so many other matters of reform, when the proposal is put to our Dissenters and Liberals they either reply, "But that is what we stand for" (which obviously they do not), or else they attack us for being "irreligious."

Leicester. W. WHITAKER.

[Let our correspondent have patience. The stars in their courses are fighting for the secular education policy. "Undenominational" religious teaching was an ideal worth striving for, and was no "bigots'" conception. But it depends for its success upon a general acceptance, which has hitherto been denied it, and the alternative is the exclusion of *all* religious teaching in school hours—an alternative which we shall not all of us welcome as eagerly as Mr. Whitaker.—ED. INQUIRER.]

CONVENTION AND DEAR SUGAR.

SIR,—As one who knows something about sugar, and a good deal about the West Indies, I must comment on two misstatements in the two paragraphs about the Sugar Convention in your Editorial Notes of last week. [Sept. 5.]

Those best competent to judge are satisfied that the Sugar Convention will not only *not* raise the average price of sugar in the future, as compared with the average price of the last ten years, but are equally satisfied that the price in the future will be considerably less than would have been the case if what you justly describe as the "pernicious bounty system" had been allowed to continue.

To anyone acquainted with the West Indies your statement that "the few sugar growers would be more profitably

employed growing fruit" is quite ridiculous.

It does seem to me a pity that, by reason of political bias, THE INQUIRER should commit itself editorially to statements about affairs of which it has so little information.

FRANK PRESTON.

Meadowcroft, North Finchley, N.

[Mr. Preston boldly averages up not only past but future fluctuations in the price of sugar over long periods, and tells us which will be the lower. Other varying causes may or may not prove to have neutralised the loss to the consumer caused by the withdrawal of the foreigner's export bounties, and an assertion either way can scarcely be characterised as a "misstatement" yet awhile.

That the immediate effect of the change was to increase prices, even before it had actually come into force, Mr. Preston will hardly deny. How, indeed, by the rules of simple subtraction, could it be otherwise? Traders who desire legislative protection for their markets always are "satisfied" that that legislation will not raise the price to the consumer, but somehow it generally does.

As to the wisdom of distressed sugar planters cultivating fruit instead, Mr. Preston, "knowing a good deal about the West Indies," must surely be aware that we have quite respectable authority for the view we have expressed. At the worst it is a mistaken opinion on the facts, and, once more, not a "misstatement."

Advocates of legislation for the protection of a trade always deny a knowledge of the facts to those outside. But there are facts known to the consumer as well as to the producer, and at the present moment the consumer is faced with the very concrete fact of dearer sugar. It is not "by reason of political bias" that THE INQUIRER advocates the cause of cheap food. Its opposition to protective legislation dates back a little further than Mr. Chamberlain's present campaign, to days when that cause was felt to be above all party expediency.—ED INQUIRER.]

"CHRISTIANITY AND TARIFFS."

IN the September issue of his *Sermons for the Day*, entitled "Christianity, Economic and Present-Day Politics," the Rev. R. A. Armstrong incidentally enforces the need recently dwelt upon in THE INQUIRER, for the application of Christian ethics to the present controversy over the tariff question.

The one thing (he says) to which Englishmen of every school and party should first address themselves should be that at any rate the question raised shall not be determined by the force of covetousness in any classes, trades, or capitalists whatever.

The man who looks on these tremendous problems from the narrow standpoint of one small group of people betrays the principles of Christ. It is not the manufacturers nor the shippers nor the farmers who are to be considered first, but the people. Nay, it is not the interest of Englishmen or colonists that is to determine, but the welfare of the human race. He who sets out to solve these problems is to consider the brother nations too.

"Retaliation" is not a word that has the savour of Christianity in its accents. He who is to weigh the arguments, whether of Free Traders or Protectionists, with honest effort to reach the truth, has first of all—before he begins his reasonings—before he is qualified to weigh their force—to clear his own heart from covetousness; for all covetousness must inevitably tend to deflect his judgment and to vitiate its balance by loading with false weights.

THE CHILDREN'S COLUMN.

MESSAGES FROM AN ANCIENT CITY.

IT is worth while to remember and think about the saying, "This world is full of messages;" for the messages, if we watch for them, come to us, warning and teaching and helping us on our onward and upward way. I am going to tell you a little about a wonderful city which has some of such messages out of its past to give to us. Have you ever read Longfellow's poem called "Nuremberg," written after he had been to visit that place? Here are the first four verses. Perhaps they may make you want to read the rest of the poem, if you do not already know it.

In the valley of the Pegnitz, where across broad meadow-lands
Rise the blue Franconian mountains, Nuremberg, the ancient, stands.

Quaint old town of toil and traffic, quaint old town of art and song,
Memories haunt thy pointed gables, like the rooks that round them throng—

Memories of the middle ages, when the emperors, rough and bold,
Had their dwelling in thy castle, time defying, centuries old:

And thy brave and thrifty burghers boasted, in their uncouth rhyme,
That their great imperial city stretched its hand through every clime.

Nuremberg.

Nuremberg lies in Bavaria; and to reach it one must travel far over sea and land across the German empire. On a vast plain bounded with distant blue hills is Nuremberg, with the river Pegnitz winding under its old bridges and reflecting on its still waters the image of the quaint red-roofed houses. The city was founded a thousand years ago, and round it still stand the walls and battlements that were built to defend the people in the warlike days, when emperors "rough and bold" lived there, and were ready to fight against the enemies who threatened them, at times, on every hand.

Just outside the walls lie the plains on which the men of war came forth with banners and weapons from the old castle on a hill within the city; and in this castle, which still stands as strong as ever it did, there are dungeons to be seen, where miserable prisoners used to be confined, and terrible instruments of torture are shown to curious visitors, which tell tales of cruelty of which one cannot bear to think.

These are some of the messages which the old city of Nuremberg has to give us out of those far-away days, and I think they tell us that then men were only still gradually rising out of their likeness to wild animals, and warn us that we, in these later days, know better ways of settling quarrels than by battle-fields and torture chambers.

Work Well Done.

But there are other messages which the city of Nuremberg has to give us. There are beautiful sculptures carved in stone above the doorways; figures of saints and angels on the walls of the old churches, and within the churches, tombs of great men, whereon sculptors have told some of the lessons from their lives; and artists have painted on their walls and windows pictures of sacred subjects that waken good thoughts in those who see them.

And this is another message which the old city has to give us. It is full of good work; the wood carving and the iron ornaments on the gates and doors are all perfectly made, and the buildings strong and without flaw; all that is out of sight as true and good as the work that shows. It seems as if people then must have loved all their labour and wanted to make it as perfect and honest as it could be made. Those old workmen in Nuremberg seem to have known nothing of our modern "scamping" and carelessness; and this is a message for us from them, that "all that is worth doing is worth doing well."

Hans Sachs.

In the middle of the market-place, surrounded by a garden full of bright flowers, is a statue, more than life size, of a famous man who lived in Nuremberg hundreds of years ago. His name was Hans Sachs, and he was a cobbler who made boots and shoes for the townspeople. As he sat at work, making his shoes, he composed great numbers of hymns and poems which had a wonderful influence over the whole German nation; and by his writings he helped to spread the teachings of Martin Luther, who was the great leader of the Protestant Reformation in Germany in those days.

Long after he died the people of Nuremberg put up this statue to Hans Sachs, who is known as "the cobbler bard"; and there he sits in bronze, wearing his cobbler's apron, his kind face beaming down on the crowds below; and the story of his good life will never be forgotten in the town.

In Nuremberg, too, is a statue of the artist, Albert Dürer, who lived there at the same time as Hans Sachs, and spent his life in making beautiful pictures that do people nothing but good to look upon—never anything among them that has not something lovely and of good influence about it.

Lives of Great Men.

There are other statues in Nuremberg, which keep fresh the thought of the great men who lived there in past times. And this is one of the things best worth having in any city—the memory of those whose influence acted for good in their lifetime and will last on for ever; for the results of thoughts and deeds that are true and noble never pass away.

Think, too, of the number of unknown people to whom statues have never been raised, who have followed where these heroes have led and whose lives have been moulded by the examples set them.

This is the last message from our ancient city. We are all, each in our own small way, "making history." Even children who do well the work they have to do, however trifling it may seem, who stand bravely true to what they know is right, help to spread a good influence among their companions which extends from one to another; and thus by little and little we may all help to mend the world.

FRANCES E. COOKE.

IN this world we can only look on nature from the outside; perhaps there we shall be able to see it from within.—*J. F. Clarke.*

NOT to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime wisdom.—*Milton.*

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LONDON, SEPTEMBER 19, 1903.

ECHOES FROM AMSTERDAM.

WE have already recorded our own sense of the great success of the International meetings at Amsterdam. From all sides, among our own people, we hear expressions of gratitude and pleasure. The friends of liberal religious thought and life have undoubtedly been strengthened and encouraged, and have gained fresh insight into the significance of the cause to which they are pledged.

This experience is, happily, not ours alone. The meetings were International in the truest sense, and now that they are over, we find the same testimony borne by the representatives of other countries. Thus Professor JEAN RÉVILLE, in a first article on the meetings in *Le Protestant*, having described the origin of the International Council, and its ideal, not to serve the interests of any one denomination, but to promote the union of all liberals on the basis of the moral and religious principles of the Gospel, bears grateful witness to the uniformly earnest and religious spirit which characterised all the utterances of the week, and declares that any friends of the liberal faith who may have been inclined to lose heart in face of orthodox intolerance, must now be roused to a new confidence in ultimate victory, and be of a better courage.

And it is a special pleasure to find that our hosts in Holland, upon whom the arduous work of preparation fell, and who had all the anxiety inevitable in connection with such great gatherings, are amply satisfied with the result, and feel that for themselves also it was good that these meetings were held in their country.

The editor of *De Hervorming* writes very warmly of the results of the week, both in the delightful gatherings of friends, and the impulse given to the cause of liberal religion. "Come together from all parts of the world, we have felt how mighty is the stream of liberal religious life, and have been thereby quickened and encouraged."

Professor KNAPPERT, of Leiden, also writes in *De Hervorming* the first of a series of articles on the great significance of the meetings, especially as bearing on the present tendencies of religious life in the churches of Holland. He speaks enthusiastically of the happy days in Amsterdam, which have "strengthened our faith in ourselves, and have renewed our courage." Many voices, from different parts of the world, declared the strength and beauty of liberal Christianity. "It was like a new pledge of loyalty to the old flag." To those who bore the burden of the meetings Professor KNAPPERT expresses the greatest thankfulness. "They have conferred on us a great benefit. We feel more closely bound to one another. We believe again more profoundly in what we can accomplish, in our future, in the world-wide circle of our brothers."

One more witness we must cite, and that is Dr. H. L. OORT, of Utrecht, a son of the President, to whom we were indebted for the admirable report of the meetings which appeared from day to day in the *Nieuwe Rotterdamsche Courant*. In a concluding article in that paper, one of the most influential in Holland, Dr. OORT wrote of the thorough success of the congress, far exceeding their highest expectations, and of how greatly it had strengthened their faith in the power and significance of liberal religious life. Having happily recalled the chief memories of the week, the sermon in the old church, the PRESIDENT'S address, Mr WICKSTEED'S address, which made a deep impression, and the singing of the "Wilhelmus," by the ZALSMAN quartet in the great church at Haarlem, the article concludes :—

> We might also record how greatly we were struck by the fact that amid such differences of view as between a Wicksteed and a Bruinning, an Eliot and a Carnegieter, between Pfleiderer and Andresen of Blankenese, there was yet such a feeling of unity. What differences in Christology, in critical and historical points of view! What differences also, due chiefly to the personality of the speaker and the nation to which he belonged, in the measure of faith in the triumph of the cause of freedom. Here an almost child-like idealism, and there lamentation over oppression and misunderstanding; here one who spoke as though the cause were already won, and there as though it must always be rowing against the stream, in face of opposition and indifference.
>
> Once more the various faces pass before us and we hear again the words in many languages, interpreting the one language that we all know and which we came together to hear.
>
> Yes, they were good days, and they shall bring forth better!

Yes, we also say. They were good days. The spirit of truth and brotherhood prevailed. By that spirit we are content and happy to be led, because so the Spirit of Divine Providence holds us in life, calls us to our work, and opens to us the vision of the better days which are to be.

THE PLACE OF CHRISTIANITY AMONG THE RELIGIONS OF THE WORLD.*

BY THE REV. J. ESTLIN CARPENTER, M.A.

A DISTINGUISHED American lecturer, it is related, once dealt in an hour with the religions of the world, past, present, and to come. A theme of similar scope has been alloted to me, with precisely half the time. Under such conditions it is plain that I can offer to this assemblage only the heads of a discourse. I must proceed from assumptions which I cannot stop to justify; I must affirm conclusions which I have no opportunity to defend. I ask your indulgence, therefore, for the necessary inadequacy of this address, in addition to the inherent limitations of my thought and speech.

I.

ANCIENT RECORDS.

Wider Outlook on Religions.

The last century, as everyone knows, has witnessed the rise into historic view of an immense panorama of religions. Whole sacred literatures have come to light. They have been discovered in the temples and the tombs of Egypt; they have been dug up from the mounds of Mesopotamia; they have been gathered from the immense libraries of India, China, and Tibet. The significance of religion as a factor in social evolution has been forced on the attention of the students of human things. It is no longer possible to thrust it aside as a device of priests for their own maintenance, or an invention of cynical statesmen for the police of empires; it has its rightful place among the forces of thought which have shaped the organisation of life. Whatever be the explanations of its origin, and they are many, no one will deny that it is a part of the mind's own interpretation of its relations to the world of its experience; and the development of religion from its lowest to its highest forms is always in some way connected with the intellectual and moral outlook of the community or the individual in which any specific expression of religion may take shape.

A Uniform Standard of Judgment.

The result for the student is inevitable. It is his duty to investigate the conditions under which each new type of faith arises, to ascertain (so far as he can) the causes which have moulded its beliefs, created its moral standards, and defined its institutions. He must take account of the elements contributed on the one hand by the society around—the common medium of thought and conduct—or, on the other hand, by the personality of the teacher. Whatever method, standard, and presuppositions he applies to one must be employed with equal faithfulness for all. Religions as historical products must be judged in the same way as the other great creations of the human spirit—law, poetry, art. The ultimate explanations may be beyond our reach. I do not think it possible to account for Amos or Isaiah, any more than for Æschylus and Sophocles. There are

* A Paper read at the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Amsterdam, on Wednesday morning, September 5.

mysteries of personality which we cannot fathom. In a certain family at Nazareth who can tell why Jesus was Jesus, and James and Joses were—well, James and Joses? But we must investigate the origins of Christianity in the same way as we should study the origins of Buddhism, even though Gotama the Buddha and Jesus the Christ, with all their ethical likeness, stand at the opposite poles of religious faith. This view has yet indeed to secure definite recognition. The *General History of Religion*, by Dr. Conrad von Orelli, of Basel (1899), assigns to Christianity less than 2 pages out of 848; while the brilliant treatise of your distinguished fellow-countryman, Professor Chantepie de la Saussaye, of this city, which at once takes the foremost place in this field (second edition, 1897), includes in the Semitic group the Babylonians and Assyrians, Syrians, Phœnicians, Israelites, and then leaps suddenly to Islam. Where is Christianity? Apparently it has no place at all in the history of religion. It was born in a vacuum; it grew up in the sanctuary. It was the merit of Ewald half a century ago to insist that Christianity must be treated in relation to the people of Israel, so that whatever theological account might be given of its founder, its historical continuity with the older faith should not be broken. Only thus can the true principles of enquiry and judgment be maintained.

The Bibles of Antiquity.

Now, among the various products of the past, the Bibles of antiquity have been brought to light. I pass by the dim collections such as those traceable in the history of Greece and Rome which failed to secure canonical recognition. Among religions still living we are confronted with the claims raised on behalf of the Hindu *Veda* as inerrant and eternal; of the Buddhist *Dhamma* to be the veracious record of the words of an omniscient Teacher; of the sacred law within the Zend Avesta to be the utterance of Vohu Mano, the "Good Mind" of Ahura Mazda, "Lord All-wise"; of the Quran to be the very word of Allah revealed to his prophet, the earthly reproduction of a heavenly book. These faiths are all analogous to that which gathered round the Christian Bible, and led a well-known Oxford theologian as late as 1861 to declare the Bible "none other than the word of God, not some part of it more, some part of it less, but all alike the utterance of Him who sitteth upon the throne, faultless, unerring, supreme." The collapse of this doctrine under the methods of historical criticism has, from another point of view, brought Christianity into line with the great faiths which divide with it the allegiance of hundreds of millions of our fellow-men. In so far as it reposes on the authority of a Scripture, its credentials must be examined with the same fearless patience which has been so faithfully bestowed upon the other deposits of the past. The result has been to reduce their claims to supernatural origin to a common level, and to declare that their permanent value must be sought in the measure to which they can be verified by our experience. "Whatever finds me," said Coleridge, "bears witness that it has proceeded from a Holy Spirit." Harmony with our best thought and feeling must in the long run determine their acceptance.

II.

TYPES OF INDIAN FAITH.

Searching Appeal of Hindu Thought.

No student can thread his way, however imperfectly, amid the vast and shadowy structures of Hindu thought, without discovering much that "finds" him. At the outset he is confronted with the subtle doctrine of Karma, or "the deed." It may be expressed most briefly in the words of the Apostle Paul: "Whatsoever a man soweth, that shall he also reap." It presents the universe as pervaded by a self-acting energy, which ensures that each one amid its mighty hierarchy of beings, from the topmost heaven to the lowest hell, shall always and everywhere get precisely what he deserves. The entire scene of our existence is compassed by one unerring law of Right; and absolute justice rules the mighty tissue of events which knits together the life of the meanest insect through a summer day and the unwearied courses of the stars. The operation of this justice nothing can alter, modify, or impair. Theories of satisfaction or atonement do not flourish upon Indian soil. The law of Karma abides unchanged, while worlds arise and perish; and after the great dissolutions which periodically recur, it summons new heavens and a new earth into being, to work out the unexhausted potencies of merit or of guilt. Here is a conception of tremendous power. Under its sway uncounted millions have reposed for a hundred generations with unquestioning trust. They have accepted with patience the anguish of famine or disease or death. Each stroke of pain chastised some secret sin. No problem of evil laid its dark burden on the imagination. Grant but the doctrine of the Deed, and the whole mass of suffering, human and even animal, is at once justified; all suspicion of arbitrariness or accident is barred; and the shadows of cruelty, caprice, or impotence, pass from the brightness of the shining day.

Its Radical Defects.

It is a superb and satisfying explanation of one aspect of life. It has produced resignation, but it has stiffled joy. It may be capable of reconciliation with modern science, though that has yet to be proved; but it can inspire no worship, and it can beget no love. It has lain at the back of one philosophy after another; it has harmonised itself with atheism as with theism. But Indian thought in the manifold forms of Hindu pantheism has lacked real missionary force. Its religion, on the institutional side, has never escaped out of the bonds of custom and caste, and priesthood by race is not favourable to an apostolate which might break down the bonds of immemorial tradition. And its higher theism has never allied itself with social or national life. India has never been anything but a geographical expression. No seer ever ascribed to it a personality which could claim its place among the peoples as the first-born, or (more exalted still) the bride, of any of its unifying figures, such as Prajāpati or Brahmā. Nor did any thinker ever analyse the grounds of its life in family or state. The clash of interest and the variety of achievement never suggested to prophetic vision the idea of progress, or lifted within sight of its loftier minds the conception of a world-purpose in which the evil should be worked out and disappear, while humanity (or even a portion of it) should march forward to a goal of good. Profound as are the glimpses opened by the great teachers of the Vedânta into a life of God withdrawn in inaccessible bliss behind the world-illusion which we see, these high conceptions possess no social force. God is not to be found in the realm of our experience. So far is this from really revealing him, it is the great barrier to our advance towards true knowledge. He has no interest in the phases of our strife; He does not sustain the tried, or comfort the sorrowing. Only as we get away from the conflicts and battles of our daily trial, as we withdraw from each other to sink into the deeps of being, do we come nearer to the hidden Unity, and comprehend that we too are one with the Universal Self, and our souls are encompassed with the Soul of souls. This is the secret of contemplation. It is the support of the mystic, it feeds the passion of the devotee. It has nurtured ardours of piety; it has even begotten innumerable movements of reform; but they have passed like waves upon the sea, and the immense stability of the priestly order has remained unmoved. Hinduism still lives, with a marvellous and self-renewing life. It has, however, no dreams of conquest; it is heedless of the lands beyond its ken. It is wholly destitute of intellectual curiosity. It has no conception of the unity of the race. It can never aspire to bind the nations into one polity of faith, or rule the world with an imperial sovereignty of thought.

Gotama the Buddha.

None of the sages or the saints of Hinduism, and they have been many, has ever become a permanent and general centre of religious trust. It was otherwise, however, with Gotama the Buddha. He appears in history as the opener of a path of life. He initiates a discipline which we may describe in modern terms as a system of ethical culture, and he seeks by it to deliver men from a scene of suffering, caused by lack of knowledge and consequent guilt. He is the great preacher of perfect holiness as the way of escape from an existence that lies under the doom of decay and death. This is a universal human object. It knows no limitations of caste or race; it can be proclaimed in every language and announced in every land. The immense passion of pity and love which filled the teacher's soul is communicated by him to the Order which he establishes. It is supported by his personal example, which is extended by the theory of the Buddhahood through a long series of antecedent lives all solemnly devoted to this end—the preparation by un-

wearied efforts of self-denial, patience, forbearance, charity, for the hour when he should be ready to lift off from the world the veils of ignorance and sin. Two elements are here combined with remarkable power. There is the actual initiative communicated by the founder, with a well-established historic tradition of a long life of devoted activity, preceded by a succession of ideal biographies all bearing to one end. And there is the immense scope of an aim which was regarded as comprising more than man. Tier after tier of heavenly powers rises above the earth, subject to the same ultimate law of dissolution; and these, too, need the Teaching to wean them from their pride of life, and impart the insight into the higher truth. The splendid sweep of this conception knit all the realms of being into one fellowship, and set before the Buddhist missionary a summons and a purpose of which his master had given him the supreme and abiding type. When the great missions were first organised under Asoka (about 250 B.C.), the Emperor's own son Mahinda went to Ceylon; and the Singhalese chronicler, reciting the wide dispersion, adds, "As the All-merciful Conqueror renounced his own blessedness, so these renounced the happiness they had won, and in this place and that toiled for the world's welfare: *for when the world's welfare is concerned, who would be slothful or indifferent?*"

The Eternal Buddha.

It would be interesting to show, did time permit, how this idea reacted in turn upon the conception of the Founder. In taking over from Brahmanism the doctrine of the Deed, the law of Karma, Gotama also adopted much of the cosmology through which it was expressed. The world had its periods of growth and decline, its cosmic ages and their inhabitants, its recurring appearances of earlier Buddhas. Were these all isolated and detached? Had they all passed away and ceased to be? Did no connection bind them into one order? Did nothing more unite them than a common purpose for the good of men? Gotama had begun by rejecting all ontological conceptions. He would say nothing of the infinite and absolute. He explained consciousness scientifically without the assumption of a soul, and the universe without the hypothesis of a God. But metaphysic always has a way of revenging itself for its exclusion. Some centuries after the founder's death, there arose a school which began to interpret the Buddha's person in terms of an everlasting substance. He was regarded as the *svayambhū*, the Self-Existent, the Eternal. The series of previous Buddhas were readily explained as his manifestations. Again and again did he enter the world, taking on him the semblance of humanity, to be the healer of men's sicknesses, their deliverer from their sins. The historic Buddha, once the sole figure in the disciple's faith, was no object of worship, no centre of communion. But the everlasting Buddha watches over all creatures in all spheres. He is the support of men's frailty, the enlightener of their blindness, the compassionate ruler, Father of the world, and to him arise the vow and prayer, temples are founded, and litanies are sung. This was the type of Buddhism which drew the long procession of pilgrims from the Flowery Land through incredible dangers, across the snows of the Himâlaya, or by hardly less perilous routes over the eastern seas. To realise this they toiled with life-long devotion in the great schools of India. They pored over Sanskrit texts, and created the gigantic canons of China and Tibet. But the missionary impulses of Buddhism have long since died away. Early tradition represented the Master as seeing clearly that a period of inertness and decline would inevitably follow the energy and devotion of the first days. The Buddhism of China which has so profoundly transmuted the ancient popular religion based on the Confucian texts has had its eras of reform, its protests against unspiritual worship, its efforts of rationalism and simplicity, its attempts to realise a philosophic mysticism. It is stricken now with the colossal decrepitude which makes the tragedy of the great empire where it once was mighty. A little band of the faithful has recently sought at Calcutta to revive the ancient zeal. It is too late. Other forces have entered the field. Buddhism and Western culture cannot be maintained together. The Western scholar will study Buddhism for its profound intellectual and moral interest. He will investigate its origins and its transformations; he will examine its legends; he will admire much of its ethical teaching; he will follow its efforts after social and political reform in the person of Asoka, or its splendid enterprises of apostolic toil. But he will perceive that its view of life cannot be combined with modern knowledge; and he will be convinced that the future of religion (if he admits that it has a future) must be sought elsewhere.

III.

CHRISTIAN INSPIRATION.

Its Progressive Force.

These brief comparisons (which there is no need to continue into Islam) must suffice to help us to fix the place of Christianity. At the outset a word must be said about its connection with general history. No other religion has had a similar career. No other religion has passed through so many phases, or embodied itself in such varied products. It is born in Palestine. Its roots lie deep in the history of a small Semitic people; the scene of its nativity is wholly remote from the aids of culture, wealth, and power. But it is very early carried forth into the world of Hellenic ideas and Roman law. It becomes heir to an empire. It establishes itself on the civilisation of a vast secular order; and, when that decays, it receives new vigour through alliance with the Teutonic peoples. Architecture and art became its handmaids. Poety and music exalt it. It awakens new ideals, and shows an extraordinary capacity for developing saints. It is quickened afresh by contact with the Greek mind, as Aristotle is brought within the precincts of the Church. It is planted beyond the sea by the great missions, and gradually extends its arms all round the globe. The corruption of its hierarchy is arrested by the shock of the Reformation; a new outlook is gained over fresh fields of thought; new types of life can still arise; eras of languor follow, but it revives once more in the nineteenth century with unexpected might, flies over continents, and wins homage in every zone from pole to pole. The noblest European literatures are permeated with it; philosophies delight to bring themselves into accord with its teachings; it endeavours to assimilate the last great product of the human spirit—modern science; and it is preparing itself to conquer new fields, and claim that its ethical ideals shall sway and regulate the relations of men as they have never done before. The alliance of Christianity with so many phases of social affairs, its union with so many forms of intellectual and moral energy, its power to create or vivify huge organisations of worship, discipline, philanthropy, its influence over the most progressive nations who have given their best endeavours to sustain it at home and diffuse it abroad,—combine to raise it, considered solely as a historical phenomenon, to the highest eminence among the world's religions.

Life and Teaching of Jesus.

And to what, may we ask, is all this due? Historically, the greater part of the triumphs of Christendom have been won under the shelter of the Church. The Catholic Church, whether Greek, Roman, or (as many English theologians would insist on adding) Anglican, is the depositary of Christian truth, the vehicle of Christian grace, the nourisher and sustainer of the Christian life. When the claims of the Church were disputed, the Bible was offered in its place. But we now know that our Bible constitutes but one division in the Greater Bible of the human race, and the claim raised on its behalf to sole authority as an infallible organ of revelation has been finally disproved. When Christianity is studied by the historical method, what do we find? Apart from the living force of the personal appeal made by apostles and saints, martyrs and missionaries, apart from the superb conviction and impassioned energy of Paul, we see the life and teaching of Jesus presented through the medium of ideas which have ceased to belong to our present thought. Yet it was to these ideas—so far as they can be separated from the individual influences just named—that Christianity owed its first successes. They are grouped in the New Testament around three foci.

The End of the Age.

In the first place, the complex elements of the Messianic expectation are centred in the conception of Jesus as the destined judge of all the world, to return from heaven in clouds of glory, and usher in the awful day of the wrath of God. It was the overpowering force of this expectation which carried Paul in breathless haste along the Mediterranean from city to city, and made his voice ring out to his friends at Philippi across the waters from his Roman prison, "the Lord is at hand." And it was the immense scale of the impending catastrophe which evoked the bewildering questions about

the place of the Gentiles in the providential order with which the Apostle wrestles, and the no less bewildering arguments by which he solves them. The result of delay was the growth of a Church with the authority of the keys. The attempt made in the Fourth Gospel to transform the conception of the Messianic salvation into a mode of inward life did not dislodge the earlier type from Christian imagination. The Second Advent was indefinitely postponed, and became an article of faith embodied in a creed. That creed was the creation of the Church, it was enforced by its authority, it rested on its guarantee, and the Church was based on the original conception of Jesus as Messiah.

The Person of Messiah.

In the second place, there arose new interpretations of the person of Jesus, as the Messianic Son of God was brought into relation on the one hand with the Jewish world of heavenly powers, and on the other hand with Greek conceptions of God, the universe, and man. The seven heavens rising above the sky, filled with mysterious hosts both good and evil, have all vanished. The speculations concerning the Man from heaven occupy us no more. Doctrines of pre-existence, the ideal types which, in the *Secrets of Enoch*, lean in one direction towards the Persian *fravashis*, and in the other to the Platonic ideas, do not now hold our thought. The notion that creation itself was somehow involved in the fall, and yearned for escape from corruption and decay, cannot be harmonised with our present science. Nor does the Greek presentation of the Word prove more congenial, save when it is stripped of the elements which gave it specific power, and generalised into universal application. The different forms of Kenotic Christology in which modern theologians take refuge, are sufficient proof that whatever may be their reconciliation with the creeds, the records of the humanity of Jesus in the earlier Gospels can no longer be ignored.

The Idea of Sacrifice.

And, thirdly, the official religion of both Jew and Gentile was based on sacrifice. This was the supreme function of all ritual, the centre of every cult. Ideas of mediation, ransom, propitiation, quickly gather round Messiah's death. They have ceased to be vital for us now; they no longer constitute the framework of our faith, as they did for the author of the Epistle to the Hebrews. We have, indeed, to beware that in discarding them we do not part with something which has still a value for us. I may not pause now to ask what new lights are thrown on ancient faith by the gradual transformation of the narrower individualism into the more social aspects of our common life. But it is at least clear that the roots of New Testament doctrine lie in modes of access to the Deity through altar and priesthood, which the religion of Jesus has done away for ever.

IV.

ABIDING TRUTHS.

The Man Remains.

What, then, remains when all these elements are withdrawn. The answer is simple, yet to many sufficient, there remains Jesus himself. It was the fashion of a generation or two ago to describe Christianity as the "absolute religion," whether on the field of the Hegelian dialectic, or (with Theodore Parker, for example) on the foundation of the ancient commandments interpreted in their universal sense as love to God and love to man. For us, assuredly, it is impossible to conceive a simpler, deeper, or more all-embracing truth. It is undoubtedly the case that Jesus took his stand upon the common religious experience of his people. He did not, like Gotama the Buddha, deny the authority of the Scriptures, reject the rites of the cultus, repudiate the functions of the hierarchy, or dissolve away the fundamental conceptions of the Soul and God. Nor was he called like Mohammed to engage in a polemic against idolatry, which he might justify by proving himself the inspired messenger of the only God. He appeals everywhere to familiar ideas; he coins no new terms; he shows no consciousness that he is founding a new religion. In his outlook on life, the directness and immediacy of his approach to God, he follows, but at a loftier moral height, the later Psalmists, who had helped to plant in the heart of their people the truths attained by the succession of the prophets. That is what determines his attitude to the Law in which the Jew found his special privilege. Israel might be politically subject, but it was providentially elect; and the mark of the divine choice was found in the covenant at Sinai. We know from the history of the early Church what efforts were required to break down this limitation. Jesus appears to have transcended it at once through the spontaneousness of his own religious life, his confidence in God, his trust in human nature. To the Father in heaven the access is direct for all; and the religious aim of Jesus, stated in modern language, seems to be to place all men in that relation of sonship in which he stands himself.

No "Absolute" Teacher.

It is, however, claimed for Jesus that he is not one master among many, but *the* Master *; his religion is "the religion," or, as we might say, religion itself, final and complete. If this plea be preferred as a reason for neglecting the study of other great manifestations of the religious consciousness, because India or China can teach us nothing, it is plainly inconsistent with the point of view from which I have spoken. If it means that we are to turn our backs on Plato and ignore Wordsworth, it must be again disowned. If it implicitly affirms that no seer to come may rise to still greater heights of insight or character, once more it must be rejected, for we cannot employ the achievements of the past to limit the possibilities of the future. But there is a sense in which the disciple finds the Master sufficient for him. We sometimes hear the well-intentioned exhortation from those who are weary of party strife and sectarian divisions that we should return to the Christianity of Christ. It is a pious aim, but it can never be attained. I do not mean that we can never put ourselves back into the contracted world on which Jesus gazed, that we can never again content ourselves with his intellectual position. That is the inevitable result of the expanding process of knowledge, but it does not touch the secret of the matter. The fact is that the "Christianity of Christ" never existed. Jesus, verily, had a religion. But the religion of Jesus is not identical with the Christianity of Christ. For the religion of Jesus broke on his soul with open vision of the Father. It rested on no historic tradition, though it had grown up beneath one. It did not depend on the realised experience of predecessors, however it might be linked in his practice or his speech with the forms and institutions of his countrymen. But the "Christianity of Christ" is known to us primarily only through Jesus. We receive it first as religion personally exemplified in him. It may be through the influences of the home, or the teaching of the church, or the study of the Gospels; but into the sanctuary where Jesus stood we come first of all with him.

* Harnack, *Die Aufgabe der Theologischen Facultäten und die Allgemeine Religionsgeschichte*, 1901, p. 16.

With Jesus to the Father.

There, indeed, he leaves us as we pass within, or he kneels by our side, and says "Our Father." We can only learn through higher holier souls. They are all around us, they help us on our daily way. It is the universal service of the pure and ardent to communicate their vision and inspire their trust. The Christian feels that Jesus is the most enduring help of all. But who helped him? Jesus could not be his own Christ. That personal element of reliance in times of weakness or sorrow on the strong support of some brother soul, did he find it in the ancient records of his race, when he said, "It is written," or cried in broken words upon the cross, "My God, my God, why hast thou forsaken me?" The disciple who has tried to live by the Master's teaching, and feels himself borne up in his struggles by the invisible presences of those who have trodden the same path before him, will never lose his gratitude or love. But he will not feel it necessary to protect his Teacher's dignity by claims which neither history nor philosophy appears to him to justify; he will be content that in the empire of souls there should be many leaders; he will not complain of others because they follow not with him, he will rejoice in the larger view of Jesus, "He that is not against us is for us."

The Religion of Jesus.

Christianity, then, understood as the religion of Jesus, or the nearest approach that we can make to it, is a type of spiritual life which communicates itself to his followers, and is reproduced more or less fully in them. It has many aspects, of which it is possible, in fine, to name but two. It is intensely ethical, and it is profoundly social. The Christian Church expresses its theology in three creeds. You cannot conceive Jesus himself composing them. It is sufficient to point to the contrast between the *Quicunque Vult* and the Sermon on the Mount.

But it will be urged that there is much in the ethical teaching of the Gospels which no longer serves us as a guide to life. It is quite true; the social sciences were unknown in Judea; charity organisation is a modern invention. To "give to him that asketh thee," at least when the request is made in the street, is no longer to fulfil a divine precept, it is to commit a recognised offence against the common weal. But no one can study the records of the early Christian communities, and fail to note the impassioned character of their ethical life, and this must be carried back to the original impulse of Jesus. Behind the current maxims of his day, behind the great expectation of the end of the age which shaped so much of his teaching, lies the conception of man as the child of God, bound to aspire after positive likeness to him, or in Gospel language, called to "be perfect as the Father which is in heaven is perfect." Here is a principle of everlasting application which sent forth Jesus at once to seek the wanderer and the lost. So far-reaching is it that we have hardly begun to work out its immense contents. We have made some progress recently in the treatment of the physically infirm, and are perpetually endeavouring to overrule nature's methods of elimination by securing full opportunity for every recuperative energy. We have yet to take even the elementary steps for the education of the morally infirm, for our methods of punishment are still in the cruder stages of retribution (to say nothing of the hideous vindictiveness of war) rather than of restoration. Still, the ethical element of Christianity is steadily winning clearer and clearer recognition. We are, indeed, deplorably ignorant of the best modes of giving it effect, for we are only stumbling and groping after new ideals of social order. But we can see that it points to large transformations and reconstructions as the principle of mutual service, instead of privilege or power, becomes the higher law of life for the children of the kingdom.

The Kingdom that shall Come.

The kingdom of God is still, indeed, as of old, only a hope. Yet it is a hope to which the immense extensions of the influence of the most progressive races in the last century have given new force and meaning. What Christian, however, does not often ask himself whether any single religion now existing can ever gather all nations into one communion of worship and trust. In face of the deep-seated varieties of race, culture, civilisation, will even any synthesis of religions ever be possible, and if, so, what will be the place of Christianity among them? Dim are the outlines of the future, and I have no prophet's vision. But I believe that the fundamental conceptions of Christianity will gradually be disengaged more clearly from their envelopments of outworn tradition. They will win more power in our social life, they will help more and more definitely—though by no means necessarily under the shelter or sanction of a single name—to shape the relations of peoples, and guide the destinies of nations. It is the goal of commerce to organise all the resources of the earth for the supply of the wants of mankind; it is the goal of science to diffuse one system of knowledge; it is the goal of politics to combine all countries in one harmony of justice, peace, and progress. Similarly it is the goal of religion to inspire one faith. But we may expect that this will rather be attained by the slow approximation of ethical and spiritual aims, than by the direct extension of any single creed. The movement which has carried Christianity around the globe, which has brought philosophy, art, poetry, culture of every kind, into some sort of connection with it, if not into formal alliance, will gather strength as the ideas of Jesus are more clearly understood. But similar movements will by degrees affect the other higher religions. They will in their turn be touched with the modern spirit; and what cannot bear the new quickening will droop and die. When the great doctrine of the Fatherhood of God is applied to the nations, it immediately suggests the presence of a purpose in the long sequences of history, working out that high end to which we give the name of the education of the race. To this mighty process we must conceive the religions of the world as all in turn contributing with varied potencies. Foremost among them, at least, in this stage of our development, is the Christianity we love. It summons us to be fellow-workers with God. In this high partnership let us go forwards. The realm of ideas is for ever open to us. There we, too, can take our part in the spiritual making of the world; there we may humbly share in the Creator's gladness, and in "the joy of the Lord" find our weakness transfigured into strength.

INTERNATIONAL COUNCIL.

WE concluded, last week, our record of the Amsterdam meetings; but it ran to unconscionable length, and Fate, with remorseless shears, was obliged to cut off its tail. Here it is:—

Saturday, September 5.

This was the day of departure from Amsterdam for most members of the Council, though some still lingered awhile in the city. To Leiden, to Utrecht, to Zandvoort on the coast, or northward into Friesland many went; others straight home to their own country. From Rotterdam, Dr. Eliot and the Wendtes, with others of the American contingent, sailed for Boston. This record is completed at Leiden, where, in the University, the President, Dr. Oort, Dr. Eerdmans, Dr. Groenewegen, and other members of the Council have their home. To them and to all other of our friends in this country, where we have spent such delightful days, one more final word of grateful thanks!

WHEN subordinates, or young people, are too long deprived of opportunity for judging and acting for themselves, their minds are apt to become passive and purely receptive; they become slow to start a notion or suggest an expedient; ideas of theirs, they fancy, are not wanted, and so they soon cease to have ideas at all.—*Henry Latham.*

THE CONCEPTION OF GOD AS "THE SOUL OF ALL SOULS."*

BY THE REV. R. A. ARMSTRONG, B.A.

[*See "Hibbert Journal," April, 1903, p. 458.*]

IN the present short essay I deal with the most transcendent problem that can engage the human mind. But I do so not with any intention to offer a solution of that problem, nor even with the idea of presenting any new materials towards the solution. My one and only purpose is to plead for accuracy of language in the treatment of the question, and to show how easily a form of words may seem to offer a solution when in reality it only covers over and disguises the incompatibilities between mutually exclusive conceptions.

I have in this essay no complaint to make against the Pantheist, and no complaint to make against the Theist, however distinctly I myself may count myself the one or the other. But I have a strong complaint to make against the man who thinks that by a skilful phrase he can exhibit a middle term between Pantheism and Theism, or that he can cunningly coin language which shall cover the essence of both these doctrines.

What is Communion?

My object being thus defined and limited, I ask you to consider with me one element of the difference between the Pantheist and the Theist.

We shall be agreed that the supreme manifestation of religion is the communion of the human soul with God. Herein the ecstasy of the prophet, the rapture of the saint, yes, and the still experience of the ordinary man of pure and faithful heart, reaches its supreme term. The fact, the phenomenon, is a fact or phenomenon which cannot be ignored or denied save by doing violence to all spiritual history. But when we ask what this experience, this phenomenon actually *is*, we are met by two absolutely divergent interpretations—the interpretation which leans to Theism and the interpretation which leans to Pantheism. When Paul is caught up into the third heave nand hears the unspeakable things of God, when the Puritan woman in her chamber, or the Roman Catholic peasant kneeling before the Cross, feels an ineffable peace stealing over the heart, and God or Christ seems to embrace or gently minister, what is it that actually transpires? Theism offers one account; Pantheism confronts it with another.

The Pantheist's Answer.

Pantheism, and systems approaching Pantheism, conceive this supreme religious experience of the human soul to be the realisation of the fact, obscured to our consciousness while we linger on the lower planes of percipiency, that the human soul and the divine soul are not two, but one, that the souls of all the myriads that have seemed to look out through eyes of flesh, are, in fact, no other than elements of the Universal Spirit, like drops in the boundless ocean, so many heart-beats of the One Eternal.

* A paper read at the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Amsterdam, on Wednesday, Sept. 2.

And so, when that which seems to be the separate personality of a human spirit is caught up into this hushed or rapturous communion with the infinite Spirit of God, the Pantheist would say, "See, in the moment of illumination this human soul realises its identity with God, knows itself as one with the all-encompassing Spirit." And to him the transcendent phenomenon of the communion of the soul with God is explained by the conception that the human soul and the divine soul have one centre, though the circumference of God flows at an infinite radius from that centre, and the circumference of the individual man is hemmed in by the limits of human life.

And the Theist's.

But Theism—at any rate the simple and original Theism of Jesus, the blossom and consummation of the ancient Hebrew Theism—looks upon the phenomenon of communion, not as a thrill lying at a centre with two circumferences, but as the dynamic passage of thought and feeling between two persons. For Theism does not conceive the orb of the human personality as within the orb of God, swallowed up in the being of God; but it conceives the orb of the human personality as other than the personality of God, in one sense apart from God, and for that very reason capable of a real communion or fellowship with God. And so the Theist conceives that in those high moments when the human soul is at ts best, the spark of illumination flashes om spirit to spirit, as the electric spark flashes from cloud to cloud.

Mere Formulæ no Help.

Now the pull of the attraction of Pantheistic modes of thought is so strong that religious and philosophical literature is full of efforts to frame phraseology which shall cover the differences between Theism and Pantheism, in regard to this matter of the communion of the soul with God, and merge the two conceptions in a higher unity. In the language of poetry and spiritual emotion phrases thus evolved have their high and noble uses. But for exact thinking, for philosophy, they appear to me to be full of peril. Attempts at a phraseology that shall transcend the distinctions between a Theistic and a Pantheistic conception will be found, I believe, at the last analysis to depend on some verbal ambiguity,—and verbal ambiguity is the very snare and despair of truthful thinking. The purpose of this paper, I repeat, is not to arbitrate between the two conceptions of the Sum of Being which divide between them the most majestic intellects of the human race, but to plead for distinctness of conception and expression, and against the adoption of phraseology which will fit both alternatives being received as solutions or as implications of identity of meaning.

Some Illustrations.

To take an example: In his deeply interesting article on the philosophy of James Martineau in the *Hibbert Journal* of April last, Professor Pringle-Pattison laments the rigidity of Martineau's theistic system. He dissents from "the sheer separation which he appears to make between the self of the moral being and its Divine source." He puts it that Martineau's great dual argument from cause and from conscience leaves us with a God only inferentially known; and he is dissatisfied that in his great treatises he presents so rigid and uncompromising a front to more pantheistic modes of thought.

Then, however, seizing a clue put into his hand by Professor Upton, he suggests that the famous Sermons supply the antidote to the treatises. And he cites the frequent phrase, "the Soul of souls," "the Soul of all souls," as indicating a way of reconciliation. Here, he thinks, Martineau reveals that his mind, after all, is tinged with the more pantheistic way of feeling. And he sets up the phrase "the Soul of souls" against Martineau's description of God as "another and higher Person."

"The Soul of Souls."

Let us consider, then, this phrase. Is it really a concession to Pantheism? Does it really take up the pantheistic and the theistic modes of thought under a unifying and reconciling formula?

The formula can certainly be used by either school. But does it therefore imply a reconciliation of view?

Is it not after all a mere accident that the same series of syllables covers both methods of conception? "The Soul of souls":—God "the Soul of all souls." It *may* mean that He is the substratum, the soul-essence, in your soul and mine and all men's—which is an out-and-out capitulation to the pantheist, depriving us of all real separate personality. Or it *may* mean that He is "the Soul of souls" in the like manner as ancient Israel called Him the Lord of lords and King of kings, certainly not meaning that He was the Lordship in every lord and the Kingship in every king, but merely that He was the great architypal Lord and King, supreme and greatest. And so our phrase would present Him as the supreme and greatest of all Spirits, before whom the individual soul is but as a grain of sand before the mighty mass of the central sun.

The solution of the formula depends simply on the interpretation of the preposition "of" and the reconciliation vanishes in the ambiguity of the controlling word.

"Thou in Me and I in Thee."

The New Testament exhibits the like straining to wrap up in one phraseology theistic and pantheistic ideas. The most striking example is in those exalted passages of the Fourth Gospel in which the Evangelist presents Jesus as striving to express his relation to his Heavenly Father. "Thou, Father, art in me, and I in thee: we are one"—language which, if not pressed into the service of philosophy, but recognised as merely "thrown out," as Matthew Arnold would say, at the spiritual truth, is full of beauty. It has been made a corner-stone of Trinitarian Christianity; yet has it really no vestige of Trinitarian doctrine, but rather is the faltering language of a spirit vibrating between theistic and pantheistic thoughts of God.

"Thou in me" and "I in thee": what does it really mean? Why, the phrases may mean either of two wholly different things. Everything turns on the little preposition "in." "Thou in me": it *may* mean: "Thou, God, art Thyself the essence of my soul, element of my being," so that the "oneness" is the oneness of identity; in which case it is the language of pantheism. Or it *may* mean, "Thou in me:—Thou, God, art very near to me, so close, so intimate, that we can commune thou with me and I with Thee, I pouring my heart into Thine, Thou pouring Thy strength into me"; in which case the language is the language of theism. It may mean either. Possibly the great Evangelist himself trembled on the verge of pantheistic thought. The *words* have the haze of indefiniteness. But there can be no haze in the *facts*. Either Jesus was God, or he was another person; and such high and rapturous phrases, seeming to bridge the abyss, cannot in fact fill up the gulf between the divergent thoughts.

The Phrase and the Fact.

So far from a skilfully devised phrase being able to solve the opposition between the contrasted modes of thought, at bottom no form of words can state the case. In the phrases cited the prepositions "of" and "in" are drawn from the vocabulary of extension; and the vocabulary of extension being only applicable by metaphor or simile to the facts of spirit, it can at best only suggest, never define, the truth in spiritual things. To say either that God is in us or that God is outside us, to say that either we are in God or that we are outside God, is to use spatial language when we are not dealing with the category of space. Such language we are, indeed, compelled, by the exigencies in which we stand to use, dwellers as we are in a world in which the spirit has no articulate speech of its own, but must employ terms whose primary significance is spatial, and which only by assumed analogy apply to mind and soul.

And, to apply this truth to our case, no conception of spirit or personality can be found which regards one spirit or person as contained in another. Such expression is borrowed from extension. And *every* such attempted explication of the relation of the human soul to God is fundamentally a false translation of facts of spirit into relations of space or matter.

Nor, indeed, can either words or thought itself strike any *via media* between the illusoriness of personal consciousness, the thinking of the seeming self as really a manifestation of God, on the one hand, and, on the other hand, the absolute otherness of the individual.

Experience Transcends Dogma.

But even if the attempt to explain the spiritual phenomenon which we call "communion with the Holy Spirit" by merging the human person in the divine be doomed to fail, let the religious soul have no misgiving. The facts of religious experience are more certain than any explication of them. If the balance of philosophy should finally dip to theism, and the final human thought should be that the individual human soul is for ever other than the God from whom it sprang, the reality of the sacred fellowship can never be impaired. Pantheistic thought makes great play with the phenomena of mysticism as pointing to an ultimate unity of man and God, and

good theists show a tendency to compromise a little for the sake of this advantage. But this all rests on a piece of sheer metaphysical dogma built out of the air, the dogma that there must be a medium, a *tertium quid*, between spirit and spirit if they are to have fellowship. Whereas it is a wholly unwarranted assumption that the One Eternal Spirit, God, cannot immediately project thought and feeling into spiritual beings on whom He has nevertheless conferred a totally independent personality.

Reality of Divine Communion.

But though these questions of interpretation are to my mind profoundly interesting, though I think that it ought to be a law of our intellectual conscience to try to think clearly and accurately, and to weigh with exactitude the meaning of words, never allowing ourselves to be caught and entangled by mere identity of sound; yet well I know, thank God! that the deep experiences of the soul do not wait to become real till the philosophers have succeeded in explaining them in logical and consistent language. Even while still warring doctrines raged, the Pauls are caught up to the third heaven to hear the unutterable words of God, the humble and simple feel the touch of God upon the heart, the tempted draw draughts of strength from the heavenly wells, the sorrowing, the bereaved, the weeping, have their tears wiped away by the ministering angel of divine compassion who stood by Jesus in the shadows of Gethsemane. Thank God! not only the wise and prudent can know the intense realities of religion. He is Father not alone of the sages and the saints. He cares for the common people, the lowly, the simple, the poor, the sick, the widows, the orphans, for all for whom this life on the nether earth has difficulties, despondencies, deep and crushing sorrows; and there is not one of them all but may know the wonderful healing of His touch upon the soul.

And so religious experience transcends the dogmas of metaphysics, and it is the poet and not the metaphysician that speaks the last and truest word:—

Speak to Him, thou, for He hears, and spirit with spirit can meet—
Closer is He than breathing, nearer than hands and feet.

A BUSINESS MAN'S RELIGION.

(From "Unity," Chicago.)

Andrew Crawford was a successful business man. His name is identified with large undertakings in Chicago. He was a master of transportation, a director of ships and a builder of railroads.

His name was also, in his day, intimately connected with the Unitarian interests of the West. He was trustee and leader in turn of the Unitarian Church at Geneseo, Ill., Church of the Messiah, Unity Church, and the People's Church on the North Side. His last pastor, John H. Acton, has published, for private distribution only, an attractive memorial of this energetic Scotsman, who, on arriving in New York, in the twenty-second year of his age, had to sell his overcoat in order to get a start, and who, at his death, which occurred Nov. 22, 1900, in the sixty-ninth year of his age, left a vast fortune, together with a reputation for integrity, ethical sincerity and interest in things spiritual more enviable than the material millions. The present writer would scarcely venture to make this public notice of a private memorial and thus speak of an old friend and fellow-worker were it not for the purpose of introducing the faith of a business man, which indicates not only the conclusion arrived at, but also the road over which an earnest, active, practical man travelled toward such a conclusion.

As a matter of course, this Scotchman from Ayrshire started out with a rich inheritance of Presbyterianism and the associations that go therewith.

From a letter to a son in an eastern college, written seventeen years before his death, we make the following extract, to which we venture to give the title of a business man's religion:

Don't blame me, my son, if at times I seem to be too anxious about you. When I see the wrecks all around of young men and old men, many of them educated, I cannot but feel great solicitude for you. It is so easy for a young man to be led astray a little at a time; then the law once broken, it is so much easier the next time—the conscience becomes less sensitive, the decision weak. The surest guaranty for a young man is to keep good company. Keep busy about something, remembering that as you sow you must reap, and that sooner or later you must account to God for your sins of omission as well as those of commission.

I have never talked much to you about religion, because when young I was taught things that when I grew older I found were not true; that many of the religious ideas were simply theories which nobody knows to be true. I have therefore considered it best to wait until you grew old enough to think for yourself. My own religion has been, at least I have tried to have it so:

(1.) A belief in an overruling Power which I call God. That he is full of power, wisdom, and goodness. I see from his works that we are here governed by laws to the violation of which is attached a penalty. For instance, if we lie there is a penalty attached regardless of character, which in a pecuniary point of view is serious. The loss of self-respect is followed by a weakness to do almost any mean thing. My experience is that a liar will in time become a thief when necessary. This will apply to the violation of all the written and unwritten commandments.

(2.) That for what we do, either good or bad, we shall be rewarded and punished here and continuing to some extent after death.

(3.) That to be ready to die is to live right; be in all things honest and let your word among men never be questioned.

(4.) As to the office of Christ, I look to him as showing the possibilities of man and the results of right living and being in harmony with God.

(5) I look upon prayer as a means whereby we may come nearer and nearer to harmony with God. For instance, if you should find yourself in trouble, or in darkness as to what to do, then go to your closet and there before God ask him to help you to see how to help yourself. I believe that out of that effort put forth there will come strength and light. I have no faith in God giving one material things; but in some way—we cannot tell how—he clears one's vision and often comforts those in sorrow and trouble.

(6) Lastly, in connection with my religious views it is proper I should refer to the effect, and the remedy thereof, when sin is committed by violating the law. No man is perfect. Now, when a person has violated the law, my idea is that, so far as he can, he should make restitution. As the first step confess to those he has injured and to God, and then turn his face the other way, with great sorrow that he did sin, and a determination to sin no more, asking God's help.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Accrington.—Harvest thanksgiving services were held on Sunday week, the preacher being the Rev. J. Mason Bass, M.A., of Chesham. In the afternoon a "Service of Song," entitled "Two Golden Lilies," was rendered by the choir, with connective readings by Mr. Bass. There were many strangers present afternoon and evening.

Attercliffe (Unitarian Mission).—The holiday season being practically over, the members and supporters of this mission are now rallying in good force, and the Sunday evening meetings are again showing signs of vigorous life. On Saturday, August 29, a ramble took place at which twenty-five were present. As this mission is an offshoot of the historic Upper Chapel of Sheffield, it is hoped that with the advent of the Rev. C. J. Street to the pastorate of Upper Chapel a great impetus may be given to this already promising mission.

Cardiff (Appointment).—The Rev. W. Whitaker, B.A., of Leicester, has accepted the unanimous invitation of the congregation to the ministry of the West Grove Church, and expects to be able to commence his duties on the first Sunday in December. During September the services are being conducted by Professor Weatherall, of Carmarthen.

Choppington.—The annual flower and thanksgiving service was held on Sunday, the church being tastefully decorated with flowers, fruit, corn, and vegetables. The children of the Sunday-school took part in both services, singing special hymns and reciting appropriate pieces for the occasion. Addresses were given by Mr. W. Glover, afternoon and evening, to large audiences. Prizes were awarded to the children for bouquets of wild and cultivated flowers.

Colne.—The annual harvest festival was held on Sunday week, the preacher afternoon and evening being the Rev. Matthew R. Scott, of Ainsworth, whose eloquent discourses were highly appreciated. In the morning a scholars' service was held, when Mr. J. W. Hird, superintendent, gave an address.

East London Unitarian Sunday-School Union.—The annual excursion of this Union took place on Saturday, when teachers and friends journeyed to Chingford, and spent a pleasant time in Epping Forest. On Sunday the annual aggregate service was held at College Chapel, Stepney Green, when an address was given by Mrs. C. A. Ginever, Miss A. C. Read officiating at the organ.

Guildford (Appointment).—The Rev. E. Rattenbury Hodges, of Newark, has accepted an invitation to the pulpit of the Ward-street Church, in succession to the Rev. E. S. Lang Buckland.

Lewisham.—Arrangements for the coming winter's work have all been made, the great event of the autumn being the coming of Mr. Carpenter with lectures on "The Christ of the Creeds and of Experience." There is to be a hazaar in aid of the building fund in the last week of November, a fact of which friends at a distance are invited to make a note.

Macclesfield.—Under the will of the late Mr. Peter Pownall Brocklehurst, of Hurdsfield House, who died at Colwyn Bay on June 2, the trustees of King Edward-street Chapel receive £5,000, to be applied in augmentation of the minister's stipend.

Sheffield (Yorkshire Lay Preachers' Union).—On Saturday week a very enjoyable meeting of lay-workers was held at Sheffield, resulting in a unanimous resolution to form a

centre in Sheffield to facilitate the working of the Yorkshire Union. Mr. Thurston G. Turton was elected secretary pro tem.

Stockton-on-Tees. — On Saturday, September 5, the teachers, scholars, and friends were entertained by Mr. and Mrs. G. R. Wright, at their farm at Eaglescliffe, to tea and games. On the 12th the choir had their annual pic-nic at Barnard Castle and Bowes.



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BIRTH.

WADE.—On Sept. 12th, at Bracondale, Broadlands-road, Highgate, the wife of Harold Wade, of a daughter.

MARRIAGE.

RUSSELL—OLDHAM.—On Sept. 15th, at Platt Chapel, Rusholme, by the Rev. C. T. Poynting, B.A., and the Rev. E. T. Russell, of Glasgow, father of the bridegroom, Edward John Russell, D.Sc. Lond., of the Agricultural College, Wye, Kent, to Elnor, younger daughter of Walter and Elnor Oldham, of 60, Clarendon-road, Whalley Range, Manchester.

OUR CALENDAR.

SUNDAY, September 20.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. B. KIRKMAN GRAY, "Religious Life in the 17th Century."
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. A. THOMPSON.
Brixton Unitarian Christian Church, Effra-road, 11 A.M and 7 P.M., Rev. F. W. STANLEY.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. W. J. JUPP.
Deptford, Church-street, 11.15 A.M. and 6.30, Rev. A. J. MARCHANT,
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. GORDON COOPER, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7.0 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-rad, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M., Mr. A. PHARAOH, and 6.30 P.M., Rev. W. H. ROSE.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room). Vacation.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.
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OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. B. C. CONSTABLE.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
STRATFORD-ON-AVON, Free Christian Church Tyler-street, 7 P.M., Rev ARTHUR RYLAND.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. J. W. DAVIES.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Sept. 20, at 11.15 A.M., JOHN M. ROBERTSON, "Babylon and the Bible."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Sept. 20, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Julian: The Apostate."

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NOTES OF THE WEEK.

WE publish this week an article by Professor J. H. Poynting, of Birmingham, on "Radium at the British Association," and the Rev. P. H. Wicksteed's International paper on "The Revived Interest in Mediæval Religion," which is the last of the Amsterdam papers which we contemplate publishing in full, though next week we shall publish a great part, if not the whole, of the "Report" of the International Council, presented by the Rev. C. W. Wendte. Next week we hope, also, to publish another of Mrs. Bosanquet's articles on Questions of Social Economics.

——

SIR JOHN BRUNNER proposed and Mr. Philip Stanhope seconded the resolution brought forward by the English delegates at the Peace Conference held last week in Vienna. This resolution recalled the facts that in response to the Russian invitation, the Hague Conference considered, among other subjects, the growing burden of military expenditure by the Great Powers, that it appointed a commission which reported in favour of further consideration of the subject by the Powers, but that nevertheless the burden of armaments had continually increased. It asked the Inter-Parliamentary Congress to adopt the following declaration:—"This Conference is of opinion that the time has arrived when the project submitted by Russia in 1898 should be again submitted and considered by another conference of Great Powers." The resolution was carried unanimously.

——

THE ministerial resignations announced immediately after we had gone to press last week do not produce a political situation any less extraordinary from the point of view of the student of ethics than that immediately preceding them upon which we commented seven days ago. The Free Trade ministers who have resigned are, apparently, not to be followed by the Duke of Devonshire, but his failure to take the only proper course open to him is for the moment less remarkable than the position adopted by his titular chief. Mr. Balfour agrees with Mr. Chamberlain that the "interdependence" between the various fragments of the Empire "should find expression in our commercial relations." He believes with him "that closer fiscal union between the Mother Country and her Colonies would be good for the trade of both, and that if such closer union could be established on fitting terms, its advantages to both parties would increase as the years went on, and as the Colonies grew in wealth and population." But Mr. Balfour is also convinced with Mr. Chamberlain that public opinion is not yet ripe for the taxation of food stuffs which this ideal involves. He deplores the great loss to the Government which Mr. Chamberlain's resignation involves, but he expresses the belief that the gain to the cause he has at heart to be secured by his freedom to advocate it on the public platform "may be greater still."

——

MR. CHAMBERLAIN, then, has failed to persuade the Premier to commit the Cabinet to his propaganda, not because Mr. Balfour does not believe in its wisdom as a measure of Imperial consolidation, but simply because Mr. Chamberlain has been unable to convince him that it would "pay" with the constituencies. Mr. Chamberlain sets out, therefore, to convert the constituencies, and Mr. Balfour gives him his blessing, together with a very plain hint that if he is successful in his mission he (Mr. Balfour) will be ready to aid in giving practical effect to the new policy. Meanwhile, the rump of the Cabinet will devote themselves to "that other branch of Fiscal Reform," the institution of retaliatory tariffs against all and sundry who refuse us an open market for our goods.

——

WITH this cynical bargain made openly in the face of all men, it would be foolish indeed for opponents of dear food to imagine that anything more has been won than the first battle in a prolonged and arduous campaign. So far as the Cabinet is concerned, all that has happened is that the point of attack is slightly varied from that chosen by Mr. Chamberlain; so far as Mr. Chamberlain is concerned, all that has happened is that this most powerful advocate of Protectionism is now free to devote his whole energies to the task of persuading the people into the surrender of the boon conferred upon them by Peel and Gladstone. The lesson of the business is that Free Traders must not be content with combating this or that minor Protectionist heresy, but must seek to familiarise the people with the root principles upon which our whole Fiscal Policy is based—principles with which differential tariffs, food taxes, and retaliation are all alike inconsistent.

——

IF anything were needed at this time of day to show the utter futility of mere "remonstrances" with the Turk on the part of the Powers over the terrible excesses in Macedonia, it is afforded by this week's account of the results of the interchange of views on the subject which has been going on among the Chancelleries. It is announced from Constantinople that, their "remonstrances" notwithstanding, "certain Powers have given Turkey a free hand to suppress the insurrection vigorously and quickly." M. Delcassé, the French Minister for Foreign Affairs, has announced to his colleagues in Paris that "Russia and Austria have manifested their firm resolution not to intervene except for the purpose of expediting the carrying out of reforms recommended by them"; reforms which, as has been repeatedly shown, are entirely inadequate to the occasion.

——

THAT the story of the "free hand" is not a mere boast of the Turk without foundation in fact is shown by the statements of the Vienna correspondents, one of whom declares that "the pourparlers between Count von Bülow and Count Goluchowski related to the question of giving Turkey greater freedom of action in suppressing the insurrection," while another vouches for the fact that "Austria has been won over to Count von Bülow's proposal to allow Turkey a free hand in dealing with the Macedonian outbreak." Russia's consent to this course, it is stated, had been obtained in advance, and the decision has already been notified at Constantinople, "where it has given the utmost satisfaction," and we are told that the Sultan has decided to write a personal letter of thanks to the Emperor William for the happy outcome of his efforts, both at Vienna and St. Petersburg, to "secure" the recognition of Turkey's sovereignty over the Macedonians, and the right to restore order within her own dominions unmolested."

——

ONE small grain of comfort there is for Englishmen in all this humiliation. The Powers have "supported the declara-

tion of Austria and Russia to Bulgaria, that in the event of war with Turkey she could not count on help from any quarter "—with the exception of Great Britain, which "considers such a step to be inopportune." We fear that this is not to be taken as implying any present intention on the part of our Government to intervene on Bulgaria's behalf should occasion arise. If we are willing to leave the Turk a free hand with the Macedonians—and we have done nothing to stay his hand hitherto—there seems no particular reason why we should hesitate to let him work his will on the Bulgarians as well. But that Ministers should be unwilling to put matters quite as bluntly as Count von Bülow is a sign of grace, for which we must be duly thankful.

MEANWHILE the sense of shame and passionate indignation in those who realise Great Britain's responsibility in this matter grows continually deeper. More than a week ago the Bishop of Hereford wrote in a letter to the public press:—

The people of England have, indeed, been far too patient in this matter. The younger generation of Englishmen have not realised how great is England's responsibility in regard to it.

But for the action of our own representatives Macedonia would have been free from the miseries of Turkish misrule during the last quarter of a century, and there would have been none of these indescribable agonies to-day. What a responsibility was incurred, with a light heart and in a cynical temper, when this province was handed back to the tender mercies of the Turk.

Do the members of our Cabinet sufficiently recognise how this humiliating memory, as it becomes fully realised, is stirring men and women throughout the land to remorse and anger, and how in consequence they, as our representatives to-day, will never be forgiven if, after present events, they make no strong effort to secure such reparation as is still possible by insisting on autonomous government, adequately guaranteed, for this distressful people?

* * * * *

"God looked for judgment, but behold oppression; for righteousness, but behold a cry."

Is this to be the last word? We cannot believe it. If so, what a mockery it is for the Great Powers of Europe to call themselves Christian Powers; and what a gilded hypocrisy is the Coronation Service of every Christian Emperor or King! It is no exaggeration to say that the stain of an indelible personal discredit will rest upon every monarch and upon every statesman in Christian Europe who, from whatever motive, can be held to have been in any sense primarily responsible for the continuance of such atrocities as you have to report day by day.

ON Tuesday evening next a public meeting of protest, organised by the Balkan Committee, is to be held in St. James's Hall, when the Bishop of Worcester is to preside, and among the speakers announced are Mr. James Bryce, M.P., the Bishop of Hereford, the Rev. Stephen Gladstone, the Rev. J. R. Campbell, Sir Edward Fry, and Sir T. F. Buxton.

THE Rev. Walter Lloyd is a keen hunter of "Free Catholics," and recently made an inquiry, which elicited the following reply from Mr. F. T. Hibgame in *Notes and Queries* for Sept. 19, under the heading "Free Catholic Christians":—

Some years since I came across a Church of this denomination in New York. The announcement on a board outside the building was "Free Catholic Church of Christ," and the services, one of which I attended, were similar to those of an ordinary Protestant Church of the Methodist type. From the sermon, which was delivered by an ex-Catholic priest, I should imagine that a proportion of the congregation had formerly belonged to that communion. Though one of the smallest denominations, it is included in the registered list of denominations in the State of New York. There was formerly a small chapel of the same sect in the vicinity of Russell-square, but I do not know if it still exists.

IT is good news that, in spite of the exhaustion of the subscription of the Federation of Trade Unions, those who have the matter in hand see good prospect of permanent provision for all the men on strike against Lord Penrhyn. For two reasons the fortunes of the Bethesda quarrymen have been followed with solicitude by people who show little interest in strikes in general. In the first place, it is felt to be anomalous that wealth given by nature to mankind at large should be locked up by the uncontrolled will of a single individual, depriving a whole community of the means of livelihood it has pursued for generations past. And in the second place, Lord Penrhyn, in refusing his men the elementary right of collective bargaining through their chosen delegates, is felt to have made an unwarrantable use of the power which is so anomalously his. It is a happy circumstance that relief from this intolerable state of things should come through the opening of another quarry worked under common ownership and management for for the common good.

THE Rev. R. J. Campbell, taking up again the Thursday noon services at the City Temple, spoke out strongly last week on the terrible condition of Macedonia. On Sunday the Rev. C. Silvester Horne entered on his new ministry at Whitefield's Chapel in Tottenham Court-road, now the Central Mission of the London Congregational Union, and on Tuesday a special service of inauguration was held, the Rev. J. H. Jowett being the preacher, after which there was a public meeting of welcome, under the presidency of Mr. George Spicer. Among those who joined in the welcome were Earl Carrington, who spoke as a Churchman, and the Rev. C. E. Walters, of the West London Methodist Mission.

PROFESSOR JEAN RÉVILLE concluded in last week's *Protestant* his interesting account of the International meetings at Amsterdam. The supreme value of such meetings he finds not in the information imparted and the reports presented, but in the personal touch of men from different lands, speaking different languages, with various national and ecclesiastical antecedents, and the mutual understanding thus gained for the realising of a genuine spiritual kinship.

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. S. L. B.; H. B.; L. T. B.; A. H.; A. J.; M. T. M.; G. B. S.; A. D. T.; F. H. W.

A WEIGHTY PROTEST.

THE following Protest has been addressed to the members of the Surrey County Council and the Rating Authorities of West Surrey. Among the signatories were the Rev. G. B. Stallworthy, of Hindhead, the Hon. Rollo Russell and Lady Agatha Russell, Mr. Charles McLaren, M.P., Mr. Hugh Stannus, Mr. A. M. S. Methuen, and others:—

GENTLEMEN,—We find that we are being called upon to pay rates which have been levied under your sanction for the support of elementary schools in which religious education is given of a sectarian character, and we find also that it is intended to entrust the control of considerable sums of public money to the administration of committees of which the majority of the members are of private appointment.

We desire to enter our earnest protest against the application of public funds to the payment of school teachers who are subject to religious tests, and who, though virtually public servants, are liable to dismissal by ecclesiastical managers, on grounds other than those of personal character or educational efficiency.

Most of us who are parties to this memorial are unwilling to refuse payment of the rate that appears to have been already made, but we feel compelled to point out that when the Statute Law contravenes, as in this instance, the elementary axioms of Constitutional Principle and Religious Liberty, many peaceable members of society who have been constant in maintaining obedience to reasonable authority are placed in an unfair and intolerable position.

We hold that we have the right to call upon you, in a grave constitutional crisis like the present, to discourage in every possible way, by your collective and personal influence, a procedure so opposed to the public weal as the levying of rates that are used for the furtherance of ecclesiastical objects. There have been times in our history when the guardians of public interests have allowed themselves to become the instruments of odious enactments, nor has the judgment of posterity ever been more severe than when their compliance has subserved ecclesiastical ends. We believe that in the present crisis the manifest unwillingness to be thus employed, which has been shown by great numbers of gentlemen in official positions, will be a potent factor in the furtherance of right and liberty.

We desire to place it on record that, while there is no part of the public burdens that we bear more cheerfully than that which has relation to the training of the young, we regard with utter detestation the persistent endeavours that are made by ecclesiastical bodies to take advantage of the money and machinery of the State for inculcating dogma, and for maintaining ascendency over the public teacher. We wish, therefore, that it should be fully understood that if we pay the rate now levied we do so under protest, and with strong feeling that deep wrong is done to us as citizens in compelling us to become parties to the support of an educational system which is unjust to a very large part of the nation, which is destructive of harmony, and which can, therefore, be no true basis of efficiency.

MYSTERIES OF MATTER.

RADIUM AT THE BRITISH ASSOCIATION.

ONE of the most interesting features of the recent meeting of the British Association at Southport was the discussion on Radium in Section A, which was initiated by Professor Rutherford of Montreal, a worker who has done much to unravel the tangle of puzzling phenomena presented by this most remarkable substance.

I propose to give some account of the properties of radium as described to the members of the Association, without attempting to follow the actual course of the discussion.

The Discovery of Radium.

Almost immediately after the discovery of the X rays by Röntgen, came the discovery by Becquerel, that salts of uranium emitted something with properties akin to those of the X rays. These salts act on a photographic plate in the dark, even through thin sheets of metal; they make certain substances held near them glow with a phosphorescent light, and they make the air around them capable of conducting electricity more or less freely. A little later it was found that salts of thorium possessed these properties in even greater degree, and that they were shared too by certain minerals, notably by pitch-blende, a mineral which is a complicated mixture of salts of uranium and of many other metals. All these substances are classed together as "radio-active."

M. and Mme. Curie, two distinguished French physicists, found, that by certain chemical processes, they could extract from pitch-blende a small quantity of something far more radio-active than the original mineral. From this, again, they could extract a still smaller quantity of something still more radio-active, and by repeated actions they ultimately extracted from tons of pitch-blende a few grains of a substance which appeared to be a pure salt of a new metal, which they termed "radium." This salt is thousands of times more radio-active than the mineral from which it has been extracted. The metal itself has not yet been obtained, but only its compounds with other bodies such as chlorine, bromine, and nitric acid. It is evidently of the calcium and barium family, but with an atom heavier than these—heavier, indeed, than any other atoms except those of thorium and uranium, the other two radio-active metals. The immense labour in the preparation of radium salts involves great expense, and the value of radium has been expressed as some hundreds of thousands of pounds sterling per pound weight of the substance. But these big figures are only arithmetic. There is probably not yet an ounce of pure radium salt in the whole world. The Curies some time back possessed about a thirtieth of an ounce, and other workers rejoice if they possess a grain of it.

Properties of Radium.

Let us see what are the most evident properties of radium, noting that uranium and thorium share these properties, but in far less degree.

First, and most easily observed, is the property of discharging electrified bodies. Suppose, for instance, that we have a gold leaf electroscope. This is a simple instrument consisting of two strips of gold leaf which hang down vertically, side by side, from the end of a metal rod held in an insulator. If the metal rod is stroked with flannel or fur, it becomes charged with electricity, which passes down to the gold leaves. The leaves then repel each other and stand out like an inverted V. If, when the leaves are thus charged, a particle of radium is brought near them, they rapidly fall together again, showing that the air has become conducting, and that the charge has passed away through it.

Another most remarkable property is that of making certain substances glow with phosphorescent light. Thus, if zinc sulphide is pasted on to a sheet of cardboard, a small piece of radium brought near the screen so formed will make it glow with an intense green light, giving out sometimes as much light as two or three candles. Even if sheets of metal are interposed, the glow, though fainter, is still apparent. Sir William Crookes discovered that if a particle of radium is held just above the screen and the glow is examined with a pocket lens, it is not continuous, but consists of a series of little flashing points—a most beautiful exaggeration of the twinkling of the stars on a clear night.

Again, the radium itself glows in the dark, and when in air it makes the nitrogen in the air glow, though very faintly, just as that gas does when an electric discharge is being passed through it.

Emission of Heat.

But most remarkable of all the phenomena exhibited by radium is the continual emission of heat discovered by the Curies. Many substances can emit heat as long as they are undergoing spontaneous decomposition and entering into new and less energetic chemical unions. But as yet the radium salts have shown no such changes. Further, all chemical changes hitherto examined take place far less actively when the bodies are extremely cold, whereas radium, so Professor Dewar told us at Southport, gives out more heat when immersed in liquid hydrogen at 250° below the freezing point of water than at ordinary temperatures. Indeed, if a freshly prepared radium salt is put into the liquid hydrogen, it goes on giving out heat at an increasing rate for several weeks, and no experiment has yet been carried on long enough to show a decrease, though we can hardly suppose that the supply of heat is really endless.

We have, then, the surrounding air made conducting, the glow in the dark, the excitation of glow in neighbouring bodies, and the continuous evolution of heat from no apparent store.

Manifold Activities.

The power of discharging electrified bodies provides some means of examining more minutely what is going on in the space round the radium, and it has been found that there are at least four emissions from it. In the first place it is giving off what appears to be a heavy gas, which Professor Rutherford terms the emanation. This I will return to again. Next it is shooting out positively electrified particles, apparently molecules about as light as those of hydrogen, darting forth with the almost inconceivable velocity of 20,000 miles a second. Thirdly, it is shooting out slower moving negatively electrified particles, apparently far lighter than those of hydrogen, identical indeed with the atomic fragments which Professor Thomson has taught us to see in the Crookes tube; and fourthly, a kind of wave disturbance of the X-ray sort, but much more penetrating than ordinary X rays. Probably the flashing on a zinc sulphide screen discovered by Crookes is due to its bombardment by the positively electrified particles, each flash marking the clash of a particle against the screen. Probably, too, the heat evolved in the radium itself is due to the clashing against the molecules of radium of those positively electrified bodies which do not aim straight out from the salt into the air, but bombard their neighbours. Their enormous energy of motion is converted by the clash into heat, just as the energy of motion of a bullet is converted into heat when it strikes a target. Some of the negatively electrified particles also do not get out, but knock against the radium molecules, and so probably give rise to the X-like rays.

Probably the positive and negative particles which escape, and the X rays, all conspire to knock or shake to pieces the molecules of air round the radium, and in this disorganised state we know that the air will conduct electricity. Probably, too, when they strike their neighbours, instead of escaping, they make those neighbours glow with the phosphorescent light which is seen in the dark. All, *probably*—for it is too soon yet for unqualified assertion.

The Emanation.

Now let us return to the emanation investigated by Professor Rutherford. This emanation slowly diffuses out from the radium just as if it were a gas with molecules about a hundred times as heavy as those of hydrogen, and it can be carried away by a current of air blown over the radium and led into vessels at a distance. It is far too small in quantity to be weighed or measured, but it splits up slowly and shoots from itself the positively electrified particles which I have just described, and these can be detected by their effects. The portion of each molecule remaining behind is, of course, negatively electrified, but soon a fragment is shot off, it seems, with the negative charge, to constitute one of the negatively electrified stream of particles. The neutral mass remaining may break up again, but here we will leave it. So the emanation appears to be the parent of all the remarkable progeny. The particles shot out from the radium with their positive and negative charges are most likely produced by emanation which has been formed from, and is still entangled in, the mesh of molecules of the radium salt. This emanation can be dissolved out from the salt, which is then quite inactive. But gradually fresh emanation is formed, and the activity rises again.

From the Radium Atom itself.

Now this emanation, this heavy unelectrified gas, as we may regard it, does not appear to be due to a change

in the chloride or bromide or nitrate part of the salt, but in the metal part and in that alone, for its rate of issue is the same for the same weight of radium whatever the radium may be combined with. Professor Rutherford believes that it is due to a splitting up of the radium atom itself. The radium atoms, he supposes, are in rather a shaky condition, and every now and then one breaks in two pieces, one piece constituting the emanation and going off, the rest remaining to form a new and smaller atom not yet known. But the emanation is still more shaky and breaks in two, or rather it throws off a positively electrified bit, itself thereby becoming negative. Now the enormous energy of projection of the positive bit implies that in the emanation molecule, and therefore in the parent radium molecule, there is an enormous store of energy, far beyond that in any ordinary chemical union. It is perhaps enough to say that we can imagine an atomic system which shall contain a store of energy not manifested as heat, and which shall fling away bits of itself with some of this store converted into energy of motion, ready in turn to be converted into heat.

Intense Energy.

But, at once, a difficulty arises. If the radium atom is breaking up and forming a new kind of atom, why do we not find the new atom? Why does not the appearance of the radium salt change? Why does not its store of internal energy visibly lessen when its heat expenditure is so lavish? The difficulty lessens and almost vanishes if we look at the Crookes screen flashing under a piece of radium no bigger than a pin's head. There are, perhaps, a hundred or a thousand flashes in a second, a hundred or a thousand positively electrified bits hurled against it in a second, a hundred or a thousand atoms of radium broken up in a second. At the larger figure it would take thirty years for a billion atoms to break up, and there are probably a thousand to a million billion atoms in the pin's head. Looking for signs of change and decay in the radium, then, is like looking for the grey hairs and wrinkles of old age on a newborn child.

Divisible Atoms.

These ideas of the atoms as storehouses of immense quantities of energy, and as systems which can break up and so give out their stores, may seem wild and extravagant. Indeed, so wildly extravagant do they seem to many chemists and to some physicists that they will not consider them with any patience. But the facts are extraordinary, and had anyone described them ten years ago he would have been set down as fit for an asylum.

The discoveries of Lenard, Röntgen and Thomson, however, have shown that they do not stand alone. We are face to face with new phenomena, for which the old scheme of matter, with its indivisible atoms, has so far utterly failed to find a place. All attempts yet made to give an account of these new facts on old lines are, to say the least, more wildly extravagant than anything which Rutherford or Thomson have suggested.

This year we have been celebrating the hundredth birthday of Dalton's atomic theory, a theory which appeared to set the indivisible atom on a sure foundation. It is a curious coincidence that in the same year we should all be discussing this new hypothesis, which would remove that foundation, and shake the atom to pieces.

J. H. POYNTING.

LITERATURE.

THE MEANING OF GOOD.*

THE appearance of a second edition usually signalises the success of the first; but there are features about this issue which suggest, rightly or wrongly, that it has not been with any such encouragement that author and publisher have decided to launch a second challenger. The book is not of that type which makes its way easily to public favour. We would say that it is too *good*, but for a doubt whether the word would not be deemed by its author too ambiguous to be strictly definitive.

Appealing, however, to the strength of his own elaborate argument for some appreciable significance in the terms, we will venture to say that the book is really very good. Our conjecture is that the first edition having failed to secure adequate public recognition, its author, having become subsequently widely known and appreciated as the writer of the remarkable "Letters from John Chinaman," sought to gain a new and wider hearing for his earlier work by identifying himself on the title-page of a new edition with the later.

It is rather pathetic. Somewhat as if Milton had been obliged to get a hearing for "Paradise Lost," by advertising it as "by the author of 'Comus.'" Anyhow, here comes along the second edition of a good book, under the auspices of a new publisher, but in all respects the same, save for a different format and some new misprints, the more remarkable since the same printer is responsible for both editions. The book is an attempt to arrive by the dialectic method at some intelligible and reliable meaning in the word "good," as applied in the language of moral, æsthetic, and intellectual judgments.

It is really the old quest for the *summum bonum*, under stress of demands that are no longer to be satisfied with the old solutions.

It is a commonplace of description to call dialogue of this type "Socratic"; and it is convenient, probably, to our readers to have the familiar phrase used again; as it may truthfully be, if qualified with the addition that it is much less tedious and far more incisive than any such dialogues with which we are familiar outside Plato himself. We cannot say that this book has the dramatic vividness and poetic spontaneity of the best of Plato's dialogues.

It has a certain savour of the literary laboratory which one does not quite lose even in the suggested aroma of Alpine hayfields and the plash of falling waters which help the reader's fancy to a really delightful and congenial setting for the play of thought and imagination in which he is summoned to consider himself a combatant. This means that we have not got here the best thing of its kind that has ever been done. Allowing so much, we do not unsay the opinion that we have something in this volume that is quite remarkably good.

A modern instance of a similar attempt is Rogers' once so widely read and highly esteemed "Eclipse of Faith," as compared with which we may say without hesitation, a greater than Rogers is here!

Perhaps, by a few quotations, we may best in brief compass, give an idea of the book's scope and aim.

A knot of university men, some fresh from academic study and reflection, and others after varying periods of active conflict with the difficulties of practical life in divergent spheres of scientific, political, or civil activity, are gathered together for a brief holiday amongst the Swiss mountains, and take occasion to review their *theories* of life in the light of a very various experience of life's *practice*, and the differences of individual temperament and philosophic outlook.

> The trouble with me is (says one) that while I seem to see that we are bound to trust our judgments about what is good, yet I cannot see that we know that they are true. Indeed, from this very diversity, it seems as if they could not all be true. My only hope is, that perhaps they do all contain some truth, although they may contain falsehood as well. (P. 33.)
>
> But, after all, how small a part of our life is affected by our theories! As a rule we act simply and without reflection; and such action is the safest and most prosperous. . . . But how do you know that? What standard are you applying? Where do you get it from? From common sense. And what is common sense? Oh, a kind of instinct, too! A kind of instinct? How many are there, then? And does every instinct require another to justify it, and so *ad infinitum*? (P. 35.)

We are familiar with the fact that the soundest judgment will not save us from the most palpable errors of conduct. For judgment can only act upon *reasons*; reasons are deducible from premises, and these premises are frequently the merest assumptions.

Nevertheless, we venture the opinion that it is better to err in accordance with right Reason than to go right by a mere lucky stumble of "instincts"; "better," we mean, of course, in reference to individual character. It may be bad enough for a person's "worldly chances," which depend solely upon actions, not at all upon motives. For character motive is everything; and "he is not the wisest man who never proved himself a fool."

The force of the dialogue is occasionally weakened by a drift into a too consciously literary form. For instance, in conversation, do we meet with the phrase "as follows" in reference to our next sentences? (P. 36.)

That rather hag-ridden phantom, "the social organism," not as it is and should be appreciated, but as it is presented in the loosely adjusted biological analogies of economists, more popular than wise,

* "The Meaning of Good." By G. LOWES DICKINSON. Second Edition, 1902. (R. Brimley Johnson. 4s. 6d.)

comes in for some good-humoured banter and sound criticism. (P. 40, sqq. 119–20.)

The following is, as far as it goes, a fair critique of the Utilitarian substitute for moral criteria.

"Why," I said, "if all conduct turned upon such simple choices as that between thick soup and clear, then perhaps its rules might be fairly summed up in the utilitarian formula. But in fact, as everyone knows, the choices are far more difficult; they are between, let us say, a bottle of port and a Beethoven symphony; leisure and liberty now or £1,000 a year twenty years hence; art and fame at the cost of health, or sound nerves and obscurity, and so on. Through all the possible cases, infinitely more complex in reality than I could attempt to indicate here, all of which, no doubt, could be brought under your formula, but none of which the formula would help to solve.

Valuable as this book is as a summary of the failures of great and historic systems to define and inculcate "the good," its main value is in the fact that it does not stop short with criticism and analysis. It has a strong, though tentative, constructive element: not the less strong because tentative. The very weakness of most attempts to substitute new hopes for old is the presumptuous parade of dogmatic assertion where intelligent questioning can elucidate no sufficient evidence.

The argument all comes back, as such argument logically must, to the claim of immortality as alone giving scope to any intelligible conception of good. Good in this life's experience is so far cognizable as good as it conduces to an upward tendency of individual and racial development. The old Adam must be daily dying that we may rise on stepping stones of our dead selves to higher things. The feeling of light precedes the sense of sight. In our upward progress we have already acquired the use of five senses. But what are five senses for the apprehension of a universe of infinite wonder and variety? We know what we are, but "it doth not yet appear what we shall be."

And so the volume concludes with a reference to that inspiring exclamation of St. Paul when baffled for language adequate to convey his faith in the destiny and dignity of our race: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

We should like to see the constructive side of the book more clearly elaborated. It is to be found for the seeking, but is rather obscured and weakened than enforced and illuminated by presentation in the too hackneyed form of a suppositional dream, brilliantly though that dream is related.

Moreover, the induced consciousness of anæsthesia is too real and far too interesting a problem of genuine psychology to allow of our reading without a protest any fanciful introduction of such an agent in the character of a *deus ex machina*. The dream-consciousness may yet have revelations in store for us. Let us not play at their possession while we work and wait for them. The dream, however, amounts to this: We cannot express the good in terms of logic. That were to *see* it. We walk not by sight, but by faith.

And what is that faith, but a feeling, an instinct, a something that is but sight in the making?

Knowledge to guide us, Faith to urge us forward;
For wherefore onward, were no goal in prospect?
And how to walk in blindness o'er the mountains?
Knowledge and Faith: or call that Faith but Feeling,
It is the Feeling of a bird that travels—
A track in view, but lost in unseen issue
On distant shores—by knowledge and by Feeling.
By Feeling only? Swift some cruel concussion
Thwarts life or effort: or alone by knowledge?
See aimless wandering end in blank confusion.

H. A. R. J.

THE BOY'S IDEAL.*

THOUGHTFUL boys, and their elders no less, will be the better for reading this little book. "My long experience of school and college life," says the Master of Trinity in his brief introduction, "leads me to believe that the thought of *Responsibility*, which is the key-note of these pages, can hardly be too early brought before boys, provided it is presented to them in a genial and sensible, and not in an austere or pedantic way. Boys gladly rise to the thought of being trusted, and of being deemed worthy to help and protect others." The appeal, in that sense, to the best that is in a boy's nature Mr. Butler has well made, and we are glad that these notes, written originally for his own boy, should be now made accessible to others. The fact that they were thus written, without any thought of publication, seems to give a directness and earnestness to the appeal, which is particularly welcome.

How Mr. Butler talks to his boy will best be seen by quotation:—

It is an unspeakable privilege to come in contact with a great character. They to whom it has been vouchsafed see more clearly because of it all their days. Who could resist its charm?

John Nicholson fell at Delhi forty-six years ago, but to this day his name is one to conjure with in India. The impulse of the qualities that made up his life—his character—lingers like a fragrance. Men who knew Charles Gordon will attempt to describe him, with a look in their eyes as if searching for a word to express their meaning, and end by simply saying, "He was different from other men." The Ministers of the late Queen Victoria found it well nigh impossible to describe her power, the force of personality, which made her, for decades, the adviser of the sovereigns of Europe.

For if it is true that we have a relationship with the degraded man, how gloriously true is it that we have a part in all that a noble man does! His truthfulness, his strength, his obedience; his chivalry, his self-control, his gentleness; his dignity, his willingness to forgive, his tenderness; his energy, his patience, his faithfulness; his breadth of view, his hopefulness, his refinement of heart and courtesy of manner, all concern us. For is he not human, and are not we? We are not to copy him: that would be but a slavish tribute. We are to be inspired by him to do with our lives not what, but as, he has done with his.

Then follow some stirring instances of heroism, and of the power of noble character over men, and much wholesome counsel as to honour and generosity and truthfulness, and other qualities which go to the making of a true manhood, with warnings against the folly of conceit and other pitfalls of eager youth and self-seeking manhood. The notes do not always grip with equal firmness, and the one real failure in the book appears to us the attempt (the most elaborate of all) to picture the great race at Athens seven years ago; but that is only one illustration, the failure of which we regret the more because others are so vivid, so true in their encouragement of the most generous aims. And why, in the concluding passage, should not the name of Phillips Brooks have been recorded? For we take the words of final counsel to be his: "Shall you be God's or the world's? Be both. Not in any miserable compromise. Not by the effort to serve God and Mammon. But by a brave and filial questioning that God may tell you just how He wants a child of His to live in your peculiar time, under your peculiar circumstances."

SHORT NOTICES.

The Life of Richard Cobden, by JOHN MORLEY, has been for more than twenty years before the public, and has had a very wide circulation both in library and in cheap popular editions. There was a shilling abridged edition in 1882, and ten years later a sixpenny "Free Trade" edition. Now, with special appositeness, comes a new popular edition, complete in one volume, to which is added a valuable bibliography of Cobden, based on the British Museum catalogue. (Fisher Unwin. 2s. 6d. net.)

In Lakeland Dells and Fells is another book by W. T. PALMER, whose "Lake-Country Rambles" last summer received so warm a welcome. In the same pleasant vein of one thoroughly at home in the country he writes here of "Shepherd Life among the Fells," of "Dalesmen's Sports," of "Fell-walking Records," and other things. (Chatto & Windus. 6s.)

The Journal of John Woolman, "beyond comparison the sweetest and purest autobiography in the language," as Channing called it, a book known and loved by Coleridge and Charles Lamb, by Theodore Parker and by Whittier, who published the best known modern edition, with a valuable introduction, cannot be too earnestly commended to all lovers of simplicity of life and a faithful Christian discipleship. A popular shilling edition in paper covers was recently issued, and since then we have received another very handy edition, with Whittier's introduction and some interesting illustrations and a full bibliography. (Headley Bros. 2s. net.)

True and False Life, by Leo Tolstoy; and *Man the Reformer*, by Ralph Waldo Emerson, are two more booklets in the series of which Mr. E. H. Crosby's study of "Tolstoy and His Message" was the first. The issue is admirable in form, and handy for the traveller's pocket. (The Simple Life Press, 5, Water-lane, Ludgate-hill, E.C. 3d. each.)

* "The First Year of Responsibility: Talks with a Boy." By Maynard Butler. Second Edition. With an Introduction by the Master of Trinity College, Cambridge. (Sonnenschein and Co., 1903. 1s. 6d.)

Discourses on War, by William Ellery Channing, with an Introduction by Edwin D. Mead, is issued by the International Union, to mark the centenary of the beginning of Channing's ministry in Boston. In his study was organised the Massachusetts Peace Society, at the instance of Noah Worcester, in 1815, and out of it, thirteen years later, grew the American Peace Society. Channing's searching words have by no means lost their force, nor their application, often startlingly direct, to present day circumstances and problems. Mr. Mead's sixty pages of introduction contain a careful study of Channing's teaching, and the discourses and selections from discourses, collected in this well-printed volume, furnish an armoury for the war against war, for which we must desire a very wide distribution. (Ginn & Co., Boston, Mass. 50 cents, net. By post, 60 cents.)

A History of the Adult School Movement, by J. Wilhelm Rowntree and Henry Bryan Binns, is a re-issue in a revised form of the interesting series of articles originally published last year in successive numbers of the *Present Day Papers*. The book is enriched by portraits of Samuel Fox of Nottingham, Joseph Sturge, and William White. The authors see in the Adult Schools, under the care of the Society of Friends, a great opportunity for service, and possibly for new religious developments of "congregational worship, free in its practice, but spiritual in its foundation." The need indeed is great, and they conclude with this aspiration: "The war between labour and capital, the bitterness of selfish competition, the poverty that shames our land, the lovelessness of souls that know no Christ, call with one mighty voice for the labours of self-sacrificing love. May teachers and scholars share alike the mantle and the staff of this service, and build in their measure, and under God's redeeming power, the City of the Happy Souls." (Headley Bros. 2s. net).

DURING the coming week our American brethren will be holding the twentieth meeting of their National Conference, in Atlantic City, N.Y. On Monday evening the opening sermon is to be preached by the Rev. S. R. Calthrop, of Syracuse, while on Thursday evening the closing address and benediction will be by the Rev. Robert Collyer, of New York—both men English born, but long naturalised in America. Among the subjects to be considered by the Conference are "Training for the Ministry," "The Minister and his Opportunity," and "Congregationalism and Religious Development." On the programme is an address by Dr. S. A. Eliot, President of the American Unitarian Association, and a report of the International Council by the Rev. C. W. Wendte, both of whom are doubtless already safe home again from Amsterdam.

IN the hope of making the Children's Column more systematically useful, we propose during the coming months to have several short courses of consecutive lessons on definite subjects. The first series, on the Sermon on the Mount, by the Rev. E. P. Barrow, of Manchester, will begin next week.

THE CHILDREN'S COLUMN.

IN HOLLAND.

How many of you are learning French or German, I wonder? and how many of you are learning these languages as mere lessons, just because you *have* to do it, or because you will need it for some examination which you want to pass?

But if you had been with us in Holland, last week, you would have felt something of the joy of being able to understand what people around you were talking about, if you *had* learned their language; or would have had rather the feeling of being tongue-tied and spell-bound, if, when wanting to know about things, and wanting to speak to those around you, you had not possessed the power to do so. So make the best of your opportunities now, and look forward to the time when you, too, may have the pleasure and the privilege of taking part in one of these gatherings that we have just been enjoying in Holland, where men and women from the East and from the West, from the North and from the South, came together to grasp the hand of friendship, and to encourage and strengthen one another in the spirit of religious freedom and noble endeavour.

We did have a glorious time; not only in hearing what others had to say, but in enjoying the generous hospitality of our Dutch friends, who had arranged all kinds of entertainment for us. And in the midst of all *you* were not forgotten either; for on one of our excursions a Dutch lady, whom I had never before had the pleasure of meeting, came up to me and, thrusting something—I will tell you what, presently—into my hand, said, "I have read THE INQUIRER for many years; please take this and write something about to-day in the Children's Column." So, obedient to command, I now want to tell you about the excursion made that afternoon.

Most of you know, I dare say, that Holland is a flat country, only kept from being inundated by water by the constant watchfulness and industry of its people. Canals are as plentiful as streets, and barges carry the goods from place to place, just as carts and wagons do in England.

Ships in the Meadows.

Well, on this afternoon we went from Amsterdam, first, to a little place called Edam, to reach which we had to pass broad stretches of grassy fields with windmills, big and little, dotted about all along the way. Presently, looking at the green landscape, we saw ships gliding about in the fields. Yes, little sailing vessels were making their way through the green grass. I fancy I can hear you say, "Now, Aunt Amy, you are telling travellers' stories. Everyone knows that can't be true." But I saw it myself; surely I ought to know. I *saw* little sailing vessels going through the fields.

In spite of that, do you still persist that boats can't sail on land? Perhaps you ask, with just a little bit of a sneer, "Are they magic boats, then?" Well, had we lived five hundred years ago, possibly I might have thought that they were, but now I have learnt to know that "there is a why and a because" for everything, even though we may not be always able to find it out. But I had to try to find a solution of the apparent mystery, and a moment's thought told me that they must be on tiny canals threading their way through the fields, though the grass on either side completely hides the water from our sight. "Of course that was it," you exclaim; "what a fuss to to have made over such a simple thing."

Perhaps; but after all it illustrates what causes many difficulties and misunderstandings in our intercourse with one another; and in future, when you and somebody else feel very positive about things which seem to contradict each other, just remember the hidden stream of water, and look for the unseen factor which may bring harmony to the other two points of the problem.

At Edam.

But all this time we are keeping our friends waiting; let us get out of the train and go up one of these quaint old streets in Edam, streets pleasantly shaded from the hot sun by the trees, and lined by one of the canals. In that house is a museum, and there we shall find a couple of rooms kept as they were in olden times. We go in, and find ourselves in such tiny apartments; so little light and so little air that we are glad that we do not have to live in them. There is the place for the bed let into the wall, and below this I was told a drawer was often found, which was pulled out at night for the child's bed. I hope they never shut the drawer in the morning before taking out the little one, don't you? In one corner of the room was baby's chair—similar to those which are still in use, so I heard—and this was closed in all round below the seat by a door. Opening the door one saw that the footboard had holes in it, and under this was an empty space. Here in winter a pan of hot peat is put so that the heat, coming through the holes, can keep baby's feet quite warm.

Volendam.

We must not linger any longer, for our party is making its way, some on foot and some in barges, to the fishing village of Volendam, a little further off. Half an hour's walk and we have reached it. I wish you could have seen the brightly coloured group of country folk on that sunny afternoon crowding around to welcome us, the men and boys wearing the widest of trousers, with two large bright buttons in front, while the women and girls looked most picturesque in their short skirts of various colours, and on their heads a snowy white cap of curious shape. Some of us asked if there was any shop where these could be bought, but no! the women had made them themselves, embroidering the crowns with patterns in chain stitch, and trimming the edge with a simple kind of lace.

But I was to have one after all. I told you about the lady who put something in my hand; well, that something was one of these caps. She said that the women and the girls, both big and little, put on a clean cap on Sunday, and their great pride is to make it last as clean as possible all the week through. Some of us who live in big cities with smoky chimneys would find that impossible, I fancy.

All the people wear the useful but clumsy sabots, the wooden shoes, and these they leave outside the door when they enter the house; and I think, if I were

them, I should be glad to throw them off, and be able to run about in my stockinged feet. But they are used to them, and don't seem to feel them awkward at all; indeed, as we passed the schoolhouse, a group of girls were skipping in the playground, and the shoes went clatter, clatter, clatter on the ground, making a kind of primitive musical accompaniment to the exercise which they were enjoying as much as any of our own young folks in England.

One thing was most striking about the dress of the villagers; no torn or ragged garment was to be seen; patches, yes, patches of different shapes, sizes, and colour; no invisible darns, but good honest patches, without chance of mistake; even the clothes of the beggars themselves were neat, and tidy, and whole.

After wandering about for a couple of hours, the word was passed that it was time to return, so we made our way to the quay, and on to the steamer which had been chartered for us. Such a bright group we made, visitors and villagers all mixed up together into one long picturesque mass of humanity. Gradually we got on board, and then, amid waving of handkerchiefs, happy looks, and friendly shouts of farewell, our good vessel steamed away back to the city of Amsterdam.

AUNT AMY.

A NORWEGIAN KING.

IN the old days, near the beginning of the Christian era, Norway was inhabited by a wild and warlike race of men, who were governed by chieftains as wild and warlike as their subjects. In those days, *might* was considered *right*, and if the Earl or King who owned a province, took a fancy to possess the next province also, he had no hesitation in attacking his neighbour, and, if possible, conquering him, and taking possession of his dominions.

And so, gradually, large tracts of land, made up of small, conquered kingdoms came to be united under one successful chief. War seemed to be their natural condition, and so these successful chiefs continued fighting with each other, until gradually a great ambition came into the minds of some of them; that was, to have all Norway united under *one* king, instead of divided among many rulers. But this was a difficult thing to accomplish, and for many years the fighting went on, and the country seemed to draw no nearer to a settlement.

Christianity had been preached in the land, but it had only been accepted by a few men here and there, and paganism was still the religion of the people.

How Norway became Christian.

But at last, in the year 1016, a king called Olaf Haroldsson came to the throne of one of these kingdoms, and he determined to make Norway, not only a united land, but also a Christian land. He had a hard task before him, and though many of his actions seem to us now to have been cruel and barbarous, yet, considering the uncivilised state of the country, the wonder is that he was not more barbarous still. He seems, at any rate, to have been just, and to have impressed his countrymen with a power and goodness which they acknowledged after he died, while he frequently showed to criminals a degree of mercy which in those days was not common.

A story is told that on one occasion, some of the small kings who had sworn allegiance to him, but who were devoted to the old pagan faith, formed a conspiracy to murder him. The plot was discovered and the conspirators were captured, but Olaf spared their lives, though he punished them severely, even blinding Rörek, the ringleader; whom, however, he afterwards treated kindly, for he took him away with him, gave him servants and money, and a seat at table next his own, and tried by kindness to make him forget his hard fate.

But Rörek could not forget that he had once been a king, and though for long he disguised his feelings, yet in his heart he was nursing plans of vengeance, and after two attempts to murder King Olaf, he was banished to Iceland, the king even then sparing his life, though he was urged to kill him to ensure his own life against a third attempt. Olaf could be very severe, but he was always just, and punished people of high and low degree alike.

The Guldbrandsdale Legend.

There is a curious story of how the people of Guldbrandsdale accepted Christianity. The King was journeying through the land to ascertain who were continuing, contrary to law, to make sacrifices to the heathen gods, and at Guldbrandsdale he was met by 800 armed men under Dale-Guldbrand, the great chieftain of the valley.

The peasants fled, however, so, instead of fighting, the chieftain invited the King to hold a meeting with them, and discuss the proposed change of faith. At this meeting, the King told them he wanted them to believe in one God, and be baptized, and the Bishop who was travelling with the King, preached to them. They met thus for three days, and on the third, the people brought with them a great image of the god Thor, which they placed upon the green.

In his speech that day, the King said to the chieftain, "Thou wishest to frighten us with thy god, who is both deaf and blind, and can save neither himself nor others; who cannot stir from the spot unless is he carried. Now I have a foreboding that he will soon come to grief."

What the Idol Contained.

It was a dull, cloudy morning, but just at that moment the sun burst through the clouds, and the peasants all turned towards the east. And instantly, at a sign from the king, one of his men struck the idol with his club, so that it was broken into many pieces. Out leaped rats, snakes, and lizards, which had been living on the delicacies with which the idol had been daily fed.

A terrible consternation seized upon the peasants, when they saw what their god contained. They fled to the river, but King Olaf, who had foreseen this, had bored holes in their boats, so that they were unable to float them.

Quite subdued in spirit, they were compelled to return to the meadow where the meeting had been held, and the King said, "Now you see what power there was in your god, to whom you bore silver and gold and bread and meat, and who it was that enjoyed it all. It was mice and snakes, vipers and toads. Now I will give you the choice of two things. Either you shall accept the Christian faith, or you shall fight with me this day. He will win to whom the God in whom we trust will give the victory."

The First Church.

The peasants were in no mood to fight, so they declared their faith in Christ and were baptized by the King's Bishop. And when the King travelled on, he left priests behind to give them Christian teaching; and Dale-Guldbrand, the chieftain, built the first church in Guldbrandsdale.

There are many more curious stories about King Olaf. He made many mistakes, and his way of forcing Christianity on the people was often unwise, and quite opposed to the true spirit of Christianity. But he lived in a barbarous age, and he acted according to his light. And he made his people respect and love him so much, that after his death they called him "Olaf the Saint," and ever since then Christianity has remained the religion of Norway.

O. M. RAWNLINS.

SECULAR EDUCATION AND MORAL INSTRUCTION.

MR. HARROLD JOHNSON, Hon. Secretary of the Moral Instruction League (19, Buckingham-street, Strand, W.C.), writes to us:—

"I read with interest Mr. Whitaker's advocacy of purely Secular Education in your last week's issue. The letter (for me) contains, however, one serious omission, as did also the resolution passed by the recent Trade Union Congress. It is to be hoped that in future the championship of Secular Education will be in the hands of those who include under this heading (and make it clear that they do so) systematic non-theological moral instruction. The platform cry is to be, in brief, not Secular Education, but Secular Education and Moral Instruction. Mr. Whitaker refers in his letter to Mr. J. Allanson Picton, Rev. J. Page Hopps, and Mr. F. J. Gould as staunch upholders of secular education. It is strange that he should not mention at the same time that they are also staunch upholders of moral instruction. They are all members of the Moral Instruction League."

Mr. Johnson, who will be glad to send literature in regard to the League to those who desire it, adds the following information:—

"The late Leicester School Board introduced moral instruction into all its schools, and also drew up a syllabus of moral instruction, with illustrations and instructions for teachers, to be had of the Assistant Secretary, Education Committee, Town Hall, Leicester, by post, 3s. 3d., for all the standards. The late Bradford School Board recently followed Leicester's example and adopted its syllabus. Education committees will be speedily following in their wake. The Moral Instruction League is at present engaged in preparing books of teachers' notes based on the several standards of its Graduated Syllabus of Moral Instruction, published in full in THE INQUIRER, of February 13. A book on standard five is nearly ready."

The Inquirer.

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LONDON, SEPTEMBER 26, 1903.

PEOPLE'S SERVICES.

IN the scheme of new and enlarged work elaborated by the Committee of the British and Foreign Unitarian Association to meet the fresh call to active duty, which came early in the present year with the munificent addition to its income, a prominent place was given in the programme of home work to the holding of "popular religious services in public halls and theatres, with a view to reaching the unchurched masses, particularly in large cities and towns."

During the coming winter a beginning is to be made with this work, and the capacity of our churches to offer just this kind of helpful ministry is to be put to a searching test.

It must be distinctly understood that this is not an effort of theological propagandism, nor is it undertaken in the interest of our own existing churches, or with the thought of extending our denominational borders. That such work, faithfully and effectively done, will strengthen the life of the churches engaging in it, is undoubted; and possibly it may indirectly bring new members into our fellowship, a result over which we should unfeignedly rejoice. But that is not the object with which it is undertaken, nor must any such thought be allowed to weigh in judging of its measure of success.

What is aimed at is simply the giving of the bread of life to those who are hungry, looking for nothing in return. As JESUS, when he looked upon the multitudes, "was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd," and both spoke himself and sent out others to declare to them the good news of the better life, of the brotherhood open to all alike in the present Kingdom of GOD, so we, by this simple and direct means of a man speaking to his brother men, desire to tell them the good news of what we know of the true life with GOD. It is to be a message of frank human sympathy, offered to all who will come and hear, offered just for its own sake, in the hour of brotherly communion, because it is good thus to share the most precious things of our deeper life, because so the weary and heavy laden may be refreshed and strengthened, the dim light in which they have been groping an unfriended way may be made clearer, and a new joy be brought to them with faith in the Divine realities of life.

Chosen men are to speak the word, and many others are to help to make the fit occasion. In London a series of four Sunday evening services in the Greenwich Theatre is to begin on Oct. 11, and a further series in the Grand Theatre at Islington on Nov. 8. In Manchester a series of four services in the Theatre of Varieties, Oxford-road, begins on Nov. 1, while at Devonport and in other places similar services are to be held. Chief among the speakers are the Revs. J. PAGE HOPPS and JAMES C. STREET, long tried in this service, and others, including the Revs. W. COPELAND BOWIE and W. G. TARRANT, are to have a share; but what we desire specially to emphasise here is that *many other helpers are required to make the fit occasion.* That is to say, in each district, where the word is to be spoken, the invitation must first be given to the people by means of a house-to-house visitation; then on the Sunday the atmosphere of brotherly welcome must be provided by the number of those present to take part in the service, already in the true spirit of the occasion, and particularly by those who can sing, whether in the choir, which must be of commanding power, or among the people in the body of the hall. This is no light undertaking, but appeal is made for many willing helpers, and each one, whatever his or her task, must feel that it is part of a true act of *ministry*, an offering of help, out of the heart of brotherly love, to those who are in need.

With regard to the London services we refer our readers once more to the letter from the Rev. J. H. WICKSTEED, which appeared in THE INQUIRER of Sept. 5. The work in Manchester begins later, but there also, we have every reason to believe, adequate preparations will be made, and helpers organised for the effective carrying out of the effort.

For such work we have the sanction, and we may feel that we have the benediction, of our greatest teachers. The work, as we have pointed out, is in the very spirit of the ministry of JESUS. This was clearly recognised by Dr. MARTINEAU, who in his letter to the first meeting of the National Conference, at Liverpool, in 1882, wrote so beautifully and with such searching power of the privileges and the duties of the Christian congregation. As to the demand for faithfulness in missionary effort, he said :—

"No Christian Society can subsist upon its own internal relations alone, and, like a monastery, shut out the confusion and the cries of the world around. We acknowledge, with all Christendom, that the Missionary spirit is inseparable from the religious life; and that it is impossible for a people to train themselves in the school of CHRIST, yet remain quiet neighbours to the victims of passion, ignorance, and wrong. Where there is no sorrow felt for those to whom GOD is dead, and the heavens are dark, no pity for those whose life is a flight from pursuing Fate into the grim arms of 'the last enemy,' no longing to seek and to save the lost, how can there be either love of GOD or 'enthusiasm of humanity'? No Christian Society gives any adequate expression of its essential character, unless from its heart goes forth some message of healing and entreaty to its neighbourhood; and it is but a selfish membership that looks coldly on such evangelising work."

Of this work there are two main types, that of our Domestic Missions, based upon the ideal of ministry in the homes of the neglected poor, and that of such wide appeal beyond the borders of the churches, as is aimed at in these theatre services. Of this latter kind of effort Dr. MARTINEAU wrote in the same letter :—

"I remember nothing more cheering in the contemporary history of our churches than the admirable experiments of Mr. BEARD in Liverpool, and more recently of Mr. HOPPS in Leicester, for extending the circle of religious sympathy to classes that too rarely feel its embrace. From my heart I honour the faith and courage evinced in these efforts, and wonder what we have been about that they have not sooner been born within us, and more widely wakened us to our duty."

With these words of Dr. MARTINEAU's we will recall another well-known utterance of his closest friend and brother in the ministry in Liverpool. It was in 1859 that the Rev. JOHN HAMILTON THOM preached a sermon on the missionary project of the Provincial Assembly of Lancashire and Cheshire, to which, when it was published, he gave the title "A Religion, Not a Theology, the Want of the Times." In that sermon he said :—

"Our ideas of the administration of religion are too much shut up within congregational conditions. To make men religious, we think only of organising them into such societies as this. That may be the end, but it will not be the beginning. Men may be quite open to spiritual influences, if they are brought to bear upon them, who are quite averse to fixed forms and periodical habits, and all deliberate seeking of that which yet they would welcome if it came. There is something of superstition in our feeling, as if religion consisted in the supporting of churches or in church-membership; for it will often consist in a feeling to which this will seem too much of a limitation; and at all events, it is clear that it is not in this way that the working classes are, in the first place,

to be made religious, for you cannot organise what does not exist.

"I have seen in Rome a monk of the preaching order emerge into the sunlight from one of the numerous churches in the neighbourhood of the Capitol, into whose open doors as you look from the outer brilliance the depth of the shadow seems dark as night, and with a few attendants bearing an elevated cross pass through the dense populations of the narrow streets that surround the Forum. First one and then another follow him, until by the time he has reached the Coliseum a vast crowd is in his train. There, in the centre of the mighty amphitheatre, with thousands upon thousands grouped around him, he drops the priest and the theologian, and speaks with that direct earnestness of spiritual things which never reaches its height except when the speaker is in the presence of the naked majesty of men, and is looking into faces on which are depicted only the stern and solemn realities of life and nature; and when the throngs break up they carry away a spiritual impression, a new sentiment of GOD and of existence, which they never would have received but for the living invitation that called them there. Some substitute for this agency we must find in this country, for the great class that have now no living relations with religion; it is plain that we cannot *begin* with Church-membership."

Could there be a nobler ideal for our preachers to the people? And for all helpers alike, and for our people as a whole, in face of such efforts, we will add the warning and the encouragement of this further passage from the same sermon:—

"We may satisfy ourselves of this truth—that a contracted sphere of operation implies a languid centre, an unenterprising soul—that a Church that has not faith enough to set its heart, and stake its fortunes, on great deeds of love, will never provide a religion for human nature—will never be acknowledged by any large number of men as their nursing mother, their highest encourager on earth of the endeavours that GOD'S Spirit prompts—and that when it has served its temporary purpose, it must pass away, and yield its place to some nobler representative of CHRIST. Any Church must perish, and deserves to perish, that does not occupy the hearts of its disciples with great projects. It dies because it does not ennoble men's lives, nor employ their energies, nor feed the highest of all appetites, the hunger and thirst of the soul for service and sacrifice."

To our churches the appeal of a special ministry to the neglected poor in our Domestic Missions is constant, and now comes this further appeal, in London and in Manchester for a new act of faith, in ministry to the unfriended, in demonstrations of the joy and the true helpfulness of a sincere religious life. Let it touch the imagination and kindle an ardent zeal in brotherly willingness to help, that our churches may not be proved unworthy of their call to this service.

THE REVIVED INTEREST IN MEDIÆVAL RELIGION.*

BY THE REV. PHILIP H. WICKSTEED, M.A.

A RECENT literary critic has said that what is generally in our minds when we speak of mediæval conceptions is something which did not take definite shape until the twelfth century. However this may be, it is certainly true that what is in my own mind when I speak of the revived interest in mediæval religion is the form of Christianity that the twelfth century prepared, that the thirteenth century expressed in life, in architecture, and in philosophy, and to which the opening of the fourteenth century gave deathless poetic expression. Francis of Assisi, the Schoolmen, the perfect French cathedrals, and Dante's Comedy, are the representatives of the religious ideas which appear to me to have acquired fresh force during the last twenty years, and to constitute an essential factor in the religious life of our own day.

That age and our own.

Now, I am fully aware that every student is in danger of laying undue stress upon the analogies of any two periods of history or fields of inquiry with which he may chance to be more or less familiar; but, nevertheless, I find it difficult to believe that I am mistaken in tracing our revived sympathy with the religious utterances of the thirteenth and early fourteenth centuries to certain fundamental similarities between that age and our own. Then as now a vast inrush of fresh intellectual material constituted a challenge to the accepted and traditional ideas of religion. Christian teaching was called on to revise and re-construct its own fundamental constitution, and, at the same time, to preserve its spiritual continuity. If there was to be peace and not war between faith and knowledge, Christian teachers must develop aspects of the traditional beliefs which might embrace the new intellectual life and amalgamate with it.

When, alike from the West and the East, through translations from the Arabic on the one side and translations direct from the Greek on the other, the science and philosophy of Aristotle and of the Greek and Arabic astronomers were thrown open to the Christian scholars of Central Europe, the fundamental problems that presented themselves to the Christian consciousness were closely analogous to those that have come upon us within the last fifty years.

Ideas to be Harmonised.

Roughly speaking the task of the Schoolmen was to effect a union between Aristotelianism and the fundamental truths, as they conceived them, of Christianity; much as the problem of our own day has been to find the formula of harmony between physical science and the doctrine of evolution on the one hand, and what we conceive to be the ultimate spiritual realities on the other hand. In neither case was or is it possible to sacrifice either the newly-acquired wealth of knowledge (or at least of intellectual conceptions), or the old cherished spiritual realities; and in neither case was or is a mere *eirenicon* to be thought of as final. Religion must live, not in spite of knowledge but supported by it; there must be not a reconciliation but an assimilation between that which is most intellectually unassailable and that which is most vitally significant in our thought and experience.

Doctrine of the Soul.

The ground on which the conflict seemed most direct and most inevitable, then as now, belonged not so much to the domain of theology proper as of anthropology. To any doctrine of the human soul as an independent entity, severed on the one hand from the natural order of things and on the other hand from the ultimate divine ground of being, Aristotelianism lends itself no more readily than do modern evolutionary theories. The Aristotelian doctrine of the soul, or life, has within itself two hardly reconcilable factors both of which reappear in the thought of our own day, but neither of which seems capable of easy reconciliation with the Christian doctrine of an imperishable human personality, created with each human individual.

Aristotle's Doctrine of Life.

Aristotle's general doctrine of life, like that of Auguste Comte, or, I suppose, of Thomas Huxley, is that we are to accept the vital phenomena which certain forms of matter exhibit, exactly as we are to accept the physical phenomena which other forms of matter exhibit. If this line of thought were consistently followed out we should have to say that just as a tree may be alive or dead, and when alive presents a group of vital phenomena which it does not present when dead, so a living man presents a group of vital phenomena, transcending those of the plant. But we should no more conceive of the vital principle, or soul, in man as a thing separable from him and capable of independent existence, than we should so conceive of the "life" of a tree. As, when a tree dies, it has ceased to exhibit the phenomena of life, and we do not ask whether its individualised life exists, as an entity released from its trunk and branches, so neither should we ask, when a man's body ceases to exhibit vital phenomena, what has become of the detached life of the individual man. This, I say, would be the result of a consistent working out of one side of Aristotle's teaching with regard to the soul; and we are perfectly familiar with it in modern times.

Another Aspect.

But there is another aspect of the Aristotelian doctrine of the soul, to which again we find analogies in modern thought, not this time on the scientific side, in the narrower sense of the term, but on the philosophic. Consciousness is, after all, the only thing of which we have direct knowledge; and metaphysically, the conception of mind as a function of matter is a grotesque self-contradiction, for it is explaining the known by the unknown. When we try to give ourselves an account of the ultimate base of things, we must base it rather on the fact of consciousness than on the hypothesis of an unknown something external to consciousness, which acts upon it. We are therefore compelled to formulate our ultimate philosophy of being in terms of

* A Paper presented to the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Amsterdam, Thursday, September 3. Mr. Wicksteed did not read his paper, but both in Dutch and English spoke of the substance of it.

consciousness; yet our own consciousness had a beginning, is intermittent, and appears to wane as the body shrivels. Therefore, since we postulate an abiding reality, and since consciousness is the only reality of which we have direct knowledge, we conceive of an abiding consciousness as the ultimate basis of things. This consciousness is the Aristotelian *nous*, swirls or vortices of which, so to speak (I am not now using Aristotelian phraseology), seem to focus themselves upon and touch the organic animal frame, and by contact with it to create our transient personalities.

Thoughts and Thinkers.

We have consciousness and personality, then, when our animal frame has found its mysterious point of contact with Thought itself; and when this contact is broken, Thought abides, Thought is the Thinker, but our transient individual personality has vanished with the shifting of the point of contact which constituted it. There is then an eternal element in man, separable from his bodily frame, but that eternal element is not a permanently detached spiritual entity, and the human personality is not permanent. This, I take it, is, broadly speaking, Aristotelianism, and in any case it is the Averroistic interpretation of Aristotle which the Schoolmen fought. Surely it is needless to dwell on the closeness of the analogy between the situation they had to meet and that which confronts the modern theologian.

The Schoolmen's Protest.

The Schoolmen faced the problem boldly on both sides. They elaborated from Aristotle's teaching a very sharp distinction between that part of the soul, or life, which is organic to the human frame, and that part which has not bodily organ and is essentially eternal. This latter consisted essentially in the power to apprehend abstract or general truths, and the power to recognise the spiritually good and beautiful, together with the developed self-consciousness. All the lower range of faculties, including memory, judgment, and so forth, being common to the higher brutes, were organic to the animal frame and constituted no separable entity. The soul, as an entity, endowed with the higher gifts, was a separate creation. It was breathed into the animal frame at the due moment, and it then absorbed into itself the lower vital phenomena.

Thus, on this side, the domain of the immaterial, directly created, soul was fenced off from that of the naturally propagated organic frame, with its range of vital phenomena. And so far there was little difficulty in making Aristotle the support of Christian doctrine.

Self and the Eternal.

Far more formidable were the difficulties presented by the other aspect of Aristotle's teaching. The Schoolmen were themselves mystics, and there is an aspect of all mysticism under which the individual consciousness seems to lapse into the universal consciousness and to lose its separate existence. Bernard himself speaks of the rapt soul as being fused into the consciousness of God as the glowing iron is fused into the furnace, and lapsing completely out of itself into God. Now, Averroism deliberately teaches that the spiritual element in man is continuous with "spirit" as a cosmic principle, and that the defining personality imposed on human consciousness is organic not spiritual. Against this the Schoolmen contend with all their might, defending the human personality as eternal and refusing to make any terms with their adversary.*

The point of interest to us is the marked indications in recent psychology of a reversion to Aristotelianism or Averroism, and the uncertainty of the attitude of modern theologians towards it. All that we hear of the "subliminal consciousness" of the "more of the same kind" with which the human consciousness is in contact, of the "conjunct self" and the bee-like "esprit de la huche" that takes collective possession of communities or assemblies, seems to point towards the breaking down of the sharp definition of personality, and the reversion to a conception of shifting and transient foci of consciousness, and of transient individual floating, as it were, in a permanent *element* of spirit.

Mystic Element Secure.

I know that this is not the view taken by many modern investigators, and that on all sides attempts are being made to re-establish and confirm the doctrine of personal immortality upon these very facts or speculations. I have little right to judge, but I cannot help thinking that in this matter the Schoolmen had keener sight than the modern thinkers to whom I refer; and that these latter are leaning upon a reed that will pierce their hands. But the essential point to which I desire to call attention is the close analogy of the situation then and now. How long present tendencies will continue to dominate our thought who can say? But it seems safe to say that, whatever they are worth, they point to a solution somewhere within the limits of Averroism on the one side and the teaching of Albertus and Thomas on the other. There is nothing that I can see in the vital movements of Thought to-day which points to even a temporary triumph of merely materialistic explanations of consciousness. The sense of an eternal element in man, nay, the mystic sense of union with the Eternal Spirit, seems to be not only secure from disturbance, but secure of support, by the tendencies of contemporary thought. Some will demand a hope for more, or, at least, other assurance than this; none need fear that this will be threatened by the intellectual forces now actively in the field.

The Doctrine of God.

The analogy between the problem of the thirteenth century and the problem of our own day becomes even more striking when we turn to Theology proper. The religion of Aristotle, like the religion of Evolution, had a sublimity and grandeur of its own which made it a purifier of anthropomorphic conceptions and a challenge to what, after all, had been something of a clan religion to raise itself to true universalism. But with this came the inevitable tendency to Pantheism. God, conceived as the cosmic principle, as the immaterial background of all material things, as the *intelligible* which lies behind all *sensibilia*, the point (in Aristotelian phrase) upon which all heaven and nature hang, the unmoved source of motion, the abiding ground of all succession and alteration—God, as conceived, exalts, purifies, and braces all our spiritual conceptions. But this great unifying conception of unconditioned being seems to give us a Deity who includes in himself everything—except God. On the other hand, the close sense of personal communion with the Supreme, the warmth of personal devotion, which breathes through the Psalms of Israel and the hymns and prayers of Christendom, seems both to tell of and to demand a featured character or personality in the Supreme; and this, in its turn, seems to condition the absolute and unconditioned; and to leave us with the support of a great fellow-subject under the eternal laws; but looking beyond our family deity into space, and asking "what then is that supreme underlying, unconditioned power by which even our God Himself is bound?"

Personality in the Eternal.

The attempt to harmonise the intellectual demand for an unconditioned first cause, with the spiritual experience of a divine personality, is the hinge upon which the theology of the thirteenth century turns, even as it does of our own. The problem is focussed in the closing scenes of Dante's Paradiso, where the Deity is revealed to the seer, first as the whole sum of things, all beings and all their relations fused together into one, the scattered leaves of the universe bound into a single volume, wherein all things are seen, not in their fragmentary imperfection, but as a perfect and related whole; yet this vision of all things is no more than a single limpid flame, the flame of love. But as he gazes into the depths of this light and sees the three interlaced circles which symbolise the Deity, Dante perceives the symmetry of the self-contained circle combining itself mysteriously with the features of humanity. One of the three circles, while still remaining itself, becomes a human countenance; and with supreme effort the poet strives to comprehend the thing he actually sees—the union of the intellectually incompatible, the identification of featured character with unconditioned self-existence, and all-containing symmetry. Then, in a flash of insight wherein his soul transcends itself, he sees the thing he sought, but may bring back no word of it to earth, for human language cannot embody the highest experiences of the human soul.

Our Own Problem.

It hardly needs insisting on that this is essentially the problem of our own day. All our modern philosophical and scientific conceptions tend to purify our religion from anthropomorphism, and to give it sublimity; and all the deepest spiritual experience seems to tell us of a kinship of the defined, limited, conditioned, personal, human soul with God. The two conceptions can hardly be formulated without intellectual contradiction, but the degree to which the religious imagination can practically confine them seems to give

* We have nothing here to do with their attempts to prove that Averroism was not only untrue but un-Aristotelian; nor with the support that they attempted to derive from the doctrine of the resurrection of the body.

the measure of the strength and the elevation of our religious life.

Need we wonder then that the poem which gives us the ripe outcome of the spiritual life of those to whom the religion of Aristotle and the religion of the Bible were equally vital, feeds and strengthens our spiritual life to-day? Need we wonder that the cathedrals wherein the "word of God became stone" to men nurtured in that same atmosphere appeal to us as, perhaps, they have never appealed to any other age save that which produced them? Need we wonder that the scholastic philosophy itself is ceasing to be a by-word, and that more and more it is coming to speak to us once again?

Greek Thought Assimilated.

We have been dwelling on the points of similarity between two periods. It would, of course, be equally easy to dwell upon the differences. But if I am right in my general estimate, it has been no mere curious exercise to find points of deep analogy. I think we may sum up what we have so far observed by saying that when first the study of Aristotle revived in Europe, it threatened to bring about a conflict between faith and thought, and was accordingly suspected or resisted by the theologians; but presently the truly religious element in Greek thought, was instinctively felt, and Christian mysticism, that is to say, the direct power of vision, the sense of Deity and of eternity, were ultimately not encumbered but quickened and purified by the stimulus of Greek thought.

And this the more easily because in the early centuries Christian thought had felt the influence of Plato. Though Plato was little read in the Middle Ages, there was a great deal of Platonism in the Christian tradition; and, perhaps, still more in the Christian attitude of mind. And so the Christian Aristotelians unconsciously Platonised; and it need not be said how much this habit of mind facilitated their task of "Christianising Aristotle."

Besides, the *Timæus* was still read in a Latin translation; and it is in the *Timæus* that the Platonic doctrine of Eternity may be read, a doctrine upon which I have barely touched here,* but which enters into the very tissue of the thirteenth century religion, and, if I mistake not, is beginning to enter again into our own.

Divine Immanence.

Ultimately, therefore, it was mysticism, the present vision of God, the present sense of eternity, upon which the thirteenth century was thrown back, and upon which our age and every age which finds its intellectual traditions disturbed, must be thrown back. The thirteenth century reached intellectual equilibrium, and we are still in intellectual chaos. The solution then reached can never help us; but the sense of the immanence of God on which all solutions must rest was there and is here, and, therefore, that age speaks to this.

Heaven and Hell.

And this same conception of immanence is carried by Dante at least into the sphere of Ethics. Dante is the poet of hell, purgatory, and heaven, yet there is no writer or thinker who enables us more fully to enter into the spirit of a mediæval story* that treats all belief in future rewards and punishments as ethically and religiously irrelevant. Someone met an old woman with a chafing dish in one hand and a cruse of water in the other, and asked her what she was about. She answered, "I am going to put out hell with this water and burn up heaven with this fire." "Why will you do that?" "Because I would have man serve God not for fear of hell, nor for hope of heaven, but for love of Him." Dante, more than any other, shows us that hell is inherent and immanent in the evil choice; that purification is inherent and immanent in the sense of having made a baser, and now making a nobler choice; that heaven is inherent and immanent in the love of things eternal and essentially lovable. It is strange, but I think true, that the period of history which seems to throw the whole stress and weight of its thought and speculation beyond the grave, and to regard this world as wholly corrupt and negligible, except as the scene of discipline, speaks most directly and unmistakably to our age of the immanence of ethical good and evil, and of the eternal quality of our temporal experiences.

Present Spiritual Facts.

To the mediævals the earth was the centre of the universe, but their minds persistently turned away from it. Any light of God that came to it must come from outside and must take them away from it. To us, the earth is physically insignificant, a mere cosmic grain; yet to us it is the earth rather than the heavens that must become the garb of Deity, our hopes and longings reach forth into the future of the earth, we pray and work for the Kingdom of God on earth, it is in the life of earth that we must feel and know the light of God; and from this whirling speck in illimitable vast rays out our consciousness of Deity to fill—nay, rather to annihilate— all space. But as we carry with us God, and eternity, and heaven, so we carry with us hell. The deep abysmal mystery remains. It seemed for a moment that by dismissing from our minds that hideous dream of an eternal torture-house beyond the grave we had got rid of hell. But it is not so. When we challenge the universe we are not to be put off by a proposal to shift the venue and an offer to "justify the ways of God to men" by an appeal to restitutions hereafter. Our faith must bear the burden of the contradiction between the God we know and the misery and sin we see; and that faith may be strengthened by the faith of those in whose minds the very flames of hell paled in the light of heaven. No disbelief in a heaven to come could quench the joy of the heaven that is to them that love God in sincerity, and no disbelief in a hell to come can exorcise the hell that is, wherever there is sin or dehumanising suffering and wrong. But the mediæval religion that quickens our sense of Eternity teaches us that evil has not the eternal note in it, and the preachers of an eternal hell therefore inspire us with fresh courage to fight against evil. Heaven is, and shall be; hell is, but shall not be.

Francis of Assisi.

And here, I believe, we touch upon the true meaning of one of the great revivals of our time—I mean the revived love of Francis of Assisi. It is not his asceticism, but his pity for suffering combined with his joy in life that captivates us. There is much unreality, much sentimentality in our cult of Francis; but there is a kernel of sincerity in it, for we feel that Francis attacks hell upon every side. The grasping spirit that would urge us to appropriate the sources of blessing to ourselves is rebuked by Francis, and divine streams of ministering love and pity flow forth from his lips, and both alike are joy more than sacrifice. He teaches us to give life more freely and to enjoy it more fully, and he teaches us to dissociate the joy of life from the multitude of the things that we possess. He "simplifies life" indeed! for he helps us to care for life itself more than for the adjuncts of life. "Is not the life more than meat, and the body more than raiment?"

Francis and Wordsworth:

In the most characteristic and passionate utterances of Wordsworth, the modern religious poet *par excellence*, we hear little about heaven. In Dante the earth and its tender beauty is dwelt on only by the yearning souls in hell. In Purgatory and Paradise it is only spoken of with contempt. Yet Dante and Wordsworth interpret each other, and in the mind of him who loves them both interpenetrate one another, for both are mystics, both have the sense of eternity.

The love and the pity of Francis may live again in Tolstoy, but it is in Wordsworth that his joy lives again, and his deep conviction—nay, his passionate sense—that the highest life and the highest joy require neither elaborate apparatus nor high intellectual gifts, nor anything that might not be within the reach of all, did we know the true values of things and had we love.

The immanence of God, the present possibility of touching the life eternal, the essentially indestructible nature of good, the essential possibility of eliminating all poisonous evil from life, these are the beliefs, or rather the experienced facts, upon which all religion is built. The revived interest in mediæval religion means a quickened sense of these things. The believers in an eternal hell are amongst our great inspirers in our dauntless hope to prevail against hell, and in our absolute knowledge of the reality of heaven. "God whispered them in the ear," and they "knew." They help us to hear that whisper too, and when we hear it we too "know."

THAT which we are we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head.—*Emerson.*

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* I have attempted elsewhere to show something of the significance of this doctrine for the thirteenth and the nineteenth centuries alike.

* Recorded, I believe, by many mediæval authors or collectors, but known to me from Joinville's "Life of St. Louis."

THE FOREST.

THE weather lately has hardly been of the kind to tempt the holiday rambler to search out the shadiest depths of the woods where to fling himself at full length on the ground as a relief from the heat. Yet, rain as it may, the paths of the forest are firm, and to a less passive spirit of contemplation the magic of lights and shadows, the silent conclave of stems, the mystery of interwoven boughs have much to tell. The trees of the earth have always had much to tell. Their dominion began long before ours, and will last, it may be, long after ours has ended.

Trees in the Bible.

The Bible has much to say significant of trees. "The tree of the field is man's life"; "There is hope of a tree if it be cut down." Of wisdom it is said that "she is a tree of life to them that lay hold on her"; "Where the tree falleth there shall it be"; "Every good tree bringeth forth good fruit." At the restoration of Israel, so the poet sang, "all the trees of the field shall clap their hands," and in the vision of the days of peace and brotherhood that are yet to be, the dreamer dreamed of every man sitting under his own vine and under his own fig tree; while of the great nation, the nation blessed and exalted by God to fulfil his purpose, the prophet Ezekiel speaks as "fair in his greatness : : : : the cedars could not hide him . . . . nor was any tree in the garden of God like unto him in his beauty"; "I made him fair by the multitude of his branches."

But few Flowers.

In curious contrast with this abundance of green trees, in the prospect which lay before every Hebrew writer and moralist, is the *absence of flowers*. Even more significant than this numerical disproportion is the thought generally associated with flower and tree respectively by the Biblical writers. Flowers are, for the most part, simply frail creatures which, by their speedy fading, point the moral of the brevity of life. Just now and again we have indeed a cheerful and healthy delight in their beauty with no morbid reflections ensuing, as when the singer in the Canticles welcomes the spring with its blossoms and its birds, and when Jesus bade men stop in the midst of their important transactions of eating and drinking and getting a living, to consider the lilies of the field whose tender beauty rivalled the glory of King Solomon. But these are almost solitary instances of the glad and simple appreciation of flowers for their own sake. If we are to judge by what we find in the Bible, it was *trees, not flowers*, on which the Hebrews set their affection.

Not even in Eden.

This is a point which was not likely to escape so exact and thoughtful a reader of the Bible as John Ruskin; and he draws attention to what is perhaps the most remarkable illustration of the Biblical preference for foliage over flower. There were no flowers even in the Garden of Eden. Trees in plenty, and among them the fateful trees of life and of the knowledge of good and evil; but the flowers of Paradise were unknown until John Milton planted his thornless roses and all the varied blossoms which "breathed their morning incense" to their Creator. But this is English, not Oriental.

Wealth in Trees.

How different is it in the case of the trees, for "the tree of the field," as the Deuteronomist said, "is man's life." And, considering to what extent reliance was placed on the fig and the olive and the date for daily food, on the timber for roofing the home and building the ship, on the spreading shadow of the bough for protection from the terrible heat of the sun, there is little wonder that the tree was called the *life* of man, and that the chosen emblem of the righteous man is that of a tree growing on the bank of a river; and that a later author should set in the midst of his heavenly city a tree of life whose leaves should be for the healing of the nations. Was it to be wondered at that there were those who, from time to time, could not be restrained from letting their joy and gratitude run to irrational and even demoralising limits when they worshipped their groves to the neglect of Him whose power alone creates every green thing. Then prophets were needed to cry shame on the oaks which their fellow countrymen desired.

But, after all, it is not the affection of ancient Jews for their forests and orchards which have long ago, even the most enduring of them, mouldered into the soil, which most concerns us. It is our own trees. Here, in perfectness of beauty and stateliness, is the English summer's pride of leaf and bough.

What they do for us.

And do *we* not owe much to the trees of the field and the forest? Independently of the goodly products of the orchard, how much comes to us by grace as well as by utility. Not that the bare utility of our vegetation is limited to the food it produces for us. Far from it. The trees uphold the soil on our hills, defend the tenderer herbage from winds that would blast and wreck it, and modulate our capricious climate. They draw the bounty of the clouds. They take no small part in the building of our houses and in the furnishing of them for our comfortable habitation. We are munificently blessed with the service of the trees of the earth.

But there is a higher consideration than that of practical utility, and the trees have still more benign transactions with us than to negotiate with the skies for the watering of our gardens and to find us seats and shelter. They awaken thoughts in our minds. Other thoughts they banish from our minds. They weave affections between themselves and us. They call up voices of veneration and prayer to the spirit which is their strength and beauty and our intelligence and virtue. They are "the trees of the Lord," for not only are they His planting, but they are ministers of His to do His will, helping to lift the minds of the children to the Father.

Eyes to See.

Lockhart tells us that Sir Walter Scott was once entertaining at Abbotsford a young girl friend from the Orkneys. There are no trees there, so Scott thought to give his guest the greatest pleasure by taking her to see some of the stateliest woodland in the Lowlands. But his expectations were not realised. Used only to the companionship of the sea, the girl could not understand these weird creatures. She felt no sense of fellowship with them, complained that they had no voice, and were as dumb, dead things around her.

The instincts begotten in us by other associations and by other comradeship than that of the restless waters have admitted us to something of the religious awe, to a measure of the gratitude and delight which a vision of trees gave to the Hebrews. They are harps to the winds, and harbourage to the birds, and friends of man. Like watchmen they stand in our hedgrows guarding the farmland. Long-lived and faithful, we wondered at their human likeness as children, we nestled at their feet, we climbed their mystery of branches, and when the toil of life has tired us out, we will nestle among their roots while the birds sing praises above.

Their Social Virtue.

There is a strong bond of fellowship in trees; they are sociable; they tend to group themselves together. They show us the advantages of collective being in mutual protection. They teach us the right and beneficent use of strength, how noble it is to have the might of a giant if we do not use our might as giants are wont; but, as Ezekiel says, to be "fair in greatness." Even as the burliest trunk does not repel the frailest moss, even as the bough which would uphold a church roof is not too great to be the squirrel's bridge and the wood-pigeon's house, the big brain and the broad heart, the strong arm and the long purse shall find honour if they lose pride in simplest service, homely obedience, patient self-surrender. It is when nature's life becomes embodied in trees that it attains grandeur. It is the trees of the forest which have taught us the only design in which a Christian church can be built to the glory of God. The trees of the forest have taught us to pray. "Take off your hats, boys," said Emerson, as he rambled with a party of young friends into the woods, "for a spirit dwells here." If the solemn pillars and the great shadow roof of the forest do not impress us with this fact, I know not what else will.

Emblems of Vigour.

"The trees of the Lord," said the Psalmist, "are full of sap," or, in the R.V., "are satisfied." They are full of sap. They are at the maximum of their growth and glory of living foilage. Nature has made them all she could, and if we may attribute something like our consciousness to them, they may well be "satisfied"—satisfied as work well and completely done gives satisfaction; satisfied with largeness of life and soundness of health; satisfied as God at the creation, when viewing His own work He pronounced that it was all very good. In short, the trees are at this season an emblem of triumphant vigour and health, an exhibition of the union of sturdiness and loveliness which is attainable by creatures much lowlier than ourselves through life being led entirely according to Nature's wisdom. Such is our human state and comeliness with a life of air and daylight and simple food—with all the industry required of us by duty done, not shirked; with a mind not ashamed to abide wholesomely near to the earth and its kind; a life in which the body is sacred as well as the

soul, and restful pleasure known without gross indolence or contemptible frivolity. A healthiness of being which should lay hold of religion and make it real and naturally desirable.

Health in Body and Soul.

No one has striven to promote this all-round sacredness, this vigour of faculty, this fulness of being, more gallantly than the late Dr. Almond, the deservedly famous headmaster of Loretto. This is how he looked at things. In one of his sermons he is speaking of the religious training alike of body and mind, so as to render the most entire service to God, and says, "Why, oh why, cannot there be a holy alliance between the athlete and the Christian, an alliance against the common enemies of both, against intemperance and indolence, and dissipation, and effeminacy and æsthetic voluptuousness and heartless cynicism, and all the unnatural and demoralising elements in our social life? Why will some take so narrow a view of the true aims of physical training, that they bound their horizon by the vision of prizes and athletic honours, not seeing that in themselves and by themselves these things are as worldly and as worthless as unsanctified wealth or knowledge, or literature or art? Why will others, again, who would not willingly break any of God's commandments, who would not pass a day without prayer, who believe and trust in a risen Saviour, why will they not regard sedentary habits, and softness of living and feebleness that might have been strength, and delicacy that might have been hardihood, as physical *sins?* Why will they not devote to the service of the kingdom of heaven blood as pure, limbs as supple, condition as fit, energies as buoyant, as if they were aspirants for a championship, and so do something to wipe out the reproach that religion is a feeble, emasculated thing, good enough for sick-beds and solemn functions, but out of place amid the strong, rough work, and the more manly joys of life?"

It is just that kind of sermon that these stately forest trees, vigorous, satisfied, full of sap and buried in leafage, are preaching to us here. Healthfulness in body and soul. Healthfulness at once our glory and our duty, departure from it our sin,—sturdiness of character, energy of life, decision of action, beauty of mind, liberality of loving kindness, and depth of repose.

H. M. LIVENS.

BAND OF HOPE UNION CONFERENCE

THE United Kingdom Band of Hope Union has, this week, held its autumnal conference at Portsmouth in conjunction with the Hampshire and Isle of Wight Band of Hope Union, and a large number of active and earnest temperance workers have been brought together from all parts of the country. After a series of local conferences in neighbouring towns, the general assembly was inaugurated last Saturday afternoon by a great demonstration of some 7,000 Band of Hope children in the United Service Men's Recreation Ground. Then followed a concert in the Royal Sailors' Rest, the scene of the activity of Miss Agnes E. Weston, LL.D., who has carried on here a most useful work amongst sailors of the Navy and mercantile marine.

Sunday was a very busy day. Advantage was taken of the presence of so many workers from distant places for a number of special services, sermons, and addresses in the various places of worship of all denominations, in which Unitarians took their part. Portsmouth was the home of John Pounds, the pioneer in ragged school work, whose shop in Highbury-street has been preserved as a memorial of his noble self-sacrifice by the Unitarians of the High-street Church, with which he was connected. At this church on Sunday special temperance sermons were preached morning and evening to good congregations by Mr. Rowland Hill, of Bedford. The Sunday-school was addressed in the afternoon by Mr. F. A. Edwards, F.R.G.S., who represents the National Unitarian Temperance Association at this conference. Miss M. A. Sale, of Northampton, and Mr. W. D. Fritchley, of Derby, addressed Sunday-schools connected with Congregational and Baptist churches. One of the best features of this Band of Hope movement, indeed, is the breaking down of theological barriers, and the union of all sections of the Christian Church for the common cause.

The united meetings were continued by breakfast meetings and conferences in the Town Hall, Portsmouth, on Monday and Tuesday, besides an evening reception and public meeting; and on Wednesday the scene of activity was removed to the Isle of Wight, where, after a brief visit to Newport, a conference and public meeting were held in the Town Hall, Ryde. On Thursday the proceedings of the united party concluded with a garden party at the Mount, Bishopstoke, by invitation of Mr. T. A. Cotton, J.P., C.C., and Mrs. Cotton, and a conference at Southampton. To-day (Saturday) a conference of day-school teachers from all parts of Hampshire and the Isle of Wight is to be held.

FROM an article on Methodism in Scotland in the *Methodist Times*, it appears that the circuit system, as it obtains in England, does not suit the atmosphere of Scotland at all. Each church expects to have its own minister. For fifty-two places of worship there are forty-three ministers and six lay pastors. Hence the local preacher has hardly a chance to develop; and hence the churches are more costly to their members than the average Methodist churches of England. Several counties have not a Methodist church, and the ministers who are working in Scotland feel greatly the difficulty of isolation.

These particulars are interesting as illustrating some of the problems of our own work in Scotland; and, further, as showing that even the most matured and most complete organisations for religious work have to undergo modifications in adapting themselves to a people whose habits of life and thought differ from theirs among whom the organisation grew. If the different churches could take frank counsel together and trust each other, what mutual help might be rendered. But the hour is not yet come.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

PASSIVE RESISTANCE.

SIR,—On the 12th inst., you published an extract from a sermon of the Rev. R. A. Armstrong explaining his hesitation to resist the Education Rate. I confess I do not understand how so many of "our people" seem to excuse themselves in not keeping certain promises, often enough loudly published, to go into the vineyard. Some haze seems to come in the way, and I venture to ask for space to try to blow away some of this unfortunate fog.

It is not quite easy to determine exactly what Mr. Armstrong's "natural bent" or "strong temptation" to resist may be. I presume the desire and the inclination to promise to go.

He seems, however, to offer "sectarian animosity" and "aversion to sacerdotal hierarchy" and "temper of self-assertion" as objections to be kept from biassing his judgment, and even to fear, that "Nonconformist intolerance" or "political resentment" may be secretly colouring his own scruples.

I have no skill in verbal encounter, nor any in what often appears to one subtle sophistication, with only too seductive fluency, to impose views of my own rather than to help others to realise for themselves.

It must be allowed that in many cases a determined Independent has grounded his resistance on his conscientious objection to be made to contribute towards the maintenance of education in so-called religious matters under the charge of the clerics of the self-seeking hierarchy of the English Church, or the subtle intrigues of a Roman alien priest-craft; and it may very possibly be with excited sectarian animosity and Nonconformist intolerance.

In the present case, while there is no purpose of interfering with the freedom of any neighbour in the pursuit of his own course in such matters, there is a resolute resistance of all Pharisaic compulsory proselytising of children in schools to be supported by the community or denominational administration of popular public schools or finances.

And, again, when we recollect that the Act of Parliament of last year, carried by a weak and unprincipled Government, by means of a menial majority, the offspring of electoral chicanery and vulgar appeal of the coarsest kind to the lowest passions of our constituencies, we may well resent the contempt for the civil and religious liberty of our people and our constitution, and claim the right to manage our own schools and to administer the funds which we delight to contribute for their support ourselves.

Political resentment of such a policy of outrage is simply the pressing duty of every Englishman.

I do not doubt that Mr. Armstrong's heart's blood is as red as ours in these respects; and, with regard to this Act which has been passed in defiance of the

principles and law of our country, challenge him to declare, as we do, with heart and voice and at every sacrifice, that *we will not pay this tyrannical, this shameful Ship money!*

That is all.

R. D. DARBISHIRE.

September 17, 1903.

P.S.—I am asked what I mean by promises to go into the vineyard, which appear to me to have been most sadly broken here as too often elsewhere.

I meant to refer to the pledges to faith and principle which our fathers gave in the Ejectment. Pledges to civil and religious liberty, which truly are less talked about nowadays except in fashionable oratorical displays, which indeed never seem to move seriously speakers, or to influence hearers.

I know well how much I shall appear to suffer under misapprehension, and I do not even wish to appear to judge any who are so much wiser and better than myself; but only to represent the impressions on my own unskilled layman's mind of what I hear and see.

THE CONFERENCE APPEAL.

SIR,—Is the Unitarian still a sane, temperate body? or does it want to "copy" other dissenting people, and create a "representative" body? What for? unless to over-ride the freedom of the individual?

Now we are asked to get a hireling to pick up money and grievances, and make inquiries, fiscal or otherwise, destroying our individuality. Presently, we copy the Wesleyan experience meeting, and by excitement raise funds. And the glory of this is that it is to be "representative." No man or woman is many-sided enough to represent our free congregations of Units. It is an insane attempt to follow the fashion, that of the sects.

May God strengthen our individual souls to resist the attempt to weld us into a sect.

STEPHEN S. TAYLER.

Streatham, September 22, 1903.

MACEDONIA.

SIR,—Many of our ministers have raised their voices, and many congregations have made their protests, against the revolting proceedings of the Turkish Government in Macedonia, but cannot something be done to give fuller and more effective expression to the sentiment of the denomination? If the Rev. P. H. Wicksteed and others of our Unitarian leaders would take the initiative, they would be assured of abundant and earnest support.

HARRY E. HAYCOCK.

Chester, Sept. 23, 1903.

MANY of our friends, who were at Amsterdam, will regret to hear that the genial President of the International Council, Professor Oort, suffered from a serious accident on Sunday week, having fallen in alighting from a train, and injured his hip. Good progress towards recovery has been made, and last Monday our correspondent found Dr. Oort on the sofa in his study, and in excellent spirits, but it must be some weeks before he is able to lecture again.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Chester.—Harvest services conducted by the Rev. H. E. Haycock took place on Sunday, Sept. 20. The subject of the evening sermon was "The Harvest of Death in Macedonia." As usual the chapel was tastefully decorated, and collections were made for the City Infirmary. Preparations are being made for the winter's work, and, very shortly, the many activities of Church and school will be resumed.

Chichester. (Presentation.)—On Thursday, the 17th inst., a special Sunday-school social was held to take leave of Miss D. Morley, senior teacher, on her departure for University College, Southampton. The Rev. C. A. Hoddinott, on behalf of the teachers and scholars, made a presentation of a handsome and substantial leather writing-case, with accessories, and spoke with much appreciation of the services rendered by Miss Morley, who had been connected with the school as scholar and teacher from early childhood. Mr. Morley, on behalf of his daughter, gratefully acknowledged the gift.

Cullompton.—A most successful bazaar was held on Thursday, the 17th inst., in the well-arranged rooms recently erected by the Parish Council, the object being to effect certain structural and sanitary improvements in the chapel premises; and also, if possible, to provide a new organ in place of an instrument kindly presented many years ago by Sir Roland and Lady Wilson, and now probably to be removed to the school-room. At the opening of the bazaar the Rev. Jeffery Worthington was able to announce that, in response to their appeal in the spring for help to raise £70, a sum of £50 was already in hand. He then asked for £10, additional to the original estimate of £70, to provide for expenses. The result of the sales at the bazaar and since, however, is that about £88 has now been raised; and, if certain remaining articles are disposed of, over £90 will doubtless be secured. This success is most satisfactory in the case of an entirely working-class congregation. The account is not closed, and further contributions will enable a more efficient dealing with the needs of the quaint Cullompton Chapel and its warm-hearted people. The bazaar was opened by Mr. P. J. Worsley, of Clifton, treasurer of the Western Union of Unitarian and Free Christian Churches, and a sympathetic message was read from the Rev. Walter Lloyd, of Gloucester, the President of the Union for the current year. Mr. Worsley alluded to the interesting fact that the original Western Unitarian Society was founded by a gathering at the private chapel of Bridwell Park, near Cullompton, when it was opened in 1792 by Dr. Toulmin, but of which only a few stones are now standing. The hall in which the bazaar was held was brilliant with colour, and the stall-holders of Cullompton were assisted by various ladies of Devon and Somerset; friends from Taunton and elsewhere also helped in the musical arrangements. The large gathering, indeed, included visitors from Bristol, Bridgwater, and Taunton, from Exeter, Crediton, and Tavistock, from the North Country, even from Canada and Australia. The minister and members of the Cullompton congregation are very grateful for the personal presence of friends from far and near, and for the support so generously given.

Edinburgh.—On Sunday last, Rev. R. B. Drummond preached in St. Mark's Chapel on the Macedonian massacres, and after service the following resolution was submitted to the congregation and unanimously adopted:—"That this congregation desires to express its approval of the statement of the Balkan Committee concerning the present situation in the near East, in so far as it suggests that the British Government should invite the other great Powers to immediate concerted action, with a view to putting an end to the present appalling state of things, and securing good government for the oppressed provinces."

Horsham.—The annual report of the Free Christian Church, lately issued, shows a record of steady work. The Sunday-school has rather more than held its ground, the winter evening lectures have been successful, the gymnasium has returned to its original quarters in the school-room, and the Museum Society reports progress. After evening service on Sunday week the representatives of the church who were at Amsterdam, made an interesting report of their experiences at the International meetings.

Leeds (Hunslet).—At the harvest services on September 20, the cantata, "A Day of Praise," was given in the afternoon, and in the evening the Rev. E. Ceredig Jones, of Bradford, was the preacher. At a social meeting on the following evening the fruit and vegetables were disposed of, and the opportunity was taken of presenting a small sum of money, collected by one of the teachers, to Mr. Charles Lofthouse, as a token of affection and in recognition of his long and faithful services to the church for a period extending over thirty-seven years.

Manchester (Bradford).—The harvest services, at the Mill-street Free Church last Sunday, were full of encouragement. At evening service nearly 200 were present; the collections amounted to £2 7s. 6d., an advance on previous years.

Manchester District Association.—The regular series of visits to the churches was resumed, after a two months' vacation, on Saturday, the 12th inst., when members of the Governing Body and friends from nearly all the churches attended a service and a public meeting in the beautiful little chapel at Middleton. The service was conducted by Rev. A. Leslie Smith, of Hale, and the sermon preached by Rev. P. M. Higginson, from the text, "It is written, My house shall be called a house of prayer; but ye have made it a den of robbers." Tea followed the service, and then, as there was an attendance apparently larger than had been expected, it was deemed wise to hold the meeting in the chapel. A vice-president of the Association, Mr. G. W. Rayner Wood, took the chair, and in addition to his address, others were delivered by Revs. John Harrison, James Ruddle, and Mr. J. T. Taylor (Oldham). The attendances were 130 at the service and 150 at the meeting; and both were generally considered good. There was a holiday feeling in the air; the command of *Young Days*, greatest general had obviously not been relinquished; but there was a desire to get again into the movement which is doing so much to bring the members of the district churches into touch. Those who have had to do with the arrangements felt some degree of anxiety as to what the experience would be when a second session was begun, but their doubts were allayed, and they feel confident that a series of meetings even more successful than that of last winter will follow during the coming winter. There have been seen at the various meetings all, or nearly all, the familiar faces, but many not familiar have grown to be so, and in a wider sense than one excellent friend expressed, "you can tell just who will be there." Interest in the general work and life of our churches is being extended, and already the possibilities that lie open to those, who, while guarding their own independence, recognise the oneness of aim and aspiration in the associated churches, are being felt. The next service will be held at the Moss Side Unitarian Free Church on Saturday, October 10, when Rev. S. A. Steinthal will be the preacher.

Manchester (Oldham-road).—Harvest services were conducted on September 13 by the Rev. W. Reynolds, when there were good attendances afternoon and evening, and offerings of wild flowers were made by the children.

Shepton Mallet.—By the death of Mr. John Phillis, at the ripe age of 84, the Cowl-street congregation has lost its oldest trustee, and one of its most honoured members. Mr. Phillips was no ordinary man. He was the local authority on all geological and archæological matters, and the museum in the town originated with the gift of his own splendid private collection of fossils, minerals, and Roman remains. As a Freemason Mr. Phillis was widely known, and held some of the highest offices in that fraternity. He was one of the founders of the local lodge of the "Ancient Order of Druids," and was also vice-president of the "Natural History Society." He was a staunch Unitarian from conviction, having outgrown, in early manhood, the limits of his Wesleyan training. The

funeral, on the last day of August, conducted by the Rev. L. T. Badcock, was attended by leading residents in the town and neighbourhood, and on the following Sunday evening a memorial service was held in Cowl-street Chapel.

Swansea.—It is with sorrow that we record the death of the senior member of the Unitarian Church—Mrs. Williams, of 11, Walters-road, who passed away in her 82nd year. She was a native of Swansea, and had been all her lifetime a member and constant attendant at the church until the last few weeks. Even during last winter she attended the sewing class which worked for charitable institutions in the town. She was a woman of strong intellect, and her sterling character endeared her to all who knew her. Her reminiscences of Unitarianism in the early part of the 19th century were very interesting. She was buried in the Swansea cemetery by the minister (Rev. W. Tudor Jones) on Wednesday, September 23.

Wolverhampton.—A sale of work in aid of the building fund of the new church was held in the school-room of All Souls' Church on Wednesday and Thursday, September 16 and 17. The first day the opening ceremony was courteously performed by the Mayor and Mayoress, Mr. and Mrs. Thorne, and on the second day by Mr. Frank Evers, J.P., of Stourbridge. The Rev. J. C. Street, of Shrewsbury, and Rev. E. D. P. Evans, of Kidderminster, were among the friends present. A sacred concert was given in the church each evening, while hat-trimming, penny cleaning, and other competitions in the school-room were among the attractions provided. The result of the sale quite exceeded the expectations of the workers, nearly £50 being raised out of a sum of £75 required to pay off the debt on the new church building.

UNITARIANS visiting ABERYSTWYTH are requested to make themselves known to the Chairman of the Congregation, Mr. JOHNSON, Pier-street.

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DEATHS.

CUNLIFFE—On Sept. 21st, at 75, Bangalore-street, Putney, George Arthur, aged 4 months, son of Tom and Margaret Cunliffe.

TURNER.—On Sept. 18th, at his Stockport residence, 98, Kennerley-road, Henry, fourth son of the late James Aspinall Turner, M.P., aged 69 years. Funeral at the Manchester Crematorium, Monday, Sept. 21st.

OUR CALENDAR.

SUNDAY, September 27.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M. Rev. E. LOCKETT.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. A. A. CHARLESWORTH.

Deptford, Church-street, 11.15 A.M. and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., and 6.30 P.M.,

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room). Vacation.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. E. A. MALEY.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., and 6.30 P.M., Rev. W. J. JUPPO.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. F. B. MOTT.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Mr. J. DUNGWORTH.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.

STRATFORD-ON-AVON, Free Christian Church, Tyler-street, 7 P.M., Rev. ARTHUR RYLAND.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. J. W. DAVIES.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Sept. 27, at 11.15 A.M., HERBERT BURROWS, "Civilisation: Its Cause and Cure."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Sept. 27, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Arius the Libyan."

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A Journal of Liberal Religious Thought and Life.

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No. 3197. NEW SERIES, No. 301.] *LONDON, SATURDAY, OCTOBER 3, 1903.* [ONE PENNY.

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NOTES OF THE WEEK.

"OH, for one half-hour of Gladstone!" That, said the Bishop of Worcester in his earnest speech at St. James's Hall, on Tuesday evening, had been the wish constantly recurring to his mind of late. In view of the terrible situation in Macedonia and the inactivity of this country, in common with other Great Powers, he could not escape the fear that enthusiasm for righteousness was, in the present day, at a discount in politics; and yet, whatever its mistakes in the past, moral enthusiasm in a people was the only force capable of accomplishing any great thing.

THE St. James's Hall meeting was held to make a public protest against the inaction of our Government, and its voice was unmistakable as to the urgent need for immediate and effective intervention on behalf of the Macedonians. The hall was crowded long before the time for the meeting to begin, and, in spite of most unfavourable weather, would probably have been filled twice over by those wishing to take part. The most impressive feature of the meeting was the manifest depth and strength of feeling in the audience. The speaking was clear and sometimes forcible, making out an unanswerable case, as expressed in the resolutions, passed without a dissentient vote, condemning the "long continued and incurable misgovernment of Macedonia" by the Turk, demanding an independent administration, expressing the obligation of Great Britain on account of 1878 and the Treaty of Berlin, to intervene effectually to stay the massacres and secure liberty to the oppressed people. Yet, looking from the orchestra upon the great sea of upturned faces, and noting the immediate response to every generous sentiment, one longed for one eloquent voice kindled to prophetic fire to give adequate expression to what that great concourse of the people clearly felt and desired.

THE Bishop of Worcester spoke with fearless directness and earnestness, making, at the outset, generous acknowledgment that in this matter Nonconformists had taken the lead and spoken out (as notably on Thursday week in the meeting at the City Temple), expressing his deep dissatisfaction with Mr. Balfour's letter, and declaring that the "irreducible minimum" of reform was something far more than what Austria and Russia were asking, and must include an independent Christian Governor of Macedonia. Mr. Bryce spoke with the authority of ample knowledge in moving the first resolution, which was seconded by Sir Edward Fry (who also took the chair, when the Bishop had to leave), and supported by the Rev. R. J. Campbell, who nearly wrecked his speech by a most ill-judged allusion to the South African war, of which he was a defender. Among the subsequent speakers were Mr. Evelyn Ashley (Lord Shaftesbury's son, and private secretary to Lord Palmerston at the time when the Lebanon was taken out of Turkish control), Mr. Will Crooks, M.P., Mr. T. P. O'Connor, M.P., and the Bishop of Hereford, who received the most enthusiastic reception of all, when he rose to move the third resolution, calling for the relief of the homeless refugees in Macedonia, and asking the Balkan Committee to organise a fund.

ONE of the clearest statements of the actual position in Macedonia, with a suggestion of the true solution, is made in this month's *Fortnightly* by Mr. H. N. Brailsford, who with first-hand knowledge of the country follows up the article which he contributed in September to the same review. Macedonia, he agrees with all other authorities on the subject, must be freed from direct Turkish rule, and be placed under an independent Christian Governor. And he concludes:—

Unless England and the two Liberal Western Powers can find the courage to insist that humanity counts for something in European politics, the future of Macedonia will simply be the cooling of its ashes. The scanty but quite definite news that comes from the two or three English correspondents in Monastir is a repetition of the earlier phases of the Armenian massacres. Before the winter is over there will be nothing to occupy but the ruins of a fertile province, no one to rescue but famishing orphans and dishonoured widows. Such scenes can stir only one impulse in England, France, and Italy. It is unthinkable that these peoples should stand idly by, as incapable of organised protest as they were when the first Turkish hordes menaced a semi-civilised Europe.

MR. BRYCE also has an article in the new *Independent Review* on "The Near East," pointing clearly to the same inevitable solution of the problem. He gives an account of the different races in Macedonia, between whom no love is lost, but pointedly adds:—

They are not the cause of the present miseries and the present dangers. It suits the cynical politicians who would leave the Turks to carry out their programme of massacre and rapine, to put the discords of the Christian races in the foreground of the picture. But the real evil, the horrible reality which overshadows everything else, is the incurable misgovernment of the country, a misgovernment which is the result, not of stupidity or carelessness, but of a deliberate purpose to plunder the tillers of the soil for the benefit of a handful of landlords, tax-gatherers, and officials, coupled with the contempt of the armed Mussulman for the defenceless Christian.

ENGLAND'S duty, says Mr. Bryce, is undeniable, after her action in 1878; but, unhappily, it is more difficult to do good now than it was to do evil then. Yet, with the co-operation of France and Italy, he is confident that we could insist on the withdrawal of the Turks from Macedonia and secure an independent government.

The peril is imminent, for Bulgaria may be at any moment drawn into the conflict; and every day sees hundreds of non-combatants slaughtered, women violated, villages destroyed, and the area of ruin extended. No one is entitled to suppose that Austria and Russia, callous as their policy has seemed to be during the last few months, will refuse to accede to such a proposal, coming from a Power which has the fullest right to make it, and has no selfish interest to serve. If they do refuse, on them let the guilt rest.

Be the result of her efforts what it may, England at least is bound to do her best to serve the interests of humanity—interests which seem to be so much less regarded in our days than they were forty years ago. Let England at least clear herself from the disgrace of having stood coldly or timorously by, while horrors, unexampled even in the East, are being perpetrated, a country devastated, a people blotted out.

IN pursuance of the resolution of the St. James's Hall meeting, an appeal for a Macedonian Relief Fund has been issued, signed by Mr. Evelyn Ashley, Mr. James Bryce, Mr. A. J. Evans, Sir Edward Fry, and the Bishop of Worcester. Sir J. Fowell Buxton, Bart., G.C.M.G., has consented to act as treasurer. Cheques will be received by the hon. secretary, Mr. H.

N. Brailsford, 11, Brunswick-square, W.C., or by the bankers, Messrs. Barclay and Co., Limited, 1, Pall Mall East, S.W. One of the European Consuls in Monastir has estimated the numbers of these homeless fugitives at about 40,000 persons. Winter, which in these upland districts is extremely severe, is approaching. The crops and granaries have been systematically destroyed. Famine on an appalling scale is imminent, and the weaker fugitives are already dying of hunger.

At the meeting of the General Committee of the National Council of the Evangelical Free Churches held at the Memorial Hall on Monday, the question of the condition of the Balkan States was discussed, and the following resolution was unanimously passed:—

That this Committee expresses its horror and indignation at the present condition of Macedonia. It considers that no remedy for the present disorder can be satisfactory which does not provide, at least, for the appointment of a Christian Governor by the Great Powers of Europe, with an effective police at his disposal for the protection of life and liberty, upon plans approved and supervised by the Powers. The Committee recognises the great responsibility in this matter resting upon the British nation, and respectfully but urgently calls upon his Majesty's Government to seek to bring about a concert of the European Powers to press such proposals, failing a more effective remedy, upon the Government of Turkey.

A circular has been sent to the 800 Free Church Councils asking them to have the resolution read before the congregations assembled in all the Free Churches in England and Wales next Sunday, and urging that special reference should be made from the pulpit.

Mr. Henry Norman, M.P., writes in the October number of the *World's Work* on the Passive Resistance movement as follows:—

In considering a movement of this kind, one's judgment must necessarily be affected by the class of men who feel themselves compelled to break the law. The "passive resisters" stand high, when so considered. Ministers of all the Free Churches, magistrates, aldermen, councillors, overseers, and the very salt of private citizens make up the long and growing list. It is no exaggeration to say that when such a body of men take the step of refusing compliance with a law, there is something in that law which ought not to be there and which cannot permanently be enforced. The revolt of the anti-vaccinators will occur to everyone in this connection. They succeeded, though there was far less of principle at stake, in their protest. As a matter of fact, no student of politics and life, whether Churchman or Nonconformist, supposes that the obnoxious clauses of the Education Bill will remain permanently on the statute-book. They are surely doomed, and "passive resistance" is at once the symptom and the assurance of their condemnation.

The housing of the working classes is receiving serious attention in Germany. The German "Central Department for Working Men's Benefit Institutions," which was founded in 1891 on the suggestion of the Prussian Minister of Commerce, and is subsidised by the Governments of the German Federal States and the Imperial and Prussian Ministries, has sent over to England a party of thirty-seven specially qualified men to inspect British methods of housing, and institutions which are for the benefit of the poor. Dr. Von Erdberg, one of the leaders, in an interview with a representative of the *Manchester Guardian*, said that what had most struck them so far was the Rowton House at Whitechapel, "its completeness and its perfection, the care bestowed in details, its superb cleanness and the inspiring determination that everything about it should be beautiful." Such an institution, able to pay four and a half per cent. interest on the capital, he thought might well be imitated by German Working Men's Societies.

The visits of inspection will include blocks of dwellings and other housing schemes of English municipalities, houses provided by philanthropic institutions, University Settlements, the Polytechnic, Salvation Army institutions, the People's Palace, Bourneville and Port Sunlight, municipal baths, lodging-houses, and practically everything possible that aims at improving the homes and surroundings of the people. Such international visits are of great significance, and, while Germany may learn much from England, it is no less true that such a party of experts from England might find many things worthy of imitation in Germany and other countries. Dr. Von Erdberg expressed surprise at the proximity of slums to some of the finest thoroughfares of London, and said, "Why does not Parliament interfere?" He considered that German working-men pay much less rent than English workingmen in proportion to their income, and that they do more to help themselves.

The London School of Economics and Political Science, of which Mr. W. A. S. Hewins is director, in its fine new building in Clare Market (behind Clement's Inn, from the Strand) offers during the coming session a number of courses of lectures bearing on philanthropic, charitable, social, and public work. To meet the increasing number of students some of the courses are duplicated, giving a choice of hours, and the attention of settlement workers, rent collectors, district visitors, Poor Law guardians, borough councillors, and public and philanthropic workers of every kind, is called to the opportunities of instruction thus offered. "The Organisation and Structure of Modern Industry," "The Economic Position of England," "Public Administration," "The Principles of Public Finance," "The Old Poor Law," "English Local Government," "The Theory of International Trade," are among the subjects to be treated in full courses by such well-known lecturers as the Director, Mr. and Mrs. Sidney Webb, Mr. Ashley, Mr. Cannan, and others.

The twenty-fifth annual report of the Social and Political Education League, which has just been issued, shows that 164 lectures were delivered last winter. Sympathetic allusion is made to the death of the Rev. Henry Solly, one of its founders, and a most constant and earnest supporter of its principles and work. Gratification is expressed at the institution by the University of Cambridge of a special tripos in economics and political science, subjects which Mr. Solly and Sir John Seeley had long advocated for all our universities. Professor Percy Gardner is the successor of Mr. Choate in the presidency. The League offers admirable opportunities to literary and other kindred societies in arranging for the discussion of social and political topics from a non-partisan standpoint. All lectures are given gratuitously, although societies and clubs are urged to contribute towards the expenses according to their means. The organising secretary, Mr. A. H. Reed, 23, Old-square, Lincoln's Inn, will be glad to forward copies of the Lecture List on application.

Last Sunday was the seventieth anniversary of the death of Rajah Rammohun Roy. He died Sept. 27, 1833, at Stapleton Grove, Bristol. The Rev. W. H. Burgess preaching on the life of that "Morning Star of Reform in his native land," as the Rajah has been called, quoted the remarkable testimony of Protap Chandra Mozoomdar set down in 1874 in the visitors' book at Arno's Vale Cemetery, where lie the remains of Rammohun Roy. It is in these terms:—

England will for ever remain a land of pilgrimage to every patriotic and pious Hindu, so long as the sacred remains of our beloved Rajah lie enshrined in her free soil; and if, in the course of time, all other relations that bind India to the land of her rulers come to be loosened and ineffective, this shall for ever unite the two countries which represent the East and the West, that the last days—the noblest days of Rammohun Roy—were spent and the last efforts of his great soul were made in England, after he had successfully established in his fatherland the institution which proposes to itself the object of introducing into the world the Fatherhood of God and the brotherhood of man. May others be inspired as I have been by the sight of the Rajah's grave.

We are sorry to see from the fashion columns of a leading paper that efforts are being made by those interested in the trade and the fashion, to extend the use in England and on the Continent of plumed hats with a crown of bright-coloured birds. We sincerely hope that no woman who reads this paragraph will be tempted to follow this barbarous fashion, involving so much cruelty and the wanton destruction of beautiful creatures. We have heard of those who let themselves be soothed with the supposition that they were wearing imitation plumes, but a man well acquainted with the trade wrote recently that there were very few imitations on the market, that the cheaper kinds as well as the dearer were nearly all real, and that the retail milliner probably knew no more about their origin than her customer whom she tried to satisfy. Besides, what true woman wants to pretend to follow a cruel fashion? If we were living among a race of people who decorated themselves with human scalps as trophies, should we order imitation articles from the hair-dresser that we might appear to be savages?

Very few of us will have the chance of heroic self-devotion; but every day brings the petty, wearing sacrifice which weighs full weight in God's scales.—*Samuel Osgood.*

SOCIAL ECONOMICS.

WORK IN THE PARISH.

"IF I had a parish," I sometimes think, and visions pass before me of the many parishes and congregations I have known. Sometimes it is a parish in the poorer quarters of a town, of which the clergyman is the strenuous, overworked centre, with the whole organisation of schools and guilds and clubs and mothers' meetings revolving around him; the source of a stream of benevolent almsgiving, the originator of soup-kitchen and relief works, the general authority on all questions of local administration. Or in contrast with this, I envy the incumbent of a quiet country parish, growing placidly old in a calm routine of tyrannical beneficence, still the source to which his parishioners look for all material aid and its accompanying spiritual counsel. "Parson means just person," as a very young curate once explained to me, "and the Parson means *the* person in a parish"; the attraction is irresistible.

But in my wiser moments, I am grateful for the limitations by which Fate has cut me off from the temptation to such a position, surely the hardest of all to hold wisely and firmly. And after condoling with one parson on the hardship of having to spend all his energies in raising money in the West End to be distributed in the East, and with another on the humiliation of being regarded mainly as the source of treats and tickets, my imagination flies to the other extreme, and I think, "If I had a parish, my first step would be to organise it so that I myself as spiritual director should sit absolutely free from all questions of raising or distributing money."

Priest and People.

The relation of the parish priest to the material needs of his people has a long history, and at all times there have been difficulties and vexations arising out of it. Long before the days when the State entered upon the thorny path of Poor Law Administration, we find these difficulties between priest and people illustrated in "Piers Plowman":—

> For the parisshe priest and the pardoner
> Parten the silver
> That the poraille of the parisshe
> Sholde have, if thei ne were.

And it is still a question hotly combatted by the Church, whether a third of the tithe does not rightfully belong to the poor, although in practice it has not done so for many centuries.

Care for Material Needs.

But our modern difficulties are not of this kind. The grasping priest is a monster of bygone days, and even the indifference of a few generations ago has melted away before a sympathy which is almost too fervid in its glow. It is a strange paradox, but fully in accordance with other signs of the times, that many if not most ministers of religion are far more touched and afflicted by the material needs of their flocks, than by their spiritual struggles and shortcomings; they will feel themselves crushed by the burden of the poverty in their parish or congregation, and will exhaust themselves in fruitless struggles to relieve it, while they maintain an attitude of almost cheerful leniency in face of the burden of selfishness, irreligion, and drunkenness, for which one would think them more especially responsible. This attitude brings with it evils of its own; the people are only too quick to divine and accept the parson's view as to the relative importance of spiritual and material goods; but it is at any rate more hopeful than either the rivalry or the indifference of the past.

Parish and Congregation.

Strictly speaking, "parish" work is territorial in its nature; that is to say, the clergyman feels himself responsible for all the people living within the area which constitutes his parish. But in practice the congregational system is far more prevalent; and the efforts of the Church, whether Established or Nonconformist, are concentrated upon those who attend its services. Others again are confined by no limits, but carry their proselytising activities wherever they can enforce an entrance or command a hearing.

From our present point of view, that of secular work, all have their merits and defects. The territorial is good, just so far as the giving of relief is dissociated from the idea that it is to be got by attending religious services; it fails just so far as the assistance proffered ceases to be the mutual help of friend to friend, based upon previous intimacy and sympathy. The congregational is good so far as its charity has its roots in the deeper soil of religious brotherhood, and serves as a further bond between those already knit together in real faith; it fails, it is indeed in danger of becoming thoroughly bad and mischievous, in so far as it leads to professions of faith being made for the sake of material benefits. This, too, is the great danger attaching to the relief work undertaken by proselytising agencies amongst people unknown to them. "We have tried teas, and we are going to try hot suppers," is the naïve description of its work given by one of these; but what the religion can be worth which has no firmer foundation than teas and hot suppers, is a question too seldom asked.

Mutual Helpfulness:

But parish work, wisely conceived and soberly carried out, may be one of the strongest forces making for social progress; especially, when it takes the form of mutual helpfulness amongst the members of a congregation. To encourage such mutual helpfulness should be the constant aspiration of the minister of religion, a nobler idea in every way than that of being himself the collector and dispenser of relief funds. Some clergymen, indeed, I have known, of wisdom and experience, who have thought the only safe plan was to relieve themselves entirely of the work of almsgiving, at the most exercising only a general supervision over their almoners.

Without necessarily going as far as this, it is certain that unless the minister is prepared to devolve a great part of the parish work upon lay assistants, his own peculiar functions will stand in danger of being swamped, or degraded from the highest that they might be. Just what arrangement will be best will differ with the needs of different parishes, but I will sketch a system which has been found to work well in London.

The Parish Committee.

Probably, in most congregations all those who take any part in church work or administration meet from time to time to take counsel together. The most experienced of these may be formed into a committee to meet regularly at more frequent intervals, and having for its especial business all matters concerning the material or secular needs of the parishioners. Of the actual work of such a committee I will write in detail in another paper, but it should be qualified to assume the entire responsibility in this direction. Generally speaking, the minister (or clergyman) is chairman of this committee, but if he needs his time for other work, this should not be necessary. The district visitors may or may not be members, but they should be absolutely under its control so far as relief work is concerned, and should report regularly as to the families under their care. The most effectively organised of these committees are served by secretaries who have submitted themselves to special training for the position; and in large parishes the work of such a secretary is so arduous and important that it is sometimes found necessary to appoint a salaried official. Indeed, the demand for trained parish workers of this type, competent to guide the energies of a large number of volunteer workers, is becoming considerable.

Ideal of Helpfulness.

Before entering in detail upon the various kinds of secular work which may be usefully carried on in a parish, it is necessary to consider what it is that we are aiming at, what ideal we set before us. I take it that the picturesque conception of the Lady Bountiful, distributing minute packets of grocery and flannel petticoats to a duly grateful and humble peasantry, no longer attracts us. It is wholly out of accord with the spirit of a wise and large-minded democracy that any section of the community should be permanently dependent upon the benevolence of another section. In place of it we are substituting the ideal of a community in which all classes shall be normally prosperous and independent, earning sufficient to enable them to order their own lives; but in which also rich and poor alike may find in his neighbour a true friend upon whom he can rely for strength in times of trouble. It is a strange misconception to think that such mutual help is needed only by the poor, or that it can be rendered mainly by means of money. It often happens that the most effective help calls for no expenditure of money at all, while long experience has led some of the greatest philanthropists—such as Chalmers—to maintain the apparent paradox that the poor can be better helped by taking money from them than by giving it to them. One thing, at least, is certain, that no one need be hindered from taking up parish work by the fact that he has no funds at his disposal. Such a one, indeed,

is far more likely to be successful in his work than another who is known to have a long purse. And in so far as the men and women who have to earn their own living have shared the experiences and difficulties of the wage-earners, they are in a position of great advantage in this work of mutual assistance amongst the poor; an advantage only partially compensated by the greater leisure and culture of the well-to-do. For this reason no scheme of parish work is complete which does not include the active co-operation of working-class members.

HELEN BOSANQUET.

SOCIAL WORK IN VILLAGES.

IN reporting the annual meeting of the Central Postal Mission and Unitarian Workers' Union at Whitsuntide, we reserved our notes of the greater part of the paper read by Miss Sewell, formerly head of the Southwark Women's University Settlement, on "Religious and Social Work in Villages" until we could make fuller use of them, to follow Miss Sewell in her admirable account of the many opportunities of public service open to cultured residents in villages. That is what we propose now to do.

In Elementary Schools.

Whatever we may think of the new Education Act, said Miss Sewell, it is not to be denied that we stand at a critical point in the matter of education, and the country schools will offer splendid opportunities for raising the whole standard of education, if the right enthusiasm is put into the work. The school manager has great opportunities; the village school can be touched on so many sides. The choice of the teacher is of the first importance, the special problem of the school being, perhaps, the smallness of its staff. This becomes more acute as the standard of teaching rises and the variety of subjects is increased. In towns the difficulty is in part met by visiting teachers for special subjects. The new county authorities, we must hope, will organise schemes to use local voluntary help. Many educated people, with a little training, could teach special subjects in the village school. Regularity and continuity would indeed be necessary, but that should not be unattainable. Anyone anxious to do a really good piece of social work should study the requirements of the education department, and qualify for some such subject.

Dull Winter Evenings.

Then for the adults, and the young people after they have left school, there is much to be done. From October to February the evenings are long, and in the village often extremely dull. The darkness falls so soon, unrelieved by street lamps or the light of shop windows. There is nothing to do outside, and the cottages are so small, while so few of the people have interests in reading or handicraft. There should be in every village a public building, a hall for music, for showing pictures, for lectures, for seasonal festivals and social gatherings; a workshop for children in the daytime and adults in the evening, where simple handicrafts could be pursued; a club-room, and, if possible, a kitchen. The building should be beautiful as well as useful, and around it all sorts of social amenities should cluster. In organising such a building, there is infinite scope for individual effort; but failing such a hall, the day-school should be used, or some private room.

Music in the Village.

Music is a great resource. It is natural for people to like music, and they are so clearly the better for it that to neglect it, as we do far too much, is pure waste of opportunity. A certain amount of church music there is, none too good. The children are taught a little singing in the schools, but not of such standard as it should be. There should be a choral society in every village; in many there might also be an orchestral society. The difficulty generally is to find a teacher. Concerts given by others, and organ recitals, cannot take the place of music made by the people themselves. There is stimulus and discipline in this, which is all wholesome, and gives a moral lift, the value of which cannot be over-estimated. Whatever is left out, it should not be the choral society. The village band can be a great institution.

Village Festivals.

The village should have its festivals, when class differences are less in evidence, when there can be a meal in common, games and competitions shared by all, and a masque or dance, or something of the kind, not got up by one class for another, but done together. The organising and training for this is the share of the most leisured and capable, and gives great scope for work and that close contact with others which is the most useful thing of all.

Health of the Village.

The health of the village is of the first importance. What is most needed is a wider knowledge of elementary household hygiene, and proper sanitary arrangements. For this a little may be done in the school. There is already homely teaching of domestic economy in villages, but this might be greatly expanded. As to village sanitation, water supply and drainage are of the first importance, and the latter demands original and scientific treatment.* The better management of cottage property offers a great opening to educated women with leisure. Women are specially fitted for this work, and if they are trained by a short course, great good may be done.

Wealth of the Village.

To add to the wealth of the village community the best course is to improved education, that the people may have the needful training for the work for which they are best fitted. New rural industries should be developed, the cultivation of fruit and flowers, poultry and bees, and in the winter time, skilled handicrafts, while sales of what is produced should be organised and industrial exhibitions. The most help in this direction is given by those who make one of these things a hobby, and give genuine interest to its promotion. Nor should thrift be forgotten, but the savings bank and a branch of a good and sound friendly society should be encouraged in every village.

* In this connection Miss Sewell warmly commended Dr. G. V. Poore's book on Rural Hygiene.

Service on Public Bodies.

Public service on the parish or district council or as guardian of the poor opens up a great interest. There is the administration of old charities, the sanitary authority, the care of gardens and open spaces, the upholding of local reputation; in all these ways, serving with others, gaining the confidence of others, the moral health of the community is tested and maintained.

Special Village Difficulties.

(1) One special difficulty of the village is that each element of society is represented by so few individuals that it seems hardly possible to provide for each. The school is too small to teach all we should like, there are too few boys for the club, too few men to form a gardening society, and so on. There is something in this difficulty, and yet there are great advantages in small numbers. In teaching, each individual gets more attention, and there is opportunity for closer personal care.

(2) Another difficulty is that in the village there is so much gossip, scandal, and petty jealousy that nothing runs easily. Much will depend on the tone set by those who should be the leaders of opinion in the village. Good feeling, good judgment, personal restraint in the discussion of others even in a friendly spirit, these and the serious desire to help must reduce the difficulty to very narrow limits.

(3) Then there is the difficulty of the parson and the squire, the tendency of all work in the village to be in the hands of one or the other, and their thinking that they have the right to govern. One may acknowledge a great debt to the country clergy of all denominations and schools, yet this government by one is not the best form even theoretically, and save in exceptional cases it has a blighting and depressing effect on the development of the community. The difficulty grows less acute daily, and recent changes in local government, and now in education, go to weaken individual authority, and the change is all to the good. To meet the difficulty, the necessary influence possessed by a large landowner should be frankly recognised. He owes much to the place in which he lives, and ought to do his duty by it. His co-operation is essential to successful social work. Facts should be recognised, and authority admitted up to a certain point. Every village will have its own problems of difficulty in the matter of co-operation, and workers should remember that thorough knowledge of any subject and enthusiasm give a natural authority. Whether in games, in sanitation, or in the school, real mastery gives power. In that peaceful way problems of authority will best be met, and the help that each desires to give will be most effectively rendered.

THE virtue of Paganism was strength; the virtue of Christianity is obedience.—*Augustus Hare.*

LITERATURE.

ANNA SWANWICK.*

This life of Miss Anna Swanwick by her niece, Miss Mary Bruce, is deeply interesting. Unlike many modern biographies, it is short, and can be read through in two or three hours. Perhaps the impression made is the more definite on that account. We have read the book with a continually increasing admiration for the quiet effectiveness of the portrait. The biographer never obtrudes herself, but her skill, which is the skill of love, is seen as a pervading influence. She has produced a little book in which not only the friends of Miss Swanwick will rejoice but for which all who read it must be grateful. It cannot fail to do any reader good to be brought into contact with so gracious, happy, and sympathetic a personality as that of Miss Swanwick.

Miss Swanwick was born in Liverpool in 1813, being descended on her father's side from Philip Henry. She and her two elder sisters grew up in a cultivated and beautiful home. The education of girls at school was no doubt very inferior in method to that of the present day, but if, as Miss Bruce says, "one result of the education given to girls in those days was the creation of an intense thirst for knowledge and a longing for opportunity to fill in the blanks left by imperfect teaching," it seems that education then accomplished what it often fails to do in our days.

In 1832† Dr. Martineau came to Liverpool as minister of Paradise-street Chapel. Miss Swanwick writes of that time: —

> When Mr. Martineau first came to Liverpool my mind seemed to be suddenly opened—I saw things I had never before even imagined. I took an interest in things I could not appreciate before he came, in fact, every day I felt myself to be acquiring new powers and interests. I look back upon that time as the happiest part of my life, and most thoroughly did I enjoy it.

This was the beginning of a friendship which lasted nearly seventy years, and which must have been a great happiness to Dr. Martineau as well as to Miss Swanwick.

In 1835 her youngest sister and her inseparable companion, Mary Swanwick, married Henry Bruce, son of Rev. Dr. Bruce of Belfast. The enforced separation was a great grief to Miss Anna Swanwick. Life seemed to have lost its interest for her. She forced herself to the study of German as an anodyne, and translated Goethe's "Iphigenia" and his "Torquato Tasso," thus finding by instinct as it were her life work in seeking relief from sorrow. Women are perhaps happier than men in knowing instinctively what they like and what they can accomplish. Many men with literary power like Richard Jefferies waste years of life in seeking blindly for the line of work which is their own, and only find it after many useless efforts. It belonged to the happily balanced nature and intuitive wisdom of Miss Swanwick that she found at once and without effort the kind of literary work in which she could achieve success. In 1838 Mrs. Swanwick and her two unmarried daughters left Liverpool for London. Shortly afterwards Miss Swanwick went to Berlin for eight months. There she studied Hebrew and Greek as well as German under Professor Zumpt. We find her very soon translating Plato's Dialogues into German; she writes home that she is reading "The Phædo" in the original, and had found it a mine of wealth.

She also found time for lessons in mathematics, this being a subject in which she was as deeply interested as in philosophy and literature. "She was a rare instance," says her biographer "of great intellectual ability and power of deep thinking, combined with an almost childish simplicity of character."

In 1843 Mr. Murray published some of her German translations under the title of "Selections from the Dramas of Goethe and Schiller." It was a time when through the influence especially of Carlyle working upon ground prepared by Coleridge, the interest of cultivated Englishmen had been directed towards German literature. Men desired to know something of the great German philosophers and poets who had awakened such enthusiasm in a few leaders of English thought. They rejoiced to feel that there was a new large world of thought and beauty in that undiscovered country; they welcomed its teaching gladly and were ready to admire without stint or jealousy.

Another publisher, Mr. Bohn—too well known by indolent students—was impressed by Miss Swanwick's work, and in 1850 published a second volume of her translations from the German, and then asked her to undertake the translation of "Faust." The appearance of the first part of "Faust" in 1851 gave her an assured position in the world of literature. This is not the place to discuss the value of her translation, and to compare it with the many others which have since appeared. It must be sufficient to say, with her biographer, that thirty years later a fifth edition was published, and that it still holds its own among the rest.

On the appearance of "Faust" Miss Swanwick was strongly urged by Baron Bunsen to undertake the translation of the dramas of Æschylus. With such encouragement she determined to make the attempt, and set herself to what was the hardest and most important work of her life. Æschylus is the most difficult, as he is the greatest, of the Greek dramatists. His text is often corrupt, and his choruses are at once the despair of the undergraduate and the delight of the scholar. It was a daring thing for a woman who had not been through any of the orthodox Greek training in public school or university, to undertake the translation into English poetry of such an author. The great Trilogy was published in 1865, and was received with general and striking praise. A woman scholar at that time had to fear in her reviews not so much slashing attacks as against an equal, but rather condescending tolerance as towards an inferior. The tone to be expected was that of Dr. Johnson in his well-known criticism on a woman making a speech: "Sir, it is like a dog standing on its hind legs: it is not done well, but the wonder is that it is done at all." This is not the tone, speaking generally, in which Miss Swanwick's work was received. "Even the 'Saturday Reviler,' as it was then called, was astonished to find itself vying in enthusiasm with the rest, and admitting that 'here is fit cause for the advocates of the rights of women to gather together and chant a pæan in commemoration of their advanced prospects and position.'" Especially gratifying was a letter of appreciation from Mr. Gladstone addressed to "A. Swanwick, Esq." This letter was the beginning of a friendship with Mr. Gladstone which Miss Swanwick naturally regarded as one of her greatest privileges.

Miss Swanwick broke down in health after the great effort involved by this work, and was ordered into country solitude. Within the next few years she completed the translation of the rest of the dramas of Æschylus and of the second part of "Faust." We cannot, however, dwell longer on this side of her life. It was through this that she gained reputation and the opportunity of large social relationships, but it was through something else that she gained the affection and reverence of many friends. "I remember you," writes an old relative when nearly ninety, "a dear little girl of seven, intent upon doing kindness to all around you, and years afterwards I found you blessed with the same spirit. It has been the joy of your life, and has caused more happiness to others than you can have any idea of."

In the midst of her engrossing literary work in London she found time for giving lessons to girls drawn from the poor streets round Tottenham Court-road. At first they came to her house in Woburn-square two evenings a week; later the classes were held in a room over a shop which was nearer to their work, and later still, when Dr. Martineau came to London and the Portland British Schools were built, these classes were incorporated in the school. When this was accomplished Miss Swanwick turned her attention to youths, and held evening and Sunday classes for them. "I always found," she says, "that my lads appreciated the best poetry, and any tale of heroism and self-sacrifice won their hearts and held their attention."

Miss Swanwick also took great interest in the opening of Queen's College in 1847, and Bedford College in 1850. She cared much for the higher education of women, and did all in her power for its promotion.

In an address given at Bedford College, Miss Swanwick gives advice to the women students, of which her own life was a realisation :—

> Students are to be found distinguished for their classical and mathematical attainments, who at the same time are unconscious of the wide realms of intellectual culture which lie beyond their own comparatively narrow sphere. Such one-sided culture tends to bring the so-called higher education of women into disrepute. . . . Above all, let a woman remember that her happiness and success in life will depend, not upon the mere acquisition of knowledge, but upon the cultivation of what has been justly styled "mental hospitality," together with a large and warm-hearted sympathy with her fellow-creatures. She must bear in mind that though she be conversant with the language of the Greeks or Romans, and though she understand the mysteries of the higher mathematics, and have not charity, in the broadest sense of the word, it will profit her comparatively little.

"She was eager to learn the notes of progress in politics, science, religion and litera-

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* "Anna Swanwick." A Memoir and Recollections, 1813—1899. Compiled by her Niece, Mary L. Bruce. With Portraits. (T. Fisher Unwin. 6s. net.)

† The Memoir says 1831, by mistake.

ture in the Old World and the New, to listen to an account of any new theory or discovery, and to sympathise with the interests of all with whom she came in contact." "It was striking," says Lady Huggins, "how universal were her interests, and her eager desire to know of the newer developments in subjects which had special interest for her was remarkable. She gave the impression that she knew you had much to say of interest and was anxious to hear it. She at once established a sympathetic atmosphere." It is not to be wondered at that with such sympathy and such powers Miss Swanwick was for years at the head of an informal salon, where many of the leaders of thought and action in London delighted to meet.

We receive beautiful glimpses of the inner home life, from which it is evident that behind her love of books, her philanthropies, and wide social connection there was a devoted love to her relatives and nearest friends which was at the centre of her life. When in 1879 her sister Catherine lost her sight, Miss Swanwick "gave up in a great measure her social and public engagements and the time for her own work, and with beautiful unselfishness devoted herself for the next four years to the care and amusement of her sister."

Miss Swanwick, like Cephalus in her favourite Plato, enjoyed old age. In 1898 she writes :—

> With regard to myself being in my eighty-fifth year, I feel that my working days are over ; nevertheless, I recognise with joy that with advancing age my sense of the wonderful beauty of the universe as seen in the infinitely great and the infinitely little grows more and more intense, and this joy is heightened by the recognition that our Heavenly Father reveals Himself to His children's hearts through the marvellous beauty of His glorious works.

"She retained this beautiful joyousness of spirit," says Miss Bruce, "to the last day of her life."

We can only conclude as we began, by thanking Miss Bruce for giving us such a true and simple picture of a noble life.

H. Gow.

THE NEW EDUCATIONAL METHOD.*

One of the most encouraging signs of the times is what, for want of a better term, may be called a certain visual refinement. This is evident in many directions. Our artists expend themselves less and less on great canvases, preferring little bits of light and shade, exquisite transcripts of the commonplace. The novel of observation, as we might call it, with its subtle romance and fidelity to fact, has superseded its predecessor of obvious colouring and conventional *personæ*. The florid and fervid pages of Macaulay and the dynamics of Carlyle have alike yielded to a treatment of history which, if not more intrinsically accurate, is at least a more sincere attempt to realise the life of the past. The increasing popularity of such books as those of Richard Jefferies in this country and Mr. W. J. Long in America is further evidence of the same tendency, viz., a discernment of and interest in commonplace things formerly passed by in favour of coarser and more striking objects.

Perhaps, however, the best evidence of this refinement is to be seen in the nature study that is so fast coming into recognition as an educational method. Instead of picking up a smattering of "natural history" by means of crude pictures of Polar bears and elephants, children are encouraged to observe the common objects about them. The simple flora of town gardens, the lichens on the copings of even the dismalest area are found to afford material not only for wonder — itself, according to Johnson, one of the chief agents in mental development — but for the systematic training of the eye and mind. It is a great thing to have the educational medium thus brought down from the unfamiliar to the familiar, or, rather, to have the eyes opened to what, though a part of the common environment, has hitherto been unfamiliar as the Antipodes.

Mr. Stenhouse's book is thus a sign of the times, and would, were it no more, deserve the attention of all who are interested in the modern movement. But it is more than this. It is by far the most considerable, as well as concise attempt we have seen to give systematic expression to this method.

The aim of nature study (he says) is not primarily the acquisition of the facts of natural history ; it is rather a training in methods of open-eyed, close, and accurate observation, especially of familiar animals and plants, which shall teach the student to *see* what he looks at, and to *think about* what he sees.

Nothing could better illustrate this definition than the method Mr. Stenhouse pursues. Each chapter and section of chapter consists of two parts, the first of which gives precise instruction for elemenmentary observations and experiments. The design of these is to exercise the reasoning faculties :—

> The student should get into the habit of asking the *reasons* for all the differences and resemblances which he notices. To learn what these reasons are he must observe closely, think carefully, and then make experiments to test the accuracy of his conclusions. "Be sure you are right! then look again"—(the motto of Professor Comstock) —should be his motto.

The second or descriptive portion consists in a discussion with the teacher of the meaning and relation of the results thus obtained. Of this twofold method we select a single example from "The Early Stages of Growth of Maize and Wheat" :—

> Watch for the appearance of the roots. Is there, as in the seedlings previously studied, one principal root, or are there several, all apparently of equal or nearly equal importance? Do the roots grow straight down . . . or do they spread horizontally?
>
> Notice that a rod, somewhat thicker than a root, grows out near the origin of the roots, and curves upwards towards the light. When this is about an inch long on a maize seedling, slit it open carefully and observe that it consists of a pale outer sheath and a green core. The sheath is the single *cotyledon ;* the green core is the young *stem* enclosed in a young foliage leaf. Cut open the grain and notice how the endosperm (previously explained) has shrivelled. As the seedlings become larger watch the young stem growing out at the end of its sheathing cotyledon. What is the length of the cotyledon when the stem first appears (*a*) in the maize, (*b*) in the wheat?
>
> As soon as a foliage leaf unfolds, make a careful drawing of its shape. Contrast it with the young foliage leaves of other seedlings. Hold up the leaves to the light and compare the arrangement of their veins.

This is the first part of the method intended to guide the student's own observation. Of the second or discursive part which immediately follows in larger type, and with abundant illustrations, we shall select an example presently.

The obvious utility of the method thus indicated is that it compels the student to use his own eyes, and to take nothing for granted. The attention is thus secured not by exhaustive efforts at memorising, but by the encouraging co-operation of hand and eye. In this way as in no other the student is made to teach himself, and value the results so gained, while the teacher takes his true place as helper and guide. What may be termed the moral benefit of such instruction cannot fail to be seen. The student becomes habituated to think for himself, and to depend entirely upon his reason. Such a method, if we mistake not, is the best antidote alike for authority and mental untidiness in the further things of life.

Mr. Stenhouse writes as a student to students, animated with a fresh and vivid interest in all he describes. Thus the volume is not only penetrated with method, but promises to supply in no small degree the enthusiasm necessary for the study. The twenty-one chapters, divided about equally between plant life and animal life, are full of the results of keen observation and first-hand knowledge. The style of the discursive portions is clear and simple, and in frequent instances the author passes beyond the elementary observations of the student to suggest maturer trains of thought. Take, *e.g.*, his comment on the inherited habits of the cat and dog :—

> We will first see how the ancestral custom of living in organised packs has left its impress on the instincts of the domesticated dog. The first essential to the success of any community of animals—whether these are bees or rooks, wolves or men—is that all the creatures composing it shall conform to certain rules, which have for their object the good of the community and not merely that of the individual. Acts which promote the well-being of the society as a whole are good. . . . Acts which tend to injure the society as such are bad, and inevitably bring punishment either to the individual offender or, what is worse, to his pack. A distinction between right and wrong is thus established which would be impossible to any animal living so solitary a life that its acts affected only itself. In this manner were aroused the social instinct, the love of praise and dread of shame, the lifelong attachment to early friends, and almost all the other qualities which have so endeared the dog to mankind ; because these qualities resulted naturally from the ancestral pack life. Left to itself, the dog loses its nerve, for it is by nature unfitted for a solitary life. What more woe-begone animal is ever seen than a lost dog?
>
> Contrast the cat in this respect. It is at heart an outlaw, like its wild ancestors ; recognising in general no law but that of its own ease and gratification. Its social instinct is almost absent ; and though it sometimes displays affection to people who pet it, the cat is, as a rule, more attached to places than to persons. It retains, too, the independence and versatility which are developed by a

* "An Introduction to Nature Study." By Ernest Stenhouse, B.Sc., A.R.C.S. (London: Macmillan and Co., 1903. Pp. vii. and 422. 3s. 6d.)

solitary life. A lost cat can usually take care of itself and find sufficient food; and cases are not uncommon of cats having comfortable homes and choosing to live wild lives in the woods.

It is evidently Mr. Stenhouse's aim to show the continuity of all forms of organic life. And thus the botany and zoology sections of the book form one biological whole. This also is an admirable feature. But while this logical sequence is preserved, numerous cross references render it easy for the student to take up the study at any point, as his interest may prompt. The principle of illustration, as expressing what cannot well be expressed by words, is adhered to throughout, and the selection and printing of the illustrations deserves special comment. We must congratulate Mr. Stenhouse on having produced a really valuable educative aid based on lines at once broad and natural.

T. J. HARDY.

OBITUARY.

LIEUT.-COL. HENRY TURNER, J.P.

THE bearer of an honoured name, himself held in high honour in our community, Lieut.-Colonel Henry Turner, of Stockport, passed away on Sept. 18, at the age of sixty-nine. Born in 1834, he was the fourth son of James Aspinall Turner, M.P., and great-great-grandson of a former minister of Preston Chapel. He was brought up in the best traditions of our Liberal Nonconformist fellowship, to which he remained faithful to the end. He was a lay-student in Manchester New College during the closing years of its settlement in Manchester, before the removal to London in 1853, and in that year took the B.A. degree in the University of London. Entering business as a calico printer, he became the head of the firm of Turner, Norris & Turner, of Manchester, and of the Kinder Printworks, Hayfield. He threw himself enthusiastically into the Volunteer movement, and won prizes and laurels for himself as one of the best shots in the country. He subsequently joined the Cheshire Militia, and retired in 1889 as Lieutenant-Colonel. He was for thirty-four years resident at Stockport, where he took a leading position in public life. An earnest Liberal in politics, he entered the Town Council in 1877, and served as Mayor in 1891, when he scandalised a good many pious people by inviting the Corporation to accompany him in an official visit to the Unitarian Church where he habitually worshipped. He was a magistrate not only for Stockport but also for Lancashire and Derbyshire. A staunch supporter of his *Alma Mater*, Mr. Turner was also a vice-president of the Home Missionary College, and took a constant interest in denominational affairs. He was one of the pillars of the Stockport church and will be greatly missed.

The funeral was at the Manchester Crematorium on Monday, Sept. 21, and on the following Sunday the Rev. B. C. Constable preached a memorial sermon in the Stockport church, in which he spoke in terms of honour and affection of their deceased friend.

THE CHILDREN'S COLUMN.

THE SERMON ON THE MOUNT.

I.—INTODUCTION.

SERMON is another word for Talk, and Mount is another word for Mountain, and the Sermon on the Mount is simply the Talk on the Mountain. Or we may speak of it as the Teaching on the Hill, which followed the Preaching by the Lake. Jesus, seeing the multitudes, "went up into the mountain." The mountain was the high land on the western side of the Sea of Galilee. He went up really to rest, and to escape for a little time from the crowd. But there were some who would not let him leave them. They followed him up the slope, and then it was that he did what he could not do on the crowded plain below—he "sat down and taught." The people who wanted to hear more about the Good News of the Kingdom of God are called "disciples" or "learners." It was to them that Jesus spoke.

Two accounts of the Sermon have come down to us. One is given in the fifth, sixth, and seventh chapters of St. Matthew's Gospel; the other in St. Luke's Gospel—chiefly in the sixth chapter—but parts are found in scattered verses of other chapters. You will find it useful to put the chapters and verses together in the following order, to correspond with the order given in the First Gospel:—vi. 20–49; xiv. 34, 35; xi. 33; xvi. 17; xii. 58, 59; xvi. 18; vi. 27–36; xi. 1–4, 34–36; xvi. 13; xii. 22–34; vi. 37–42; xi. 9–13; xiii. 24–27; vi. 43–49.

What is the Sermon? What is it about? It is the Law of the New Commandment, and answers to the Law of the Old Commandment in the Old Testament. That law was also said to have been given on a mountain—Mount Sinai (Exodus xx.); but could any two scenes be more unlike—Sinai, with its thunderings and lightnings, and noise of a trumpet, and the mountain smoking, and the people standing afar off, and the Mount of the Beatitudes, as it was afterwards called, with its sunny slopes and its blue sky, and the greatest of human voices breaking the stillness of the air?

Inside the circle of the "disciples" was another group, that of the "Apostles." They were, as you know, twelve in number. They had been called, one and two and three at a time, and then had been solemnly appointed to be Christ's "messengers," or "delegates," to go wherever he might choose to send them. Four separate lists of their names are given, in Matthew x. 2–4; Mark iii. 16–19; Luke vi. 14–16; Acts i. 13; but you will remember them more easily if you place first those who are believed to have been brothers, in three pairs:—

(1) PETER, (2) ANDREW } Sons of Jonas.
(3) JAMES, (4) JOHN } Sons of Zebedee.
(5) JAMES, the Little, (6) JUDAS (brother? of James) } Sons of Alphæus.

These six are supposed to have lived at Capernaum, on the western shore of the Sea of Galilee, which was also Christ's place of abode, "His own city."

Next will come:—

(7) PHILIP, of Bethsaida, also on the western shore.

(8) BARTHOLOMEW, of Cana of Galilee, if identical with Nathanael (John i. 45).

(9) MATTHEW, of Capernaum, collector in the toll-office of that town; possibly the same as Levi in Luke v. 27.

(10) THOMAS, or Didymus; both names signifying a twin-brother.

(11) SIMON, the Cananæan, or Zealot (Luke vi. 15).

(12) JUDAS ISCARIOT. If Iscariot means "the man of Kerioth" (Joshua xv. 25), Judas must have stood alone amongst the Twelve, for in Acts ii. 7 the Eleven are all spoken of as Galilæans, and Kerioth was in the extreme south of Palestine.

Peter was probably the eldest of the twelve Apostles. He and the two sons of Zebedee were the trusted Three, who were present at the Raising of Jairus' Daughter, at the Scene of the Transfiguration, and during the Agony in the Garden. Once in the Fourth Gospel, and several times in two of St. Paul's Epistles, he is called Cephas ("Rock"), and this was the name actually given to him by Jesus in Matthew xvi. 18, Peter (Rock or Stone), being the Greek word afterwards used to explain it. Similarly, James and John are called Boanerges, "Sons of Thunder" (Mark iii. 17), perhaps, because of their fiery zeal.

The Sermon was spoken in the Aramean, or Syrian, dialect. This was the common speech of the country. In the Greek translation, two Aramaic words were left just as they were spoken, and they appear also in our English version—*Raca* (Matthew v. 22) and *Mammon* vi. 24). With foreigners Jesus spoke Greek, and Hebrew he must have known, or he could not, in the synagogue, have "stood up to read," but Aramaic was the language of his home, and of his early days, and in no other tongue would he have expressed himself so freely, and so easily; it was the speech he loved best.

Among the field-labourers, and vine-dressers, and fishing-folk, who gathered round, there may have been some children. If there were any, they sat at the Teacher's feet, as they did in school.

We have now set before us the scene, and the speaker, and the audience. Next week, we will begin our study of the Sermon itself.

E. P. B.

THE STORM.

O FOOLS! to hear not in the gale
A music sounding down the skies;
We turn from Heaven's great symphonies
A broken flower-pot to bewail.

H. M. L.

WE are glad to hear from Signor Bracciforti, of Milan, that "the excellent Italian weekly *Il Rinnovamento*" has published an appreciative notice of our recent international meetings at Amsterdam, quoting the fundamental purpose of the Council, and telling briefly of the proceedings.

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. B.; E. S. L. B.; J. B.; W. H. D.; H. J. E.; E. S. H.; S. H. (Dacca); T. L. H.; F. L.; T. M.; C. I, P. R.; J. R.

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LONDON, OCTOBER 3, 1903.

THE CALL TO SERVICE.

WITH October, our churches enter with the full measure of their strength upon a new year of work, which begins after the holiday season, and continues through the strenuous winter months and the glory of the springtime, until summer calls again for rest and the delightful restoratives which Nature offers—and offers most abundantly to those who throw themselves most heartily into their life-work.

We have come back from the country now—most of us—and our faces are set to the duties of a new season's work. We have brought back many glorious memories, and energies renewed by that silent ministry, which GOD has given to Mother Nature for the building up of true men; and these gifts, and the deepened joy of human fellowship, are now to be consecrated in the field of our special service.

Consecrated, used, and enriched they are to be, both in our worship and our work. And the first thought at this moment, the first aspiration, must be for the renewal and the deepening of the spirit of worship in our churches. In them is the centre of our union, the home of our affections, the fountain of our strength. Into the House of Prayer we bring all the memories of what we have enjoyed, of what we have learnt; there we realise together the meaning of our brotherhood, the great purpose of our life; there all spiritual energies find utterance, come to a full consciousness, and in worship, in surrender to the Divine Will, receiving fresh enlightenment and impulse for devoted service, renew the manhood which is to be used in the world's work, and better equipped to meet the demands of the Kingdom of GOD.

We must seek for greater quietness in the deeper places of our hidden life, where we are with GOD, where the strength of His righteousness makes us strong, and the joy of communion, in the assurance of His unchanging love, brings light and hope into the darkest places of our life. The prophet's word of faith is still potent to stir in us the better manhood; the secret of CHRIST'S unselfishness, the surrender of perfect love, can still lift up the humblest life to a divine benignity and helpfulness, bearing witness, as nothing else, to the presence of the Holiest amid the affairs of this our life on earth. All the wealth of such communion and worship, all the gladness of such human fellowship, and renewed dedication to the true ideal of service, we must now seek again as we come together in our churches, and from that centre seek to lay the firmest hold upon the duties of the hour.

It is a troubled time, with urgent calls upon our faithfulness. Great national issues are before the people, and once again the agony of the hapless victims of Turkish rule is pressed upon the conscience of this nation. Wisdom to judge righteous judgment, courage to dare for GOD and right, the passion of humanity that shall sweep down all ignoble obstacles, and be found at least striving and suffering where the stress is greatest, these things, demanded for the regeneration of our people, and for the honour of our country, will be given most surely to those who do not forget that their life is with GOD and can only be in His strength. In the quiet places of our prayer, the fire is kindled, the greatest issues of life are faced with singleness of mind and heart, not in self-seeking or in pride, but in the light of the divinest sanctions, under the touch of the greatest teachers and inspirers of our life.

So may it be with us all at this time! In no dead forms of worship, but in living prayer and earnest human fellowship, may we seek a new fulness of life and effective strength and wisdom for our service in the world! The work that is demanded of us is manifold in kind, and each one has his own post of duty. If the Church is not heedless of the greatest ssues, it will be the better fitted to fulfil every humbler function in the habitual ministry to all human needs, the care of its children, the offices of friendship, and the serious and abiding interests of good social order. Over the whole range of life the same spirit must prevail, the spirit of CHRIST'S faith and self-sacrifice, in the strength of the Eternal, the abiding communion of Righteousness and Love. The Church is called—that is to say, *the people are called*—to this high service. It is GOD who calls for true and faithful men, to do the work of His Kingdom.

TO SAVE MACEDONIA.

THE great meeting in St. James's Hall on Tuesday night, to which we refer elsewhere, is an index of the deep indignation aroused in all classes of the community at Mr. BALFOUR'S announcement of the determined inaction of his Government in face of the Macedonian crisis. Mr. BALFOUR "cannot think that any man of sober judgment can doubt that the best hope of dealing with it lies in the continued co-operation of Austria and Russia, strengthened by the support and aided by the advice of other signatories to the Treaty of Berlin." The present, he declares, is an occasion, "when two Powers are stronger for executive purposes than three; when, indeed, every addition to numbers carries with it a corresponding diminution of efficiency." Yet everyone, except MR. BALFOUR, must surely have become convinced by now that neither Austria nor Russia has any serious intention of taking effective measures to put a stop to the present ghastly carnage. The Chancellor of one of these Powers has given his opinion to the world that "the slaughter of some ten thousand Macedonian peasants is not an occurrence of such moment as to warrant complaints." Both have devoted far more energy to preventing Bulgaria from taking up the task they claim as their own than to enforcing their utterly inadequate scheme of reform. Indeed, it seems to be agreed between them that the enforcing of these reforms is to wait until the Porte has succeeded in suppressing the present rebellion.

Yet the suppression of the rebellion by Turkish soldiers and Bashi-Bazouks, involving, as it always does in Turkey, the wholesale slaughter and outrage of the non-combatant population, is exactly what it is the duty of Christian Europe to prevent. If every word Mr. BALFOUR says were true respecting the conduct of the insurgents—and many of his statements are vigorously controverted by their friends—the duty of the signatories of the Treaty of Berlin to step in would only become the more urgent. Men living under a Government which ignores all forms of protest against misrule but actual rebellion, and which invariably meets rebellion by a campaign of extermination, are not likely to conduct their revolt with the nice observance of the usages of war which a Great Power imposes upon its soldiers. But let the insurgents' misdeeds be what they may, our concern is with the population as a whole, who are being done to death before our eyes. To gird at the insurgents for not having rested satisfied with reforms which Mr. BALFOUR himself admits to have been inadequate, and which the Porte never seriously applied, is simply childish. It is still more childish, having proposed a scheme of reform for execution by the Turks, when the evil to

be tackled is the existence of Turkish rule itself, to say that all would have been well if the Turk had been good enough to carry them out, and his subjects foolish enough to accept them as sufficient.

"He would be a bold critic," says Mr. Balfour, "who should confidently assert that more would have been got, and the more quickly, if more had been proposed." Nevertheless, that is exactly what any student of our dealings with Turkey in the past might have supposed himself free to assert, without fear of contradiction. If the Powers had announced, or would announce now, their decision to enter upon an occupation of Macedonia with a view to the appointment of a Christian Governor, responsible to them, though under the purely nominal suzerainty of the Sultan, empowered to form a body of gendarmerie under European officers, and to grant such local autonomy as time and the peculiar race conditions showed to be possible—"he would be a bold critic who should confidently assert" that the Porte would venture an attempt to prevent their carrying out their decision. Indeed, from 1878 onward, to go no further back, the Turks have had every reason to expect some such step to be taken. Mr. Bryce tells us that they know they must go, and that they "point out the gate in the wall of Constantinople through which they believe they will ultimately leave Europe." If they stay, it can only be as fellow-subjects of their Christian neighbours in a virtually Christian State.

In one respect, at least, we are in a better position in the struggle against the advocates of inaction to-day than we have been in other recent crises in the Near East. Our opponents virtually admit the reality of our responsibility in the matter. When the Armenians were being slaughtered, when the Cretans were fighting in the hills, there were Englishmen who declared, despite the Treaty of Berlin, and despite the Convention of Constantinople, that the sufferings of these peoples imposed no obligation of intervention upon us. But with regard to Macedonia, our responsibility is too patent for any such plea to be seriously advanced even for a moment. Save for our intervention at Berlin, the Bulgarian districts of Macedonia, where the worst of the atrocities are now being enacted, would have been added, as the result of the Russo-Turkish war, to the new Bulgarian principality. It was we who secured their retention under the Turkish yoke in return for promises of internal autonomy which have never been fulfilled. In place of this plain fact it is impossible for us, if we have any regard at all for our national honour, to say nothing of the dictates of common humanity, to deny the obligation laid upon us to rescue the Macedonians from the direct fruits of our policy in the present orgy of murder and outrage. We are bound, therefore, to do something more than quietly accept as sufficient the Austro-Russian invitation to the Sultan to promise the inauguration of futile reforms at such time as he shall have completed the extermination of the people in whose interests the reforms are proposed. History has shown us that the one way of securing good government within the Turkish Empire is to supersede the Turk, and England must see that he is superseded in Macedonia. If we fail here, there will remain upon our country, as the Bishop of Hereford has declared, a stain of indelible disgrace.

INTERNATIONAL COUNCIL.

COMMITTEE'S REPORT.*

I.

The Council's Work.

The eminent scholar and divine who does us the honour to preside over this session of our International Council, has eloquently uttered the prevailing sentiments and emotions of this significant occasion. With warm words of greeting and congratulation he has extended to our delegates and visitors a hearty welcome from his fellow-countrymen, and more especially from the distinguished association of liberal ministers, by whose kind invitation, and under whose friendly auspices, we are to hold this series of meetings in the metropolis of the Netherlands. It is with peculiar satisfaction that we accept this invitation to meet in Holland, a country so pre-eminent in the history of mankind for its love of liberty and free thought, and its heroic resistance to all oppression, whether of the body or of the mind.

Tribute to Holland.

For centuries it has been the home of freedom, education, and religious enlightenment, and the refuge of all who were persecuted for conscience sake; extending to them a generous hospitality, and entire freedom to think, speak, and worship in accordance with their own convictions. The English Nonconformists, fleeing from Churchly oppression; the Papist pursued by Protestant bigotry; the unhappy children of Israel, victims of an unchristian intolerance; the persecuted Anabaptists of Germany and Socinians of Eastern Europe, have here alike found shelter, safety, and freedom to worship God after their own mind and heart. For such a lesson in tolerance and Christian charity, and such illustrious service to the great cause of religious liberty, Holland deserves, and will ever receive, the grateful recognition of mankind. Small as is her territory and population compared with the great States of Europe and America, her attainment in Christian civilisation, and her contribution to the welfare of the race, place her among the first and greatest of nations.

We rejoice to know that the brave and lofty spirit of their ancestors still animates the Hollanders of to-day. It is no longer necessary—thank Heaven!—that in the interests of civilisation, they lead us in the arts of war. Theirs is a higher, diviner mission, to instruct us in the blessed ministries of Universal Peace. In the aims and activities of our kind hosts, the Vergadering van Moderne Theologen, and the Vrije Gemeente of Amsterdam, we recognise a spirit and purpose akin to that of our Council, the spirit of intellectual and religious liberty, of unfettered scientific investigation, and a broad, inclusive fellowship which looks beyond the boundaries of nationality and creed, and embraces the whole thinking, throbbing world in enlightened and fraternal sympathy.

One noble, inspiring presence we had hoped to meet, is, alas! no longer an inhabitant of earth. In the death of Professor Cornelius Tiele the twin causes of theological science and a spiritual Christianity have met with an unspeakable loss. May his gracious memory abide with us through the sessions of this congress and animate us with a like love of truth and humanity!

The London Meeting.

Two years and more have passed since our Council held its first general session in London under the auspices of the British and Foreign Unitarian Association. In point of numbers, enthusiasm, unity of spirit, and the representative quality of those participating in it, this gathering far surpassed the expectation of its promoters. Fifteen countries and twenty-one different church connections were represented, officially or unofficially, among the delegates. The attendance at the public sessions ranged from 500 to 2,000 auditors. Addresses were made and papers contributed by twenty-five or more speakers, prominent in their respective countries and churches as advocates of "pure religion and perfect liberty." Many others, unable to come in person, sent messages of sympathy and congratulation. Friendly communications were also received from the Protestantenverein of Germany, the Protestantenbond of Holland, the American, British, and Hungarian Unitarian Associations, and other bodies. The meeting in London will ever be recalled with delight by all who attended it, because of its high ethical and religious tone, its broad, inclusive spirit, its constructive aims, its inspiring interchanges of thought and feeling, and a social entertainment which, through the thoughtful and generous provision of our English hosts, was perfection itself.

Object of the Council.

The success attending this first international gathering of religious liberals justified and confirmed the faith of those who called it into existence. It showed convincingly that the formation of this Council was timely and needed, and that we had inaugurated a movement of far-reaching importance to the cause of liberal religion. The object of the Council is briefly stated in the first of the two

* Report of the Executive Committee of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, presented at Amsterdam, on Wednesday, Sept. 2, by the Secretary, the Rev. C. W. Wendte.

declarations which constitute its only articles of association, to be as follows: "to open communication with those in all lands who are striving to *unite pure religion and perfect liberty*, and to increase fellowship and co-operation among them." It is a movement to bring into closer union for the exchange of ideas, mutual service, and the promotion of their common aims, the historic liberal churches, the scattered liberal congregations, and isolated workers for religious freedom in many lands. It is an attempt to unite for effective sympathy and co-operation, religious liberals of different nationalities and church connections for their mutual encouragement and benefit, and the spread of religious freedom and enlightenment throughout the world. Our experience thus far confirms the belief that nativity and language form no insurmountable barrier to such an international union of hands and hearts for the religious emancipation of mankind. We are convinced that all who unite with us will feel themselves encouraged and strengthened, and will grow in influence through the consciousness of larger and fraternal relations with the great liberal movement in religion now going on, under various names and auspices, throughout the world. Religion itself can but be the gainer in breadth and charity, in purity of content and power of expression through such a union of free and progressive minds. Its dogmatic and traditional limitations will the sooner tend to disappear, its universal elements will become more apparent. A widespread and effective sympathy will take the place of local prejudices and hostilities.

International Activities.

The time which has elapsed since our last general congress has been prolific of labours and results for the good of our cause.

The principles and aims of our association have been widely advertised through an extended correspondence, the reports and editorials of friendly journals, and, especially, through the publication of the proceedings and papers of the London meeting in a convenient volume, edited by the Rev. W. Copeland Bowie, under the attractive title, "Liberal Religious Thought at the Beginning of the Twentieth Century." We are happy to announce that a large edition of this publication has been disposed of, and that, with this encouraging example before them, our Dutch friends have undertaken the issue of a similar volume to contain the proceedings and papers of the present session of the Council.

Another notable fruit of our International Council has been the greatly increased intercommunication between religious liberals of different nationalities and church connections which has been so striking a feature of the past two years. Thus in Great Britain, at the last session of the British and Foreign Unitarian Association, representatives were present from France, Germany, Belgium, Scandinavia, and the United States, as well as India and Japan, and received a warm welcome. In reciprocation, the British Association, during the year, sent its honoured president, Rev. R. A. Armstrong, to convey its fraternal greetings to the Free Church Association of Denmark, and the Protestantenbond of Holland. A party of thirty English Unitarians attended the opening of the new Unitarian College buildings at Koloszvar, Hungary. British delegates were present also at the annual meetings of the American Unitarian Association in Boston; while the Rev. S. Fletcher Williams, whose recent death is so deeply lamented, represented them in India.

The "Inquirer" Anniversary.

A remarkable expression of this growing fraternity between free-thinkers the world over, was afforded by the observance of the 60th anniversary of the founding of the INQUIRER, the ably edited and influential organ of Liberal Christianity in Great Britain. On this occasion there appeared in its columns the felicitations of representative liberals from nearly every civilised nation of the globe, an impressive testimony to the growth of religious sympathy between men of advanced opinions and free spirit in all lands.

Interest in America.

Similarly in the United States of America there had been a noticeable increase of interest in our International cause on the part of liberal believers. At recent sessions of the National Conference of Unitarian and other Christian Churches, and of the American Unitarian Association, resolutions of regard and sympathy for our International Council have been adopted. Professor B. D. Eerdmans, D.D., of Leiden, representing the Dutch Protestantenbond, Professor Masaryk, of the University of Prague, Rev. Alfred Altherr of Basel, a delegate from the Swiss Association for Free Christianity, and others, have been warmly received and listened to with deep interest. The *Christian Register* of Boston, to whose editor, Rev. George Bachelor, we owe the happy phrase in our Council's statement of purpose: "Pure Religion and Perfect Liberty"; the Chicago *Unity*, and other liberal journals of the United States, have devoted a large amount of space to the furtherance of our Council and its aims. The American Unitarian Association sends to the present Congress its honoured president to bear us its greetings, and to head a delegation of some twenty-five other Americans. Among these we are pleased to observe the President of the Free Religious Association of America; a notable and influential association of free-thinkers, of which Ralph Waldo Emerson was one of the founders.

Correspondence.

The large correspondence conducted by the General Secretary, by Rev. W. Copeland Bowie, Prof. B. D. Eerdmans, and other members of our Executive Committee has shown the existence of a most gratifying interest in our cause. The organisation of our Council has been hailed with enthusiasm and thankfulness alike by liberal Church fellowships and isolated free believers. Men and women of diverse nationalities and religious antecedents have welcomed it as an element of strength and hope in their often desperate struggles against dogmatic narrowness and ecclesiastical tyranny. Even in countries and churches where the battle for free thought has been fought and won, and liberty of speech and worship is in no wise restricted, such as England and Switzerland, our Council is greeted with joy as offering them an enlarged outlook, an increased sense of dignity and power, a new consciousness of missionary opportunity and duty, and a welcome means of escape from a contracted denominationalism and dull churchly routine. Its mission is generally recognised to be of importance to all who are in earnest with their liberalism—to lift the vision, quicken the conscience, encourage the heart, and strengthen the hands of all who believe in a religion of reason, character, and spirituality.

(*To be concluded.*)

THE EVOLUTION OF THE MODERN STREET PLAY.

FEW people, probably, when they see at some street corner a performance of that delight of our childhood, a Punch and Judy Show, connect it in any intimate way with the productions of Sir Henry Irving or Mr. Tree. And yet it is none the less true that the two can be traced back to a common ancestry, and that in the antics of the modern street show we may see in a debased form the beginnings of our highly developed dramatic art with its cultured performers and its realistic scenic effects.

The Punch and Judy Show of to-day is, in form, almost identical—though much reduced in size, of course—with that of the old Miracle and Mystery Plays, which were performed from the twelfth century onward in this country.

The first of these representations was given, or at any rate the first of which there is any record, in 1110, and was the composition of a certain Geoffrey, master of the Abbey School at Dunstable; the subject of the play was "St. Catherine," the parts being taken by his scholars and the costumes borrowed from the Abbey of St. Albans; while in 1174 we hear of London having "for its theatrical exhibitions, religious plays either the representation of miracles wrought by holy confessors or the sufferings of martyrs."

Primitive Drama.

Some of the miracle and mystery plays performed were of a very ambitious character and subjects which would certainly not be put upon a modern stage at all were treated with a freedom, and often a levity, that seem strangely far removed from our ideas. The Three Persons of the Trinity were constantly represented with the greatest familiarity, while the Creation, the Flood, the Fall, Adam and Eve, the Nativity, the Crucifixion, and a variety of similar sacred subjects, were all made the subject of dramatic presentation, excursions also being made into apocryphal literature and the lives of the saints. In one of these plays, called the "Mystery of the Acts of the Apostles," given in Paris in 1541, there were as many as four hundred and eighty-five characters; it was given under clerical supervision and patronage, and heaven and hell and earth were all represented, together with the dwellers therein, from the greatest even to the least.

The Stage.

In England, as on the Continent, the presentations of these religious dramas spread, and in the large cities the trades-guilds generally took the matter in hand, notably in the case of Chester, Coventry, York and London. As a general rule, the scale of the performances was less ambitious than that at Paris, alluded to above, and the stage on which they were rendered was like our Punch and Judy show apparatus on a larger scale. The form differed slightly according to the requirements of the piece. In some there were three platforms one above the other, the top one representing heaven, the second earth, and the third the infernal regions; while with others, the second story was reserved for the saints, and the third for men, the lower regions being just to the side of the latter. Others again, had but two divisions (like the modern street show), one being used as a dressing-room, and the upper one for acting. An interesting account survives of the method of procedure at the playing of the *Chester Mysteries*, which were acted for the last time in 1574. "Every company" (*i.e.*, the city guilds) "had his pagiante or parte, which pagiantes were a high scaffolde with two rowmes, a higher and a lower, upon 4 wheeles. In the lower they apparalled themselves, in the higher rowme they played, being all open on the tope, that all behoulders might heare and see them. The places where they played them was in every streete.

A Full Itinerary.

"They begane first at the Abay Gates, and when the pagiante was played, it was wheeled to the High Cross before the Mayor, and so to every streete, and so every street had a pagiante playing before them, till all the pagiantes for the days appointed were played, and when one pagiante was neere ended, word was brought from streete to streete, that soe the might come in place thereof exceeding orderlye, and all the streetes had their pagiantes afore them, all at one time playing together, to se which playes was great resort, and also scafoldes and stages made in the streetes in those places where they determined to playe theire pagiantes."*

Some of the subjects presented to the people in this way are curious and interesting.

The York Guilds, at the festival of Corpus Christi, arranged that each trade should provide a "pagiante," every one of them taking some part of the Bible, and rendering it in dramatic form. Those responsible are told in one proclamation, that the craftsmen are to "bring forth their pageants in order and course, by good players, well arrayed, and openly speaking, upon pain of one hundred shillings to be paid to the chamber without pardon; and that every player be ready in his pageant at convenient time, that is to say, at betwixt four and five of the clock in the morning, and then all other pageantes following each after the other in order without delay, upon pain of six shillings and eightpence."

Some Ambitious Subjects.

A regulation of these "playes" in 1415 shows that there were actually fifty-four subjects taken, and presented by the various trades. Some of them are curious, and one can hardly avoid the conclusion that there must have been a good deal left to the spectators' imagination, especially in regard to scenic effects. The first, taken by the tanners of the city of York, was "God the Father Almighty creating and forming the heavens, angels, archangels, Lucifer and the angels that fell with him into hell." Then followed the creation "of the earth and all that is therein in the space of five days," which was undertaken by the plasterers!

The creation of Adam and Eve came next, and so on, all through the Old and New Testaments. The York mysteries were continued annually up to the year 1584, and as they were originally introduced in 1250, they maintained their position in the popular esteem for two hundred and thirty-four years, being revised and brought up to date from year to year. The various corporations and towns used to vie one against the other in the production and presentation of these various dramatic efforts, and certainly the results attained by some of the composers of these pieces were both striking and original. Imaginary characters were freely introduced, while the interpretations given to various biblical characters would astonish a good many students of Holy Writ. One wonders, for example, why the wife of Noah should be represented as a shrew as she is both in the Chester plays and in the Newcastle mystery, entitled "Noah's Ark; or, the Shipwright's ancient play or dirge."

"Paradise Lost" and its Origin.

There was evidently a sense of the fitness of things in giving this particular subject to that particular guild, though the introduction of the Devil as one of the characters in the production is of doubtful historical accuracy, to say the least. It is, perhaps, worth notice in passing that our great English epic, "Paradise Lost," is said to have been suggested to Milton by a mystery play entitled Adam and Eve, which he saw in Italy.

In addition to these mysteries there were the morality plays, whose object was to inculcate some moral lesson or other, and in which the characters represented certain virtues and vices—duty, charity, love, good deeds, riches, and so on—and of these, perhaps, the best was the piece recently so admirably revived, entitled, "Every Man." Few, however, were up to the high level of that production.

From about 1570 we hear less and less of these religious plays, their place being taken, of course, by the Elizabethan drama in all its newborn splendour. No longer were the movable theatres taken from street to street on their "four wheels"; the drama found its new home in more permanent buildings; but the popularity of the old movable show was not quite gone, and it has survived, in a humbler form, even to this day.

Mr. Punch a Teacher of Morals.

The strolling players, or the members of guilds, or the scholars of the Abbey or Cathedral schools, have been superseded by mere manipulated puppets, and the "four wheels" have been reduced to two, but to all intents and purposes you may see a "morality" performed to-day at the street corner. It is changed, modernised, and popularised, but the plot is really summary retribution overtaking wickedness, and though the name and idea of Punch is said to be of Italian origin, it is probable that the play as performed now is much more nearly akin to one of the old moralities than to the antics of the drunken vintager, who is said to have given us the familiar name of Punch.

An old account of a "poppet show of the *creation of the world*," which was performed at Bath in 1709, tells us how, when in the course of the performance, "we came to Noah's Flood in the show, Punch and his wife were introduced *dancing in the ark*"; and a playbill of a puppet showman of the reign of Anne seems also clearly to establish the way in which Punch and sacred subjects were associated; for after setting forth time and place of the performance of an "opera," called the "Old Creation of the World" and "Noah's ark," in which may be seen "Noah and his family coming out of the ark, with all the beasts two and two and all the fowls of the air seen in a prospect sitting upon trees," it proceeds to inform the public: "Likewise machines descend from above, double and treble, with Dives rising out of Hell and Lazarus seen in Abraham's bosom, besides several figures dancing jigs, sarabands and country dances, to the admiration of the spectators; *with the merry conceits of Squire Punch and Sir John Spendall.*"

A Long Ancestry.

And, going further back than this even, students of Shakespeare may remember the passage in "The Winter's Tale" (Act 4, Sc. 2), where Autolycus describes the imaginary individual who has robbed him as having been "since an ape bearer, then a process server, a bailiff; then he compassed a *motion* of the Prodigal Son," &c. Motion was the term for a play by puppets, and this reference takes us nearly back to the miracle plays themselves.

The connection is completed by a writer in 1570, who refers to an Interlude of the Resurrection of Christ, played at Witney, near Oxford, "in the days of ceremonial religion," in which "the priestes garnished out certain small puppets representing the persons of Christ, the watchman, Marie and others"; and the writer records having seen some similar production "in Poule's Church, London."*

Punch and Judy, like many human friends, have come down in the world, and have ceased to be the cynosure of all eyes when they visit the village or the town; but for the thoughtful eye of the student they have still an interest of their own, and looking at their grotesque antics, he may travel back over the years, to a time when their predecessors on that humble stage fulfilled the part of a real though crude educational force in the country, and expressed also religious ideas, which, however far removed from modern methods and conceptions, were yet real enough to those who held them.

E. SAVELL HICKS.

* Quoted in Ormerod's History of Cheshire, p. 300, from Archdeacon Rogers's MS.

* Quoted by Warton, p. 23, from Lambard's "Topographical Dictionary."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

A CITY UNIVERSITY.

SIR,—In a "Note of the Week" in your issue of September 19, referring to Sir Norman Lockyer's presidential address at Southport, you say that he enforced his argument for extending, improving, and systematising our national provision for higher education "by copious quotations from the very men—Mr. Chamberlain, Mr. Balfour, the Duke of Devonshire, and the rest—best placed to carry out themselves the improvements they advocate, but who have instead used their opportunities merely to hamper and disorganise—to use no stronger terms—that elementary education, a sure grounding in which is the only possible basis for an efficient course of higher instruction."

Leaving on one side the question whether elementary education is, or is going to be, hampered and disorganised by the recent Acts, may I point out to you that of "the very men" Mr. Chamberlain, at least, has not been content to use his opportunities "merely" to deal with elementary education. As a member of the Staff I have been associated from the beginning with the movement which has led to the foundation and development of the University of Birmingham. I know, as everyone in the University knows, that Mr. Chamberlain has thrown himself heart and soul into the movement and has been our leader throughout. When his duties as a Minister must have been almost overwhelming, he has still found time to give much thought and hard work to the affairs of the University. He has insisted that its equipment, on some lines, at least, should be such as to place it on a level with the best German and American Universities which are being held up to us as models. By his own personal efforts he has made this possible.

Mr. Chamberlain has used his opportunities to found a City University in place of a Federal Institution. The future development of provincial Universities in England has been, thereby, entirely changed—changed I believe entirely for the better.

J. H. POYNTING.

The University of Birmingham.

REGISTRAR-GENERAL'S REPORT FOR 1901.

THE report of the Registrar-General of England and Wales for the year 1901 has just been issued, and we are indebted to a friend for the following particulars:—

The births registered during the year in England and Wales numbered 929,807, being the greatest number on record; but the birth-rate was not the highest, inasmuch as the population had increased, and in the middle of 1901 it amounted to 32,621,263. The proportion of boys born to girls was as 1,040 to 1,000; but in the matter of deaths, 1,147 males died to 1,000 females. The number of illegitimate children born was the lowest on record, and the permillage was, consequently, the lowest also. This figure stood at about 2·2 per thousand of the population down to 1865, and from that date it has shown a steady decline down to 1·1, where it now stands. Still the total number born in the year was 36,199.

Turning next to the deaths, we may recall the fact that an epidemic of small-pox broke out in London in the autumn of the year; yet the total number of deaths resulting from that disease in England and Wales during the whole year was only 356, with a possible addition of a few more out of a list of 115, which were recorded as due to chicken-pox. War also is less fatal than might be supposed; the deaths in the Army abroad (in South Africa), numbered only 5,457, out of 286,152 men. As against these figures, accident or negligence caused 17,312 deaths, cancer 27,487, diarrhœa 30,121, pneumonia 37,413, bronchitis over 50,000, and consumption 58,930. The deaths from cancer are increasing year by year, while those from consumption are declining.

The number of marriages celebrated in 1901 was 259,400, which has only once been exceeded, namely in 1899, when the number was 262,334. Of these marriages 172,679, or 666 per 1,000, were Church of England marriages. This number was exceeded in each of the three preceding years, and the percentage, or rather permillage, is the lowest on record. In 1841, when the present system opened, Church marriages were 934 per 1,000; but from that time to the present the proportion of them has constantly, though not quite regularly declined. Thus, in in 1894 it stood at 686, and in 1898 at 685, but since the last-mentioned date the figures have been in 1899, 678, in 1900, 672, in 1901, 666, a decline of 19 per 1,000 in three years. The non-Church marriages in 1901 were 86,721, or 334 per 1,000, just over one-third of the total. Of this number, 10,624 were Roman Catholic marriages, a number exceeded in 1899, but in no other year; but the permillage was 41, which has often been exceeded.

Protestant-Nonconformist marriages were 33,135, the highest number on record, and the permillage was also equal to the highest, namely, 128 per 1,000, which was attained in 1900, but never before. These were again divisible as follows: 104 per 1,000 by a registrar, 24 per 1,000 by a person authorised under the recent Act of Parliament. Jewish marriages were 1,813 in number, or 7 per 1,000, the highest on record in both cases; and civil marriages were 41,067 in number, and 158 per 1,000, likewise both the highest.

Alienation from the Church, however, is not uniform over the whole country; in Wales and Monmouthshire it is most marked, while Cornwall, Northumberland, Durham, and Devonshire come next. Rutland, Huntingdon, and Hertford show the greatest proportion of Church marriages, but in Rutland only 139 marriages were celebrated in the whole year. Roman Catholics are strongest in Lancashire, where the marriages in 1901 were 107 per 1,000; next came Durham, 78, Northumberland 77, the North Riding of Yorkshire 74, and Cumberland 70. Leaving little Rutland out of account, Protestant-Nonconformists are weaker in London than anywhere else, while Jews are stronger; the numbers per 1,000 for London being: Church 710, Roman Catholic 37, Protestant-Nonconformist 45, Jews 32, Civil 176.

It is a hopeful sign that the percentage of minors marrying is decreasing. In the five years ending with 1880, in every thousand marriages there were on an average 77·8 minors amongst the husbands, and 217 amongst the wives. Since that date, the proportion has regularly declined, and in 1901 the figures stood at 50 for husbands and 160 for wives.

Illiterates are rapidly becoming extinct. In each 1,000 marriages only 25 husbands and 29 wives made a mark instead of signing their names. Fifty years ago, the numbers were 305 for men and 446 for women, but these numbers have regularly and until quite recently rapidly declined; and not a few of our present illiterates are foreigners who land on our shores.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

ANNUAL MEETINGS AND CONFERENCE.

THE annual sermons of the Association were preached on Sunday, September 27, by the Rev. W. Copeland Bowie, of London, in the Church of the Divine Unity, Newcastle-on-Tyne, to good congregations, and special collections were taken on behalf of the funds of the Association.

On Monday afternoon, the business meeting was held in the church, the following churches being represented:—Byker, Carlisle, Choppington, Gateshead, Middlesborough, Stockton-on-Tees, Sunderland, and South Shields. In the absence of the retiring president, Alderman J. Baxter Ellis, J.P., the chair was occupied by the Rev. Frank Walters, who extended a hearty welcome to the ministers, delegates, and visitors from the district churches. The report of the Committee was submitted by Mr. E. H. Coysh, and the statement of accounts was presented by Mr. J. Duncan Donald.

The report opened with a reference to the impetus received from the autumnal meeting of the B. and F.U.A. at Newcastle last year, and to the value of special lectures delivered by the Rev. F. Walters on "Was Jesus God?" and the Rev. H. V. Mills on "Evolution and Religion." The removal of the Rev. Arthur Harvie to Northampton was noted, while Mr. T. Paxton had withdrawn from South Shields, to prepare for entrance to Manchester College, Oxford. The Darlington pulpit also remained vacant. Reference was made to the value of Mr. Walter Glover's work at Choppington, and to the steady work of the Revs. W. H. Lambelle, C. Travers, F. Wood, and H. Cross, at Middlesbrough, Carlisle, Sunderland, and Stockton respectively. The accounts, with a total of £277 7s. 2d., showed the balance in hand of £4 18s. 2d. increased to £36 12s. 2d., due, no doubt, to the vacant pulpits in the district. The B. and F.U.A. grants for the year amounted to £148 15s.; the annual subscriptions to £81 17s. 6d.

The report and financial statement were accepted and adopted on the motion of Mr. Vincent Errington (Newcastle-on-Tyne), and Mr. W. J. Watson (Thornaby-

on-Tees). On the motion of Mrs. Francis Wood (Sunderland) and Mrs. John Tweedy (Newcastle-on-Tyne), a resolution of thanks was accorded to the retiring president, officers, and committee. Mr. W. J. Watson was unanimously elected to the presidential chair for the ensuing year on the motion of the Revs. Charles Travers and Francis Wood. The retiring officers and committee were re-elected.

The following resolution, moved by Mr. Charles Carter (Newcastle) and seconded by Mr. Walter Glover (Choppington), was carried by acclamation :—

That the best thanks of the members of the Northumberland and Durham Unitarian Christian Association be, and are hereby, accorded to the Rev. W. Copeland Bowie for his valuable services in the pulpit yesterday, and further, through him we tender to the Committee of the British and Foreign Unitarian Association our best thanks for the very generous support given to this Association.

This closed the formal business of the meeting, which was followed immediately by the conference, at which the Rev. Francis Wood (Sunderland) read an interesting paper entitled, "To Organise, or not to Organise," dealing with some of the proposals made at the National Triennial Conference at Liverpool. A lengthy discussion followed, and a hearty vote of thanks was accorded to the reader of the paper. The annual tea was held in the school-room adjoining, the ladies of the Dorcas Benevolent Society presiding.

A public meeting was held in the church in the evening, the chair being occupied by the newly elected president, who was supported by the Revs. W. Copeland Bowie, A. Irvine Innes, Kilmarnock (representing the Scottish Unitarian Association), Frank Walters, W. H. Lambelle, and F. Wood, Captain W. Lowrie, treasurer, and E. H. Coysh, secretary. The Rev. Frank Walters extended a hearty welcome to the Revs. W. Copeland Bowie and A. Irvine Innes, and in response both gentlemen delivered vigorous and effective addresses, which were highly appreciated.

The Garden City Company having now practical work in hand in realisation of their scheme, is attracting considerable attention from the newspapers, and it was discussed by the British Association at Southport. In conference it comes out clearly that the ownership of the land by the community, and therefore of the increment of value given by increasing population, is at the foundation of the project. The company will not build the city. It will lay out general plans, reserving spaces for parks and other public purposes, but will let part of the land to manufacturers and others to build upon in conformity with the general plan. An important point was raised in the course of the British Association discussion: how far the company can wisely provide for general requirements by constructing subways under the streets when they are first laid out, and by supplying Mond gas, gas stoves, and smokeless house fuel. The economy of making such engineering arrangements at the first laying out of the city, but, at the same time, the need for care in the initial sinking of capital, are among the points which will doubtless receive serious consideration.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

HARVEST THANKSGIVING SERVICES.

In addition to those noted below, we have news of Thanksgiving Services at the following places:—

Blackley.—Preacher, Rev. G. Street, of Buxton, former minister of the chapel.

Blackpool: North Shore.—Preacher, Rev. J. C. Pollard, of Lancaster.

Bermondsey. — Preacher, Rev. Principal Gordon.

Halstead.—Preacher, Rev. A. Farquharson.

Maidstone.—Preacher, Rev. S. S. Brettell.

Sheffield: Upperthorpe. — Preacher, Rev. A. H. Dolphin. The special music included a rendering of Mendelssohn's 95th Psalm.

Aberdeen.—The open-air meetings conducted by Rev. A. Webster this season have some points worthy of special notice. They began on June 14, and were continued (with a holiday break in August) till September 20. The first nine were held in the hollow of the Broad Hill, and the attendance ranged from 200 to 1,100. On September 13 and 20 Mr. Webster used the Pierrotts' stage at the beach, and on the first day, in spite of wind and rain, four hundred persons assembled. The second Sunday was bright, and the audience numbered over 1,200. A third meeting was arranged for the 27th, but the rain prevented it. The stage was previously used by a Free Church congregation, and a choir and soloists made attractions. Mr. Webster trusted to his address alone, and his meetings were as large, but more settled and attentive. The beach is now a popular Sunday resort, and a different audience was gathered there. Many of those who listened to Mr. Webster heard Unitarian ideas expressed for the first time. The close attention to the address was remarkable. Mr. Webster has proved that "the common people" are still glad to hear the Gospel of Jesus.

Birmingham: Church of the Messiah.—On Monday evening a large and representative congregational meeting was held, to bid farewell to the Rev. L. P. Jacks and Mrs. Jacks, on their removal to Oxford, where Mr. Jacks takes up this month his duties as Professor of Philosophy in Manchester College. Mr. Percy W. Crosskey presided, and among those present were the Right Hon. W. Kenrick and Mrs. Kenrick, Dr. and Mrs. J. H. Poynting, Dr. and Mrs. Simon, Ald. and Mrs. C. G. Beale, Mr. and Mrs. Arthur Kenrick, Mr. and Mrs. Priestley Smith, Mrs. Nettlefold, and Mrs. H. W. Crosskey. Among the letters of regret for absence were those from Mr. B. Kenrick (senior warden), Mr. Austen Chamberlain, M.P., and Mr. Jesse Collings, M.P. The chairman paid a warm tribute to Mr. and Mrs. Jacks for the services they had rendered the church during the nine years of their connection with it, and on behalf of the congregation presented to Mr. Jacks a cheque for a thousand guineas and to Mrs. Jacks a silver tea and coffee service of rich design, together with an illuminated address. Mr. Jacks, in acknowledging the gifts, thanked the congregation heartily for the great loyalty which they had always shown towards his office. He did not think that the address recognised the distance which existed between his ideals and his actual performances. Still it was true charity to give a man credit for his intentions. He left the pulpit with the greatest confidence to his successor, the Rev. J. W. Austen. Mrs. Jacks also added a few words of grateful acknowledgment.

Bolton: Unity Church.—A window to the memory of the late Frank Taylor, J.P., was unveiled during morning service last Sunday, two of his own hymns being among those which were sung. The window was unveiled and presented to the congregation by Mr. J. J. Bradshaw on behalf of the subscribers, and accepted by Mr. Fairbrother, chairman of the congregation. Mr. Bradshaw, who spoke with much feeling, in the course of his address read some passages from a letter of the Rev. H. M. Livens, a former minister of the church, who had hoped to be present. Having spoken of the devoted spirit of Mr. Taylor's life, Mr. Livens added:—"It is fitting that our memorial should be a window through whose design the sunshine of God shall pass, making the figures and traceries as beautiful in form and colour as the spirit shining through our souls makes them beautiful in thought and deed. It will be a fresh inspiration to Unity; the picture of man's labour with the blessing of God resting upon it; a lasting token of how precious is the memory of him who proved his love to God by his service to man." The window consists of five panels of design and colour, through which the light streamed in beautiful harmony, diffusing a glory of beauty which recalled the words, "Thou shalt worship the Lord in the beauty of holiness." The three central panels are illustrative of "The Sermon on the Mount." Christ is shown seated upon an elevated portion under the shade of the Olives. Around him are grouped listeners of all sorts and conditions, Disciples, Scribes, Pharisees, Soldiers, Youth and Old Age, Mother and Child, symbolising the eternal and all-pervading truths of the Beatitudes. But the face of Christ here depicted is not the conventional portrait of the suffering Jesus. Here we see reflected the glory of the pure in heart that hath seen God. They are the features of the calm, resolute thinker, and suggestive of the teacher who was wont to preface his teachings with "How think ye." His lessons are symbolised in the picture by "the fowls of the air," "the lilies of the field," "the thistles," and "the city on the hill." On a set of eight vignettes above the large panels are the figures of angels, each holding a scroll on which is inscribed the words, "Blessed are the pure in heart, for they shall see God." The two side panels are of ornamental design. At the foot inscriptions record the dedication of the window. After prayer of consecration, the Rev. Wilfrid Harris, M.A., preached from the words of the inscription: "Blessed are the pure in heart, for they shall see God." In clear interpretations he defined the various messages contained in those beautiful traceries of form and colour, and, likening the city shown in the background to a city of God, he said: "Do your duty to your neighbour and your life as a citizen in the city of God. Nor can I think that any other lesson would be more pleasing to him in whose memory we have placed this memorial here, as a thank-offering to God, for the life he lived among us, and for his labours of love for his country, for his city, and for his church." Speaking of the public activity of Mr. Taylor, he said: "Mr. Frank Taylor ever felt that the greatness of a nation depended ultimately upon its religious life. For him the inward vision of God was ever a call to public as well as private duty, and every call to duty, public or private, a fresh call to consecretion, and a prayerful seeking of strength from God. Most dear to him was this church, where Sunday by Sunday, he sought and found religious fellowship in the quiet hour of praise and prayer. May this memorial to him in this place help us to seek more earnestly the clear vision of God in our own hearts. As week by week the light of heaven shines through this window and upon the figure of Christ, so may the light of God shine in upon our hearts, and discover there, week by week, a more Christ-like life." The window has been designed and executed by Messrs. Heaton, Butler & Bayne, of London, under the supervision of Messrs. Bradshaw & Gass, F.R.I.B.A., of Bolton.

Colne.—A pleasant Saturday evening—the first of a series—was held under the auspices of the newly formed "Ladies' Guild," on Sept. 26, in the schoolroom, which was tastefully decorated for the occasion. An excellent programme of instrumental music was performed by the Burnley Trafalgar-street Orchestral Band. Recitations were given by Miss B. Mackie, of Burnley, and songs were sung by ladies of the Colne congregation. Refreshments were sold at moderate charges and eagerly purchased by the audience, which was large and appreciative. On Sunday evening the Rev. Robert McGee preached to a good congregation upon "England and Turkey," and protested strongly against the apathy of the former in regard to the terrible things that are taking place in Macedonia.

Darlington.—The congregation of the Unitarian Church has unanimously passed a resolution expressing horror at the Macedonian outrages and imploring the Government to use every means to bring them to an end.

Huddersfield.—The following protest was adopted by the congregation of Fitzwilliam-street Church on Sunday evening last after a sermon by the minister, the Rev. W. Mellor, on "The New Cry from Macedonia":—"That this congregation, assembled in the Christian name, for the worship of the one God and Father of all mankind, enters its solemn protest against the scenes of unspeakable iniquity still being enacted in Macedonia, and solemnly calls upon His Majesty's Government to intervene in accordance with the Berlin Treaty, either alone or in conjunction with other European Powers, in order to put an end to the rapine, lust, and murder that are a dishonour to our common humanity and a foul blot on our common religion. And furthermore resolves that a copy of this resolution be sent to the Marquis of Lansdowne, the Secretary of State for Foreign Affairs, to the Right Honourable Arthur James Balfour, the Prime Minister, and to Sir James T. Woodhouse, member of Parliament for the Borough of Huddersfield."

Hull.—On Thursday evening, Sept. 24, the Rev. F. H. and Mrs. Vaughan, on their return from their wedding tour, were "at home" to the members of the Park-street Church. The meeting on both sides was most cordial, and good wishes for the continued happy relations between the minister and his congregation were freely exchanged. During the evening Mr. S. Harris, on behalf of the congregation, presented Mr. and Mrs. Vaughan with a purse of gold, as a token of the sincere regard and welcome which all had desired to give expression to on that occasion.

Liverpool District Missionary Association.—On Sunday next, October 4, the Rev. R. P. Farley, B.A., late Senior Student of Manchester College, Oxford, enters on his duties as Missionary to the Association in succession to the Rev. H. D. Roberts, who has joined the Rev. R. A. Armstrong in the ministry of Hope-street Church. Mr. Farley is to preach at St. Helens, Widnes, and Garston on successive Sundays, other preachers sharing with him the work of ministry in these places. At Widnes there is already an iron church, and two more are being provided for St. Helens and Garston.

Liverpool (Hope-street Church).—On Wednesday evening a congregation soirée was held for the purpose of welcoming the Rev. H. D Roberts and Mrs. Roberts on his joining the Rev. R. A. Armstrong in the ministry of the church.

Liverpool Sunday School Society.—The session opened, as usual, with a devotional service, which was held on Tuesday evening, September 29, at the Ancient Chapel of Toxteth. The Rev. W. J. Jupp conducted the service, and the Rev. J. Crowther Hirst preached the sermon, taking for his subject "We are all God's fellow-workers." In an earnest and helpful address, Mr. Hirst pointed out that, as in the natural world we are called upon to be fellow-workers with God, so it is in the spiritual world; and, having shown the responsibilities of parents and the need for them to live pure and good lives as an example to their children, he said that Sunday-school teachers could help a good deal by their influence and affection for their scholars, and, by so helping them, become fellow-workers with God. At the close of the service the teachers adjourned to the meeting-room, where refreshments were provided, and the President, the Rev. T. Lloyd Jones, announced that on Saturday, October 10, Mr. Cooper would commence a course of lectures for teachers on "How to deal with demonstrations," to be given at the Mill-street Mission at 5 p.m.

London: Essex Church.—On Sunday next at the evening service, Barnby's *Rebekah* will be sung by an augumented choir.

Selby (Opening of a new Chapel).—The old chapel, which dated back to 1699, having been for some years unfit for use, a new building has been erected on the old site, a chapel to seat 125, built of red brick, with three-light lattice windows. On Thursday, Sept. 24, the new chapel was opened by Mr. Basil Lupton, the acting trustee, in presence of a large company, including a considerable number of members of other churches in the town. The opening anthem was "O come let us worship," and in the course of the service Mendelssohn's "Hear my Prayer" was rendered by a special choir. The Rev. J. Dale read the lessons, and the prayer of dedication was offered by the Rev. E. Ceredig Jones, of Bradford, who also preached an able and helpful sermon from Ephes. iv. 11, 12. The Rev. C. Hargrove, who was to have been the preacher, was prevented by a funeral from being present until later in the day. After tea in the old school-room, of which 150 partook, in two sittings-down, a public meeting was held in the chapel. Mr. Grosvenor Talbot, J.P., President of the Yorkshire Unitarian Union, took the chair, supported by the Revs. C. Hargrove, E. C. Jones, J. Fox, C. H. Cook, F. H. Williams, W. H. Eastlake, H. Thomas, and J. Dale, minister of the chapel. After the chairman's address, Mr. Dale read a paper tracing the history of the congregation, both before and after the building of the chapel of 1699; Mr. A. Abbey proposed, Mr. R. Knott seconded, and Mr. Harvey Cook supported a vote of thanks to the trustees and donors, which was acknowledged by Mr. Basil Lupton, and encouraging addresses were then given by the other ministers present. A vote of thanks to the visitors brought the meeting to a close. Among the gifts to the new chapel are 50 chairs from Miss Jones, a member of the congregation; a pulpit Bible from Miss Sharpe, of London; and a Communion table from Mr. James Abbey, of Bradford. Subscriptions to the building fund are still required, and may be sent to Mr. Basil Lupton, 24, East Parade, Leeds.

Stannington.—Successful harvest thanksgiving services were held on Sunday, Sept. 20, the preachers being the Rev. A. H. Dolphin and the Rev. Iden Payne. On the following evening the choir gave a service of song, entitled "Amongst the Corn."

Stockport.—Alderman Giles Atherton, a member of the Unitarian Church, who was Mayor of Stockport in Queen Victoria's Diamond Jubilee Year, and also in 1898, has accepted nomination for another year of service as chief magistrate of his native town. He was born in Stockport in 1852.

Swansea.—At the harvest festival services last Sunday the Rev. W. Tudor Jones preached morning and evening. In the afternoon a children's service was held, and excellent addresses were delivered by the Rev. T. Sinclair Evans, Congregational minister, late President of the South Wales Congregational Union of English Churches, and Miss Manning, B.A., eldest daughter of the Rev. J. E. Manning, formerly minister of the church.

NORTH & EAST LANCASHIRE UNITARIAN MISSION.

MEETING OF WORKERS & FRIENDS AT BURNLEY,

Saturday, October 3, 1903.

RECEPTION at Trafalgar Street, 2.45 p.m.

SERVICE, 3.30. Rev. R. McGEE, of Colne.

SERMON by Rev. R. T. HERFORD, B.A.

TEA, 4.30. 6d. each.

EVENING MEETING, 6. Chairman, Mr S. HOLDEN.

SPEAKERS: Rev. T. B. EVANS. M.A., Rev. M. R. SCOTT, MR. R. RIDYARD, and Mr. J. S. MACKIE.

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SUNDAY, OCTOBER 11, 1903.

Preacher: Rev. J. ESTLIN CARPENTER. M.A.

Morning, at 11—

Subject: "EXPERIENCE AND TRUST."

Evening, at 6.30—

Subject: "THE GOSPELS, AND HOW TO READ THEM.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

A PUBLIC MEETING to welcome the Rev. R. P. FARLEY, B.A. (late Senior Student of Manchester College, Oxford) as Missionary of the Association, will be held in the Victoria-square Free Church, Widnes, on Monday, October 5th, at 8 p.m.

All friends are earnestly invited to attend.

UNITARIAN HOME MISSIONARY COLLEGE.

Opening of the Session, 1903-4.

THE OPENING ADDRESS, entitled "Modern Assyriology and the Old Testament," will be delivered by the Rev. J. E. MANNING, M.A., at the MEMORIAL HALL, Manchester, on Wednesday, October 7th, 1903, at Five o'clock.

The attendance of all friends of the Institution is invited.

EDWARD TALBOT, E. L. H. THOMAS, } Hon. Secs.

A COURSE OF FOUR LECTURES ON "CHARLES DICKENS,"

By the **REV. R. H. U. BLOOR, B.A.,** in the Committee Room of the NEW TOWN HALL, HACKNEY.

Fri. Oct. 9th, I.—"Perpetual Boy."
Fri., Oct. 16, II.—"The Dickens Portrait Gallery."
Fri., Oct. 23rd, III.—"Dickens and the Historical Novel."
Fri., Oct. 30th, IV.—"In London and the Country."

Tickets may be had from Mr. Chattaway, Bookseller, 387, Mare-st.; Mr. E. Gillson, Bookseller, 390, Mare-st.; Mr. Prewer, 374, Mare-st.; Messrs. W. Rawlings & Co., 406, Mare-st.; Mr. Loft, Post Office, High-rd., Upper Clapton; Mr. Bradford, 213, Lower Clapton-rd.; Mr. Hammond, 233, Lower Clapton-rd.; Mr. Burr, 213, High-st., Stoke Newington; Mr. Warren, Post Office, 76, Fountayne-rd.; Mrs. Mustard, Post Office, Broadway, South Hackney.

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OPENING SERVICE on SATURDAY, OCTOBER 10th, at 4 p.m. Service conducted by Rev. H. GOW, B.A. Preacher, Rev. J ESTLIN CARPENTER, M.A.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.

THE FIFTEENTH ANNUAL MEETING of the Assembly will be held on Wednesday, the 14th of October, at the UNITARIAN CHRISTIAN CHURCH, HIGHGATE HILL, Service at 11.30 a.m. Preacher, the Rev. J. J. MARTEN, of Horsham; the Rev. S. GARDNER PRESTON, M.H.S.B., of Hastings, conducting the service.

Luncheon at 1 o'clock. Business Meeting 2 p.m., the President, Rev FRANK K. FREESTON, in the Chair. Tea, 5 p.m., at Channing House School. Postal Mission Meeting, 5.45, and Public Meeting, 6.30. Chairman, F. WITHALL, Esq. Speakers: Revs. Edgar Daplyn, T. E. M. Edwards, R. H. Greaves, O. A. Shrubsole, Esq., F.G.S., and others. A paper will be read by Mr. THOS. ELLIOT on "Lay Preaching, its Use in Church Work."

Tickets for Luncheon and Tea, 2s. 6d. and 1s. each, to be obtained of the Church Secretaries, Mr. PHILIP GREEN, Essex Hall, Essex-street, W.C., or

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OUR CALENDAR.

SUNDAY, October 4.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, Harvest Festival. 11 A.M. Mr. W.R.MARSHALL of the N.U.T.A., and 7 P.M. Rev. EDGAR DAPLYN 3 P.M., Miss MARIAN PRITCHARD.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J TYSSUL DAVIS, B.A.

Deptford, Church-street, 11.15 A.M. and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Harvest Service, 12 A.M. Communion. 3.15 Children's Service, 7 P.M. Choral Service. Rev. FRANK K. FREESTON. 11 A.M.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Harvest Services.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., and 6.30 P.M., Mr. E. WILKES SMITH.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room). Vacation.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. REMINGTON WILSON, M.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J.MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.

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LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., and 6.30 P.M., Rev. W. J. Jupp.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and Rev. H. D. ROBERTS. 6.30 P.M., Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. COLLINS ODGERS.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

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PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. D. J. DAVIES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Oct. 4 at 11.15 A.M., Aylmer Maude, "Tolstoy's View of Art."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Oct. 4, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Pelagius the Briton."

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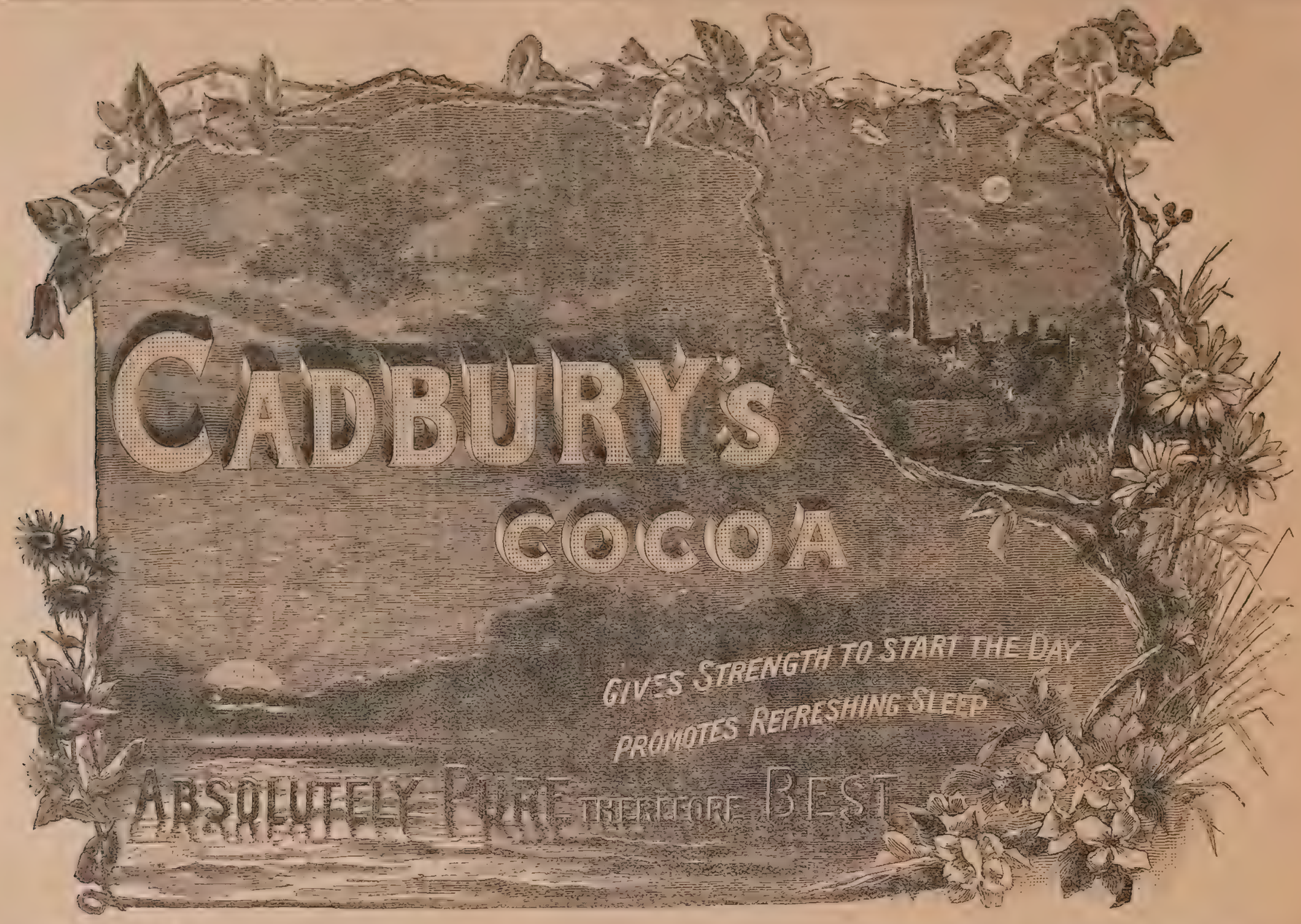
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A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Provincial Assembly of London and the South Eastern Counties is to meet on Wednesday at Highgate, when at the morning service the Rev. J. J. Marten will be the preacher, and in the afternoon the business meeting will be held. On the programme is the presentation of a valuable report on Public Questions, for which we hope to find space next week. Further particulars will be found advertised in another column. We are asked to say that at luncheon a vegetarian table will be provided, and that visitors wishing to avail themselves of it are requested to send their names at once to Miss Amy Withall, 15, Highbury New Park, N.

"MISSIONARY AIMS AND METHODS" was the subject of a paper read last Monday by the Rev. E. P. Barrow, at a special meeting of the Manchester Domestic Mission Committee, called by the President, the Rev. S. A. Steinthal, at the Memorial Hall. The subject is of such vital interest to our churches as a whole, that we have asked to be allowed to publish Mr. Barrow's paper, and hope to arrange a symposium upon it, to be continued from week to week. For the paper itself we hope to find room next week.

IN this month's *Mill Hill Chapel Record* the Rev. Charles Hargrove tells of the visit he is to pay next year to our Churches in Australia and New Zealand, as representative of the British and Foreign Unitarian Association. The committee had hoped that their late President, the Rev. R. A. Armstrong, would be able to undertake this mission, and friends at the Antipodes were looking eagerly for his visit; but reasons of health have compelled him reluctantly to decline the invitation, and the committee are greatly indebted to Mr. Hargrove for taking up the work. The Mill Hill congregation have consented to set their minister free, and he is to leave home soon after Easter, to be absent about seven months. There is a great opportunity for a strong lecturer both to quicken the zeal of the existing churches and to appeal to a wider public in the chief cities of Australia, Tasmania, and New Zealand, and the good wishes of all friends at home will go with Mr. Hargrove for abundant success in his mission, in the fulfilment of which, we understand, he is to circle the globe.

THE Baptist Union has been meeting at Derby this week, the address of the President, Mr. George White, M.P., dealing with "The Nonconformist Conscience in its Relation to Child Life." Subsequently the following resolution, moved by the Rev. J. G. Greenhough, was unanimously passed:—

That this assembly expresses its indignation at the long-continued misgovernment of Macedonia in spite of repeated promises of reform, and its horror at the recent cruelties, massacres, and terrible outrages, especially upon defenceless women and innocent children. It is convinced that there can be no final settlement without the emancipation of these oppressed provinces from Turkish rule. It therefore calls upon the British Government, which by its former intervention has a peculiar responsibility in this matter, to intervene effectively as the champion of the victims of this inhuman treatment, and to make the continuance of diplomatic relations between Great Britain and Turkey dependent upon the concession of duly guaranteed protection of life, freedom, and property under a Christian Governor to these oppressed and greatly injured subjects of the Sultan.

THE six weeks of the Friends' Summer School at Woodbrook, near Birmingham, as to which we have already noted the part taken by the Rev. P. H. Wicksteed, during the first fortnight, appear to have been amply enjoyed by successive parties of students to the end. Among the lecturers in the last fortnight was Dr. Edwin D. Starbuck, Professor of Education in Stanford University, California, who has come over to spend his sabbatical year on the Continent. Professor Starbuck's work on the "Psychology of Religion" was reviewed in THE INQUIRER of May 5, 1900.

THE Woodbrooke Permanent Settlement is to be opened on Oct. 13, when Dr. J. Rendel Harris, having declined the Leiden Professorship which was offered him, is to take up his position as Director of Studies, residing close at hand. For the first term we learn from a circular announcement that Joshua and Isabella A. Rowntree are to act as wardens. "It is earnestly desired that an enrichment of the soul, an increase of spiritual power, and ability for service, may be the first fruits of the Settlement." While preference will be given to those coming for longer periods, students will be received for shorter visits, from a week upwards; and while the Settlement is established distinctly for Friends, if accommodation permits it will be open to others, who are in general sympathy with the aims and purposes of the Settlement as conducted by Friends. The local secretary is Mr. J. H. Barlow, Selly Oak, near Birmingham.

THE London and Middlesex Quarterly Meeting of the Society of Friends has organised what promises to be an exceedingly interesting and helpful series of lectures on "The Problem of Poverty." The lectures are to be given on alternate Monday evenings at Devonshire House, beginning at 6.30 (to be preceded by tea at 6 o'clock). The first lecture is to be given on Oct. 12, by Mr. C. F. G. Masterman, one of the contributors to the volume "The Heart of the Empire," his subject being introductory to the whole course, on "The Problem of Poverty." On Oct. 26, Mr. Will Crooks, M.P., is to lecture on "How the Poor Live." The other lectures are:—Nov. 9, Mr. E. J. Urwick, of Toynbee Hall, "What the Individual can Do"; Nov. 23, Mr. Sidney Webb, "What London can Do in the Way of Education"; Dec. 7, Mr. John Burns, M.P., "The Work of the Municipality."

CITIZEN SUNDAY is to be observed in the Manchester district. A number of the clergy and ministers of the neighbourhood have decided to adopt the custom, now firmly established in London, of observing one Sunday in the autumn as "an occasion for urging upon congregations their civic duties toward the community, and to call attention to their opportunities of working with the representative authorities for the improvement of the condition of the people." At a meeting held in the Lord Mayor's parlour on the initiative of the Citizens' Association, an independent executive committee of clergy and ministers was appointed to organise the movement. The second Sunday in October was suggested as the suitable date each year.

THE circular convening the meeting made reference to the serious obstacles that are placed in the way of religious work through the insanitary conditions and the generally depressing influences of the crowded areas in large cities. It said further: "We believe that greater willingness on the part of capable religious men and women to give their service to the public or on elected bodies, and a more earnest religious sense of the obligations of citizenship in choosing representatives at the poll, in watching the action of public bodies, and in giving intelligent help in furtherance of their work when it is on right lines, would be of untold benefit to the happiness and godliness of the community."

IN the October number of *Sermons for the Day*, under the title "A Religious Congress at Amsterdam," the Rev. R. A. Armstrong gathers up his impressions of the meetings of the International Council. It was, he says, pre-eminently a *religious* experience, amid all the noble interests of the country and the delightful hospitality of its people. Yet he rightly records the one impression of something lacking which many of us received. It is stated in the following passage:—

But even the best and brightest qualities always carry with them their own complementary defects; and I think that few of us English passed through the sessions without now and again dimly feeling that there was something lacking. At all such gatherings we in England are accustomed to sound the keynote very frequently by intervals of simple united worship. Here in Liverpool at our National Triennial Conference we had many such opportunities, and the last session ended on a note of the loftiest spiritual expression. In London, two years ago, the International Council itself marked its deeper purpose and significance by like opportunities of united prayer and praise. At Amsterdam there was but one stated religious service, and only once, at the very end, was the voice of united praise heard in the hall of general assembly; and when after that hymn we all waited for and expected the utterance of a final benediction, it was with a painful shock that we found our expectation met only by the sharp tap of the President's hammer on the table which proclaimed the second International Congress of Free Religion at an end.

Perhaps this absence of devotional expression was due to the simple difficulties of language; perhaps to the large proportion of professorial members; perhaps to the genius of the free religious movement in the Netherlands. But to whatever it is to be ascribed, the lack was there, and was distinctly felt by many worshipful souls in that multitudinous concourse.

On the other hand, it is to be most gratefully proclaimed that, where purely religious feeling did get the opportunity of expression, it was strong and most uplifting.

And then Mr. Armstrong goes on to describe the profoundly religious impression of the service in the Old Walloon Church, and the sermon by Mr. Van Loenen Martinet, with which he couples Dr. Oort's Presidential address, as the other chief religious utterance of the week.

AFTER telling of the President's address and his final word of delight in the fellowship of the International gathering, Mr. Armstrong concluded his sermon by accepting that as the final impression of the whole Congress:—"The little one has become a thousand, the small one a strong nation. We are not a handful only, not a forlorn hope, but an army of the Lord in serried phalanx over the face of the earth. We are many. We are strong. Call us what you will—Unitarians, Liberal Christians, Free Religious Thinkers—we who bow to no external revelation, but only to the Holy Presence which has its inmost shrine in the inmost heart of man. We are many. We are strong. Be of good cheer, ye preachers, ye Sunday-school Teachers, ye Postal Missioners, all ye who speak and strive and pray for the day when the heart of man shall everywhere be free to know its joy, and realise the hallowed outline of the everlasting temple built by no human hands. Be of good cheer. Ye are many. Ye are strong; and, so ye be faithful, the Lord your God shall be your rereward, your shield and defence in the stress of battle, your strength and joy in the day of the victory that is to be."

THE October *Seed Sower* contains the first of a series of "Travel Impressions" by the editor, the Rev. Joseph Wood, who is now in America. First he tells of a Sunday at sea, and then of Boston, as to which we will quote one passage:—

Boston is a combination of the old-fashioned New England town, with its narrow, crooked streets, quaint wooden buildings and traditions of early settlers, and the modern, up-to-date city, with its broad boulevards, palatial houses, electric trams on every road, and the electric light in every house. Moreover, it boasts that in proportion to its population it is the wealthiest city in the world. It is a better cause of boasting that its wealth is more widely distributed among the people than in any other American city. The signs of wealth are abundant, and in nothing more striking than in the evident well-to-do-ness of the working folk. Its public buildings, State House, offices, colleges, schools, shops, are on the most lavish scale. Take its Free Library only—erected at a cost of nearly half a million *sterling*—not dollars—decorated by Abby, Sargeant, and other artists with splendid frescoes, its shelves loaded with a million books, its news-room, where you can consult a thousand newspapers from all over the world, and a reading-room second only to that of the British Museum. Of course the question was asked, "What do you think of Boston?" and we could only answer, like the Queen of Sheba when she saw all the glory of Solomon, "There is no breath left in us!"

FROM last week's issue of the *Christian World*, it appears that the influence of the higher criticism on missionary work is again troubling the mind of the orthodox. Our contemporary thinks that the effect of the newer knowledge of the Bible should make the missionaries' task an easier one. It certainly makes it a more complicated one, and it may be that the Missionary Societies are wise in not seeking for their agents men who are marked by advanced thought. It is an interesting speculation how far a change of views on the authority of the Bible will prove to be compatible in the long run with strong missionary zeal. But if this form of Christian heroism should be doomed to flag what shall take its place? What health can there be in a church that is not full of energy in its desire to spell out the message of God to man? Some other channel for the enthusiasm of humanity and the passion of self-sacrifice must then be found.

IN his opening address to the students of Headingley (Wesleyan) College, the Rev. W. J. Moulton, M.A., recently a student of the same college, uttered a strong plea for hard work and accurate study. "It is a shame upon us if those who are far away from our faith know more of the Scriptures than we do. We must meet them, not by sermons on the wickedness of criticism, but by the careful exposition of what can be found nowhere but in the Bible." In another passage of the address, this significant warning was given:—

Men have gone out from houses like this, men of fluent tongue and almost vacant mind, men who wasted the hours given to them by the Church which accepted their declaration that they were called of God to the work of the ministry. They have gone out to come near to losing their own souls and the souls committed to their charge. But if we are to retain our first love, are to be made fit to cope with the problems of to-day, our minds must be stored with fresh thoughts, our wills bent to the acquiring of fresh knowledge, our whole being must be strenuous, alert, eager. Real self-denying study, for those whose duty it is to study, will constantly enrich their own experience of Divine things.

THE September number of the *Expositor* contains an article by the Rev. J. Hoatson, M.A., on "James Martineau and Frederick Robertson: A Study of Influence." Mr. Stopford Brooke pointed out in his Life of Robertson how highly he had valued Martineau's *Endeavours after the Christian Life*, and this theme is worked out by Mr. Hoatson in most interesting detail. "With a mind of his order," he says of Robertson, "it was inevitable that acquaintance with and use of sermons like Martineau's should go hand in hand. He had not only a sensitive and sympathetic temperament, but also a wonderfully retentive memory. Books read became a part of himself. Unconsciously ideas, absorbed long before, were reproduced, sometimes with but slight alteration in their setting. Possessed, moreover, of a rare poetic spirit, a deep love for Nature, and a keen insight into her beauty and meaning, coupled with devotional fervour and spiritual vision, he was irresistibly drawn by a preacher of like characteristics. Further, his revolt from Evangelicalism led him to a position identical in one important respect with Martineau's. Both loved to 'linger near the common springs of all human piety and hope'; and to Robertson the beautiful thoughts, which stud every page of the *Endeavours*, would be veritable wells of consolation in his own needs and fountains of inspiration in his work of satisfying the needs of others."

ROBERTSON'S use of Martineau's sermons Mr. Hoatson regards as affording a valuable object lesson to preachers on how to borrow from another without being a plagiarist. Robertson, he says, "does not read in order to borrow, but borrows because he has read and assimilated." Then follow instances from Robertson's sermons, sometimes with passages printed in parallel columns, to show how intimate was the relation of many passages of Robertson's sermons with those in the two volumes of the *Endeavours*, published in 1843 and 1847. And Mr. Hoatson adds:—

What Dr. Martineau's influence on the world at large may have been we cannot tell. I venture to assert that no preacher and teacher of the past century did more to inspire the modern pulpit, and, through that, the thought of the Church as a whole. Of preachers influenced by him, none has moved Christendom more than Robertson. With the exception of Beecher's and Spurgeon's, no sermons have been more widely and appreciatively read than his. Facts like these suggest the vast direct and indirect influence of the *Endeavours*. How far that work affected Robertson's ministry I have tried to show. Doubtless Dr. Martineau long since noticed the fact. To him it must have been the source of joy that so fine a mind, so eloquent a preacher, so beautiful a spirit, learnt so much from himself.

THE "Christian Social Brotherhood" is a society formed with aims somewhat similar to those of the better known "Christian Social Union," but without the Anglican doctrines that distinguish the latter. It includes in its membership both men and women, ministers and lay people. In practice these belong in the main to the Free Churches of various denominations, of which the Unitarian is one. The idea of the Society is expressed in its object thus:—

(1) To secure the fuller recognition of the Kingdom of God by the practical application of the doctrine of human solidarity to the facts of industrial and social life.

(2) To emphasise the duty of studying—

(*a*) The extent, nature, and cause of poverty.

(*b*) The moral and spiritual effects of success and failure in individual competition for private profit.

(*c*) The remedies for our present social disunion, economic, social, and national.

(3) To press these questions on the thought of the churches, in the conviction that there can be no regeneration of humanity without a deeper recognition of the relation of universal brotherhood implied in Christian discipleship and a reconstruction of our social system.

The society consists of a central body and of local branches. The meetings of the former are usually held on the third Thursday in the month, at Dr. Williams' library, and serve as an opportunity for intercourse for those who think that far-reaching reforms are needed, but who also think that these cannot be really successful where there is not the motive force of religious principle. Membership is open to all who accept the object of the society. Full information can be obtained from the hon. secretary, W. Reason, M.A., Macdonald-road, New Southgate, N.

WITH reference to the appointment of the Rev. W. A. Curtis, B.D., to the chair of Systematic Theology in the University of Aberdeen, the Rev. C. C. Macdonald, paying the Professor a Presbyterial compliment, said, "The treatises he submitted to the commissioners bore no trace of Germanism. Professor Curtis had evidently maintained his Scottish intellectual characteristics, and that was one of the most signal proofs of the strength of his mind." The Professor is only twenty-seven years of age, and he may travel.

TO CORRESPONDENTS.—Letters, &c., received from the following:—J. E.; A. W. F.; G. C. M.; W. G. P.; C. R.; A. H. V.; C. W. W.; H. W.; J. H. W.; P. H. W.

LITERATURE.

THE JEWISH ENCYCLOPÆDIA.*

THE general scope and character of the "Jewish Encyclopædia" are already well known, at all events to those who are interested in Judaism. The present volume is quite up to the high standard of the three which have preceded it. And if the whole work is completed on the same scale, both of quality and quantity, its promoters will have every reason to be proud of their achievement.

To review an encyclopædia is always difficult, owing to the variety of interesting topics which seem to call for notice. I will mention a few of the most important articles, and then confine myself to one for more extended notice. I name the following articles as noteworthy:—"Church Fathers," "Chess," "Chronology," "Circumcision," "Clean and Unclean Animals," "Commerce," "Cookery" (Christian housewives ought certainly to study this, "read, mark, learn, and inwardly *digest*"), "Costume," "Creation," "Diaspora" "Didache," "Dietary Laws," and last but not least "Dreyfus." The most important article in the volume, at least the one of greatest interest to the Christian reader, *quâ* Christian, is that on Christianity, by Dr. Kohler, of New York; and of this I will endeavour to give some account.

Christianity [says Dr. Kohler] is the system of religious truths based upon the belief that Jesus of Nazareth was the expected Messiah or Christ. . . . It furthermore claims that Jesus, its Christ, was and is a son of God in a higher and essentially different sense than any other human being, sharing in His divine nature, a cosmic principle destined to counteract the principle of evil embodied in Satan; that therefore the death of the crucified Christ was designed by God to be the means of atonement for the sin inherited by the human race through the fall of Adam; and, consequently, that without belief in Jesus, in whom the Old Testament sacrifice is typified, there is no salvation. Finally, Christianity, as a world-power, claims that it represents the highest form of civilisation.

These three claims indicate the main divisions of the whole article, of which the first deals with the Messianic movement, the second with the Deity of Christ and the institution of the Church, and the third with the historic mission of Christianity. Separate articles, in succeeding volumes, will be devoted to "Polemics," "New Testament Literature," and the personality of Jesus.

Under the head of the Messianic movement the author draws attention to the fact that the rise of Christianity made extremely little impression upon contemporary Judaism. There is no word in the Rabbinical literature which exclusively denotes Christianity. There is a word "Minūth," which denotes heresy, but it has no original reference to Christianity, and only in one or two passages are "Nazarenes" (Nōtzrim) mentioned by name. It is certainly true, as the author states, that "there is no indication in Jewish literature that the appearance of Jesus, either as a teacher or as a social or political leader, made at the time a deep or lasting impression on the Jewish people in general. Outside of Galilee he was scarcely known." The author holds that the "main impulse to the Christian movement was given by John the Baptist—an Essene saint, who . . . stood forth as the preacher of 'repentance' and 'good tidings,' . . . in expectation of the Messianic kingdom." Jesus only took up the message of John, after the latter had been imprisoned by Herod, and Dr. Kohler suggests that in the popular estimation John was the greater man of the two. He admits that Jesus deviated from the practice of the Essenes and Pharisees in not shunning contact with sinners, and says that "he truly became the redeemer of the lower classes, who were not slow to lift him to the station of the Messiah." That Jesus himself ever claimed to be the Messiah is considered to be doubtful, partly on the ground that "the entire code of ethics in the sermon on the mount is not a law of conduct for a world rejoicing in a redeemer that has come, but a guide for a few of the elect and saintly ones who wait for the immediate downfall of this world and the rise of another." On this view, Jesus did not found Christianity or organise the Church, but was simply a humble teacher, disclaiming all honour and glory for himself, and with no thought of any but the few friends to whom he imparted his doctrine.

But upon these friends he made a deep impression, and Dr. Kohler assigns to "the great personality of Jesus which had so impressed the simple people of Galilee," a large share in ensuring that the Christian movement did not come to an end with his death. The deep impression produced upon his followers, together with their "transcendentalism or other worldliness," created in them the belief in the risen Christ, so that he became a living power after his death. And in that atmosphere of unquestioning faith there grew up a sort of Messianic midrash in which the story of his life was adorned with marvels, beginning with the virgin birth and ending with the Resurrection. This midrash is now to be found in the Synoptic Gospels. A good deal of what is there contained, even of what is ascribed to Jesus, is drawn from Jewish sources. "What Jesus actually said is difficult to determine. Many of his teachings can be traced back to rabbinical sayings current in the Pharisaic schools; and many sentences, if not entire chapters, have been taken over from Essene writings." (I may remind the reader that I am only sketching Dr. Kohler's theory, not criticising it.) "On the other hand," he says, "there are utterances of striking originality and wondrous power which denote great genius. . . . And whether or not the whole life picture is reality or poetic imagination, in him the Essene ideal reached its culmination."

Probably few, if any, Christian readers would regard this as an adequate or accurate estimate of the historical position of Jesus, though from a Jew it is natural enough. But the author is on safer ground when he maintains that "it is not correct to speak, as Christian theologians do, of a possible recognition or an actual rejection of the Christship of Jesus by the Jews. Whatever his greatness as teacher or as friend of the people, this could not establish his claim to the

* "The Jewish Encyclopædia." Vol. IV. Chazars—Dreyfus. (New York and London 1903.)

Messianic title." To which it might be added that no means existed by which any such recognition or rejection could become the collective act of the Jews as a nation, whatever individuals may have thought about him. "His blood be upon us and upon our children" is only rhetoric, even if it were really said.

In the second main division of his article Dr. Kohler sketches the rise and growth of the Church, and finds in Paul the real founder of it. And it is only natural that towards Paul he should be much less sympathetic than towards Jesus.

[Paul] "construed the belief in the atoning death of Christ, held by the rest, into a system altogether antagonistic to Judaism and its law. Operating with certain Gnostic ideas, which rendered the Messiah, as son of God, a cosmic power like Philo's Logos . . . . he saw both in the Crucifixion and the Incarnation acts of divine self-humiliation suffered for the sake of redeeming a world polluted and doomed by sin since the fall of Adam. . . . On the other hand, Paul taught that the law of Moses . . . . failed to redeem man because it made sin unavoidable. By a course of reasoning he discarded the law, as being under the curse, and declared only those who believed in Christ as the son of God to be free from all bondage. . . . He claimed God to be the God of the heathen as well as of the Jews. Yet in enunciating this seemingly liberal doctrine, he deprived faith, as typified by Abraham, of its naturalness, and forged the shackles of the Christian dogma, with its terrors of damnation and hell for the unbeliever. God, as Father and just Ruler, was pushed into the background, and the Christ . . . . was rendered the central figure because he, as head and glory of the divine kingdom, has to combat Satan and his kingdom of evil, sin and death. While thus opening wide the door to admit the pagan world, Paul caused the influx of the entire pagan mythology, in the guise of Gnostic and anti-Gnostic names and formulas."

From this point onwards the development of the Church was on lines which continually diverged more widely from Judaism, and ended in complete antagonism.

Dr. Kohler briefly notices the doctrine of the Trinity, the worship of the Virgin, the use of images, the doctrine of the Mediatorship of Christ, and the doctrine of original sin, as marking points of extreme opposition between Judaism and the Catholic Church. And while he notes how, under the sway of the latter, faith was exalted above reason, producing "a credulity throughout Christendom which became indifferent to the laws of Nature, and depreciated learning," he claims that "it was the Mohammedan and the Jew who kept the lamps of knowledge and science burning; and to them, in large measure, the revival of learning through scholastic philosophy in the Catholic cloisters, and afterwards in Western Europe, is largely due." The great Christian teachers had no good to say of Jews. But the great Jewish theologians were not deterred by persecution or prejudice from calmly examining the Christian system of theology, and did not hesitate to ascribe to Christianity and Islam a high providential mission in history.

What this was is discussed in the third division of the article, where Dr. Kohler says: "To offer to the great Gentile world the Jewish truth adapted to its psychic and intellectual capacities—this was the providential mission of Christianity. . . : It was, after all, the glad tidings of the Jew, Jesus, which won humanity for Abraham's God." And further, he says: "Christianity is not an end but the means to an end; namely, the establishment of the brotherhood of man and the fatherhood of God. Here Christianity presents itself as an orb of light, but not so central as to exclude Islam nor so bright and unique as to eclipse Judaism, the parent of both."

The foregoing is only a brief sketch of a deeply interesting study of Christianity from the outside. To criticise it would need a volume; and after all what matters most is not to convict the author of error but to study the impression made by Christianity upon a learned and broad-minded Jew. He writes with no trace of theological hatred, with no desire either to flatter or to compromise. And if the Christian reader feels that the picture given of Christianity is in many respects incomplete and out of drawing, he must remember that no Jew can fairly be expected to see Christianity with the eyes of a Christian. The lesson will not have been useless which teaches the Christian that however much he may prize his own religion, there are yet other ways in which the religious nature of man can represent its relation to God, and find the means of communion with Him. Judaism is one of them; and, not as the protest of a "stiff-necked people" against Christianity, but in its own right as an ancient and noble religion Judaism still exists, to fulfil, along with Christianity, a divine purpose, and take its share in revealing God to man.

R. T. HERFORD.

THE INDEPENDENT REVIEW.*

ANOTHER serious monthly review must have very strong reasons to justify its appearance among the stalwarts that already hold the field, and to furnish any hope of permanent success. For the new *Independent* we trust that such courage will prove to have been justified, for with sobriety of judgment and earnestness of purpose it takes up the position of a reformer, with faith in a better future for the people of this country. Mr. Edward Jenks, formerly Professor of Law in University College, Liverpool, and now of Balliol College, Oxford, is editor, and on the editorial council are Messrs. G. Lowes Dickinson, C. F. G. Masterman, and G. M. Trevelyan, three of the contributors to the volume of essays, "The Heart of the Empire."

The number opens with an editorial "Plea for a Programme," asking of the Liberal chiefs a strong lead, and in the meanwhile pointing out what the most pressing needs of the country really are. Education, temperance, and a juster system of taxation especially of ground values, occupy a prominent place, and the article closes with a foreshadowing of the true imperial ideal, which must be maintained against those who, "seeking to compass a premature union by violence, would substitute a sordid and treacherous for a sure and spiritual bond, and would degrade and brutalise the part our race should play in the world's history."

Canon Barnett follows with a wise article on "Social Reform," and after two "Preference" and "Protection" articles, damning to the new crusade, Mr. Birrell has a characteristic plea for "An Educational Concordat," which is to keep all the schools of the people for secular education during the ordinary hours, and let in the religious teachers that are asked for at the end of the day.

Mr. Bryce's weighty article on "The Near East" we noted last week. There are also two ecclesiastical articles by Dr. Sanday and Mr. G. Lowes Dickinson, to which we hope to return. One of the most striking things in the *Review* is Professor Mommsen's "Appeal to the English" for a better understanding with the German people; for "still I hold the creed," he concludes, "that German and Englishman are destined to go forward hand in hand."

* *The Independent Review.* Vol. I., No. 1. October, 1903. (T. Fisher Unwin. 2s. 6d. net.)

ARTICLES IN THE REVIEWS.

THE hurly-burly of the Fiscal controversy cannot be escaped. Notable are the contributions in the *Monthly Review* by Sir Edward Grey and Lord Hugh Cecil, and in the *Contemporary* by Mr. J. S. Mann on "Mr. Balfour and Economic Fact," and Mr. Mark Warren on "The Trade of the Empire." In other Reviews no less abundant material for considerae tion may be found; but we must hop that the prominence given to this subject will not lead to the neglect of other vital questions. The Macedonian horror is indeed, too insistent to escape attention, and the conscience of this country has at last been deeply stirred. We commend to the attention of our readers the ominous notes on this subject by Dr. Dillon in the *Contemporary*. What we particularly hope will not be overlooked is the weighty article on "The Amendment of the Education Act," by Sir G. W. Kekewich, which holds the place of honour in the *Contemporary*. As regards elementary Education, the Act of 1902, he declares, cannot stand.

Far from being a settlement, it is so nakedly unjust, it has so intensified the religious difficulty, and so deeply stirred religious feeling that it is certain that it must either be repealed or subjected to drastic amendment before educational peace can be re-established. It is bitterly opposed by Nonconformists, it has not even found entire favour with the rank and file of the Anglican clergy. Some regard themselves as betrayed by their bishops and Convocation; some resent the injustice inflicted on their fellow-Protestants, and regret the religious unrest which they rightly consider to conflict with the interests of the Established Church.

Sir George does not advocate repeal of the Act, but effectual amendment, particularly for the removal of the religious difficulty, and to secure that all schools shall be under genuine popular control. He does not believe that the bulk of Churchmen, and especially of the parents, are anxious for that kind of religious teaching on which bishops and clergy so strenuously insist, and holds that they prefer "Board School religion," which in large towns in the past has generally reached a higher standard than the teaching of the Church schools. He sets his hope therefore on strictly undenominational religious teaching, rather than its entire banishment in school hours. As to

London, he holds that the Act of 1903 ought to go. "The School Board for London, the abolition of which was confessedly the main object of the Act, has perished, not because it was inefficient, but because it did its duty too thoroughly and too well. . . . It did a greater work in a shorter time than has ever been accomplished by any educational authority in the world. Its virtues, and not its defects, have led to its downfall." It must therefore, Sir George concludes, be the model for a future separate authority for London, which shall unite the duties and powers of the Technical Education Board of the County Council with those of the present School Board. On the point of religious teaching Mr. Augustine Birrell's article in the *Independent* should be read with this, and also Dr. Guinness Rogers on "The Nonconformist Uprising" in the *Nineteenth Century and After*. There also will be found an article by Mr. Sidney Webb on "London Education," and another by Mr. J. A. Hobson on "The Negro Problem in the United States." Those who are curious in such matters should turn to Mr. E. Wake Cook's article in the *Contemporary* on "The Truth about Christian Science."

In the *Monthly Review* the illustrated article is by Basil de Sélincourt: "A Critical Study of the Scenes from the Life of Christ in the North Transept of the Lower Church at Assisi."

The *World's Work* has fine portraits of Gladstone and John Morley, and an article by Mr. Augustine Birrell in anticipation of Morley's "Life of Gladstone." The "Day's Work" article, fully illustrated, is descriptive of Messrs, W. H. Smith and Son—"the great Distributors of Literature."

BAND OF HOPE NEEDS.

AT the recent conference of the United Kingdom Band of Hope Union at Portsmouth, a new feature was introduced in the reading of "postcard" replies to the question, "What is the present greatest need of the Band of Hope movement?" Here is one of them:—The greatest need of the Band of Hope movement seems to me to be persistent and consecutive teaching. It is to be met by persuading workers to make themselves more efficient for this duty, by using the best means placed at their disposal by the U.K. Union, and similar organisations. The teachers should teach a little well, rather than much inefficiently. The more thoroughly they master the principles upon which Total Abstinence is based, the more effectively will they teach the children. A little accurate knowledge well drilled into the minds of the young, by carefully arranged questions, will not only interest the restless ones, but will stick in the minds of all. Such teaching will help to lead the taught, not to Nelson's old flagship in the harbour, but to the real "Victory" for which we are working. England expects all Band of Hope workers to do their duty.

ROWLAND HILL.

CORRECTION.—In last week's review of the memoir of Miss Anna Swanwick, it was said that her *youngest sister* married Henry Bruce. It should have been *eldest*.

HOME PAGES: A NEW SERIES.

To some of our readers "Home Pages" will be unknown, but to many others the title will recall happy memories of old times. Forty years ago Brooke Herford was still minister of Upper Chapel, Sheffield, though he removed in the following year to Manchester. Since September, 1860, he had been editing "Home Pages," a series of popular tracts, issuing, it would seem, about thirty every year, for when the publication ceased in September, 1867, there were 236 tracts in all.

They were, for the most part, what the general title implied, homely talks, intended for humble folk and thoughtful working men, in those days of hopeful and ardent Unitarian zeal, which was confident that, given an effective ministry, the religious future of the working classes was in our fellowship. Brooke Herford was demonstrating in his own ministry how well-grounded was such a hope, and "Home Pages" aimed at taking a quiet friendly share in the work. In many homes they were thankfully welcomed, and to many teachers, especially in Northern Sunday-schools, and to visitors among the people, it will be known how admirably they fulfilled their purpose.

There was a great variety of subject in the "Home Pages." Some were simple statements of Unitarian doctrine, with or without a bit of story to drive the lesson home, others were of practical religion or stories of everyday life, others again told of heroic incidents in religious history. A large number of the tracts were by the editor himself, coming straight out of the heart of his active ministry, and while a good many especially of the stories, were anonymous, the name of Beatrice A. Jordan will be gratefully remembered in that connection, and among those who contributed doctrinal tracts were John Wright, Russell Carpenter, T. E. Poynting, P. W. Clayden, and J. Page Hopps. Robert Collyer's "Holiness of Helpfulness" and "Tender, Trusty, and True," also appeared in the series.

Brooke Herford's contributions were as varied as his own wide sympathies. There were plain doctrinal talks, such as "Christianity as Christ preached it," "A Commonsense View of the Bible," "Saved, yet so as by Fire," and "Think for Yourself;" there was a remarkable series of "Parables from Common Work," using the different processes of the Sheffield staple industry to teach lessons of practical religious life, and many other practical talks, such as "Woman's Work and Care," "Thankfulness," "Try Kindness," "Be Patient and True with Children," and stories like "The Seven Poor Men of Jan Meyen." Then also he told the "Story of the Sheffield Flood," and included two of the bravest sermons he ever preached, one from his Sheffield ministry, "A Trade Outrage, and a few plain words about it," the other from Manchester, "Sergeant Brett's Keys."

We recall these memories now because they add to the pleasure and satisfaction with which we welcome a new series of "Home Pages," of which the first six numbers have just been published by the British and Foreign Unitarian Association; and it is a happy circumstance that while we trust that Dr. Herford will be able to take some pleasure in this renewal of a work, which in the old days was very near to his heart, his eldest daughter, Miss Helen Brooke Herford, is the editor of the new series.

Some such "Pages" as these have often been asked for of recent years by visitors among the poor, who have so many opportunities of offering a helpful word, and "something good to read" to humble folk. The new "Home Pages," with the greater facilities of to-day and the ampler resources of the Association, are issued in admirable form, with nothing of the forbidding tract about them. They may lie on the drawing-room table unabashed, and the men in cottage homes need not be ashamed to see them passed from hand to hand. And as to contents, judging from these first six numbers, they are to be true to their name, simple, pleasant *home* talks, about the real things of life and its religion.

The first, a most welcome tribute to the old "Home Pages," is a reprint of the original No. 12, "Woman's Work and Care," in which Brooke Herford told the story of Martha and Mary, and with the wise sympathy of one who knew, brought its lessons home to over-burdened mothers and others who had "much serving" to do. Two others, "Patchwork," and "In Honour Preferring One Another" are new publications from the same pen; and the other three are "Jem Cooper's Geraniums," by E. Baumer Williams; "A Bit On," some wise words about the evils of gambling, by the Rev. J. Crowther Hirst; and "A Preacher's Message," in which Miss F. E. Cooke once more tells of Channing. There is here nothing of controversial theology, only homely heart-felt religious teaching and helpful human sympathy; but if any readers ask what are the denominational connections of these "Home Pages," they find an answer in two declarations printed on the inside of every cover. In the first, the Rev. J. T. Sunderland answers the question "What is Unitarianism?" as follows:—

It is Christianity in the light of the Twentieth Century. It is the religion of reason and the human heart. It is the religion of the Lord's Prayer, the Golden Rule, and the two great commands of love to God and man. It stands for deeds, not dogmas; for freedom of thought and progress, not for bondage to the past. It teaches that the truest service of God is service of humanity.

The second is a brief manifesto by the publishing Association:—

The British and Foreign Unitarian Association is a working missionary organisation. It seeks to promote sympathy and united action among liberal religious thinkers and workers, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress, and to the attainment of the spiritual life. To this end it supports ministers, helps to establish and maintain churches, holds conferences and meetings, publishes books, sermons, essays, tracts, hymnals, and devotional works.

We are not sure that for the special purpose of "Home Pages" the inside of the covers would not have been better plain, but there the declarations are, and they will doubtless be useful to inquiring minds.

Once more we bid the heartiest welcome to the new "Home Pages," and trust that those who know the value of the old series will see to it that this new issue is made widely known and used, as it well deserves.

UNITARIAN HOME MISSIONARY COLLEGE.

THE new session was opened on Wednesday afternoon at the Memorial Hall, Manchester, when Col. Pilcher presided, and the Rev. J. E. Manning, M.A., delivered an address on "Modern Assyriology and the Old Testament." There was a good attendance.

In the course of his address Mr. Manning said: Babylon and Nineveh, splendid in their power, picturesque in their decay, have left an indelible mark in the history of the world. Babylon gave Western Asia its earliest civilisation. From Babylon Assyria borrowed its culture, its religion, its arts, and its sciences. Then Assyria gained supremacy over its mother and teacher, and for several centuries held a dominant place in the history of the empire. But Nineveh fell (606 B.C.). Babylon once more rose to supremacy, and under Nebuchadnezzar became one of the wonders of the ancient world. But Assyria had left its mark, by its conquests and its tyranny; so that long after its fall the Greek historians called the land of the Euphrates and Tigris, including Babylonia itself, Assyria; and to-day the study of the monuments of both Assyria and Babylonia is called Assyriology.

Dr. Friedrich Delitzsch, the distinguished Assyriologist, calls his now famous lecture "Babel und Bibel." Under this title he deals with the influence both of Babylonia and Assyria on the life, literature, and history of the Hebrews. It has been read far and wide. Some of its critics, however, raise the cry that the facts Delitzsch mentions are destructive, and that the Bible is no longer safe in the hands of the Assyriologist. The cry against Delitzsch is confined practically to his own country. In England and America his book has met with a hearty reception. Perhaps his offence is in his out-spoken opinions about revelation, which are unquestionably opposed to orthodox notions. Mr. Manning thought Delitzsch quite mistaken in his attack on the "Old Israelitish Oracles," "to which," he says, "either from ignorance, indifference, or infatuation, we ascribe a 'revealed' character which cannot be maintained, either in the light of science or in that of religion or ethics. The more deeply I immerse myself in the spirit of the prophetic literature of the Old Testament, the greater becomes my distrust of Jahve, who butchers the peoples with the sword of his irresistible anger; who has but one favourite child, while he consigns all other nations to darkness, shame, and ruin; who uttered those words to Abraham: 'I will bless those who bless thee, and those who curse thee will I curse.'"

Delitzsch's lecture is remarkable in his claim to have discovered the name "Jhvh" in three clay tablets of the age of Hammurabi (c. 2285 B.C.). If this claim proves valid it will establish his contention that Jhvh "was the spiritual possession of those same nomad tribes out of which after 1,000 years the children of Israel were to emerge." He further claims to have established the fact that, in spite of the boundless polytheism of Babylonia, there was growing up, among the thoughtful at least, a monotheism. "Babylon as the interpreter and illustrator of the Bible" is the meaning of the title Delitzsch puts to his lecture. Of the proneness of the Israelites to imitate Babylon we have an illustration in the temple of Solomon. The temple of Bel in Babylon had inner and outer courts, a "holy of holies" separated from the main part of the temple by a curtain or "veil." In this was an image of the god, before which stood the table of showbread; and so on. Assyriology has a value in explaining etymological obscurities, confirms the history of the Bible, and corrects the Bible and also false impressions of the Bible. Mr. Manning gave a number of illustrations in proof of these facts.

The more the monuments are studied the clearer are the evidences of the immense influence of Babylon and Assyria on the life of the Hebrews. It affected their history, their religion, and their social economy. The Assyrians were essentially a warlike nation, "a fierce people," as Isaiah (xxxiii. 19) calls them. The Babylonians were essentially commercial and industrial. Evidences of the magnitude of the trade of Babylon may be seen in the contract tablets that have of late been discovered.

The immense superiority of the Bible as a religious book over the books of Babylonia must be clear to every unprejudiced reader. The Hebrews, however, borrowed much from both Babylonians and Assyrians. They borrowed myths, for example, the Story of the Creation and the Story of the Flood. So far as the Hebrews borrowed from the religion of Babylon and Nineveh it degraded them. It did not harmonise with their natural tone of thought. Their true genius was ethical and religious; it found its natural affinities in a spiritual monotheism; and this genius asserted itself in the repeated revulsion from idolatry to the worship of Jhvh. It is seen in the moral and religious treatment of the legends of the nation, and of the lessons deduced from its history. It is seen in the spiritual earnestness and depth of the psalms and prophetic writings. As a religious book the Bible is incomparably superior to anything Babylon ever produced; and so far as the religion of the world to-day is strong, helpful, and inspiring, it owes far more to the Bible than to anything Assyriology has yet divulged.

Finally, Delitzsch had fearlessly maintained what he believed to be the truth, in spite of much adverse criticism. That is the proper attitude of the earnest scholar: "For we can do nothing against the truth, but for the truth."

At the conclusion of the address, Principal Gordon made the statement as to the course of study which would be pursued during the session, and also the interesting announcement that it was being arranged with the view of helping two of the students who were intending to prepare for the London University degree of B.D.

Correspondents are requested to note that news for insertion the same week should reach the Office by Wednesday if possible, and the earlier the better. Thursday morning is the latest time for receiving news, and it should then be very brief, or it will probably have to wait a week.

BELFAST DOMESTIC MISSION.

DEDICATION SERVICE.

IMPROVEMENTS and alterations of an extensive character having been completed in the Domestic Mission buildings, Stanhope-street, they were re-opened on Saturday evening, October 3, when a short dedication service was held.

During the half-century of its existence, the Mission has been successful in carrying on a great deal of quiet and unostentatious Christian work among the poor, and a spirit of fresh hopefulness and desire for larger activities have marked the celebration of its jubilee year. The old building has been very considerably altered, and the improved structure is much more modern and suited to the needs of the people.

The dedication service was conducted by Revs. Douglas Walmsley, W. H. Drummond, and George J. Slipper, under whose care the work is being carried on at the present time.

In the course of a brief address Rev. W. H. Drummond said they were met there that night to celebrate the fulfilment of a dream, and to dedicate a gift. That Mission, with its fifty years of life behind it, so full of noble and tender labour for the souls of men, had arisen into new youth and loveliness, and that day they inaugurated a new chapter of its history, and sent it forth with the deepest prayers of their heart on its Christian mission. It was a gift in answer to a need. He supposed when they tried to do good one of the first things that struck them was that there were so many people who wanted to be helped out of their ills. The first thing that appealed to the imagination was physical misery, poverty, outward degradation, disease, and all those things they wanted to help and to remove, if they might; and of that work that mission had always tried to do its share. But that was not the need that first of all required to be satisfied, for there was another need—the spiritual need, the need of the soul rather than the body. They sometimes fell into the great mistake of thinking that men did not want religion until they were clothed and fed and comfortable. That was a very easy view of religion, but it was not the inmost thought of the human heart. Had they never gone to a man who had seemed to be stripped of everything that could make life happy, living perhaps in a poor, miserable garret, with nothing of the comforts and pleasures of life which seemed to them so necessary, and as they had talked to him they had found out that what he wanted was not medicine, and not something to pass the time, and not more money, though all these things might be of service to him when he could get them; but what he wanted above everything was to feel that God loved him. Right out of the heart of humanity there spoke that great need of God, that cry. What was the gift they were going to give? It was the gift of the Gospel. It was to do that for which that Mission existed, and it was to that work of speaking the word of life to the souls of men that they dedicated it. That had always been at the heart of the Mission's work; it had always been its central interest. Nothing could compensate for the loss of it. In this they were putting

themselves into line with the great missionary instinct of Christendom, for a Christian was a man who was distinguished above all by this—that he felt he must impart to others the grace and the love which had come to his own soul. It was for them to try to make the gift in beauty, in power, in sympathy, in human helpfulness, in redeeming grace, fit to satisfy the need. It was to the soul's inarticulate cry to God, to its unconscious prayers for help, to the world's great and inexhaustible need of Jesus Christ that they brought their gift that day, and asked the God and Father of all to accept, to consecrate, and to bless.

OBITUARY.

MR. A. C. OSLER.

THE public life of Birmingham has suffered a great loss by the unexpected death on Thursday week of Mr. Alfred Clarkson Osler, who, until a few days before he succumbed to an acute attack of pneumonia and pleurisy, had been in his usual health, and was preparing to fight the next election as Liberal candidate for Central Birmingham.

Mr. Osler, who was a son of the late Mr. Clarkson Osler and nephew of Mr. Follett Osler, whose death we recently recorded, was in his fifty-seventh year, and from early manhood had taken a keen interest in political affairs and the welfare of his native city. For many years he was the leader of the Liberal party in Birmingham, and remained true to Mr. Gladstone in the latter years of stress. From 1885 to 1896 he was also a member of the City Council, and in the work of education and charity organisation, for the promotion of art and a rational enjoyment of Sunday, and in other efforts for the well-being of the people, he rendered invaluable services.

Representatives of many public bodies and members of all political parties joined in expressions of profound regret for the loss which Birmingham had sustained, and of heartfelt sympathy with Mrs. Osler in her bereavement. The funeral service on Monday was conducted by the Rev. L. P. Jacks, late minister of the Church of the Messiah, first at the house and afterwards at Witton Cemetery, where there was a very large and representative gathering.

MR. STOPFORD BROOKE is announced to give two courses of five lectures each on "The Plays of Shakespeare" during the coming session at University College, under the Stopford Brooke Lectureship Fund. The lectures are given on Thursday evenings at 8 o'clock, in the Botanical Theatre, the first course beginning on Nov. 5 with "A Midsummer Night's Dream." This is to be followed by "Romeo and Juliet," the two "Richards" and "As You Like It." Tickets for the course are 7s., to teachers 5s., or a single lecture 1s. 6d. Applications for tickets for the first course are to be made *on or after Oct.* 14, to the Hon. Sec., Stopford Brooke Lectures, University College, W.C. Cheques should be made payable to the treasurer, Mr. C. Herbert Smith.

THE CHILDREN'S COLUMN.

THE SERMON ON THE MOUNT.
II.—THE BEATITUDES.

Matthew v. 3–10.

THE Sermon on the Mount opens with eight sentences, each of which begins with the word, "Blessed." They are, therefore, called "Beatitudes," for beatitude means blessedness, and "Beatitudes" are sayings which tell us who are the people who are worthy to be called blessed.

But what is blessedness? And what is it to be blessed? Blessedness is spiritual happiness—happiness in its highest, purest, and most lasting form—and to be blessed is to be supremely and eternally happy. Jesus, then, begins by telling us how to be really and truly good, and so how to be really and truly happy. Each Beatitude gives (1) a secret of goodness, and (2) a promise of happiness.

There are Beatitudes in the Old Testament—the first sentence of the First Psalm is one—and there are other Beatitudes in the New Testament, as, for instance, "Blessed is the man that endureth temptation"; and there are more besides these in the teaching of Jesus; but, when we speak of The Beatitudes, we mean these eight first sentences of the Sermon on the Mount. In these great sayings Jesus shows what people are like when God is King in their hearts, and in their lives. The Kingdom of God is then within them, and this is their character, point by point:—

(1) *They are poor in spirit.* Whether rich or poor in this world's goods, they feel how poor they are spiritually, that is, how much they lack, how wanting they are in goodness. They are humble-minded, and, because they are willing to be ruled, they are able to enter into God's Kingdom; theirs is the kingdom of heaven. See what is said in xviii. 3.

(2) *They mourn.* No one can be good who does not sometimes mourn. Never to mourn, would mean never to be sorry when we do wrong, and never to be sorry for others when they suffer pain. Jesus says that we ought to be glad, and to take it as a good sign, if we have feeling enough to be made sorrowful—sometimes by our own faults, and sometimes by that which others bear. It is a sign that we are not hard-hearted. There is also, for some of us, the mourning for the dead. It is a proof of our love for them, and it strengthens in us the hope of the life to come. So we are comforted.

(3) *They are meek.* What meekness is, Jesus explains later on, in verses 39–41. Meekness is readiness to give way under (1) Insult (a blow on the cheek); (2) Injury (the taking of a coat); (3) Oppression (compulsion to go a mile). Not that we are to give way in all cases—far from it. Jesus also was sometimes "moved with indignation"; and he never allowed one virtue to destroy another; nor did he at all mean that people should give way when, for the general good, they ought to make a stand; but he did believe and teach that, when it is only a question of what *you* feel, and of what *you* think is due to you, it is better and nobler to give way than to stand on your rights. And the persons who give way, and keep their tempers, do somehow seem to have more influence in the end. In this sense they inherit the earth. Victory is on their side, though, like "heirs," who "inherit," they may have to wait; but peace and love will conquer the world at last.

(4) *They hunger and thirst after righteousness.* This means that they not only feel that they are wanting in goodness—they want to be good. When you are hungry and thirsty, you feel that you must eat, you must drink; you have a craving for food and drink. If then, Jesus says, you have a longing, an appetite, for goodness, that is a good sign. Goodness would be of no use to you, if you did not want to have it. But if you feel that you *must* have it, and cannot do without it, all the better; it will come in time, and you will be filled, satisfied.

(5) *They are merciful.* They are not only sorry for those who suffer; they try to help them, like the Good Samaritan, who "showed mercy" on the fallen man, and went out of his way to show it. They bear, and forbear; give, and forgive. You will not forget that one way of being merciful is to be kind to animals. God's mercy "is over all his works," but very often His mercy has to pass through us before it can reach the lower creatures under our care.

(6) *They are pure in heart.* Not only in deed, but also in thought, as we shall see later on. Purity of heart has also the meaning of "sincerity," which is the opposite of hypocrisy (vi. 2, 5, 16), and of double-mindedness (vi. 22–24). To see God's truth, and that only, and to be true to it, is to see Him.

(7) *They are peacemakers.* Not peacemakers by making up other men's quarrels, but makers of peace, wherever they go, by being themselves peaceable. They shall then be called the sons of Him, who is "the God of Peace."

(8) *They have been persecuted for righteousness' sake.* In other words, they have done what is right, and have taken the consequences—reproach, violence, slander (*v.* 11)—the hardest things in the world to bear.

If you ever hear anyone say that there is not much manliness in being humble, and meek, and merciful, and peaceable, remind them of this last Beatitude. It takes a brave man to do what is right, come what may.

E. P. B.

[CORRECTION.—In last week's lesson, in line 31, for Luke vi. 20–49, read Luke vi. 20–26.]

IT is to be regretted that the name of the church (Methodist New Connexion, apparently) is not given in which the lady members have recently "struck work" against bazaars. It should be made known for the everlasting honour of the men of the same church; because it is added that their husbands, acknowledging the justice of the strike, put their hands in their pockets, subscribed the money that was required in sums of £5 to £10 each, and thus left the lady members free to attend to the spiritual work of the church.

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LONDON, OCTOBER 10, 1903.

THE SPIRIT OF TRUTH.

THE inner significance of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, as shown in the recent meetings at Amsterdam, was something far greater than might be gathered from outward appearances. Such is the judgment of Professor OTTO PFLEIDERER, writing in the *Tägliche Rundschau* an account of the Amsterdam Congress, of which he speaks as "a landmark in the development of religious life." (A translation of the whole of Dr. PFLEIDERER'S account will be found in another column.) The inner significance of the Council, in his view, was that it foreshadowed the all-embracing religion of humanity, showing how, amid all varieties of historical form of belief and church order, unity of the Spirit must prevail, and lead through all temporal forms of thought to the Eternal Truth.

This, again, was the teaching of Mr. CARPENTER'S paper on "The Place of Christianity among the Religions of the World" (published in THE INQUIRER of Sept. 19). "The fundamental conceptions of Christianity," he said, "will gradually be disengaged more clearly from their envelopments of outworn tradition. They will win more power in our social life, they will help more and more definitely—though by no means necessarily under the shelter or sanction of a single name—to shape the relations of peoples and guide the destinies of nations. . . . It is the goal of religion to inspire one faith. But we may expect that this will rather be attained by the slow approximation of ethical and spiritual aims than by the direct extension of any single creed." Other of the higher religions of the world will be "touched with the modern spirit; and what cannot bear the new quickening will droop and die." Then there will emerge a universal spiritual faith, dominated by the great thought of the Fatherhood of GOD.

The same conclusion was clearly in the mind of Mr. V. R. SHINDE, the representative of the Theists of India, and Mr. TOYOSAKI, who spoke for the Unitarians of Japan. Each nation of the earth must work out its own destiny in the realm of spiritual life, not submitting to the imposition of alien forms of faith, but drawing near to others through the breaking down of prejudice and the strengthening of the bonds of a common humanity. Then, as that humanity, with deepening reverence and clearer insight and loftier aspiration, finds its full expression in the true life with GOD, it must realise that there is but one spiritual faith in which all mankind are brothers.

Such looking forward to a universal religious faith, which from the very nature of the case cannot be now clearly formulated, may appear to some a mere vague and unsatisfactory exercise of the imagination. But that is to mistake its true significance. There are definite and all-important facts which can be clearly stated, as the constant basis, both now and in the future, of a living religious faith. Through all changes GOD remains, the Source of all life, the Giver of that growing light which is to shine into the perfect day; and man remains, with his capacity for growth to nobler stature and fuller knowledge. What that will mean to him in the future, how he will express his perfected faith, we need not attempt now to picture, and, indeed, it is not our concern. We have simply to be true to our present light. It is enough for us to be in GOD'S hands, and that He is leading us by the Spirit of Truth into the clearer day.

Thus the practical conclusion of the matter is, not that our energy is diffused in vague imaginings, but that we hold the more resolutely to our present faith, and with a new joy and exhilaration in the thought that truth only is our life, and more truth is to dawn. We strengthen our hold on truth, because we realise that so GOD holds us in life; and when thought broadens, and affection deepens, and aspiration takes a wider sweep, it is He who thus moves in the secret places of our inward life; He gives the vision and the new capacity for joy, and we the more trustingly commit our way to Him. Thus we see that at each stage of our progress, He is there, the Good Providence of our growing life, and not with us alone, but with others also. Their truth also is of GOD; He is leading them; they are to be true to *their* light. Thus the old nightmare of Orthodoxy is dispelled. No man now may curse his neighbour's faith; the only heresy is insincerity and wilful wrong. We may rejoice to learn from one another, and rejoice when new light comes to another; but for each one progress must be along the line of his own growth, as GOD gives him the capacity, and that comes as each one honestly and earnestly lives out his own life to the full measure of his strength.

So there should be for us in the fellowship of our Free Churches the most perfect joy, because there we seek reverently, and with all our powers, simply to give ourselves to GOD, to be led in His way. We have erected no barriers (save of our own slackness and unfaithfulness), but insist that our churches shall be always open to the Spirit of Truth, with no hindrance to the incoming of new light. And we must give ourselves with more strenuous loyalty to their service, seeking a truer spirit of devotion, new fidelity in practical helpfulness, more of sympathy and brotherly kindness, a larger measure of the spirit, of the mind and heart of CHRIST, because so we enter more perfectly into the truth which is already ours, and are prepared by this one way of present faithfulness for that which is to come. Let no one fear that trusting thus to the free ways of the Spirit our churches will lose their hold on Christian truth. That would be to doubt the power of the grace and truth of JESUS, to manifest the true ideal of life. When with humble faithfulness we ask to be led in GOD'S way He does not take from us His best gifts.

A CLEAR ISSUE.

MR. BALFOUR'S speech at Sheffield and the resignation of the Duke of DEVONSHIRE which it brought about have cleared the situation of many ambiguities, and have put something like a distinct issue before the country. "Do you desire," Mr. BALFOUR asks himself, "to alter fundamentally the fiscal tradition which has prevailed during the last two generations?" and he answers "Yes, I do." And there, as Mr. CHAMBERLAIN would say, the murder is out. The rest of the world must decide, with the Duke of DEVONSHIRE, whether they are for Free Trade or Protection, and must side against Mr. BALFOUR and Mr. CHAMBERLAIN, or for them, in accordance with their decision. Protectionists believed that our trade can be helped by the taxation of imports. Free Traders believe that such taxation can only hamper and hinder our trade; and after Mr. BALFOUR'S speech at Sheffield and Mr. CHAMBERLAIN'S speech at Glasgow, it is difficult to suppose that anyone can retain the delusion that there is a tenable half-way house between the two.

Mr. BALFOUR will not tax food—for the present—and Mr. CHAMBERLAIN will not tax raw material. Mr. BALFOUR seeks "liberty" to reverse our Free Trade policy in order to wrest fiscal concessions from other nations, and Mr. CHAMBERLAIN in order to increase Imperial unity as well. These aims and limitations are interesting in their way; but who supposes that, when once the right of this or that commercial, manufacturing, or industrial "in-

terest" to tariff protection has been recognised, any such theoretical limitations will avail to arrest the flood-tide of sectional legislation to which the break-up of our present fiscal system must inevitably give rise? How, to begin with, is the line to be drawn between raw materials and manufactures, between food and raw materials, or between food and manufactures? The shades of gradation between them are infinite and their differences infinitesimal. Many commodities are capable of being classified in all three categories according to the use to which they are to be put. Whose voice will avail, in a Parliament of Protectionists, to say that this commodity shall enter free as raw material while that commodity is taxed as a manufactured article? What warrant have we in the fiscal history of other great commercial nations for the supposition that we can find any permanent resting place half way between complete Free Trade and all round Protection? What evidence is there in the utterances of either Mr. BALFOUR or Mr. CHAMBERLAIN of any determination, based on clear principle, to oppose all round Protection should the country return a majority ready to establish it? Why, if they reject the doctrines on which Free Trade is based—as they obviously do—should any such determination be expected of them?

Retaliation, as Mr. CHAMBERLAIN frankly calls it—freedom to bargain, as the more sophisticated Mr. BALFOUR prefers to describe it—is the immediate programme which the revivified Protectionist party has decided to lay before the country. Protectionist countries are to be told that if they persist in raising barriers against our trade we shall erect barriers against theirs. This policy is urged as a measure of self-protection, and as the only way of bringing our neighbours to their senses. How this is to be carried out all round while we are still hampered with these nice distinctions between food, raw material, and manufactures it is difficult to see. What will Mr. BALFOUR do with a country which sends us practically nothing but food, or Mr. CHAMBERLAIN with one that sends us only raw material? But that is by the way. It would be well, before adopting retaliation as a policy, to come to a conclusion as to whether taxed imports are intrinsically a good thing or a bad. If they are a good thing why not confer them upon our people right away, without waiting to bargain about them? If they are a bad thing, why, in the name of common sense, are we to add to the evil of taxed exports the further evil of taxed imports? What satisfaction will it be to us, in suffering under them, to know that it is injuring our neighbours as well?

But would the threat of retaliation, apart from the injury its execution would do us, really help us in our "bargaining"?

I confess [says Mr. Balfour] that the very question seems to me to show that the questioner lives in a world of economic phantasmagoria, with no relation whatever to the realities in which, fortunately or unfortunately, our lot is cast. . . .

I am incapable of believing that a nation which deliberately deprives itself of its power of bargaining is a nation which is likely to make very good bargains.

If Mr. BALFOUR would himself turn his mind from phantasmagoria and glance at the realities around him, he would discover that without any threats (power to use which, by the bye, we have never, as he supposes, abandoned) we already possess all the privileges in foreign markets which our rivals, with all their retaliations and preferences, have been able to secure. Has Mr. BALFOUR never heard of our "Most Favoured Nation" treaties, by which every country, with the most trivial exceptions, conceding reductions in tariffs to any of our rivals, is bound simultaneously to concede the same reductions to ourselves? How long does he suppose these treaties would survive the differential retaliation on our part which he advocates? Mr. BALFOUR'S admiration of the fiscal policy of the United States is unbounded, and no country has made greater efforts than it in the way of tariff bargaining. Yet the fact remains that while English goods are admitted to France at the minimum tariff, goods from the United States are still compelled to pay the maximum. How long would that advantage remain to us if we began trying to bargain with France for a further reduction, under a threat of the imposition of new duties on her goods at our ports?

And what is to be said of Mr. CHAMBERLAIN'S elaboration of his scheme for encouraging Imperial consolidation by taxing the food of the home population? His nice balancings of fresh taxes and remissions is of value only on paper. The remissions themselves are overdue quite apart from Mr. CHAMBERLAIN'S scheme, and are of no value as compensation for the introduction of the dangerous principle of the protective taxation of necessities. As for the suggestion that these new duties are necessary if we wish to prevent separation, we believe that it is as untrue as it is gratuitously insulting to our kinsmen beyond the seas. Mr. CHAMBERLAIN'S question to himself at Glasgow, "Why cannot you let well alone?" must receive more convincing arguments than this libel on our Colonies, or the curious statistics by which he sought to prove that our trade had been "practically stagnant for thirty years," before he and Mr. BALFOUR will persuade the people to surrender their right to buy in the cheapest market, and to follow them in their ill-omened enterprise.

IT is fortunate to be of noble ancestry; it is not less so, to be such that people do not care to be informed whether you are noble or ignoble.—*La Bruyère.*

PROFESSOR PFLEIDERER ON THE INTERNATIONAL COUNCIL.

LAST week's *Protestantenblatt* republished the following account of the International meetings at Amsterdam, contributed by Professor Otto Pfleiderer, of Berlin, to the *Tägliche Rundschau*. We translate freely from the German:—

The Congress of Free Religious Thinkers and Workers met in Amsterdam Sept. 1–4, a Congress the inner significance of which, as a landmark in the development of religious life, was far greater than might be gathered from outward appearances. Neither political nor ecclesiastical authorities were represented, and no telegrams of homage to high personages were despatched. It was a repetition of the Congress which met two years ago in London, on the invitation of the English and American Unitarians, including representatives of free religious thought from Holland, England, America, Germany, France, Switzerland, Hungary, India and Japan, who now met again in Amsterdam, some hundreds in number, for exchange of thought as to their convictions and mutual encouragement in their hopes.

The proceedings began with a religious service in the venerable Walloon Church of Amsterdam, when one of the most eminent preachers of Holland delivered a moving sermon on 1 Cor. xiii. The note thus struck of large-hearted tolerance, united with the freest personal conviction, dominated the proceedings of the following days. It was in keeping with the international character of the gathering that addresses in Dutch, English, German, and French followed one another in motley succession, while of the Dutch alone, printed translations were placed in the hands of foreign listeners. It was taken for granted that the majority of those present would understand the other languages. There was rich variety, also, in the contents of the addresses. Subjects from the history and philosophy of religion (*e.g.*, the place of Christianity in religious history, the conception of Christ in primitive Christian belief in the light of the history of religion, personality and religion, &c.) were mingled with others on questions of education and instruction in elementary and high schools, and on the religious and ecclesiastical conditions in various countries.

The prevailing note in all these addresses was a well-considered sobriety in the judgment of the present, with joyful confidence in regard to the future. One was conscious of being devoted to a cause, maintained, indeed, at the moment only by a diminishing minority, and with no prospect for a long time of any position of public influence, to which, notwithstanding, the future belongs, since the course of the religious development of mankind from inward necessity makes for a unity of the spirit, before which the differences of existing churches and denominations, while they will not quite disappear, must fall into their just position of subordination. A foreshadowing of this all-embracing religion of humanity, which regards the historical churches, indeed, as necessary means to the end, but sets the Eternal Truth above all historical vehicles, and must and shall demonstrate unity of spirit as beyond all church forms that separate

—a foreshadowing of this ideal end in unobtrusive germ, but with rich promise for the future, was furnished by this "council of heretics," as one speaker, with general approval, called the Congress.

At the close of the proceedings, the Dutch Committee and its officers (Leiden professors of theology) received the well-deserved thanks of the assembly for their devoted efforts and care in arranging for the Congress, and for their splendid hospitality towards the foreign guests; a committee representing the various comtries taking part in the Congress was appointed, and it was determined to hold the next meeting two or three years hence, at Geneva. May the Germans be more numerously represented there than on this occasion at Amsterdam!

INTERNATIONAL COUNCIL.

COMMITTEE'S REPORT:*

II.

SURVEY OF THE FIELD.

It remains for us to make a rapid survey of the various nations included in our Association, and chronicle the recent events and activities which have direct significance to it.

England.

In no country has the cause of religious liberalism profited so greatly through the existence of this Council as in England. The influence of the London meetings in 1901 has proved a quickening influence, especially in Unitarian circles, and fruitful of the happiest results to their religious and church life. Our Association may not be able to render any service to our British friends in their present noble struggle against attempted priestly interference with their system of popular education. We cannot, however, forbear expressing to them our heartfelt sympathy with their determination to free their public schools from ecclesiastical domination. We utter the hope that in this instance also the cause of pure religion and perfect liberty may speedily prevail.

The establishment of a new quarterly, the *Hibbert Journal*, in England, devoted to free scholarship and the scientific investigation of religious and philosophical problems, is an event of great importance to the liberal cause. The issues which have already appeared indicate the high character, inclusive spirit, and abundant intellectual and material resources of the new publication. We welcome it as a powerful ally in the work of religious enlightenment and progress.

France.

From France have ever proceeded the ennobling and emancipating influences which have enlightened and advanced the human race. The parent of many of the most illuminating ideas and generous impulses of modern civilisation, she herself has often profited last and least by her heroic endeavours for truth and freedom. But out of her struggles and anguish have been born the great sentiments of equality, liberty, and fraternity which have redeemed and uplifted the political and religious order, and carried human society forward to new heights of virtue and achievement. We note with especial satisfaction that, after long eclipse, the spirit of religious freedom is re-asserting itself in the French Protestant Church, and that the liberal minority meets with a more just appreciation and kindly treatment on the part of their more orthodox brethren. The Protestant Theological Faculty at the University of Paris, composed of representatives of untrammelled critical investigation and a broad and spiritual religion, is a powerful influence towards the realisation of the liberal ideal of "a free church in a sovereign state."

The great struggle now going on in France between the Republic and the Clergy is one that interests and affects the whole world. There can be no question to which side the sympathies of this Council are inclined. Grave consequences, involving the entire separation of the Church from the State, may be contained in it. Whether such a separation would be immediately favourable to the cause of religious liberalism in France we are not able to judge. But we venture to express the hope and record the conviction that, in the long run, any proceeding which releases the Church from governmental and hierarchical control, and increases the voluntary and personal responsibility of its members for its conduct and support, must be favourable to both religion and human liberty.

French Protestantism of the liberal type has recently been called upon to sustain great losses in the death of some of its most eloquent supporters. Besides Prof. Auguste Sabatier, that profound and spiritual thinker, whose writings were the inspiration of two continents, we have to chronicle the recent and sudden death of Rev. Ernest Fontanès. For fifty years of active ministry he was an eloquent and brave exponent of liberal Christianity. An enthusiastic member of this Council, his genial presence and impressive addresses at our London meeting in 1901 added much to the interest of that occasion. In him we mourn the loss of a noble co-worker for the religion of reason and righteousness, and to his widow we send the assurances of our deepest sympathy and regard.

Another lost leader, remembered with devout respect and sorrow, is the Rev. Etienne Coquerel, the late editor of the organ of French liberal Protestantism, *Le Protestant* of Paris. A member of a family very distinguished in the annals of Free Thought, he admirably sustained the traditions of his kindred by an unspotted life full of service to his country and church. We take this occcasion to acknowledge the cordial spirit shown us by the religious journal which in the hands of our friend and his successor has been the ally of every true movement of our time for religious reform and progress.

We trust, in conclusion, that our French brethren, despite the absorbing issues in which they are engaged at home, may cultivate an increased interest in the cause of International liberalism. Thus alone can they vindicate the historic mission of France, and fulfil the noble utterance of Fénélon: "Limitless as is our debt to our own country we owe far more to the Great Fatherhood, Mankind. All men are brothers."

Germany.

The depression which exists in liberal religious circles in Germany at the present day is well known, and is to be made the special subject of a paper by one of our delegates from that country.

Were the "Druck von Oben," the pressure from above, to be relaxed by the Government and the consistories, our International movement would doubtless find many friends and supporters in that country from which, more than from any other, have proceeded the accurate scholarship, the profound learning, and the deep philosophic speculation without which all religious freedom and advance would be impossible.

As it is, the endeavours of an earnest, courageous minority in the German Church to maintain the ideals of a free and spiritual Christianity against the powers that be in Church and State deserve our hearty recognition.

The Protestantenverein, the great liberal organisation of Germany, still counts its 150,000 adherents, and holds its stated district and general conferences. We cherish the hope for closer relations with it in years to come. The freedom of academic teaching which distinguishes the German Universities, enables us to profit by the learned and able researches of great investigators like Professors Harnack, Pfleiderer, Wendt, Holtzmann, and Delitzsch—not to mention others. The contributions of these great teachers to the science of religion are of vast importance, and furnish the indispensable basis for our liberal thinking.

Appreciative reference should be made to the hospitable spirit displayed towards our Council by the *Protestantenblatt*, the organ of the Protestantenverein, now published jointly at Berlin and Bremen. Our faithful and devoted co-worker Dr. Schieler, now of Dantzig, has contributed to this journal a series of articles setting forth the proceedings of our London meetings, and giving a most favourable impression of its spirit and aims. The free-religious congregations of Königsberg, Dantzig, and Tilsit, who for long years have bravely held aloft the standard of free thought and worship in North-Eastern Germany, also send us delegates, whom we cordially welcome.

While the teachers and preachers of a free and spiritual Christianity are comparatively few, and are pursued with severe persecution, yet their heroism is not without effect on the German mind and conscience It is probable that the great majority of educated Germans secretly sympathise with the liberal position. This fact, together with the liberalising influence of the German Universities, cannot but in time win the victory over tradition and dogma. The land of Luther and Kant and Schleiermacher cannot for ever continue to display an entire religious indifference on the one hand and a bigoted churchism on the other. Sooner or later there will be a rebirth of rational and spiritual Christianity which will fulfil the prophecy of the great German thinker Goethe: "The time of the religion of rites and dogmas has passed away. Behold the dawning of the

* Report of the Executive Committee of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, presented at Amsterdam on Wednesday, Sept. 2, by the Secretary, the Rev. C. W. Wendte.

religion of character and deeds! This is the new labarum which will lead on to the victory of the Kingdom of God."

Switzerland.

Perhaps the most notable accession to our cause during the past year is the adhesion of the Swiss Association for Free Christianity (Schweizerisches Verein für freies Christentum), whose honoured president, the Rev. Gottfried Schönholzer of Zürich, is present at this Council, and bears us the greetings of his association. He will more fully inform us concerning the principles and aims of his Society. In spirit and purpose it will be found to closely resemble our own. It represents the liberal wing of the Swiss National Church, which includes over a third of its ministers and Churches. It supports four religious weeklies, and is engaged in various practical Christian enterprises. Better still, it has won for the Swiss liberals absolute freedom from doctrinal restrictions. Not even the Apostles' Creed, so-called, is now enjoined in the Churches, and the use of the liturgy is similarly optional. One of the members of this Swiss Verein, Prof. E. Montet, D.D. is already known to us as a valued member of our Executive Committee, and the author of important theological works. As dean of the theological faculty of the University of Geneva, he, and his associate professors, assure the liberal character of that seminary for preachers, of which John Calvin was once the ruling spirit. The theological faculty of Zürich also is liberal in composition.

Servetus Memorial.

Another sign of the relaxing and humanising of theological systems common to our time is the popular movement begun by Prof. Doumergue and other members of the French-speaking Reformed Church, to erect at Geneva, on the spot where the martyr Michael Servetus, at the instigation of John Calvin, was burned for conscience sake, an expiatory monument. It is to take the form of an obelisk, the symbol of ascending flame. Its inscription will set forth the abhorrence felt by the modern conscience for this intolerant and cruel deed, and the sorrow felt by the spiritual descendants of Calvin at the terrible error of their great leader, "an error which," they remind us, "yet was common to his age." It is intended to unveil this monument on October 25 next, the 350th anniversary of the martyrdom of Servetus. This undertaking seems to us one of the most beautiful and Christian displays of the new century, as well as a most significant indication of the lessening of dogmatic and sectarian prejudices.

Socinus Tercentenary.

It brings to mind the fact that the 300th anniversary of the death of Faustus Socinus will occur next year. It is proposed that the Unitarians of the United States, England, and Hungary shall commemorate the illustrious services of this early and brave witness for religious truth by affixing a tablet with a suitable inscription to the house in Siena, Italy, where both Faustus and his free-thinking Uncle Laelius Socinus resided, and which is still standing. The consent of the city magistracy is already assured, and it is hoped the project may be carried out successfully.

Other Countries

Our warmest congratulations are extended to our Hungarian Unitarian friends on the opening of the new and beautiful college building erected for them by the Government at Koloszvar. It will doubtless prove a valuable adjunct in the work of their venerable institution of learning, the lighthouse of liberal faith in Transylvania.

It should be recorded that Bishop Ferencz, Prof. Boros, and others, made and published a Hungarian translation of nearly all the papers in the printed report at the London meeting. This volume has enjoyed quite a large circulation in Hungary, and spread among this far Eastern people a knowledge of our principles and aims.

In Italy also Prof. F. Bracciforti, an enthusiastic member of our Council, has translated and published Italian translations of the papers read at the London meetings by Professors Pfleiderer, Carpenter, and Drummond, and the Revs. Armstrong, Crothers and Wendte. This gave increased circulation to these utterances.

It is impossible in the limited space at our command to chronicle all the encouraging signs of liberal religious progress in the various countries with which we are affiliated.

The spread of more radical views of religion and life in Denmark, and generally in Scandinavia, is especially gratifying, and we heartily welcome the representatives of this free church movement to our Council.

The strength of the liberal movement in all the Protestant Churches of the Kingdom of the Netherlands is well shown by the splendid reception our Association meets with at their hands on the present occasion. Too much cannot be said in acknowledgment of the untiring and well planned efforts of the local Secretary, Prof. B. D. Eerdmans, the Rev. P. H. Hugenholtz, and their hard-working committees. But we surely ought to allude at least to the great service rendered us by *De Hervorming*, the organ of the Protestantenbond, the *Zondagsbode*, organ of the Mennonite Church, and other Dutch journals, in spreading the good news of our Council.

India and Japan.

The presence among us of delegates from the Brahmo Somaj or congregations of Hindoo Theists of India, and of the Japanese Unitarian Church, brings us into fraternal touch with that Oriental world whose ancient civilisations and religions were the cradle of innumerable faiths, including our own.

It is one of our cherished hopes that this Council shall yet hold a session in the Valley of the Ganges and the Land of the Rising Sun, if only to vindicate the great central doctrine of our faith, that while religions are many, religion itself is one; that all men everywhere are brethren, and have one common and divine Father.

America.

This reference to the oldest of civilisations leads us, in closing this review, to treat briefly of the liberal attitude of one of the youngest of the great nations of the earth, the United States of America. I will not anticipate the paper of my esteemed friend the President of the American Unitarian Association on this topic, but will confine myself to the purely international features of the subject.

The reproach has often been brought against the United States that, selfishly absorbed in its home affairs, it did not take a proper interest in the great concerns of humanity throughout the world. In reply it might be urged that a nation which has received from Europe 21 millions of immigrants, for the most part belonging to the impoverished, ignorant, and depressed classes, and, amalgamating them into its civic and industrial life, has lifted them and their children to an independent, self-respecting, and responsible citizenship—such a nation cannot justly be said to have made no adequate contribution to the progress of humanity and the welfare of the other peoples of the earth! But the results of the Spanish-American war, and the vast industrial expansion of the United States in foreign countries, has compelled it, voluntarily or involuntarily, to take a more prominent part in the great concert of nations.

American Ideals.

Shall the American people be content with a merely selfish exploitation of foreign markets for material profit? Shall it, like many another powerful nation in times past and present, become a despoiler and oppressor of the weaker peoples of the earth? Or shall it follow more enlightened and humane counsels, presenting to the world the example of a nation actuated by a lofty desire for peaceful and amicable relations with our fellows, of whatever race, colour, or clime; giving them an example of civil freedom and righteousness, of international justice and good-will which shall make us true leaders of the human family in all that uplifts and ennobles? The answer to this question we find impressively given in the noble life and teachings of that great American, Ralph Waldo Emerson, the 100th anniversary of whose birth has just been celebrated in the United States with almost unparalleled reverence and unanimity.

Emerson was one of the most genuine and characteristic fruits of American civilisation. He never tired of urging upon his countryman that they be true to the circumstances and genius of their own nation, and not merely imitators of European ideas and institutions. From him, chiefly, dates our indigenous New World literature and religious liberalism. But he equally believed in humanity, and embraced the entire race in this sympathy and hope. He despised the narrow patriotism which consists in noisy, vain-glorious shouting for one's own country, whether right or wrong. "A right patriotism," he tells us, "consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity."

To Emerson every nation embodies some special type or phase of social and moral development, and gives utterance to some great thought or purpose, which no other nation represents so clearly.

For their common welfare, therefore, nations should be reciprocal in their relations with each other. The true patriot is he who, recognising this, endeavours to make the ideas and institutions of his own country a contribution to the higher welfare and happiness of mankind. "We

want men," Emerson says, "of original perception and original action, who can open their eyes wider than to a nationality; namely to considerations of benefit to the human race, and can act in the interests of civilisation."

Such, then, is the international ideal of an enlightened Americanism. It is because they find this ideal foreshadowed in the spirit and aims of this International Council that it has met with the enthusiastic support of religious liberals in the United States; who were, indeed, among its first initiators and promoters. In this Council each nation represented, each religious fellowship which sends us delegates, contributes its characteristic ideas, its peculiar advantages to hearten and strengthen the others, and receives, in turn, the illumination and encouragement which come from concert of action in a great and uplifting cause.

In this spirit, brethren, let us continue to confer and work together for "pure religion and perfect liberty" throughout the world. And thus may we realise on earth the vision of our great leader and inspirer: "They shall come from the East and the West, and the North and the South, and shall sit down together in the Kingdom of God."

PROVINCIAL LETTER.

LONDON.

Our churches are stirring with the new and revived works characteristic of autumn. Possibly, uneasy recollections of the *Daily News* census returns are partly responsible; but, however that be, there appears to be unusual effort in many directions. One prominent feature of the season is the new series of "popular services" in theatres. It is several years since this kind of appeal was made to the attention of the unchurched multitudes. The two theatres engaged—the Carlton, Greenwich (first service October 11), and the Grand, Islington (first service November 8)—are situated in densely populated districts; and if a good corps of volunteer *canvassers* can be secured to second the advertising arrangements of the London District Unitarian Society, we ought to reach thousands to whom, not only our message, but any and every religious message is unfamiliar. The Rev. J. H. Wicksteed, as minister-at-large, sounds a stirring note of appeal in his monthly "London Letter" which I heartily commend to careful attention.

During the summer the Rev. H. S. Perris, of Little Portland-street Chapel, made an experiment in open-air services at Regent's Park. Although the venture was but tentative, and the arrangements extremely modest, he assures me that the response to his effort was most encouraging, and he urges an organised movement for next summer. Hitherto, I believe, all such enterprise has been left to individuals; it is time to support one another in this work, and I hope Mr. Perris will stir us up in good time for the next campaign. It is worth doing thoroughly, if at all. Meanwhile, Mr. Perris reports a fresh engagement of the Rev. Stopford Brooke to take services at Little Portland-street, beginning November 8. This also is a kind of special propaganda, for it is notorious that many will attend this great preacher's ministrations who otherwise rarely or never enter our doors. The congregation is to be commended for its courage and zeal in undertaking the responsibility of this engagement.

Turning to matters of more local interest, I should like to mention some of the many endeavours and achievements connected with the several congregations, not only for the sake of their credit, but, if it be possible, to open the eyes of some to the fact that while they do nothing much themselves, and wonder why others do so little, there is really a great deal of energy being put forth. I have before me, for instance, the calendar of Essex Church, Notting Hill Gate. This is one of our largest churches, well manned (and womaned), with a long list of affiliated classes and societies. Many of these have, of course, their parallel elsewhere; but I think the church library is more prominent here than at any other of our London churches. A very attractive catalogue, with portraits of authors, has just been issued, and will, no doubt, add in a gratifying way to the librarian's work. The Rev. F. K. Freeston announces a special course of four Sunday evening sermons on "The Story of a Heresy"—readers may shrewdly guess which particular heresy.

The close of 1903 will be an era in the history of the church at Quex-road, Kilburn. It is just ten years since, chiefly through the enthusiastic labours of Dr. Brooke Herford, this congregation was founded. Steadily, year by year, it has met the automatic reduction of the grants in aid, and, though the strain thus imposed has been rendered severer by costly difficulties connected with the structure of the present hall-church, the members, under their vigorous leader, the Rev. J. E. Stronge, have never flinched. With exemplary self-denial they have fulfilled the bond, and 1904 will see them a free and independent congregation. I may remind readers that the site is secured for the church to which the hall has been but a preliminary; the treasurer has £1,100 in hand, and the most fitting way for us to celebrate the success of the movement will be to see that so well deserving a congregation gets its deserts in the erection of a really commodious and beautiful place of worship. Among the fresh enterprises for this season is a Sunday Afternoon Conference for young men, for which a succession of able leaders has been provided.

It is encouraging to hear that the Rev. G. Critchley sees manifest signs of new growth in the congregation at Clarence-road, Kentish Town. It was something like valour to address himself to the revival of the work here, when it had ebbed so far; the new season opens with a church building rendered neat and attractive, the Sunday-school steadily growing, and strangers coming more frequently than of late within the gates. It would be a great joy to see again the full tide of prosperity at Clarence-road, and to know that so impressive a preacher reached the hearts of the multitudes in that district.

At Rosslyn-hill and the Bell-street and Rhyl-street Missions, widely various as they are in work, there is assuredly one spirit animating the leaders. We in London have already felt the reinforcing influence of the Rev. H. Gow's presence amongst us, and we look to Hampstead with confident expectations. The Rev. S. Street and Dr. Read, who are respectively in charge at the two N.W. missions, are grappling with their problems manfully, and if they are only backed by helpers as they should be there is little doubt of the result. George's-row is blessed by the continued supervision of that veteran missionary, the Rev. F. Summers, and abounds as ever in its good work.

On Wednesday next the Provincial Assembly will meet at Highgate, and visitors will see for themselves many substantial evidences of the truly missionary spirit that animates this congregation. They will doubtless hear of the reading-room and library, clubs, extension classes, and other agencies for good, but they will not see the Sunday-school and classes—a sight to be remembered. So much young life, not of children merely, surges round this church that the "succession" is well assured. The Rev. R. H. Greaves has a good work in hand, and will certainly put a man's full energy into it this season. Farther north, at Wood Greed, the Rev. Dr. Mummery has arranged a two-months' series of "forward movement" addresses for Sunday evenings, in which he will be assisted by several other ministers. His splendid zeal, despite his years, is good to see. The congregation, ever sociable, is equally zealous in promoting the "Unity Social Club," and evidently means to thrive. At Stoke Newington Green, too, the evidences of an earnest, intelligent religious life are manifold. In a few years (1908), this congregation will be two hundred years old, and, honourable as its past has been, it may be fearlessly said that at no time in its history has it displayed more true Christian philanthropy than now. Classes, meetings, schools, clubs—here is a crowded list of them; and the best of all is that they are so effectively officered, and that the Rev. W. Wooding has around him so loyal a company. Unity, Islington, is in the awkward position of being without a settled minister at present: would that "the right man" would speedily come and make himself felt in that crowded borough!

The work at Hackney is receiving new impetus, and classes and meetings are being re-started or begun for the first time; week evening lantern lectures are to be given in the church, and the Rev. R. H. U. Bloor is lecturing on Friday evenings in the Hackney Town Hall. By these and other means it is hoped to win again a success recalling the past of this important and representative congregation. It has a beautiful church, and ought to be a blessing to many in this densely populated part.

A good thing, a specially good thing, has to be reported in connection with Mansford-street. A lady of culture has left Kensington to take up her dwelling among the "mean streets" of Bethnal Green, and so help the Rev. J. Ellis's work here (Who will do the same for poor Bermondsey, where the Rev. Eustace Thompson is working away all but single-handed?) Another thing about Mansford-street. Mr. Ellis has arranged, I believe, for a succession of students from M.C.O. to lodge periodically

in the district and share the work practically. If a "Toynbee Hall" should grow out of this—why not? Let the unbeliever and faint-hearted go down to Mansford-street himself and see all that is being so admirably done, and some of the all besides that cries out to be done. Farther East still, we come to Stepney, Limehouse, Stratford, and Forest Gate. Under Mr. Ginever, Stepney's life is again quickening, while at Limehouse Mr. Toye has no new development to report for the very sufficient reason that all the space and all the time have been long filled up, day after day and year after year, by his good work. Bravely the Stratford people go on their way, mostly self-helped, and, *me judice*, they have no mean record to show. At Forest Gate, the Rev. H. W. Perris has had singular success in attracting school-masters and mistresses, having something like a score of them on his list of members. If we can but teach the teachers! Surely that is one of our brightest hopes. Mr. Perris is extensively advertising a service of religious "studies," and I am sure his efforts will be loyally supported by his congregation.

Thus far, I have only glanced only at London north of the river, and, long as this "letter" is, here is the south, begging a word also. Crossing over into the south-east, we find Plumstead vigorously pushing on, and only longing for a larger place of worship in which adequate numbers might be gathered. Then comes Deptford, where the Rev. A. J. Marchant, amid many heavy burdens, public and private, has steadfastly laboured for twelve long years and won for himself and his work a genuine respect. "To write the same things" is easy for me, and to echo them easy for the reader; but who will go down into those old Deptford streets and help our good brother? Again I say, go and see the place, the people, and the workers.

When we turn to Lewisham, we reach one of the brightest spots in our London outlook. The Rev. W. C. Pope has infused his own manly snthusiasm into a rare band of workers. Where else—in London, at least—could we find a body of men willing (and proving themselves able) to *paint their own church* when it needed renovation? I have seen a photograph of the workers equipped, minister included, for this very practical piece of Christian usefulness; and, further, I have seen the work itself, and could wish the "British workman" had always so high a standard of excellence set before him. There is a very popular and useful Literary Society here, and Sunday afternoon conferences for men and women are to be a new feature this season. The congregations are large and attentive. If only a site could be secured for the buildings imperatively needed! Well, perhaps it will be before long.

I have mentioned Bermondsey in a parenthesis, but, *pace* my friends, I would fain be eloquent on the needs of this typically dull district. I forbear this time, hoping that the word said will prove effectual. Peckham, in spite of losses by removals, &c., continues its good work under the Rev. G. Carter, while at Stamford-street, Blackfriars, the busy season begins in the absence of a leader to take up the reins held for the past five years by the Rev. F. Allen. At Brixton and Wandsworth special courses of evening addresses are announced, the subject taken by the Rev. F. W. Stanley being "The Bible in the Nineteenth Century," and my own being "A Re-statement of Unitarianism." Space fails for further details; but here is enough, I hope, to suggest to those interested, something of the nature and spirit of our present work. May this winter find in us better preachers, better workers, happier all in every way!

W. G. TARRANT.

THE October number of the *Mill Hill Pulpit* begins a new volume, the twelfth, of the regular monthly issue of the Rev. Charles Hargrove's sermons. The subject of this month's sermon is "Faithful unto Death. Thoughts beside the tomb of William the Silent, assassinated at Delft, July 10, 1584." It is a great subject, vividly treated, picturing one of the most heroic of men. The sermon should not be missed by any of our recent visitors to Holland.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Harvest Thanksgiving Services.

We have news of services at the following places, in addition to those noted below:—

Allostock: Sunday Afternoon. — Preacher, Rev. G. A. Payne. Collection, £3 3s. 6d.

Chelmsford.—Preacher, Mr. Hawkins, of Herne Hill.

Knutsford (September 27).—Preacher, Rev. J. C. Street, of Shrewsbury. Collection, £10.

London: George's Row.—Preacher, Mr. Delta Evans.

London: Peckham. — Preacher, Rev. G. Carter.

Manchester: Longsight (September 27).—Preacher, Rev. H. J. Rossington. In the afternoon a musical service. In the evening the music included a rendering of Mendelssohn's "42nd Psalm," which was repeated on Monday evening.

Stockton-on-Tees. — Preacher, the Rev. Henry Cross.

Aberdare: Highland-place. — Rev. H. Fisher Short preached on Sunday week, on the words "The Truth shall make you free," giving a brief outline of his pilgrimage from Methodism to Unitarianism. During the last few weeks Mr. Short has made an interesting departure from the ordinary evening service. Instead of reading a second lesson from the Scriptures, he delivers a short address on some appropriate subject to the children. Large congregations have been attending Highland-place during September.

Ashton-under-Lyne. — The sixth annual school sermons were preached last Sunday, in the morning by the minister, the Rev. W. C. Hall, M.A., and in the evening by the Rev. Henry Rawlings, M.A., of Denton. In the afternoon the children of the school rendered the service of song entitled "A Noble Life: the Story of Theodore Parker." The attendance at each of the three services was larger than that of last year. The collections for the day amounted to £13 10s.

Bolton (Bank-street).—The annual meeting of the Bank-street Temperance Society, which has a membership of 166, was held on Tuesday evening, the Rev. C. J. Street, the President, in the chair. Mr. J. Chatterton presented a satisfactory report of the year's work, and expressed the great regret of the members at their President's impending departure to Sheffield. The report and accounts, which showed a small balance in hand, having been passed, Mr. Street delivered an address in review of the situation, and Mr. R. B. Dack spoke on "Our present pressing needs." Votes of thanks and prayer brought the meeting to a close

Heaton Moor.—A successful social evening, the first of the season, was held on Friday, October 2. A series of meetings has also been arranged by the newly formed Literary and Social Society, at which subjects of religious, moral, and social interest are to be seriously discussed. The harvest thanksgiving services were held on October 4, when the Rev. W. G. Cadman, of Macclesfield, was the preacher, and members of the Stockport choir assisted with the music.

Kilmarnock.—The Macedonian massacres formed the subject of a lecture by the Rev. A. Irvine Innes, in Clerk's-lane Free Christian Church on Sunday evening last, and at the close of the service the following resolution was unanimously adopted by the congregation:—"That we solemnly record our condemnation and abhorrence of the frightful outrages and massacres committed by Turkish troops in Macedonia, and earnestly desire that the British Government should exert its power to put an immediate stop to the practice of such atrocities, and to bring about the establishment of justice and freedom in that misgoverned country."

Liverpool (Bond-street). — The winter's work of the North End Domestic Mission was commenced on the 23rd ult., with a social evening, under the auspices of the Young People's Union and Temperance Society, when the members to the number of about one hundred spent a most enjoyable time. On Sunday last the annual harvest festival services were held, conducted afternoon and evening by Mr. W. E. Topping.

London (Essex Church).—On Sunday next the Rev. Frank K. Freeston will commence a course of evening addresses on "The Place of Servetus: or, The Story of a Heresy." (1) The First Heretics.; (2) The Age of Martyrs; (3) The Founders of Socinianism; (4) The Fathers of Unitarianism.

Malton.—The chapel interior has been renovated. On Monday, the Rev. Jas. Harwood, B.A., gave the first lecture of the season in the chapel to a good and interested audience, on "A Visit to India."

Manchester (Chorlton-cum-Hardy).—Harvest services were celebrated in the Wilbraham-road Unitarian Church, on Sunday, September 27, the sermons being preached by the Rev. J. Ruddle. On the following Friday, October 2, Mr. Ruddle delivered the presidential address at the opening meeting of the Chorlton-cum-Hardy Literary Association, urging in the words of Sir Philip Sidney, that the Association should tend to "the enriching of memory and the enabling of judgment." Just about the same time the congregation heard with exceeding great regret that Mr. A. E. Piggott, one of the founders of the church, and a most untiring and cheerful worker in almost every department of its activity, has decided, for domestic reasons, to leave the district, and will henceforth be too far from the church to be able longer to hold office or attend the services.

Selby.—In the report last week of the opening of the new chapel, it was said that the Rev. C. Hargrove was to have preached the sermon. It was the service he was to have taken, the duty of preaching having been assigned from the first to the Rev. E. Ceredig Jones.

South Shields.—The annual harvest thanksgiving services were conducted in Unity Church, on Sunday, September 27, by the Rev. Chas. Travers, Carlisle. The Sunday-school scholars assembled in the church in the afternoon, when Mr. A. Robinson (superintendent) delivered a very appropriate address. On Wednesday, September 30, a fruit banquet was held in the school-room, and the occasion was used to make a series of presentations to Mr. Thos. Paxton, who has resigned his pastorate in order to become a student at Manchester College, Oxford. Mr. A. Robinson (president of the church) occupied the chair, and was supported by Alderman J. Baxter Ellis (Newcastle), Councillor Henderson, and others. The presents, which consisted of a revolving and tilting study chair, and a parcel of valuable books from the church members and friends, were presented by Mrs. Armitage and Mr. Bolam, while a pedestal writing-desk, subscribed for as a public testimonial in recognition of Mr. Paxton's public services in the borough, was presented by Mr. A. Lawson. Mr. Paxton feelingly responded. The meeting was afterwards addressed by Alderman J. Baxter Ellis and Councillor Henderson. A programme of music was rendered during the evening.

THE *Unitarian World* this month naturally devotes the greater part of its space to the International Council, publishing in addition to notes and the President's address a good part of the paper by Mr. Edwin D. Mead on "The World's Debt to Holland in the Cause of Peace," and Professor Bruining's paper on "The Need for an Aggressive Liberal Theology."

LAST winter public attention in Manchester was roused to consider the sleeping-out problem, the fact that large numbers of people spent their nights near the brick-kilns and elsewhere out of doors in and near the city. A special committee of the City Council has had the matter under consideration, and, after investigation, reports that those who sleep out include a considerable number of genuine working-men, who for lack of employment are reduced to this stress. The Committee recommends that the Local Government Board be asked to authorise the Casual Wards Joint Committee to accommodate destitute persons without requiring that they should enter the workhouse as paupers; that there should be a uniform system of registration of tramps enforced throughout the country, such as would assist the authorities in discriminating between various persons seeking relief; and that, to meet the exigencies of the present situation, all charitable institutions which provide shelter for the homeless poor, with satisfactory conditions as to labour test and sanitary requirements, should be assisted by the Corporation, provided that for the current financial year the sum to be so contributed shall not exceed £500.

NUT FOODS.

The following Nut Foods are specially suited for the hot season :—

Banana and Nut Food, 7d, 1/-, and 1/4 per Tin. A new delicious food made from ripe fresh Bananas and Nuts. Can be sliced for sandwiches, or used as cheese.

Almond Cream, 3½d., 1/-, and 1/10 per Tin. Unrivalled as an accompaniment for fresh or stewed fruit.

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MARRIAGES.

SIMPSON—BROOKS—On October 1st, at Dean Row Chapel, Wilmslow, Cheshire, by Rev. E. L. H. Thomas, B.A., Charles Burtt, eldest son of George Simpson, of Hazlebrow, near Derby, to Harriet, youngest daughter of James Howard Brooks, of Elm Hirst, Wilmslow.

POWELL — HOOPER — On September 30th, at Bessborough-road Church, Oxton, by the Rev. R. A. Armstrong, B.A., and the Rev. J. Crossley, Joseph, second son of the late Thomas Powell, of Birkenhead, and of Mrs. Powell, of Oxton, to Mary Louise, eldest daughter of the late R. B. Hooper, of Liverpool, and of Mrs. Hooper, of Oxton.

NELLEN—FREEMAN—On October 5th, at St. Michael's, Pitsea, Essex, by the Rev. A. B. Hutton, cousin of the bride, assisted by the Rev. F. J. Nellen, father of the bridegroom, Frederick H. Nellen, to Katherine M. Freeman, daughter of the late James Freeman, of Norwich.

DEATH.

COOPER.—On October 1st, James Cooper, Barrister-at-Law, of 10, Gray's Inn Square, W.C., and 27, Coleherne-road, S.W., aged 73.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.

THE FIFTEENTH ANNUAL MEETING of the Assembly will be held on Wednesday, the 14th of October, at the UNITARIAN CHRISTIAN CHURCH, HIGHGATE HILL. Service at 11.30 a.m. Preacher, the Rev. J. J. MARTEN, of Horsham; the Rev. S. GARDNER PRESTON, M.H.S.B., of Hastings, conducting the service.

Luncheon at 1 o'clock. A table will be provided for Vegetarian members. Business Meeting 2 p.m., the President, Rev FRANK K. FREESTON, in the Chair. Tea, 5 p.m., at Channing House School. Postal Mission Meeting, 5.45, and Public Meeting, 6.30. Chairman, F. WITHALL, Esq. Speakers: Revs. Edgar Daplyn, T. E. M. Edwards, R. H. Greaves, O. A. Shrubsole, Esq., F.G.S., and others. A paper will be read by Mr. THOS. ELLIOT on "Lay Preaching, its Use in Church Work."

Tickets for Luncheon and Tea, 2s. 6d. and 1s. each, to be obtained of the Church Secretaries, Mr. PHILIP GREEN, Essex Hall, Essex-street, W.C., or

REV. FREDERIC ALLEN, Hon. Sec.,
5, Holland Grove, North Brixton, S.W.

RIVINGTON CHAPEL.—The Harvest Thanksgiving Services will be held on Sunday, October 18th, at 10.30 A.M. and 2.30 P.M. Preacher, Rev. W. L. TUCKER, M.A., of Flowery Field, Hyde. Collections.

POPULAR SERVICES FOR THE PEOPLE.

CARLTON THEATRE, GREENWICH, S.E.

Doors open 6.30 P.M. Orchestra 6.45.

Oct. 11—Rev. J. PAGE HOPPS.
The Destiny of Man Here and Hereafter.
„ 18—Rev. J. PAGE HOPPS.
The Call of God to Man.
„ 25—Rev. J. PAGE HOPPS.
Six Things we are All Sure of.
Nov. 1—Rev. W. COPELAND BOWIE.
What does Following Jesus Mean?

A Collection to defray expenses will be taken at each Service.

LAYMEN'S CLUB.

A DINNER will be held on THURSDAY, OCTOBER 22ND, at the INNS OF COURT HOTEL, 7 o'clock for 7.15 punctually. The Rev. J. ESTLIN CARPENTER will address the Club. An adjourned meeting will be held at the same place on November 4th, at 8 P.M.

NEW LAID EGGS.

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MR. JOHN HARWOOD is prepared to give DRAMATIC RECITALS of two hours' duration to Societies connected with our own Churches and Schools, upon exceptional terms. Selections from Dickens's "Christmas Carol," "Cricket on the Hearth" (original adaptations), Shakspere, Colman, Sheridan, and other Authors; also a novel "Lecture," entitled "The Art of Public Recitation: its Humours and Difficulties—a Leaf from my own Experience," followed by one hour of illustrative Recitals.

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BAZAAR.

THURSDAY, October 22nd, 1903, at 2.30 P.M., Opener: Sir JOHN BRUNNER, Bart., M.P.

FRIDAY, October 23rd, 1903, at 2.30 P.M., Opener: PERCY H. LEIGH, Esq. (President, Manchester District Association of Presbyterian and Unitarian Churches).

SATURDAY, October 24th, 1903, at 2.30 P.M., Opener: HENRY PHILIPS GREG, Esq.

A Bazaar will be held on the above dates, in the Schoolroom, to raise £500.

(1) To pay off the deficit on the Church Account.

(2) To ensure the payment, during the next three years, of a salary sufficient to secure the services of a capable minister; and

(3) To reduce the present mortgage of £320 on the Church property.

The Church was started in 1858 by the Manchester District Association. The present Church was built in 1871, and in 1876 it relinquished the annual grant from the District Association.

The Bazaar has the approval of and is recommended by the Manchester District Association of Presbyterian and Unitarian Churches, the Rev. S. A. STEINTHAL, Rev. P. M. HIGGINSON, M.A., Rev. DENDY AGATE, B.A., Rev. CHARLES ROPER, B.A., and Alderman HARRY RAWSON, J.P.

The following Subscriptions from Members of the Congregation and local Friends have already been promised :—

	£	s.	d.
Mr. Henry Ermen	10	0	0
Mr. John W. Duncan	7	10	0
Mr. John Harwood	7	10	0
Mr. J. Wigley	7	10	0
Councillor W. Yearnshaw	7	10	0
Mr. T. Fletcher Robinson	7	10	0
Mr. F. W. Minshall	5	5	0
Mr. Harry Rawson	5	5	0
Mr. Thos. Wadsworth	5	5	0
Mr. and Mrs. Jeremy Brooks ...	5	0	0
Mr. J. Milner	5	0	0
Mr. R. Robertson	5	0	0
Mr. T. B. Williamson	5	0	0
Mr. James Broughton	3	3	0
Mr. G. McDonald	3	0	0
Mr. Ernest Robertson	2	10	0
Mr. Edward Bagshaw	2	2	0
Mrs. Charles Taylor	2	2	0
Mr. H. H. Larmuth	2	0	0
Mrs. Pierpoint	2	0	0
Mr. and Mrs. Joseph Hill	1	10	0
Mr. J. T. Chadwick	1	1	0
Mr. Oliver Coppock	1	1	0
Mr. Geo. E. Thornber	1	1	0
Mrs. J. Pearson	1	1	0
Mrs. D. A. Little	1	0	0
Miss Schofield	1	0	0
Mrs. Thorpe	1	0	0
Mrs. Cropper	0	10	0
Mrs. Frost	0	10	0
Miss Jones	0	10	0
Miss Smith	0	10	0
Miss Smithells	0	10	0
Miss Thornber	0	10	0
Total local subscriptions to date ...	£111	16	0

The Committee confidently appeal to all sympathisers for a generous Subscription. Parcels of Goods will be thankfully received by—

Mrs. JOHN HARWOOD, Fair View, 61, Seedley-road, Pendleton (President, Congregational Stall).

Mrs. J. PEARSON, 11, Alersford-road, Irlams-o'-th'-Height (President, Young Ladies' Stall).

Mrs. W. DENNIS HULL, B.A., 146, Bolton-road, Pendleton (President, Scholars' Stall).

Mr. G. MACDONALD, 15, Seedley View-road, Pendleton (President, Gentlemen's Stall).

Subscriptions should be sent to the Treasurer, Mr. T. FLETCHER ROBINSON, 204, Langworthy-road, Pendleton, Manchester.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

A MEETING of the COUNCIL will be held at ESSEX HALL, ESSEX STREET, STRAND, LONDON, on TUESDAY, Oct. 27th, 1903. The Chair will be taken by the President, W. ARTHUR SHARPE, ESQ., at Four o'clock.

Any NOTICES of MOTION by Members should reach the Office on or before Saturday, Oct. 17th.

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The Rev. L. P. JACKS, M.A., will deliver the Opening Address in the College on Monday, October 19th, at 5 P.M.

Subject: "The Strenuous Life in Relation to the Study of Theology."

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OUR CALENDAR.

SUNDAY, October 11.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. TYSSUL DAVIS, B.A.
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. E. LOCKETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.,
Deptford, Church-street, 11.15 A.M., Mr. GEORGE WARD, and 6.30, Rev. J. H. WICKSTEED, M.A.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening, "The Story of a Heresy: I, The First Heretics."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
GREENWICH, Carlton Theatre, 7 P.M., Rev. J. PAGE HOPPS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A. Harvest Festival.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening, "A working scheme of Religious Belief: I, Doctrine of God."
Mansford-street Church and Mission, Bethnal Green, 7 P.M.
Peckham, Avondale-road, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M. Rev. J. ELLIS.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M., 3 P.M., and 6.30 P.M., Harvest Thanksgiving Services. Rev. A. J. MARCHANT.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room). 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. W. H. SHRUBSOLE, F.G.S.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
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LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. V. D. DAVIS, B.A. Evening, "Emerson's 'Conduct of Life.'"
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

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DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. RICHARD MANSELL.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Oct. 11, at 11.15 A.M., HERBERT BURROWES, "Man and the Superman—Bernard Shaw, on himself and the Universe."

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The Inquirer.

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ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3199. NEW SERIES, No. 303.] LONDON, SATURDAY, OCTOBER 17, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

THE report of the Special Committee on Public Questions of the London and South Eastern Counties Provincial Assembly will be found in our present issue, and we commend it to the attention of all the churches. The subjects dealt with concern us all, and we are grateful for the light of moral and religious earnestness thrown upon them by the committee. One suggestion we would make to the managers of the Assembly's business. It is a mistake to ask the general meeting to adopt such a report: it ought simply to be received, and then for a public expression of opinion on any vital questions, distinct resolutions ought to be brought forward. The absence of any resolution on the Macedonian question surely was a grave omission.

WHEN President Loubet came to London to return the visit of the King there were on many sides expressions of the hope that the international goodwill then displayed might have some definite and permanent results in the conclusion of an agreement minimising the risks of misunderstanding in the future. That hope is now in some measure fulfilled, and on Wednesday a Treaty of Arbitration between Great Britain and France was signed in London by Lord Lansdowne and M. Cambon, the French Ambassador A similar treaty, it will be remembered, was signed between Great Britain and the United States some years ago as the sequel, curiously enough, to the dangerous encounter over the Venezuelan boundary. Its ratification however, was refused, for internal political reasons, by the American Senate, and the proposal fell through, although the settlement of specific outstanding disputes has been proceeding steadily ever since. In the case of France, however, as in the case of England, ratification of treaties is made by the Head of the State, on the advice of his Ministers, and not by the Senate, so that when once the treaty is signed ratification follows as a matter of course.

THE Treaty is limited in scope, as will be seen from its first and main article:—

Differences of a juridicial order or such as relate to the interpretation of the treaties existing between the two contracting parties which may arise between them, and which it may not be possible to settle by means of diplomacy, shall be submitted to the Permanent Court of Arbitration established at The Hague by the Convention of July 29, 1899, on condition, however, that they do not involve either the vital interests or the independence or honour of the two contracting States, and that they do not affect the interests of a third Power.

The agreement is made for a term of five years from the date of signature. But even so, one must be very thankful for such a step of progress.

THE visit of King Victor Emmanuel and his Consort to Paris this week forms another step in the interesting *rapprochement* between France and Italy now in progress. Manifestations of goodwill between any two Great Powers are, of course, intrinsically to be welcomed, but a good understanding between the liberal Western Powers is especially to be desired. England, France, and Italy represent ideals and aspirations to which the Chancelleries of the three Emperors are strangers, despite the forms of democratic government in domestic affairs conceded by two of them. Those ideals sadly need expression in international affairs—notably at the present moment in the Near East—and with a Liberal Government in authority at St. James's and a closer understanding with the Liberal Governments and peoples of the sister democracies, some far-reaching and greatly needed changes might be wrought, to which the United States could render no small moral support.

THE Lord Mayor of Birmingham presided on Friday week at a town's meeting held to urge the Government to join with other Powers in every possible effort to put an end to the Macedonian massacres. The Lord Mayor said the meeting had been called in response to a memorial signed by 650 memorialists, including citizens of every shade of opinion, religious and political. Sir O. Lodge then moved:—

That this meeting hereby records its conviction that considerations of humanity and policy alike demand that His Majesty's Government urge upon the other European Powers that they should take up a decisive attitude, and insist, in the first place, that an end should be made of Turkish methods of repression by massacre; and, in the second place, that some means be adopted whereby the internal administration of Macedonia be withdrawn from the control of the Porte.

The Bishop of Worcester, who seconded the resolution, said that the point they must never let Englishmen forget was the directness of the responsibility which in this matter belonged to Europe, and pre-eminently to England. They must demand the one irreducible minimum—an effective reform—and that was that the Macedonian people, divided into whatever districts the preponderance of nationality might suggest, should be under a Christian governor, responsible only to the Powers and removable only by them.

IN the fiscal controversy the most notable things since we last wrote have been the speeches of Mr. Asquith and Lord Rosebery. Of the "powerful and convincing speech" of the former, the *Spectator* last Saturday said: "He showed that the foundation-stone on which Mr. Chamberlain rears his fantastic pile of paradox and sophistry is utterly unsound." Even the *Guardian* is fain this week to admit, in reference to the same speech, that Mr. Chamberlain's Glasgow statistics, "it must be confessed, were not always perfectly convincing."

IT is an interesting pastime to trace the strange affinities that exist between things apparently the most dissimilar. It is a far cry, for example, from the large emporium of the universal provider to the Triennial Conference, or the Congregational Union. The kinship is to be found in that new power which the business world has put into harness and driven so far, the power of the combination. The object of such amalgamations, indeed, is merely for material profit. In the religious sphere we find the spirit of association working to quite other ends. Amongst ourselves there is a movement regarded by some as destined to crush liberty in one iron organisation, and by others to substitute for an ineffective individualism the true freedom that consists in an ampler union. Amongst our neighbours the clash of thought has regard to the forming of a United Congregational Church. That which has been crudely used in the commercial, and is now agitating the mind of the religious world, is contained is the thought of co-operation, and complex possibilities for the future are wrapped in this idea.

A good illustration of this tendency is the proposal to end the separate existence of Cheshunt and Hackney Colleges and to merge them into one larger establishment under some new title. The trustees of the college, the Countess of Huntingdon's College, at Cheshunt, find an obstacle to their plan in the warm opposition of many of the subscribers, who are also former students of the Hertfordshire institution. The advocates of the change describe the opponents as sentimentalists. It is natural that feeling should play a large part in the opinions of the men who have felt the charm of the old world house and chapel, the pleasant gardens, the restful quiet of the river walk. Are they not links in the long chain of five and twenty generations of merry, strenuous student life? An outsider may not venture to decide the dispute.

The Countess of Huntingdon's College has continued under this name from the time of Whitefield, first in Wales and then, for over a century, in its present home, at Cheshunt. It is still the Countess of Huntingdon's College, although for practical purposes it is a training ground for the Congregational ministry; its confession is still in accordance with the doctrinal Articles of the Church of England. Yet though symbols be crystal, thought is fluid. A quaint ceremony as it seems to us, a solemn action as it was to those first students, was witnessed at the inaugural meeting in the college chapel. The articles of doctrine were accepted by the men robed in their academic gowns rising in their places and holding up the right hand. That men are wholly defiled in all the faculties of soul and body; that it hath pleased God to predestinate some unto everlasting life; that men are accounted righteous before God only for the merits of Jesus Christ; that good works done before grace are not pleasant to God: perhaps the men of Cheshunt would not affirm as much to-day. These chips of an older faith are worn very small and smooth in the stream of time.

The *Hibbert Journal* with the present October number enters on its second year. Probably no theological quarterly has ever attained so high a position in so short a time. We most cordially wish it still greater strength and prosperity. We understand that the expenses of launching the journal have been very large, and that in spite of the many copies sold and the generous contributions from the Hibbert Fund, the editor and subeditor have given all their work gratuitously. One of the dangers arising from a journal being obtainable in all the best libraries is that we are tempted not to buy it for ourselves. We would appeal to the members of our Free Churches not merely to be content with according their approval and praise to this important venture, but to contribute to its success by becoming subscribers themselves.

If we look down, then our shoulders stoop. If our thoughts look down our character bends. It is only when we hold our head up that our body becomes erect. It is only when our thoughts go up that our life becomes erect.—*A. McKenzie.*

GARDEN CITY.

The site for the first Garden City has been well chosen. On the Hitchin and Cambridge branch of the Great Northern Railway, which runs through it for two and a half miles, a temporary station was opened on Friday and Saturday last week, gaily decorated with flags, red, white, and green; green, we may suppose, to indicate that the greenness of nature will not be destroyed, white for purity of air and water and of guiding purpose, and red for the cheerfulness which abounded in the promoters and in the large gathering of supporters which assembled to wish success to the new venture. Near the station is a considerable expanse of rather bare and common-place land, devoid of specially picturesque features; this is destined to be the centre of industry. The factories, therefore, will not destroy the most beautiful part of the estate, and, as it is proposed to generate power at a large central station which shall consume its own smoke, the atmosphere will not be spoilt. The most beautiful parts are on the outskirts, which are to be reserved for agricultural and residential purposes. Letchworth Park, with its finely matured trees, is just the right place to keep open to the public for ever, with its delightful scenery, and land obtained at "agricultural value," requiring little or no expense in laying out. Near the pretty village of Norton, which is on the estate, there is another plot of land just suited for a public park, and it would seem desirable that a third, if smaller, piece should be left open, including the Roman—or British—camp, through which runs the ancient Icknield Way. This Roman road continues for more than two miles through Garden City, at times a grassy lane, at times merely a footpath.

The old village of Norton was a retiring place for the monks of St. Albans, and used to be subject to different jurisdiction from that of the surrounding district. Another lovely village is Willian, which, however, lies outside the estate; but charming lanes, tree shaded and luxuriant in hedgerows, lead to it. The acquired land extends to the very verge of the country town of Baldock, and, in the opposite direction, ends about a mile from Hitchin station.

The deluge of rain which we have had this year has accumulated on only one small part of the Garden City land, which is proved, therefore, to be in no danger of flood. For the private view and luncheon the downpour ceased just in time, and a very interesting assembly of men and women filled the marquee for lunch. It was surely not imagination which made one remark on good health and the love of humanity as the characteristics of the deeply interested faces, as one stood on a bench at the side to hear the speech of Earl Grey who presided. It was noticeable also that "men of business" were there in good numbers in the audience and at the upper table. Earl Grey referred to his early interest in Mr. Howard's book on garden cities, his early fears, his complete conversion to belief in the practicability of the scheme, and his present cordial co-operation.

Perhaps the most touching reference in the course of the brief and excellent series of after-luncheon speeches was that of Mr. George Cadbury, who spoke of the effect on child life of even a few years of garden city surroundings, instead of those of the ordinary industrial areas. How feelingly did those who had seen the school-children of Port Sunlight and Bourneville, and contrasted them with the future citizens now learning their lessons and playing their games in the working-class districts of English towns, follow his plain statement of what the new scheme might mean to them! It was pointed out by one speaker that England had been the industrial pioneer of the world, and thus had been the first to get into the thick of the muddle of overcrowding and physical deterioration in town life, and that England ought, therefore, to be the pioneer in getting out of the difficulty. It was made known that £75,000 of the capital had been subscribed; more, however, is required to start under the best conditions for developing the city to the best advantage.

The Saturday after the invitation view was brilliantly fine, and again many came to see the place. An early walk before their arrival deepened the impression of the quiet beauty of the district, not a commanding picturesqueness which strikes the imagination, but the kind of peaceful English beauty which grows in the affections and is home-like. It is a rich undulating country, with abundant wild flowers and bramble fruits and berries, the prevailing chalk soil drying quickly at the surface after rain, with, in parts, gloriously healthy trees. One could regret that its charming rural character should be in any way disturbed by an importation of industrial life, did not the picture of the toil-worn, unhealthy, dull-eyed mill hands rise up before one's mind. What a blot upon the land would be a town of the common manufacturing type! But a Garden City, where the homes shall be healthy, where gardens shall abound, where the best of the natural beauty shall be carefully preserved, where no destructive, blighting smoke shall be allowed, where beauty of buildings shall be required and the happiness and convenience of all—even the poorest—jealously guarded—that we will welcome. And if some part of the wild loveliness of hedgerow and lane must be lost, we will have, instead, hundreds of healthy, strong-limbed, merry children playing among the flowers and trees, and men and women in houses that can be happy homes, in touch with nature, accustomed to beauty, and the opportunity of a full and joyful life.

Priestly Prime.

Without thought, grave, deliberate self-conscious thought, life will run shallow in every channel. Every active duty needs to build foundations downwards through habits of quiet thought. Every finer instinct needs to reach upward to the Sun of Righteousness through quiet thought. Then should we resolutely so order our lives that the days should not fly past in a ceaseless whirl which our minds leap to follow; but they would hold breathing spaces for the soul.

Harriet Ware Hall.

PUBLIC QUESTIONS.

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH EASTERN COUNTIES.

SPECIAL COMMITTEE'S REPORT.

IN presenting their second Annual Report, the Public Questions Committee have endeavoured to deal with those matters, both foreign and domestic, which appear at the present moment most urgently to call for that moral watchfulness and religious activity which it is the special duty of the Churches and all Religious Societies to bring to bear upon the world.

International Amity.

(1) The wider knowledge of each other's history and aspirations which is now possessed by the great Western Nations, the vastly improved means of communication, and the forging by trade and commerce of bonds of mutual interest and dependence; these things have given a new urgency and significance to the petition: "Thy Kingdom come, and Thy will be done on earth as it is in heaven."

There has been in our country, during the last year, a marked dying down of the spirit of racial animosity and national assertiveness, which in turn foments, and is fomented by, the clash of arms. King Edward VII. has taken an honourable lead in wise and brotherly offices of international friendship and courtesy. The President of the French Republic (M. Loubet) has been received with demonstrations of genuine respect and kindliness in a progress through the streets of London, and influential groups of French and English commercial men and legislators have fraternised, and strengthened "l'Entente cordiale," in their respective capitals.

It is not without significance that, within a couple of years of the close of the South African War, the "International Council of Unitarian and other Liberal Religious Thinkers and Workers" has met in Amsterdam. These international gatherings for religious comradeship and the united search for truth, will help, in no small measure, to strengthen the feeling of human solidarity which ignorance and pride forget.

In Ireland also a new day of hope and appeasement would appear to have dawned.

The prospect of another Fiscal controversy threatens to revive jealousies and dissensions by balancing the supposed commercial "interests" of nation against nation, and land against land. Your Committee venture to express the earnest hope that amidst the discussion of "tariffs," "preferences," "retaliation" and the rest, the great landmarks of international solidarity, mutual dependence, commercial probity and social justice, will not be lost sight of. A commercial system based on mutual suspicion, and hostile tariffs, is as much opposed to ethical principle as it is to the best traditions of our national development.

The Eastern Question has again become acute with the revolt of the subjects of the Turk in Macedonia, and the daily record of cruelty and slaughter becomes more and more terrible. It rests with those who believe in civil and religious liberty to press upon the Government the responsibility of the nation in this matter.

Weaker Races.

(2) The question of the relation of the stronger to the weaker civilisations is always with us, though in changing forms and with changing stress. At present the contact between white and black races presents a series of appalling problems which we cannot ignore.

Patriotic Americans are beginning to feel that the negro problem threatens the very bases of their civilisation; the terrible reports that come to us from the Congo Free State fill some of us with horror, and all of us with uneasiness; and recent years have largely increased our own direct responsibilities in South Africa.

Wherever a white minority rules over a black majority the situation has its difficulties of every kind; where, as in South Africa, the whites professedly rule, not, as in India, as the responsible guardians of their subjects but as their industrial superiors, fresh dangers are introduced; and where we are not dealing with self-governing colonies but with Crown possessions our own responsibility is direct and not to be escaped. It is vain for us to plead the difficulties of gaining an adequate knowledge of the facts, or forming a sound judgment upon them when ascertained, for we have deliberately assumed the responsibility and must face it as best we may.

The root fact of the situation in such regions as a large part of our possessions in South Africa is, that we neither went there nor stay there for the sake of the natives, and are not the political administrators of the country on their behalf. This becomes startlingly clear when we consider the principles on which we guide our conduct when we are in that position, *e.g.*, in the Basuto Reserve, where we allow no prospecting for minerals, and strictly regulate the admission of white men, in the interests of the natives. Elsewhere we are there for the sake of industrial gain, and we look upon the natives primarily as constituting one of the elements that must enter into that pursuit.

In this there is nothing in itself discreditable; but it offers no guarantee against the terrible abuses which history continuously shows may arise where an advanced and a backward civilisation clash. Commercial enterprise is seldom sensitive as to the effect of its methods upon the human material it employs; and our own Factory Acts are the standing proof that even in the full blaze of publicity, and when the operatives are people of our own race, we cannot trust to the clash of commercial interests, or even to the play of the domestic affections, to defend the weak or restrain the strong. What, then, is the measure of the vigilance we must exercise if we are to discharge ourselves of our responsibilities towards the toilers of our Crown possessions in South Africa, where differences of race only too readily breed callousness or contempt, where public opinion is dominated by the very interests that have to be controlled, and where it is only with the utmost difficulty that such sufferings or injustices as occur can find a voice? The fact is universally recognised that public opinion at home does directly and indirectly act as a powerful check upon those in our colonies, and in subject countries, who are not sufficiently restrained by their own sense of justice from tyranny and cruelty, and that it supports those who are endeavouring to raise the status of the native races. And we would press earnestly upon our own countrymen the solemn duty of maintaining a body of public opinion here at home in support of those devoted men who take upon themselves the task of championing the cause of our Black fellow subjects.

Education.

(3) When Mr. W. J. Fox introduced his Bill into the House of Commons in 1850 for establishing the education of this country upon a sound and wide basis, there seemed at last a prospect of the nation seriously undertaking this duty towards its children. Fox, like many others, found himself before his time, and twenty years were to pass before Forster, backed this time by a sympathetic House of Commons, was able to pass into law a measure based almost in its entirety upon the one which Fox had failed to persuade the country to adopt. Unfortunately, from the very beginning of the School Board System, there has been a certain antagonism between the established Church and the great Dissenting bodies, as to what kind of religious instruction should be given in the Board Schools. For the last thirty years nearly every School Board election has been fought as though the issue were which shall have the predominance on the Boards, Church or Chapel. Needless to say that in the majority of cases the true education of the children has suffered. The Church of England has resisted the School Boards, and has striven hard to preserve her schools for the use of her children. In many cases the schools, teachers, and scholars have been starved. To remedy this the Bill of 1902 was passed by a House largely composed of sympathisers with the Church. The measure will mean better equipment for thousands of schools and better salaries for the teachers. But the measure does not give *direct* public control over the money spent. This is its special defect. It places funds in the hands of men, who in many cases will use them for sectarian purposes, and who will be free from control. The orthodox Dissenters have seized upon this point, and throughout the country there has arisen among them a strong determination not to pay for teaching which is contrary to their beliefs. The passive resistance movement is spreading far and wide. Religious people who paid taxes for what they firmly believed to be an unrighteous war, now refuse to pay the new Education Rate. People who for thirty years have had their own doctrines taught at the expense of the State, now find their consciences will not allow them to rest in peace while the Church of England seems to be gaining some advantage over the orthodox Dissenters. And so all England is in a ferment, and nothing is heard of except the terrible dangers of this or that "ism," while the education of the child is forgotten.

There appears to be a growing opinion that the only way out of the controversy, which for so long has retarded true education, lies in the direction of secular

education, leaving to the parents first, and the parsons next, the duty of training the children in religion.

The total exclusion of religion from day schools may be the temporary solution of the difficulty, but in a nation which has always been earnest and sincere in its religious beliefs, whatever they may have been, it can scarcely be final. We look for a national system of education based upon the broadest foundation, in which every child shall have equality of opportunity so to develop its powers that ultimately its abilities, trained by earnest teachers, shall be placed at the service of the community, and inspired by that religion which shall be the ultimate outcome of Freedom, Reverence and Devotion.

Condition of the People.

(4) The publication of Mr. Seebohm Rowntree's "Poverty, a Study of Town Life" (in York), and the conclusion of Mr. Charles Booth's seventeen years' investigation into the Life and Labour of London, have directed definite and emphatic attention upon *the moral conditions of our town population.*

Whether the facts be taken from the provinces or the Metropolis, there is a general and painful, yet hopeful, agreement in the conclusions which they enforce. According to both investigators there is less overcrowding, less drunkenness, less improvidence, less ignorance, less cruelty to animals than ten years since; but more gambling, more foul language, more rush for amusements, more drinking by women, and less enthusiam in the temperance campaign.

Much then has been done, but it is as yet but the light which makes the darkness seen. What remains to be done, and who are to do it?

Mr. Booth draws his own moral, albeit somewhat general: "What is needed is more vigorous life in every direction: social, educational, industrial, political, and religious." We are here most concerned with our religious responsibilities, the duties of the churches. This year has also witnessed the results of the *Daily News* Census of Church Attendance in London, together with the deductions of the enumerator from his own statistics. One of these touches our inquiry very closely. He says:—

> If the Churches are to be loved they must lead. They must be in the van, not the rear, of progress, if they are to be believed in. That gospel which does not concern itself with man's body, mind and environment, as well as his soul, is a contradiction in terms, a travesty of truth, a mockery of religion; it is no "good news," and usurps a title to which it has no claim. If we cannot make our politics part of our religion, we have no right to cast even a vote. If we cannot take our Christianity into a Borough Council we ourselves ought to remain outside. If the message we believe in does not rank us in eternal, vehement opposition against the sweater, the slum landlord, the trafficker in human lives, we need not expect the masses to take seriously either it or us. If cleaner streets, better housing, sweeter homes, do not come within the scope of our aim, neither will those who are convinced that they have a right to these things come within the shadow of our places of worship."

That implied rebuke may also be an encouragement. According to Mr. Booth the great main fact to which there is endless testimony is that "Christian people are nearly all temperate and thrifty, and the better in every way for being so."

It has been suggested that preachers should now give the Old Book a rest and take Mr. Booth's conclusions as subjects for sermons for the next six months. The comparison is invidious and needless, but the moral is this: It is upon the churches and their members that the duty first falls of improving the moral condition of our towns.

To draw people to our services and into our buildings by religious appeals is a perfectly proper enterprise; but to arouse a keen Christian conscience and a quick civil sense amongst the whole populace is a yet higher, if more difficult, endeavour. Let the two go together, and let the opportunity never be passed by of observing Citizen Sunday.

Gambling.

(5) Last year your Committee gave a short statement of the more important recommendations of the Select Committee of the House of Lords appointed to inquire into the "increase in public gambling."

In April Lord Davey introduced a Bill, based upon the recommendations of that report. The first object of the Bill was to make the Betting Act of 1853 effective at the present time by including under it the carrying on of a betting business by means of the post, telegraph, telephone and other agencies, which were not contemplated when the Act was passed, and which now make it possible for bookmakers to carry on an enormous business, most lucrative to them and most injurious to the community, without bringing themselves within reach of the law. It also provided the penalty of imprisonment for street betting in the case of those who were not to be deterred by repeated fines. And it provided the penalty of imprisonment for those who made bets in the street, or a public place, with children under sixteen years of age. It also provided power to the proprietors or persons having control of any ground where sports were being held, to prohibit betting on the ground, and to remove offenders against such prohibition. The Bill was rejected on the second reading by a majority of forty-eight to thirty-nine. Lord Durham, Chairman of the Committee, led the opposition to the Bill, stating that it would interfere with the amusements of their less fortunate brethren, and prohibit a form of excitement which tends to alleviate the monotony of their lives.

It is not likely that after the report of the Committee and the defeat of this Bill the matter will drop. An evil so great as the wide-spread gambling of the present day cannot be ignored; and, while it may be largely discouraged by private agencies, it is becoming increasingly evident that those who make this evil a profitable business for themselves must be restrained by law. The present system of fines for offences against the Betting Laws merely amounts, in the long run, to a charge of a very small commission on the bookmaker's gains. It is to be hoped that we shall before long have legislators who are not afraid to enact severer penalties for those who are making their living, and in many cases large fortunes, out of this disastrous social evil; and that they will at least be prepared to protect children from them, to give lovers of athletics and genuine sport power to exclude them from their grounds, and to impose such penalties for street betting as shall put an effectual stop to the present notorious defiance of the law.

THE HIBBERT JOURNAL.

The October number of the *Hibbert Journal*, which begins the second volume, is the strongest which has yet appeared. Four of the articles are by men of quite the first rank among living philosophers. One is by Edward Caird, Master of Balliol, on "St. Paul and Evolution"; the second is by Professor Henry Jones, of Glasgow, on the "Present Attitude of Reflective Thought towards Religion," which is a continuation of an article by him in the January number; the third is by E. F. Stout, Professor at St. Andrews, on the late F. W. H. Myers' recently published book, "Human Personality and its Survival after Death"; the fourth is by Bernard Bosanquet, also Professor at St. Andrews, on "Plato's Conception of Death." All these articles are exceptionally important and interesting.

The keynote of Dr. Caird's article is struck by the two texts with which he begins, "Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil"; and from St. Paul, "Christ hath redeemed us from the curse of the law . . . that we might receive the promise of the spirit through faith." His article is devoted to the contrast between the two types of thought and character represented by these words. It is the contrast between the Shakespearean and Miltonic type of character, between the large-hearted, sympathetic man of the world and the determined Puritan; the one man reverences the past and loves the present, and desires to see and to bring about a gradual development; the other "cuts the world in two with a hatchet." Old things have passed away; he sees his ideals in antithesis with what has existed. He does not fully recognise all the good in the past, and his work seems to him to consist not so much in development as in re-construction. It is essentially the difference between the spirit of Jesus and of Paul. Dr. Caird recognises, of course, that the spirit of Jesus is the larger and wiser of the two, but he dwells chiefly upon the Pauline or Puritanic type. He shows both the weakness and the value of this type, and brings it, in spite of its apparent opposition, into harmony with the evolutionary theory of the world. "New ideas," he says, "in the first stage of their development can hardly be expressed with sufficient emphasis except by putting them in extreme antagonism to those that are already in the field."

Professor Henry Jones' article takes up the paradox which had been stated in the preceding paper in the January *Hibbert*. There he had urged that "while this age is more fully committed to intellectual inquiry and more successfully engaged in it than any of its predecessors, it is at the same time more prone to doubt and even deny that intellectual inquiry can have any real value in precisely those matters which are best worth knowing."

We believe in morals more than past ages, but we are hopelessly adrift in an attempt to justify them. We believe in religion, but we have no patience with theology. We are characterised, in fact, by much "practical faith in morality and religion," and by extreme "theoretical distrust of the conceptions on which they rest." The danger of this position is evident. Practical faith in morality and religion cannot continue as a mere instinct. Unless it can in some way be justified, our morals and religion will disappear. The popular method of justification by which men think it possible for the lion of agnosticism and the lamb of faith to lie down together is to deny the authority of reason. The province of reason is limited; "the phenomena of spiritual life are not confined to that province." This "is a sceptical defence of religion like Mr. Balfour's, and 'brings peace by making a desert.'" "I am persuaded," says Professor Jones, "that this method of defending morality and religion—*i.e.*, by representing their objects as exceptions to the order set up by reason—is a wrong method, calculated not only to perpetuate the contradiction between the theoretical and practical aspects of our life, but to injure religion in a fatal way. *Instead of a theory of their mutual exclusion, I should prefer a theory of their mutual inclusion.*" The rest of the article is a vindication of the claims of reason against the attempt of the agnostic to confine its operations to the phenomenal side of life. The ordinary educated reader will not find the argument very easy, but the subject is of vital interest, and is treated by a leading thinker so that a reader may well feel that time and trouble will be well spent in understanding it.

Professor Stout's article on Mr. Myers' book must be dealt with in a few words. This book on "Human Personality and its Survival of Bodily Death," treats of a subject of enormous interest, and it has evidently awakened hope in many minds not hitherto much influenced by spiritualism, that some real discovery has been made. We must sorrowfully confess that we believe with Professor Stout that there is no discovery at all. It is simply a large collection of the old unconvincing stories set in a framework of spurious scientific thought. There is an interesting chapter on prismatic rays, but we cannot, for our own part, see why the existence of ultra-violet in visible prismatic rays proves the existence of a kind of ultra-violet or subliminal self. Professor Stout sets himself to find out what Mr. Myers means by the subliminal self. He comes to the conclusion that this subliminal self, on which Mr. Myers' whole theory rests, has no foundation in psychology, and that it is a mere hypothesis for the purpose of explaining events which never happened. Possibly this summary may seem exaggerated because Professor Stout closes by saying he is not himself clear as to the degree of his own scepticism, and he makes some polite and even friendly remarks about Psychical Research and the absurdity of dogmatic denial in regard to communication from departed spirits. Our summary, however, gives the general effect of the article upon our own mind. So much is said about the subliminal self to-day, that it is well worth while to discover under Professor Stout's guidance what it means in psychology, and how very much changed and hypothetical the conception becomes when employed by spiritualists.

The next article, by Canon Cheyne, on Babylon and the Bible, is a learned and rather heavy piece of work, essentially for Old Testament specialists. Then follows an article by Professor Lewis Campbell on "The Morality of Aeschylus," which, with all humility, we must confess does not interest us; it does not even quite convince us that there is any particular reason for its existence.

Professor Bernard Bosänquet's article on "Plato's Conception of Death" is to us the most beautiful and attractive of all the articles in this number. There is a kind of atmosphere of high scholarship and lofty idealism about it which produces an effect that no analysis or description can explain. Plato is supposed to support those who maintain that earthly life is miserable and the body to be despised; he is supposed to have taught that we should desire the freedom and the spirituality which come with death. This is very much opposed to our modern half-truth,

> How good is man's life, the mere living, how fit to employ
> All the heart, and the soul, and the senses, for ever in joy.

Mr. Bosanquet proceeds to consider how far Plato's own teaching makes for this mortifying ideal, and comes to the conclusion that it does not make for it at all. "What we call 'death' depends very much on the point of view, and Plato's meditation of death is not very far removed from Spinoza's meditation of life." "The spirit of both of them is given in the blunt phrase of Lewis Nettleship, 'Don't bother about death, it doesn't count.'"

But we cannot possibly do justice to Mr. Bosanquet by any extracts or description. His article has something of the same kind of effect on us as an essay of Pater or of Nettleship. There is the spirit of Plato in it, and wherever that spirit dwells there is a sense of beauty and peace.

In conclusion we can only refer very shortly to two of the many excellent reviews. Rev. R. T. Herford writes a review of the Old Testament section of the fourth volume of the "Encyclopædia Biblica." We confess to a particular liking for his style and method. His scholarship is beyond question, but he is not heavy; his learning is known to many already; and when his book on "Talmudic References to Christianity" appears next month, we believe that he will be known to the world as one of the foremost Hebraists of his time.

Mrs. Humphry Ward has a most stimulating review of "Studies in Theology," by Mr. Carpenter and Mr. Wicksteed.

It cannot be too plainly emphasised that what we are now witnessing in the religious life around us is the emergence of a fresh religious conception, exercising the same thrilling and vivifying power as the older beliefs in Incarnation and Sacrament. For large numbers of religious minds, conscience has become, has taken the place of, revelation. . . . Of this transformation, as one might phrase it, of "reason" into "enthusiasm," this new book of Oxford Essays is an interesting example.

Mrs. Ward, as always, looks at our thought and our churches in the light of the general movements of the time. She does not think of us as a little or decaying force. This article is especially to be recommended to any members or ministers of our Free Churches who are inclined to be discouraged by the difficulties with which we meet and the smallness of our work.

We always feel, as we feel very strongly in this article, that there is no more friendly, stimulating, and helpful critic of the life and thought of our Free Churches than Mrs. Humphry Ward.

H. G.

THE SYROPHŒNICIAN WOMAN.

THE story of the Syrophœnician woman is not only a difficulty in the way of our devoted honour for Jesus if taken as it stands, it is also an historical incongruity. Whatever his position towards the Gentiles may have been, he surely was not an exceptionally narrow-minded Jew. And it is incongruous with his humanity of feeling to suppose that he would have dismissed a suffering woman, appealing to his compassion, with contempt or downright insult.

Some commentators have accordingly regarded the whole story as an invention. But there is no ground for that supposition, except the historical improbability of the narrative. And there is no necessity for resorting to it. A small alteration in the account in the Gospel according to Mark (vii. 24–30), which is justifiable by general critical probabilities, removes the whole difficulty; and gives us a story that commends itself strongly to our acceptance by its naturalness, its inner consistency and originality, and its agreement with what we know of Jesus and of the circumstances. All that is necessary is to omit the second half of verse 27: "For it is not becoming (*καλόν*) to take the children's bread and throw it to the dogs."

There is a reason for making that omission on general grounds of literary criticism, quite apart from moral or religious objections. It is inherently probable that as the story was told, the leading words, the pivot of the dialogue, would be assigned to Jesus, rather than be left to an unknown woman. And at the same time, when they are taken from him, the connection of thought is more subtle and more logical.

Jesus says, for a reason to be noticed presently, "Let the children first be satisfied." And the woman replies, "Yes, sir; and the little dogs (*κυνάρια*) under the table eat of the children's crumbs." So that, although the children are fed first, the little dogs can get their share *without waiting*. Jesus need not have been thinking about dogs at all, but of the children of the household of Israel. But his words afforded an opening for the woman's ingenuity, prompted by her mother-love as well as her mother-wit.

We have still to ask why Jesus should have tried to dismiss the woman's appeal in any such way. The key lies in a single word. "The woman was Ἑλληνίς," a Greek or Gentile woman. She could not have

had the moral and spiritual faith that he required. She could only have known of him as a wonder worker who might heal her daughter.

It was quite contrary to his principle and practice to encourage that idea. The woman had to be dismissed. And it was simply impossible for him to explain to her his reasons. His own disciples scarcely understood them. He was placed in a very painful position. And what *could* he say? I cannot think of anything better under the circumstances, anything gentler and more tactful, than that the children must be served *first*; perhaps after he had said, as reported in Matthew, "I was not sent but to the lost sheep of the house of Israel."

And when the woman ingeniously turned his words of refusal into a reason for granting her request, clinging to her hope with motherly persistency, his objection was overcome, and he did for her what he could.

It may have been a prayer for the daughter's healing, as the words in Matthew might be taken; or an assurance that she was healed, as in Mark. Or I venture to surmise that he may have gone with the woman to exercise his calming and healing power.

This way of removing the difficulty—a difficulty for history as well as religion—appears to me justifiable on critical grounds, and it not only clears the character of Jesus from an ugly stain, but also gives us a natural and life-like incident which powerfully commends itself as true.

C. D. Badland.

A HOLIDAY PILGRIMAGE.

Being on the Lake of Lucerne this autumn, and noting a concourse of pilgrims in the neighbourhood, one heard of an annual pilgrimage on September 14, to the wonder-working shrine of the Virgin Mary at Einsiedeln, from which those we had noticed were evidently returning. Further inquiries elicited the fact that an excursion thither was full of interest, and therefore, on a beautiful September morning there started from Brunnen four hale and hearty pilgrims. These pilgrims, clad in no robes of distinction, carried each an oaken staff well shod with iron spike, and were burdened with nothing more serious than the indispensable kodak, and a knapsack containing the usual "pension" lunch of sandwiches, hard boiled eggs, fruit, and a neat little paper screw of salt. The journey (by train) first lay through the valleys of Schwyz and Goldau, then, changing trains, ascended through the wooded valley of the Steiner-Aa, with many a glimpse of hill and mountain, until a broad green pastured valley is entered, some 3,000 feet above sea level, at the head of which stands the town dominated by the abbey with its slender twin towers.

The approach to the abbey is through a large square, flanked by two semi-circular arcades, where there are stalls for sale of rosaries, images, models, and, of course, the inevitable picture post-card. In the centre of this square is a black marble fountain with fourteen jets from which the pilgrims drink, and, as we watch, a row of nuns file by, each taking possession of a jet. The foundation of the place is "attributed to Count Meinrad of Sulgen"—so runs the story from that useful mine of information, Baedeker—"who built a chapel here in honour of a wonder-working image of the Virgin, presented to him by the Abbess Hildegard of Zurich. After Meinrad's death in 861, a monastery of Benedictine Hermits (Einsiedler) sprang up here. In 1274 it was created an independent principality by Emperor Rudolph of Hapsburg, and owing to the ever increasing throng of pilgrims, it soon vied with St. Gallen as one of the richest monasteries of Switzerland."

Entering the abbey itself, we see in the nave the chapel, built of black marble, within which the famous image is dimly perceived through a grating, covered with crowns of gold and jewels and rich drapings. Around it are kneeling people of all ranks and conditions—nuns, peasants, beggars, and gentlefolk—their lips moving in repeated prayer. A priest passes in to trim the lamp on the altar, and as he opens the side door of the chapel, there presses at the threshold, to be, if possible, closer to the shrine, a poor peasant girl on whose face trouble is writ large, and whose earnest gaze on the image makes one hope, at least for her, that she can find the consolation so urgently needed. As we watch this scene, the image, with its black face, appears to our emancipated minds repulsive even to the extreme of being ludicrous, were it not for the reverent devotion of the worshippers, and one cannot help contrasting the strength of the faith itself with the object of its adoration.

The rest of the church, with its gaudy pictures and gilding, calls for little comment beyond our admiration for a beautiful ironwork railed screen separating the nave from the choir, in which receding effects are marvellously rendered; and a magnificent chandelier presented by Napoleon III.

Then followed a short visit to the monastery, from which the feminine element of our party was excluded, much to their indignation. Here is a library of some 50,000 volumes, and manuscripts of which Manchester College might well be covetous, but courtesy (or, shall I say, fear of the before-mentioned indignation?) compels us to cut our inspection very short. We pass hurriedly through refectory, music room, fitted with specimens of the brothers' own carving, private chapel, and through long stone passages running the whole length of the building, where some of the brothers are walking, some for exercise and some with book in hand for study, looking as we go into the brothers' cells on either side, and finally spying from a window a group of novices enjoying a mundane game of ninepins in an adjoining barn.

Au reste, how we soothed our friends of the (so-called) weaker sex with the cup that cheers, &c., how we nearly missed our return train, how our amateur photographer distinguished himself by trying to take a time exposure with an ox-cart crossing the square at a steady walk, these are only the details of everyday life that relieve monotony and vary the labours even of a self-imposed pilgrimage.

H. B. L.

GREENWICH THEATRE SERVICE.

The first of a series of four popular Sunday evening services was held on Sunday last at the Carlton Theatre, Greenwich. These services have been organised by the committee of the London District Unitarian Society, in pursuance of the scheme of extended work of the British and Foreign Unitarian Association.

Last Sunday evening was unfortunately very wet. High-street, Greenwich, is not attractive at the best of times. That night it was positively repellent, and to add to the discomfort, part of the tramway was "up." However, the Carlton Theatre is not difficult to find, and though not large or in any way sumptuous, it is sufficiently comfortable, and easily held all who ventured out on such a night.

Inside the theatre there was nothing cheerless. The little red lamps, the red walls and benches gave a cheerful glow to the faces of the audience, while an attempt had been made to set a scene at the back of the stage that should be in keeping with the purpose for which the theatre that night was being used. In front of the stage there was a row of plants, to right and left of the preacher's table sat a choir of ten, and in the orchestra there was a band, both choir and band adding greatly to the effectiveness of the service. The band aided but did not drown the voices, and the choir led but did not by any means monopolise the singing, in which the bulk of the audience joined most heartily.

Who in Greenwich would be sufficiently interested in the Unitarian message to turn out on such a night? Looking at some 250 to 300 faces that fronted the platform, about half filling the pit and lower gallery, one seemed to recognise that they were much the same class of young men and women that you would find in any East London chapel or mission hall. People who are for the most part in the habit of going to some place of worship, only they had come here for a change, attracted, perhaps, by Mr. Page Hopps' name, or, may be, by the novelty of having a service in a theatre. Were the people interested? Yes, if hearty participation in the service, perfect quiet and attention during the address, and the appreciative comments one heard at the close of the service denote interest.

Indeed, a little more noise inside might have drowned the rattle of the pitiless rain on the roof, and the shuffle of scurrying feet, and the dejected tinkle of the bells on the sodden tram horses, which every now and then came in through the opening door at the back of the auditorium.

That glimpse of damp and dejection seen through the door made a curious commentary to Mr. Hopps' inspiring message of the true destiny of man here and hereafter!

Next Sunday, it is to be hoped, the atmospheric conditions will be more favourable. If so, there should be a large attendance, and the little band of stewards will need reinforcement. Perhaps, too, our literature may be a little more in evidence, and it may be made more apparent who are responsible for the movement, and what churches

they have in the South and East of London. The willing help which was rendered by choir and stewards deserves recognition. The most practical form of recognition would be more helpers from Peckham, say, or Plumstead, Lewisham, or Brixton, to come to their aid.

The service was simple and appropriate; a few opening words of welcome and of thanks to those who had come—of invitation to come for the whole course, and to bring their friends, followed by the singing of "Come, let us join with faithful souls," the musical setting of which appeared to be familiar to the audience, if the words were new. Then came, as first lesson, the parable of the Prodigal Son, then "Nearer, my God, to Thee," after which Mr. Hopps read a short poem by an American author, enforcing the essential sameness of the idea of God, in whatsoever form or under whatsoever name that idea might be expressed. Another hymn preceded the address, which was entitled "Man's destiny here and hereafter." Mr. Hopps began by emphasising the vital importance of his subject to all, the necessity of serious thought upon the subject, whether by young people or by those who are called working people. He claimed it to be the greatest of all questions, and the one which most intimately concerned each one of his hearers. What, he asked, were the alternatives we had to face? Was life here a matter of mere chance and tragic chaos, of conflicting and purposeless forces, or did it manifest a law of progress, of evolution, of development from rude and imperfect beginnings to ever more complete realisation?

Did the laws of life here, if such laws there be, equally apply to life hereafter? was the hereafter annihilation—in other words, was there no hereafter—or did that law of evolution go onward beyond the change called death, with ever widening opportunity for progress? Did death mark the end of the period of development, and was it followed by a fixed fate, eternal bliss or everlasting torment, heaven or hell?

The answers to these questions were based on historical and scientific evidence, which showed the inference to be overwhelming in support of belief, not in man's fall and degeneration, but in a mighty process of development and unfolding going on, with ebb and flow, perhaps, yet going on ceaselessly throughout the ages. May we not claim, then, as man's future destiny, to be borne ever onward by the tide of God to higher and more perfect states? Out of the life of the beast has been developed that of man, out of the desolating war of self-interest has grown the dream of helpful universal brotherhood, out of the wild rule of might the sense of restraining justice. May we not claim that the poetic dream of the coming of God's Kingdom is a reality, based upon sober scientific fact; improvement ever leaving open a place for penitence for past mistakes, for unfolding and developing what is good. Evil can pass utterly away. The power to improve is indestructible. Work, then, Mr. Hopps concluded, for the best things of life, full of confidence and hope; strive ever to fit yourselves for the splendid change, the destiny of man that is to come!

Next Sunday Mr. Hopps' subject is "The Call of God to Man."

THE CHILDREN'S COLUMN.

THE SERMON ON THE MOUNT.

III.—THE HIGHER RIGHTEOUSNESS.

Matthew v. 13—48.

WE know now from the Beatitudes something of Christ's idea of a good man; what he thought men would be, if once God reigned in their hearts as King. Such men, he said, would be "the salt of the earth," and keep things fresh and wholesome; they would be "the light of the world," and make things bright and clear. They would "shine before men," not to attract attention to themselves, but to give light; like a lamp, which is set upon a stand, not to be seen, but to help others to see. With more light to help them, men would be more ready to glorify the Father in heaven.

After speaking in this way of character, Jesus went on to speak of conduct. The rest of the chapter tells us what goodness is in practice. It is called "righteousness." The "righteousness" of disciples is to be better than the "righteousness" of scribes and Pharisees. What does this mean? Who were the scribes and Pharisees?

The scribes were the teachers and interpreters of the Old Law. For that reason they were sometimes called Lawyers—men learned in the Law. The Pharisees were those admirers and followers of the scribes who bound themselves by vows to carry out and practise what they taught. In many ways they were very good men. As one of them rightly said (Luke xviii. 11, 12), they were not extortioners, and not unjust, and they gave a tenth part of everything they had for use in the Temple, and for the poor. But their goodness was not good enough, for it was too much the goodness of outward act, and too little the goodness of inward thought and feeling. Jesus was fond of saying (as in vii. 16, 17) that a good man is like a good tree—*good right through.* The fruit of a good tree is good, and so is the whole tree, *down to the very roots.* Good men, in the same way, are good throughout—not only in that which is outward and visible, but also in that which is inward and invisible. Under the Old Law people had thought too much of the letter of each commandment, and too little of the spirit. The first thing that Jesus did was to take some of these commandments, and to show their true meaning and intention. We can make this clearer by putting them down, first, as they stood in the Old Law, and then as he brought them under the New Commandment.

LEGAL RIGHTEOUSNESS.

1. *Thou shalt not kill.* (Exod. xx. 13).
2. *Thou shalt not commit adultery.* (Exod. xx. 14.)
3. *Thou shalt not forswear thyself.* (Exod. xx. 7.)
4. *Eye for eye, tooth for tooth.* (Exod. xxi. 24.)
5. *Love thy neighbour* (and hate thine enemy). (Levit. xix. 18.)

MORAL RIGHTEOUSNESS.

1. *Be not angry.*
2. *Be not unclean, even in thought.*
3. *Swear not at all.*
4. *Resist not evil.*
5. *Love your enemies.*

This is how Jesus explains and commends the new teaching:—

1. ANGER. There are, he says, three kinds of anger; (1) Malice (causeless anger); (2) the anger of Contempt ("Raca"); (3) the anger of Condemnation ("Fool"); and they ought to be thought just as wrong before God as the offences which are tried in the local court ("the judgement"), or in the central court ("the council"), or are left to God to punish after death ("Gehenna of fire").

2. UNCLEANNESS. Temptation to unclean thought or wish must be put away, even if the putting away be as painful as the plucking out of an eye, or the cutting off of a hand; for thoughts and wishes are inward actions, although they are not outward acts.

3. SWEARING. God is everywhere, and you are just as much in His presence, and you are doing just as solemn a thing, when you say, "Yes," or "No," as when you take an oath before Him.

4. NON-RESISTANCE TO EVIL. Put up with wrong done to you personally, if it is a matter which concerns you only. Overcome evil with good. For instance, (1) Stand a second blow, rather than return the first; (2) Let a creditor have more than his due, rather than have a quarrel with him; (3) Meet a public claim upon you twice over, rather than meet it once unwillingly. In the same way, with regard to private gifts and loans, it is better to grant an unreasonable request, (compare Luke vi. 30), than ungraciously to refuse it.

5. THE LOVE OF THE ENEMY. There is no particular goodness in loving those who love you. The worst of men do this. Try to act as God acts. He makes his sun to rise, his rain to fall, on the evil *and* the good, on the just *and* the unjust. If God has no "enemies," His children should have none. If other men hate us, we need not hate them; in fact, we can, if we choose, do the very opposite, "salute" them, "bless" them, "pray" for them. A Jewish salutation in those days was a blessing and a prayer.

COUNSELS OF PERFECTION.

It is sometimes said that all this is very good, but quite beyond our reach. That may be true, but we must not aim at anything less good. The copy given you to write from, and the model given you to draw from, are always better than anything you can do, but, the better they are, the more you admire them and wish to imitate them. In music a true note is perfectly true, and in mathematics a straight line is perfectly straight, and in morals a right action is perfectly right. Perfection is what we aim at when we try to be really and truly the "children" of God. To be perfect is to be fully yourself, to be all that you are capable of being. God is perfect because He is completely Himself, and we are perfect when we go, if we ever do so, to the full length of ourselves. This is what Jesus meant by being perfect, even as the heavenly Father is perfect.

E. P. B.

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LONDON, OCTOBER 17, 1903.

MORLEY'S GLADSTONE.

RARELY has a book been anticipated with so wide or so keen an expectancy as the great Life of GLADSTONE, which made every bookseller in England a busy man last Saturday. Author and subject combined to raise this expectancy to the highest pitch. None but GLADSTONE could provide a biographer with so magnificent a theme. None but MORLEY stood qualified by literary gift and fulness of knowledge to handle the theme on an adequate scale.

It is too soon to pronounce a verdict on the merit of the immense performance which for five years has withdrawn a public man of the highest type from the arena of action and of speech. We shall rejoice in the hope that, released from the burden of his task, the biographer may now once more with potent speech mingle his voice with the political voices of the day. But we shall readily believe that by no platform or parliamentary activity could JOHN MORLEY better have served his country during the lustrum that is passed than by preparing the three great volumes which he has now bestowed upon the world.*

For after five years without GLADSTONE, and in the storm of present controversy, we are able even more vividly to appreciate what the presence of that statesman meant in the public life of England than was possible when for a moment the noise of battle was hushed about his tomb; and we know that more momentous than any political proposals, more grave than any particular political mistakes which these or those among us deplore, is the fact that a certain temper has gone out of English public life which radiated from the personality of the great Minister whose memorial is now before us.

Many earnest and thoughtful citizens found themselves from time to time opposed to the particular views and aims of Mr. GLADSTONE. There were thousands of high-minded and honourable Englishmen who were permanently opposed to his whole theory of right government. He was a strong and strenuous party leader; and all good men were by no means of his party. Many broke away from him, after rendering him their support for years, because they disapproved of proposals which lay very near his heart. But we are persuaded that no man of open heart ever listened to one of his great and historic speeches on Ireland, on Bulgaria, on Armenia, even on the fiscal problems with which he dealt with so extraordinary a lucidity and mastery, without feeling a purifying fire flowing through his veins, a new sense of the moral significance of politics beating at his conscience. This sense of the height of the politician's calling was the supreme contribution of GLADSTONE to the public life of his age. And it is this that with his death has gone from us, thus constituting our incomparable bereavement.

Small religionists are not in the habit of regarding Mr. MORLEY as a religious man. In any case the intellectual framework of his religion is immeasurably diverse from that of the illustrious subject of this book. Yet Mr. MORLEY'S heart beats with warmest sympathy as he indicates the dominance of the religious sentiment and the religious motive throughout the orbit of Mr. GLADSTONE'S career. "Not," says the biographer, "for two centuries, since the historic strife of Anglican and Puritan, had our island produced a ruler in whom the religious motive was paramount in the like degree. He was not only a political force but a moral force. He strove to use all the powers of his own genius and the powers of the State for moral purposes and religious." And again: "It was religious motive that, through a thousand avenues and channels, stirred him and guided him in his whole conception of active social duty." "Life was to him in all its aspects an application of Christian teaching and example." And what fairer picture have we of an aged politician's inner life than that revealed in the sentences which Gladstone wrote in his diary, sitting in the Temple of Peace, as the last hours of his seventh decade ebbed away? Or what more revealing glimpse than that in a letter to his son on the conduct of life, in which he declares how even amid the distraction or absorption of affairs the mind may be trained to seize opportunities of silent communion with God?

And from the groundwork, the propelling energy, of this supreme religiousness Mr. GLADSTONE spoke and strove and wrought. It penetrated his whole activity. It gave persuasiveness to all his oratory. Not that direct and overt reference was very frequent in his speeches or in his writings, save those dealing of set purpose with religion. But the God in the man gave thrill and power to his words and presence; and hearers were moved by a somewhat which deeply stirred, though it only lay hidden behind the articulated syllables.

And so men hearing him felt a challenge to their moral and spiritual nature, and politics in his handling became an education to men in the loftier elements of life. This is what we have lost; and by that loss England is left immeasurably poor.

Of what statesman now prominent can it be said that he infuses into politics an influence comparable to this? Who makes the same lofty appeal? Who lifts men out of selfishness and self-interest to great issues of humanity? What would Mr. GLADSTONE have said to "retaliation" as a watchword and a policy? How would "Why should not we hit back" have sounded on his lips? Could he ever have so subdued generosity to prudence as to balance nicely the faults of Macedonians against those of Turks while a people was being massacred? Who will sound the note which he would have sounded in this fiscal controversy? He would, indeed, have built up masterly argument on the hard, dry basis of figures. But he would also have had moral imagination enough to recognise as an element of the problem the suffering which our policy may inflict on the dumb proletariate of other nations. Who is there to-day who has a thought for the farmers and peasantry of Denmark whom by a stroke of the pen our chancelleries may ruin? Mr. GLADSTONE made commercial treaty, wise or unwise, with France; but his pleasure was quite as much that he believed that it would bring prosperity to the husbandmen in the vineyards round Bordeaux as that it would add to the wealth and comfort of his countrymen. To-day we hear much political reasoning sound and unsound, much advocacy scrupulous and unscrupulous; but who speaks charged with the spirit of an all-embracing humanity? To whom can we listen and come away, saying each in his heart, "I am a better man because the spirit of a great servant of God has touched my spirit?"

Many of those who in the old days gathered under the Gladstone banner, have been reproached since then with the epithet of "Little Englanders." It is true that they take little pride in the mere laying of mile to mile and territory to territory. But some of them long with a passionate longing for a revival of a sense of the greatness of England such as inspired the mighty statesman who was a terror through long years to every tyrant in Europe. They long for the rise of politicians who will revive and re-energise the splendid tradition which held England's greatness to lie in her leadership among the nations in the cause of freedom, of amity, and of justice. In this lay GLADSTONE'S pride as patriot and ruler

* Macmillan & Co., £2 2s. net.

of cabinets and parliaments. To this his biographer would call us back. No English Minister ever had a fuller consciousness of the importance of wise and sound finance than GLADSTONE. But he knew that there were other matters even more momentous for the welfare of a nation. May the perusal of the story of his life help the rekindling of his spirit over the length and breadth of the land he loved so well and so superbly served.

R. A. A.

MISSIONARY AIMS AND METHODS.*

BY THE REV. E. P. BARROW.

THE term "Domestic," which still holds its place in our official title and description, does undoubtedly give prominence to a particular method of missionary work. It points to the home as the special field of this particular mission, and it is part of its history that in the home the Manchester Domestic Mission began its work. The missionary seems to have set himself rather to restore the lapsed and the scattered than to re-organise them. Out of ministration in the home, however, there grew—it is easy to see how—a ministry in chapel and school. A later development came with the growth of clubs and societies for the promotion of thrift, of friendly intercourse, of wholesome amusement, and so on. It may be said, therefore, that the original purpose, to meet a particular need, has, to a certain extent, become less distinctive, and that there is little now to mark off our mission stations from churches of the ordinary type, with their Sunday-schools and kindred institutions. The question then arises: "Does a mission-church as effectively meet that particular need, to deal with which the Domestic Mission—a mission without a church—was instituted?

I am bound to say that in certain quarters the mission-church, as an agency for raising the life of the very poor, is falling out of favour. There is an increasing number of churchmen who seriously question its value. Why, they ask, should the word "mission" be connected only with certain neighbourhoods, and with a certain class of the population? It carries in itself a kind of reproach, which was not felt in the old days, when the social gulf between richer and poorer fellow-citizens was more fixed than it is now, and the then uneducated poor were thought of as heathens at home, to whom the Gospel had never been preached. Apart from Mr. Booth's comments upon mission-churches of all denominations in London, I have read other accounts written in a similar strain.

The People to be reached:

My own feeling is, I confess, that a mission-church must in time suffer, as all churches suffer, from its own respectability. There are thousands upon thousands of the labouring class around us who are not ready for religious association, cannot possibly take part in collective worship. A sense of awkwardness and incapacity is of itself enough to keep them at a distance. Nor does this apply only to religious services. They cannot be induced to enter the doors of fixed institutions in which they have not already, as a class, a social standing. We open art-museums and picture-galleries and free libraries and public pleasure-grounds, and still it remains a question of habit and tradition—a question also of manners and of clothes—who shall enter, and who shall stay away. I think we sometimes forget that every society which aims at improvement aims at a rising standard, but a rising standard also acts—it cannot be helped—in the direction of exclusiveness. Attendance at anything—service or lecture or entertainment—is to countless folk, in a way that we cannot understand, a public appearance which they cannot bring themselves to face. The social divisions of the poor are as petty as our own, and their sensibilities, unfortunately, are even more acute. When the girl in a hat edges away from the girl in a shawl, there will not be room in the same building for both; one must go, and we know which is more likely to remain. There is a process of selection, a kind of natural law, by which all societies establish their own character, and draw their own line, and the area of their influence is at last the area of their own recognised membership. An evangelising, as distinct from an organising influence, on the other hand, is an influence that is always on the move. It is of the essence of a mission that it should frequently change its ground.

The Missionary Aim.

And this brings us to what is really the root-question of our inquiry. When you speak of missionary aim, do you really mean spiritual regeneration? Do you mean the turning away of the wicked from wickedness? Do you acknowledge any duty in respect of the outcast, the fallen, the criminal? We are always speaking of the drunkenness, the vice, the unpunished, and, in many cases, unpunishable, cruelties and excesses of this great city. Do you want to come to close quarters with them? It is sometimes said that we prevent them. Prevention is very well for the righteous, but it will not call sinners to repentance. Nor is it enough to call them; you must go to them. You must take them on their own ground, catch them at their own time—it may be even in the street at midnight, or at the prison gate in the early morning. All this, of course, is very special work. The question is whether we mean to have any part in it. Missionary methods will depend on missionary aims. What I want to point out is that missionary work is not primarily what is called social work. The social worker who deals with poverty and ignorance and gloom, and unhappy surroundings and unwholesome habits; who sets himself to brighten and refine and humanise the life that is lived in mean streets; is a worker whose work is beyond all praise, but it is very rarely that he can touch—it is not often that he seeks to touch—the individual life, the soul within, the seat of secret temptation and desolating passion; tries to grapple with the moral causes which lie behind poverty and ignorance and helpless misery. The reformation of character, the restoration of the love of goodness and of the thought of God, is work more difficult and more delicate—how difficult and how delicate, only the spiritual worker knows. The choice, then, must be made, and it is part of my contention that social work is best done under that name, and that name only. Directly you connect it with distinctly religious motives, and distinctively religious methods, you do that which is more than likely to narrow the social usefulness, and to reduce the social effect. One branch of the work will hamper and prejudice the other. We may take it as certain that philanthropic effort in future will take the form of the undenominational settlement, rather than that of the denominational mission. The question was raised many years ago, when some of us started Toynbee Hall, and some, as a corrective, subscribed to Oxford House. I do not think I need ask to which side public support has inclined since then. The social settlement has no interests beyond those of the community which it serves. It interferes with nothing, competes with nothing, captures nothing. It has no following to win, or to reward. It may look for helpers and workers to all parties, and to all creeds. In the case of the mission-house, alas! the motive, be it ever so pure, is sure to be misunderstood, and by none more than by the poor themselves. Religious zeal is almost invariably mistaken for religious rivalry.

The Economic Question.

The religious difficulty is not the only problem. There is also the economic question, which must sooner or later be faced. We are told again and again by those who know, that nothing is more responsible for the helplessness of the poor than the unorganised charity of the churches. In a report presented lately to the Rochester Diocesan Conference by a special committee appointed to deal with the subject of almsgiving, the following example was given of the pauperising of a respectable family, in the course of a single year. The head of the family had been disabled by accident, but he found it at last more profitable not to allow himself to recover. This is how it was managed:—

1. Outdoor relief, 5s. a week.
2. Curate, 1s. ticket weekly.
3. Daily school, dinners to children.
4. Ragged School Union, boots for children.
5. Medical Mission, medicine and tickets.
6. Wesleyan Mission, occasional shillings.
7. Baptist Mission, occasional shillings.
8. Primitive Methodist Mission, occasional shillings.
9. District Visitor, tickets.

This is an extreme case, no doubt, but it shows how easily, and how unconsciously, harm can be done by the well-disposed, if they choose to act independently. The ticket system is now said to be as mischievous as the money-dole want of system. Some of the London clergy have for some time been trying to make boards of administration, the clergy themselves and their lay helpers being allowed only to report the cases which come under their notice. They also, in some parishes, work through,

* This paper was read at a special meeting of the Manchester Domestic Mission Committee at the Memorial Hall, on Monday, October 5. We are inviting a discussion upon it, in which Domestic Mission Workers and others will take part. The first contributions towards the discussion we shall publish next week.—ED. INQUIRER.

and with, the Charity Organisation Society. This is a right movement, and a growing movement. We shall have to consider before long whether we will fall in with it. Nor is it merely an economic question.

Minister without Money.

It is not simply a case of overlapping. A very serious principle is involved. I have myself for many years felt very strongly that, for the sake of popular religion, there ought to be in the minds of the people no connection between spiritual ministration and charitable distribution. There is nothing which breeds more suspicion—on the part of the minister, on the part of those who are ministered to, and on the part of those who independently hold aloof. It is an old trouble—as old as Christianity itself—the coming in of ministration to material wants as a stumbling-block and offence to the ministry of the word. The modern missionary, like the old, must learn to take no money in his purse. He will have a wider welcome, and a deeper influence, in the end. The springs of charity will not dry up when the clergy are no longer the channels of distribution. They will flow more evenly, more regularly, and more bountifully, when they flow over larger administrative areas, and are guided by the hands of those who are wise enough not to trust their own unaided judgment, and have no mutual jealousies to keep them from co-operation.

Influence of Residence.

I must touch upon another point, and in doing so may excite some opposition, but I venture to claim some of that freedom of statement which is presently to be allowed in discussion. Our missions are what have been called lock-up missions. The missionaries are non-resident. But residence is, of all the appeals they can make, the strongest. It is one thing to "work" amongst the poor, and another to be content to live with them, cut off from your own class, enduring the same conditions with them, day and night, and all through the year. An unsteady mortal once said to a clerical visitor: "If you lived in this court, you would want the whisky too" The only unanswerable answer to that is to live in the court, without the whisky. We can all talk about the life which rises superior to base surroundings; show how it is done, or else remain an unconvincing preacher, like the rest of us. Even in social settlements residence is thought to be desirable, if not indispensable.

Encourage Independence.

To come now, to a conclusion. Our missionaries, as we know, and as our report says, are faithfully maintaining that which they have received—maintaining it under difficulties and discouragements enough to try the stoutest hearts—but that which they have received, and hold, is not the plastic thing it once was. It has settled into definite, permanent form, and that form claims nearly all their attention. They are practically in the position of ministers of churches provided for the poor. I do not myself believe in provided churches of any kind. The growth of a working-class church ought to be as spontaneous, and its management as free, as the growth and management of a working-class trade-union. It must think and act and provide for itself, to be in any real sense a living church. The parting of the ways must, therefore, some day come. You cannot keep even a supported congregation for ever in leading strings, and then, with self-government, the question will arise: "In what sense can a self-governing congregation remain, and be described, as a 'mission?'" The old idea of Domestic Mission has a great deal to commend it. The church in the house is, after all, the main thing. We are constantly reminded of the breaking down of family life in the homes of the poor, of the decline of parental control, of the weakening of the sense of parental responsibility, of the weakening also of care and responsibility, on the part of children, for aged parents. Here is our field. How much might be done for the reconstruction of the family, not through one man, not through official or semi-official visitors, but through families themselves, grouped together, and pledged one to another to live by rule and plan! What is sadly wanted is co-operative moral movement amongst the poor, on their own behalf. Rouse them to fresh endeavours of their own. We make too many arrangements for them, take too many things out of their hands, treat them as if they could do nothing for themselves, and so, alert and active and watchful enough in matters of mere livelihood, in the higher interests of life they are lacking in spirit and ambition. Show them how to organise themselves. Let them be their own missioners, one to another. Whatever is done, let them be, as far as is possible, the doers of it.

The People's Salvation.

I can imagine that the next great religious movement in this country may be out of the line of church movement altogether. The Salvation Army is right in making the poor ministers to the poor. In their religious services at head-quarters you see their weakness; in their street-to-street and house-to-house visitation, you see their strength. The mass of the people must work out its own salvation. A class rises only when it makes fresh opinion, and raises new standards of action for itself. I quite admit that a mission-church, without touching the life of the very poor—a wandering, shy, unsettled class, very hard to deal with—may yet very sensibly affect the life of a whole neighbourhood, and communicate something of its influence through those whom it does reach. But, where the primary qualities of self-respect and self-reliance are wanting, I doubt if you can implant them without special treatment and personal appeal. To rescue, to reclaim, to save, generalities and general opportunities are of no use; you must deal with unit, the the individual case. That is peculiarly missionary work, whether clerical or lay.

Do not think that I speak simply as a theorist and idle critic of other men's labours. I have had just practical experience enough to know something of their difficulties. I began my ministerial work in a very poor city parish. I have taken part in mission services in the south, and in special work in the Black Country, and, oddly enough, in a Lancashire town, nearly thirty years ago. As a member of a Board of Guardians, I have made some study of systems of relief and charity administration. In Manchester, in one connection and another, I have seen something of the life of the poor in some of the poorest districts. I have not seen enough, or done enough, to be in any way an authority. The shaping of the missions is in your hands, not in mine. But I think it is good for all who are entrusted with management, from time to time to take their eyes off the details of the work they have in hand, and to look at it broadly, and in the light of fresh conclusions. I give my reflections for what they are worth. No harm will be done, and no one, I am sure, will be offended, if those who follow me will do the same.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

On Wednesday the fifteenth annual meeting of this Assembly was held at Highgate Unitarian Christian Church. There was a large attendance of ministers and delegates.

Service and Sermon.

The service was conducted by the Rev. S. Gardner Preston (Hastings), whose readings were taken from the prophecies of Isaiah and 1 Corinthians. Five hymns were sung, and if the volume of sound be a proof, the service certainly gathered inspiration as it proceeded, the concluding hymn—Alford's "Forward be our watchword"—being given with special vigour. The sermon was preached by the Rev. J. J. Marten (Horsham) in a quiet, impressive manner, which greatly commended his argument. Taking as his text 2 Cor. iii. 17, 18, "The Lord is the Spirit," &c., the preacher modestly disclaimed the attempt to bring out of his "treasure" anything "new," but expressed a hope that it would be useful if he but recalled to remembrance some of the contents and implications of those principles of liberty in matters spiritual to which their churches were attached. They had, no doubt, a variety of names, but all were attached to Free Christianity; and while some of those present preferred titles of closer definition, this attachment was confessed by all. Put negatively, their love of spiritual liberty implied refusal to accept the outward authority of State, Church, or book; but, after all, many others, including men who scoff at all religion, might rightly claim as much freedom as that. The liberty they cherished was such as freed the mind from ignorance and sluggishness. It implied an inward energy, open towards all good influences and alive to whatever makes for righteousness, truth, and love. Some had foreboded of them nothing but decay; but if they exercised this true spiritual liberty it must result in life and growth "from glory to glory." Even in respect of numerical success, respecting which over-anxiety was to be deprecated, he had no doubt of the future growth of their churches if each member were but faithful and patient in doing his own share of the work committed to them. Some had found their theology lacking, but he could not admit that even at the present stage, humble and tentative as it might be, they had a theology

to be ashamed of; while, if they steadfastly kept to liberty and intellectual sincerity they could not fail to advance to greater "glory" in the knowledge of divine things. Similarly, he believed that further progress lay before them in the development of ethical principles and their application in personal life, in social affairs, and, finally, in that great field of work for the people at large which had as yet proved beyond the scope not only of their churches, but of all. He encouraged his brethren to trust to liberty for these higher gifts and powers, to be wisely optimist, and so persevere in their good work.

A collection was taken on behalf of the funds of the Assembly, and at the close of the service luncheon was provided in the school-room adjoining the church.

THE BUSINESS MEETING.

AFTER lunch the chair was taken by the President, the Rev. F. K. Freeston, for the business meeting in the church. The roll of the Assembly was called by the Rev. F. Allen, the Secretary, and on the motion of the President, seconded by the Rev. H. Gow, the Acton Unitarian Church and All Souls' Free Church, Child's Hill, were received into the Assembly.

The PRESIDENT, on behalf of the members, expressed warm indebtedness to the Rev. J. J. Marten for his sermon.

Mr. JOHN HARRISON, presenting the accounts as Treasurer, stated that the morning's collection had amounted to £14 7s. 10d. He made an earnest appeal for more financial aid for Walthamstow.

The Reports, having been previously printed and circulated, were taken as read.

The PRESIDENT, in moving the adoption of the reports and accounts, expressed the joy they felt at the recovery, after a long and dangerous illness, of their first President, Mr. Frederick Nettlefold, to whom they owed so much. Mr. Nettlefold had been obliged to withdraw from much of his public work, but they were glad to understand that he was willing still to serve on the important advisory committee. With another past president, Mr. George Chitty, he also expressed deep sympathy in his recent sad bereavement, and referred to the loss they had sustained through the death of their first missionary agent, the Rev. T. W. Freckelton, Mrs. Alfred Lawrence, and the Rev. Henry Solly. He welcomed the advent of the Revs. Sydney Street, C. A. Ginever, J. Harvey Smith, and E. R. Hodges, and noted the retirement of eight ministers, leaving seven vacant pulpits, the eighth at Rhyl-street being filled by Dr. Read. He congratulated the Highgate congregation on the opening of their Spears Memorial Hall, the Wandsworth congregation on their recent celebration, and Kilburn on the substantial progress made. For Bermondsey and Walthamstow he bespoke their active sympathy. He then noted two new features in their work, the open-air services held by the Rev. H. S. Perris in Regent's Park, and the Rev. W. H. Rose in Epping Forest, and the successful inauguration of the Auxiliary Fund in connection with the Ministers' Pension and Insurance Fund, for which they were so greatly indebted to their Treasurer, Mr. John Harrison. They had already enabled ten ministers to take advantage of the Fund, which meant a liability of £60 a year. For the present the necessary income was assured, but they were anxious to provide a capital sum of £2,000 to provide for future needs. Asking how the Assembly stood after fifteen years of life, since its inauguration, he recalled the statement of Dr. Martineau, who took the chair at the inaugural meeting, and said that their chief motive was to sustain the smaller congregations in the province and to secure the provision of an adequate ministry. In those efforts he thought they had largely succeeded, and their new Auxiliary Fund provided for another need, which Dr. Drummond had noted, when he asked whether they might not establish a "Widows' Fund" like that in the north. Referring to efforts to reach the unchurched masses, he said that they must never lower their standard in seeking to be popular, and particularly in regard to young people they should make great demands upon their loyalty and devotion. He urged the importance of earnest thought and effort on the part of all members of a congregation, to secure the true devotional spirit in their Church, asking them to bear in mind the appeal of Dr. Hunter's address at the Liverpool Conference on "A Worshipful Church." In conclusion, he commended to them the Guild movement, which he thought had a great part to play in the life of their Churches.

The report and accounts having been adopted, the Rev. T. E. M. EDWARDS, the Assembly's Minister at Large, gave an address, looking back on his ten years of work in the province. He paid a tribute to the quiet, steady work of the smaller churches, and said that its value could not be estimated by any statistics. They had many difficulties to face, but they were conscious of having a real work to do, as witnesses to spiritual religion and servants of truth.

On the motion of the PRESIDENT, seconded by the TREASURER, the constitution of the Auxiliary Fund, a draft of which was printed in the report, was unanimously adopted. What the fund offers in the case of ministers in the province with salaries of not more than £200 a year, is to pay half the cost of their insurance in the Ministers' Pension Fund.

The Report of the Advisory Committee was presented by the Rev. F. ALLEN, in the absence of the Rev. J. Harwood, the secretary.

The Rev. F. H. JONES then presented the report of the Committee of Public Questions, and moved its adoption, emphasising the chief points under the several sections of the report. It was, he said, by no means a one-man's report, but the result of serious consideration and genuine conference on the part of the whole committee. It did not aim at laying down the law on any subject; its object was simply to take cognisance of public and national questions, to keep the Assembly in mind of them, and to urge their consideration from the moral and religious point of view.

The report is published in full in our present issue.

Mr. W. H. SHRUBSOLE seconded the motion, and expressed the earnest hope that a strong message might go from that Assembly to the Government, calling upon them to restrain the iniquity of the present treatment of Macedonia by the Turks.

The PRESIDENT later in the meeting explained that no notice of such a motion having been given, even at the beginning of the meeting, he was precluded by the rules from allowing one to be made.

The Rev. S. S. BRETTELL expressed regret that the subject of vivisection had not been dealt with in the report.

Strong objection was taken by Mr. H. G. Chancellor, Mr. R. W. Kittle, Mr. T. Elliot, Mr. G. G. Armstrong, and others to the passage in the report referring to the attitude of orthodox Nonconformists to the Passive Resistance movement, the Rev. S. G. Preston, Dr. Lawson Dodd, and others defending it. A motion for the excision of certain sentences was lost, the voting being 16 for and 23 against, only ministers and delegates voting, and the report was then adopted by a majority of the members who voted.

The officers were then re-elected and the various committees appointed, the advisory committee being Rev. F. K. Freeston (president), Messrs. F. Nettlefold. and W. Blake Odgers, K.C., the Rev. W. Copeland Bowie, and the Rev. J. Harwood (sec.).

On the motion of the PRESIDENT the Rev. S. G. Preston was elected Preacher for 1904, and the usual vote by ballot being taken the Rev. Henry Gow was elected supporter.

The PRESIDENT then offered a welcome to the following representatives of kindred societies:—General Baptist Assembly, Rev. A. J. Marchant; B. and F. U. A., Miss Tagart; S.S.A., Miss Marian Pritchard (president), who each in turn responded, and the meeting was brought to a close.

THE PUBLIC MEETING.

After the business meeting the company adjourned to Channing House School for tea, a meeting of the Postal Mission being subsequently held in the smaller schoolroom of the church. Mrs. Farrington was in the chair, and the report was presented by Lady Wilson. Miss Tagart moved and the Rev. J. H. Wicksteed seconded the adoption of the report.

At 6.30 a public meeting was held in the large schoolroom, Mr. F. Withall in the chair. After the singing of the hymn "O Life, that makest all things new," the chairman gave an opening address, dwelling upon the help laymen might give to their churches, and then called upon Mr. T. Elliot, of whom he spoke as chief among their lay preachers, to read a paper on "Lay Preaching, its use in Church work."

Mr. T. ELLIOT spoke as the son of a lay preacher, and one who had himself been for thirty years engaged in the work. The minister, he said, might be an expert in theology, philosophy, or ethics, but religion went deeper, and was the inspirer of the true life in man; in this the lay preacher also had a part, the spiritual influence of man on man being exercised by all. In some ways the lay preacher, being in the midst of the conflicts of everyday life, with its temptations and failures, might be a better preacher and helper of the real needs of men than the regular minister. Lay preachers had a very useful part to play in the life of their churches. Without their help many of the smaller country churches could not be

maintained, and in the larger city churches their help was welcomed by ministers, especially in the months of August and September. If they wished to reach the people they must make more use of lay preachers. The Wesleyans and Salvation Army, who had been most successful in their popular appeal, made the most use of lay help. Lay preachers were a second ministry of the kingdom of heaven, an auxiliary in the church, the use of which they ought not to neglect.

The Rev. T. E. M. EDWARDS said they were greatly indebted to Mr. Elliot for the splendid service he rendered in the province in supplying the smaller churches, and then reminded them that Jesus was the first great lay preacher. He was convinced that there was a great work to be done if the smaller churches would group themselves under the superintendence of a minister and make fuller use of lay preaching.

Mr. HUGH STANNUS also bore testimony to the stimulus he had received from the late Robert Spears, and the happiness he had found in lay preaching and its opportunities of helpfulness.

The Rev. EDGAR DAPLYN then gave an earnest address on "Our Missionary Work," quoting a recent saying of Dr. Monro Gibson's, "The church that is not aggressive ought not to exist."

Mr. O. A. SHRUBSOLE spoke of "forward movements," pointing out that it was not only a question of numbers, but that there was a forward movement of thought. To go forward in that sense was the vital principle of Unitarians. But however valuable intellectual going forward might be, spiritual going forward was more important still. The thoughts of men changed, but the nature of goodness, love, and self-sacrifice remained the same. Those were the things into which they ought to grow.

The Rev. J. H. WICKSTEED took up the same thought, that it was the spiritual advance to which they must look, the intellectual advance being always subservient to that. They had spiritual communion with men of the most varied creeds, and saw how by different means they had reached the very presence of God. That showed them what were the essential things.

The Rev. F. SUMMERS and J. A. BRINKWORTH also gave brief addresses, and on the motion of the Rev. F. ALLEN, seconded by Sir R. K. WILSON, cordial thanks were given to the Highgate congregation for their hospitality, to which Mr. H. G. CHANCELLOR responded.

THE trend of orthodox thought is seen in Professor Garvie's review of F. R. Tennant's "The Sources of the Doctrine of the Fall and Original Sin." "I have often," writes Professor Garvie, "ventured to plead that evangelicalism should give up using the story of the Fall as a foundation for its theological structure." And again: "It is to be hoped that this book will serve its purpose in shattering some of the fetters of the traditional orthodoxy, which prevent the Christian Church, in the freedom of the Spirit, apprehending and exhibiting the Christian gospel in its essential simplicity, its convincing truth, and converting power."

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

IT is difficult to realise that it is twelve months ago since I wrote my last winter's letter. Summer has come and gone, and we have been revelling in our holidays in the country or by the sea, weighing up the gains and losses of the past, maturing new plans for the future, and seeking health and strength with which to pursue undaunted and with increased vigour the work that our hand findeth to do. Unfortunately, here in Lancashire we are confronted at the commencement of winter by bad trade. In that respect our conditions are depressing. We hope, however, that ere long the depression will lift, and the prospect brighten. The Manchester District does not feel it so much as some other parts of Lancashire and Cheshire, where relief has already to be distributed, and where there will probably be a considerable decrease in Church revenue.

In Manchester we are not allowing this in any way to interfere with our arrangements for the winter's work; indeed, we seem to have more various activities in prospect than usual. Here, as everywhere else, one piece of work leads to another. It is the reward of honest endeavour for the good of others that there is no abiding place; and I suppose that is why so many, by their aloofness, seem to indicate their belief that the value of the reward is questionable. Fortunately, in this district, it is not often that anyone who can show value in his effort has to complain of the want of encouragement and support. After every great effort we are wont to express a hope that it will be the last for a long time; but before we can settle ourselves to rest, someone comes along with a most urgent and convincing appeal, and almost before we are aware of it, we are pledged to another effort as serious as the last.

To give examples:—When we were working for the Grand Bazaar, by means of which we realised, together with subscriptions, £10,000, we flattered ourselves that we should be able to take it easy for a number of years afterwards. What has happened? Since then two churches alone have succeeded in raising about £13,000 for buildings. One of the things the Association did with the Bazaar money was to erect premises at Bradford for the purposes of church services and Sunday-schools, at a cost of about £3,000. The result is, the scholars have so increased that there is not sufficient room for them, and there is no alternative but to enlarge the premises. An architect has been consulted, and it is found that another £1,000 will have to be spent on additional accommodation if the needs of the situation are to be fully met. And so the Association, which is wholly responsible for the work at Bradford, has to put its neck into the collar once again and get the money. I am glad to report that the progress at Bradford is most encouraging, and the Rev. W. E. Atack is doing good work there.

Although the effort at Bradford is not called a Domestic Mission, it is very similar in character to that which goes by the name, and it is extremely interesting to note that these Missions are now doing greater work than ever. In fact, the usual penalty of pronounced success will have to be paid both at Willert-street and Renshaw-street. There are more scholars than can be properly accommodated, and many more want to come in. The Domestic Mission Committee can no longer delay the work of extending the premises at both centres. Plans have been prepared, and with a view to true economy, it seems necessary to expend at the earliest possible date, in bricks and mortar, about £1,000 at Willert-street, and about £1,500 at Renshaw-street. Taking into consideration the increased cost of upkeep, it is thought that an effort should be made to raise the sum of £4,000. Towards this there is already nearly £1,100 in hand, and a public appeal will soon be made for the rest. In connection with these two Missions, an interesting meeting was held the other evening at the Memorial Hall, at which a paper was read by the Rev. E. P. Barrow on the ideals of Mission work, and discussed by the members of committee. I understand that the paper is to be printed in THE INQUIRER, so that I shall not here refer to it in detail. The activities of the Missions are more numerous and varied than the uninitiated dream of, and the influence exerted over the life of their respective neighbourhoods must be very considerable and beneficial.

The Pendleton friends have had and still have a hard uphill struggle. I have previously written of the changed conditions of the district in which the church stands; and yet one would think there ought to be a grand field for work such as ours amidst so teeming a population if only it gets organised on the right lines. There are some folk at Pendleton who have determined that this shall be done, and it is surprising how the signs of renewed life are returning. They are determined to have a good, capable man for their minister, and by means of subscriptions amongst themselves, and a bazaar (which is to be held next week), they are aiming to raise £500, sufficient to wipe out their small chapel debt, and to provide a nest egg upon which they can draw for any deficiency during the next few years. The bazaar is to be opened on the first day by Sir John Brunner, Bart., M.P., who is always so willing to help on the work of our churches.

There is a feeling of sadness about the fact that after the last Sunday in this month Strangeways Unitarian Free Church is to be finally closed. I think it was in my last letter that I explained how the character of the neighbourhood in which the church was situated had so completely changed that it was impossible to carry on the work successfully, Strangeways having become almost wholly a Jewish quarter. There are, however so many Unitarians scattered over the district, including Lower Broughton, Higher Broughton, and Cheetham Hill, that the District Association feels it incumbent upon it to do its best to draw them together in common service each Sunday, until it is seen whether there really is any possibility of establishing a new church in that part of Manchester. Consequently a series of Sunday services morning and evening, and a Sunday after-

noon school are being organised for November and December, and the first services are to be conducted by the Rev. S. A. Steinthal. The Strangeways Unitarians have exercised a great influence over the life of this community for years past. In the days of Dr. Beard, and afterwards when Dr. Brooke Herford was minister, the Strangeways congregation included many men who were engaged honourably in public work of various kinds. Its history is a very interesting and inspiring one; and one cannot but regret that the church should come to such an end.

Next Saturday a far more satisfactory ceremony will take place at Gorton, when a memorial tablet will be unveiled in Brookfield Church to commemorate the opening of Gorton Chapel 200 years ago. There is no decline to record there, but a healthy life and growing numbers under the ministrations of the Rev. George Evans.

The Monthly Meetings of the District Association, which are held in rotation at the various churches, are still proving a great success. Since the summer the Governing Body has visited both Middleton and Moss Side, and at each place there was a large, representative, and enthusiastic gathering. This scheme is doing much good in drawing the churches together and making them feel integral parts of one solid movement. The Rev. S. A. Steinthal preached at Moss Side last Saturday, and although now advancing in years his vigour was remarkable, and his voice clear as ever. My own folk at Moss Side cannot stop adding to their possessions, for they have just placed an order for an organ with Messrs. Jardine & Co., at a cost of between £600 and £700. Most of the money is already raised for the payment of this sum. A new church, such as ours, is not furnished completely all at once. We have to proceed step by step, steadily keeping the end in view.

There is nothing special to report concerning the other churches in this district. They are working hopefully. All save Pendleton have ministers who are energetically and earnestly keeping their hand to the plough, and it is hoped that a minister will soon settle there also. Our young men are full of promise, and our elders are brotherly and wishful to benefit the cause not only by their labours, but also by imparting their experience to their brothers-in-arms. It is a real joy to have the privilege of working with such men, for they are always anxious to show their goodwill, and to help and encourage each other in every possible way.

And finally, I must briefly refer to the good things that are in store for us here in Manchester next November. For the first three Sunday evenings that month the Palace of Varieties has been engaged, and religious services are to be conducted in it by the Revs. J. C. Street and J. P. Hopps. It is a very large theatre, but it is expected that a great amount of public interest will be aroused. A special committee is organising the arrangements, and we feel sure that these popular services will be a means of delivering our message to a considerable number of people who will not come into our churches to hear it. Then, too, the Autumnal Meetings of the British and Foreign Unitarian Association are to be held in Manchester this year. A full public announcement will soon be made of the arrangements for the service in Cross-street Chapel, the mass meeting in the Free Trade Hall, the Conferences, and the Conversazione in the Midland Hall (in the new Midland Hotel). We remember many inspiring and successful meetings of this character in the past, and we are determined, as far as in us lies, to maintain the standard which our predecessors have set us. We are sure that the visit of the British and Foreign will do us a great deal of good, and we trust also that it may directly or indirectly receive some good in return. We recognise what a great deal we owe to it, and we hope that a wider and fuller knowledge of its work may be one of the outcomes of its visit to Manchester.

CHARLES ROPER.

LECTURES AT CAMBRIDGE.

SIR,—May I be allowed to direct attention to a course of four Sunday evening lectures by the Rev. J. Estlin Carpenter at Cambridge, to be delivered in the smaller Assembly Room at the Guildhall on November 8, 15, 22, and 29, at 8.30 p.m. Mr. Carpenter will lecture on "The Gospels: How to Read Them."

I shall be glad to receive the names and addresses of residents and university students to whom I might send cards announcing the lectures. It is several years since anything was attempted in the way of services or lectures at Cambridge, and the committee of the British and Foreign Unitarian Association in organising the present course would bespeak the interest and support of such of your readers as have friends in the city.

W. COPELAND BOWIE.

Essex Hall, October 13.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Harvest Thanksgiving Services.

We have news of services at the following places, in addition to those noted below:—

Belfast: York-street.—Preacher, the Rev. A. O. Ashworth.

Bridgwater.—In connection with the Sunday School Anniversary. Preacher, the Rev. J. B. Robinson, of Bristol.

Colyton.—Preacher, the Rev. A. Amey. At the monthly afternoon service for children, addresses by the minister and Mr. R. W. Kittle.

Oxford: Percy-street.—Preacher, the Rev. Vernon Herford.

Bolton: Bank Street.—(Presentation.)—A meeting was held after morning service last Sunday in the school-room, for the purpose of making a presentation to the Rev. C. J. Street, on the eve of his departure for Sheffield. The presentation, which consisted of a massive silver flower bowl and a cheque for a substantial sum, was made by Mr. John Lawton on behalf of the congregation of Bank-street, and the Halliwell-road Free Church. The bowl bore an inscription of affectionate greetings and good wishes from the two congregations, and Mr. Lawton said that the remarkable list of contributors showed how high was the regard in which Mr. Street was held. Their two churches had never been in a more flourishing condition, and he assured Mr. Street of the love and gratitude that would be ever felt for his great work in Bolton during the last seven years. They would follow his work in Sheffield with the deepest interest. Mr. Street, in responding, spoke of the pain it gave him to part with so many dear friends. He had need of great courage in saying good-bye. His work at Bolton had been to him a source of much happiness, and he trusted, now that he was going that they would remain a united congregation, full of faith and hope in the future, and determined to maintain the splendid record of past work associated with Bank-street Chapel. He prayed that every blessing might attend their labours, and that they might soon make a happy and prosperous settlement under a new minister. To-morrow (Sunday) Mr. Street is to preach his farewell sermons in Bolton.

Carlisle.—The 20th anniversary of this church was celebrated on Sunday last. The Rev. J. E. Odgers, M.A., D.D., of Oxford, preached morning and evening. Despite the very unsatisfactory weather, the congregations were excellent, the church being almost full in the evening. Dr. Odgers' services were highly appreciated. The annual tea was held the following Monday evening, about 130 sat down. After tea a well-attended public meeting was held. The following resolution was moved by the Rev. Frank Walters, of Newcastle, and seconded by Mr. E. Lowthian and supported by Mr. I. Ridley, both of Carlisle: "That this meeting congratulates the Rev. Charles Travers upon the completion of the tenth year of his ministry to this, his first congregation, and records its satisfaction with the success that has attended his untiring efforts. It expresses its appreciation of the devotedness of his and Mrs. Travers's services' and extends to them every good wish for their future welfare and happiness." A letter of apology for non-attendance, through Mrs. Arlosh's illness, was read from Mr. Arlosh, and telegrams of apology from Rev. J. Forrest, Glasgow, and Alderman Baxter Ellis, Newcastle.

Colne.—On Sunday last the annual school sermon was preached by the Rev. J. Ewart Jenkins, the newly-appointed minister of Padiham, who preached afternoon and evening. In the morning a scholars' service was held, when an address was given by Mr. Albert Wilmore, headmaster of the higher grade school, who is a leading Wesleyan layman.

Cradley.—A sale of work on behalf of Park-lane Chapel, Netherend, took place in the Netherend Mixed School on Monday last, and was opened by Mr. Frank Evers, J.P., of Stourbridge, who referred in his opening speech to his connection with the chapel for upwards of seventy years. Nearly £50 was realised, including subscriptions from friends unable to be present. The harvest festival services were held on Oct. 4, the Rev. A. H. Shelley being the preacher.

Liverpool: Hope Street.—We have already briefly noted the welcome given to the Rev. H. D. Roberts and Mrs. Roberts on his joining the Rev. R. A. Armstrong in the ministry of Hope-street Church. The occasion was the annual soirée of the congregation in the Church Hall on Wednesday, September 30. Mr. William Bowring presided, and in his opening speech glanced through the history of the church during the past year, recalling Mr. Armstrong's illness and proffered resignation, and the happy solution arrived at in the joint pastorate which they were inaugurating that night. He offered a most hearty welcome to Mr. and Mrs. Roberts. Mr. A. W. Hall, speaking on behalf of the younger members of the church, joined in the welcome. Mr. Armstrong then offered his own welcome to his colleague and Mrs. Roberts. It was precisely nineteen and half years that night since he became minister of Hope-street Church. He recalled the forbearance and generosity of the congregation to him in his illness. When he recovered he felt that the church needed a more active ministry than he alone could supply. He had placed himself in their hands, and they had wished him to stay; and now they had come to an arrangement which was delightful to him. From the first he had earnestly hoped that he might have Mr. Roberts as his fellow worker. He did not precisely know how they would divide the work between them, but he hoped to do his full half of the preaching, which was his delight. The Rev. H. D. Roberts, in acknowledging the welcome, said he could only promise to do his best to help Mr. Armstrong, the church, and, he would add, the neighbourhood. Within half a mile radius even, there must be residents to whom their gospel would be helpful. They had a free pulpit, whence the minister could deliver his best truth; surely it only required a warm congregational inspiring service, to keep those who perhaps only came to hear what the preacher had to say unto them. Diffidently, he would suggest to the congregation, whether they made full use of their beautiful Gothic church? In matters of form, not simply individual sentiment should count, but rather considerations of

the general good. Such a church as theirs, which stood for all that was uplifting, should be a full church. More depended on the individual worshippers than they sometimes realised. He thanked them heartily for the privilege allowed him of helping in a noble cause.

London: Child's Hill.—The iron church which has been erected by the Misses Field, of Hampstead, for the Rev. Edgar Daplyn, at the corner of Weech-road, Finchley-road, and which is to be known as All Souls' Free Church, was opened on Saturday, October 10, by a special service of dedication, conducted by the Revs. Henry Gow and E. Daplyn. The sermon was preached by the Rev. J. Estlin Carpenter, and among those present were the Revs. S. Farrington, J. H. Wicksteed, H. W. Perris, T. E. M. Edwards, S. H. Street, J. Ellis, Eustace Thompson, W. C. Pope, and F. H. Jones. The church, which, including the site, has cost some £1,600, was crowded. The hymn-book adopted is the Irish "Hymns for Christian Worship." On Sunday Mr. Daplyn preached morning and evening, the attendances being reckoned as forty and fifty respectively. For Communion service in the morning, at which individual cups were used, twenty-seven stayed.

London: Deptford.—A series of special services was commenced on October 4, when Rev. A. J. Marchant celebrated his twelfth anniversary and preached on "An Apostle's concept of a Christian minister's office." A tea and social gathering, which was largely attended, followed on the Monday evening, when Mr. John Harrison presided in his ever-genial manner, and addresses were given by Revs. T. E. M. Edwards, J. H. Wicksteed, M.A., George Critchley, B.A., Chas. Ginever, B.A., George Carter, and A. J. Marchant. An encouraging report of the last year's church work was given by Mr. George Ward. On Sunday last Mr. Ward conducted morning service; the evening preacher being Rev. J. H. Wicksteed. On Monday evening the Free Concerts for the People, which were most successful last year, were resumed, with gratifying result. Rev. A. J. Marchant presided. These concerts have undoubtedly popularised the church, helped the membership, and, better than all, provided an uplifting element in "a neighbourhood of mean streets."

London: Little Portland Street.—On Sunday evening the Rev. H. S Perry commenced a series of discourses on "A Working Scheme of Religious Belief," the subject dealt with being "The Nature and Providence of God." The other subjects are:—Oct. 18, "The Origin and Destiny of Man"; Oct. 25, "A Reasonable Doctrine of Revelation and Inspiration"; Nov. 1, "Religion, Politics, and Salvation"; Nov. 8, "The Nature and Use of a True Christian Church"; Nov. 15, "The Imperative Need of a Liberal Religious Faith." The Rev. Stopford A. Brooke resumes his morning ministry at Little Portland-street on Sunday, Nov. 8.

London: Rhyl Street.—(Presentation.)—On the occasion of the retirement through ill-health of the Rev. W. Wilson, from the Rhyl-street Domestic Mission, a presentation of a cheque for £197 has been made to him by a number of friends associated with the Domestic Mission Society, and a beautiful clock has been presented to Mr. and Mrs. Wilson by the congregation, teachers, and scholars at Rhyl-street, "as a slight recognition of the good work done during the three years they were at the Mission." We are very glad to hear that the rest Mr. Wilson has been enjoying in Scotland has been beneficial to his health, and that through the kindness of a shipowner connected with the society, he is shortly to start on a voyage to Natal. It is confidently hoped that with restored strength Mr. Wilson will be able in time to resume ministerial work.

London (Stepney).—At the band of hope meeting on Tuesday evening, Mr. George Ward (N.U.T.A. speaker) gave an address on "Doctors, Water, Action, Rest, and Diet" to an appreciative audience. Juvenile temperance literature was distributed.

Lye.—At the first meeting for the session of the Guild of the Christian Life, on October 11, an address was given by the Rev. G. St. Clair on "John Ruskin, prophet and missioner." At the harvest services on Sunday, the Rev. I. Wrigley preached.

Manchester: Strangeways.—Many friends will learn with regret that the closing services of this church, at one time among the largest and most vigorous of Unitarian churches in the district, are to be held on the last Sunday in October. The burden of maintaining the church has for some time been allowed to fall upon the shoulders of one or two, with the usual inevitable result, that a once important congregation will shortly have disappeared. Existing Unitarian organisations have been unable to prevent a disaster, which both the Wesleyan and Presbyterian bodies in the same district have foreseen, and successfully met, in cases of their own.

Mossley.—The Rev. T. R. Elliott last Sunday celebrated the completion of twenty years of ministry at the Christian Church, and in the evening, having briefly alluded to the fact, preached his recent Provincial Assembly sermon, which was largely of an autobiographical character.

Rushall (Wilts.).—The 197th anniversary of the General Baptist Chapel was commemorated on Sunday, October 4, by special services. In the afternoon and evening the Rev. J. A. Brinkworth, of Saffron Walden, was the preacher. The afternoon subject was "Speaking to the Almighty" (Job. xiii. 3), and the evening was "The Divine Institution of Husbandry" (Gen. ii. 15). The chapel was filled by a large and most attentive congregation. The singing was led by a band of musicians, wind and string. On Monday afternoon the annual trustees, meeting was held, followed by a public tea and meeting, presided over by Mr. William Walker, J.P. The Revs. J. Wain, of Trowbridge, and J. A. Brinkworth were among the speakers. On Sunday morning the Rev. J. A. Brinkworth preached for the Primitive Methodists in their new chapel at Upavon.

Shrewsbury.—On Wednesday week a two-days' bazaar in connection with the High-street Church was opened by Mrs. Allman, of Birmingham, to raise funds to meet the liabilities incurred in the thorough renovation and enlargement of the church. Mr. Richard Mansell in the course of the proceedings stated that the total outlay had been about £1,100, and they had still £400 to raise. The work was a great gain to them as a church, and it would be a memorial of the zeal of their minister, the Rev. J. C. Street, and of the good work he and the congregation together had accomplished. Mr. Street, in introducing Mrs. Allman, said they were assembled in connection with the oldest of Nonconformist churches in the town of Shrewsbury. It dated back to the year 1662—the time of the passing of the Act of Uniformity. From that day until the present it had stood distinctly for three things especially. First, for perfect spiritual freedom; secondly, for the profoundest reverence in worship; and thirdly, for the promotion of good and pure living. During all these, years it had sought, as far as it could, to accomplish the three things he had enumerated. The church had a worthy history. It had had during the various generations that had passed a succession of accomplished ministers who had had charge of its affairs, and it ever had an ernest body of faithful men and women who had kept high the banner on which the three principles were inscribed he had just set before them. In their present effort to improve their church, as was often the case, they had miscalculated the cost, but the congregation had thrown themselves zealously into the work, and that bazaar was part of the result. Mrs. Allman opened the bazaar with expressions of sympathy and good wishes, thanks being accorded to her on the motion of the Rev. H. B. Higham, seconded by the Rev. L. Franks (Congregational minister). On the second day the opening ceremony was performed by Mrs. Myers. The amount realised was about £140.

South-East Wales Unitarian Society.—The quarterly meetings were held at the Unitarian Chapel, Merthyr Tydfil, on Monday, October 12, Mr. George Carslake Thompson in the chair. Delegates were present from most of the affiliated churches, including Revs. W. J. Phillips, D. Rees, W. Tudor Jones, J. Hathren Davies, J. P. Kane, and H. Fisher Short; Mr. L. W. Williams, treasurer; Rev. D. J. Williams, and Mr. John Lewis, hon. secs. At the delegates' meeting, at 2.30, reports were received from the churches, showing that in spite of numerous difficulties, the work is being vigorously maintained. The Rev. D. R. Davies, late of the Home Missionary College, is succeeding the Rev. D. Rees in the Rhondda Valley. Pontypridd has not yet secured the services of a minister, but the congregation keeps together as well as possible under the circumstances. The report of the Rev. D. Rees with regard to the new venture at Bridgend was on the whole encouraging, but Mr. Rees only settled there in July. At 4 o'clock a thoroughly practical paper was read by the Rev. H. Fisher Short, entitled, "How to Strengthen our Churches," and after tea a public meeting was held. Mr. G. Ll. Thomas, who occupied the chair, remarked on the advantages which accrue to a man personally from loyal adherence to the Unitarian faith. The Rev. W. Tudor Jones told of his pilgrimage from orthodoxy to Unitarianism, and the Rev. J. Hathren Davies, as a bred and born Unitarian, dwelt on the steadfastness of the fathers who were eager to walk three or four miles regularly to attend public worship, while so many nowadays can hardly muster up energy enough 'to walk a hundred yards to a place of worship. The Rev. D. Rees spoke on "Unitarians and the Social Question." Mr. George Carslake Thompson spoke of Unitarianism from a layman's point of view, and outlined the faith as he understood it. The meeting was one of the best ever held under the auspices of the society, the speaking throughout maintaining a high level of excellence. The attendance, considering the inclement weather, was good. The chairman proposed a hearty vote of thanks to the speakers for their services that evening, and the Rev. D. J. Williams seconded. The singing of a hymn and the benediction brought a successful series of meetings to a close. On Sunday, October 11, the quarterly ministerial exchanges took place, all the available ministers taking part.

Trowbridge.—The 237th anniversary was celebrated at the Congregational Chapel on Wednesday, October 7, by a tea and meeting. Mr. G. Lansdown presided, and addresses were given by the Revs. A. N. Blatchford, J. Warschaeur, J. A. Brinkworth J. Wain, and Mr. W. Walker. Sympathetic letters of regret at inability to attend were received from the Rev. A. J. Pearse and the Rev. H. Sanders, who attended the tea. Last Sunday evening Mr. Wain preached on "The Macedonian Trouble: Our Duty as a Nation and a Church."

THE Church Congress has met this week at Bristol and the Congregational Union at Bournemouth, but our notes on both of these important events we must reserve until next week.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Mr. F. W. Lawrence, £5; Mr. J. Blacken, £1 1s.; Miss R. Saint, 5s.; a Friend, £10.

TO CORRESPONDENTS.—Letters, &c.; received from the following:—E. S. L. B.; H. B. B.; J. B.; J. C. B.; W. H. B.; J. C.; H. W. H.; C. C. L.; J. M.; H. S. P.; P. R.; G. J. S.; T. R. S.; L. T.; J. H. W.

BROOKFIELD CHURCH, GORTON.

CELEBRATION OF THE BI-CENTENARY OF THE OPENING OF GORTON CHAPEL, 1703—1903.

A Memorial Tablet will be unveiled to-day by SAMUEL RIDER, ESQ. Service at 3.30. Address by Rev. Dendy Agate, B.A. Tea in School at 5 o'clock. Public Meeting, 6.30; Chairman, Rev. Geo. Evans, M.A. To-morrow, Sunday, Special Services at 10.45 and 3 o'clock; Preacher, Rev. Principal Gordon, M.A. Evening at 6.30; Preacher, Rev. H. Enfield Dowson, B.A.

NUT FOODS. NUT FOODS.

After many experiments I am able to introduce

COCOANUT CREAM

which retains the full flavour of the cocoanut. It is capable of very varied use, and makes delicious puddings,

WHICH REQUIRE NO COOKING.

Special leaflet of recipes sent with each packet, price 6d., postage 3d. extra for a single packet, and ½d. for each additional one.

Sample packet post free, 3d.

HUGH MAPLETON,
COLONIAL HOUSE, ARDWICK, MANCHESTER.

PENDLETON UNITARIAN FREE CHURCH,

CROSS LANE, SALFORD.

BAZAAR.

THURSDAY, October 22nd, 1903, at 2.30 P.M., Opener: SIR JOHN BRUNNER, Bart., M.P.

FRIDAY, October 23rd, 1903, at 2.30 P.M., Opener: PERCY H. LEIGH, Esq. (President, Manchester District Association of Presbyterian and Unitarian Churches).

SATURDAY, October 24th, 1903, at 2.30 P.M., Opener: HENRY PHILIPS GREG, Esq.

A Bazaar will be held on the above dates, in the Schoolroom, to raise £500.

(1) To pay off the deficit on the Church Account.

(2) To ensure the payment, during the next three years, of a salary sufficient to secure the services of a capable minister; and

(3) To reduce the present mortgage of £320 on the Church property.

The Church was started in 1858 by the Manchester District Association. The present Church was built in 1871, and in 1876 it relinquished the annual grant from the District Association.

The Bazaar has the approval of and is recommended by the Manchester District Association of Presbyterian and Unitarian Churches, the Rev. S. A. STEINTHAL, Rev. P. M. HIGGINSON, M.A., Rev. DENDY AGATE, B.A., Rev. CHARLES ROPER, B.A., and Alderman HARRY RAWSON, J.P.

The following Subscriptions from Members of the Congregation and local Friends have already been promised:—

	£	s.	d.
Mr. Henry Ermen	10	0	0
Mr. John W. Duncan	7	10	0
Mr. John Harwood	7	10	0
Mr. J. Wigley	7	10	0
Councillor W. Yearnshaw	7	10	0
Mr. T. Fletcher Robinson	7	10	0
Mr. F. W. Minshall	5	5	0
Mr. Harry Rawson	5	5	0
Mr. Thos. Wadsworth	5	5	0
Mr. and Mrs. Jeremy Brooks ...	5	0	0
Mr. J. Milner	5	0	0
Mr. R. Robertson	5	0	0
Mr. T. B. Williamson	5	0	0
Mr. James Broughton	3	3	0
Mr. G. McDonald	3	0	0
Mr. Ernest Robertson	2	10	0
Mr. Edward Bagshaw	2	2	0
Mrs. Charles Taylor	2	2	0
Mr. H. H. Larmuth	2	0	0
Mrs. Pierpoint	2	0	0
Mr. and Mrs. Joseph Hill	1	10	0
Mr. J. T. Chadwick	1	1	0
Mr. Oliver Coppock	1	1	0
Mr. Geo. E. Thornber	1	1	0
Mrs. J. Pearson	1	1	0
Mrs. D. A. Little	1	0	0
Miss Schofield	1	0	0
Mrs. Thorpe	1	0	0
Mrs. Cropper	0	10	0
Mrs. Frost	0	10	0
Miss Jones	0	10	0
Miss Smith	0	10	0
Miss Smithells	0	10	0
Miss Thornber	0	10	0
Total local subscriptions to date ...	£111	16	0
Additional Subscriptions:—			
Mr. Charles Weiss, Oakamore ...	5	5	0
Mrs. John Harwood, Bolton	5	0	0
Mrs. Peacock, Pendleton	3	3	0
Miss Wrigley, Windermere	3	3	0
Mr. John Dendy, Manchester ...	2	2	0
Mr. John Ed. Taylor, London ...	2	2	0
Miss S. S. Dowson, Geldeston ...	1	1	0
Mr. John Harrison, London	1	1	0
Mrs. Henry Harwood, Horwich ...	1	1	0
Mr. Richard Robinson, Swinton ...	1	1	0
Rev. James C. Street, Shrewsbury ...	1	1	0
Mr. S. B. Worthington, Bowdon ...	1	1	0
Mr. J. W. Crompton, Rivington Hall	1	0	0
Lieut.-Col. W. R. Trevelyan, Penzance	1	0	0
Mr. Grant Dunsford, Bristol	0	10	6
Mr. J. W. Allen, Failsworth	0	10	0
Mr. Thos. F. Ward, Middlesbrough ...	0	10	0
Rev. Wm. Harrison, Stalybridge ...	0	5	0
Mrs. R. Moore, Richmond Hill ...	0	5	0
Rev. Arthur Harvie, Northampton ...	0	2	6
	£143	0	0

The Committee confidently appeal to all sympathisers for a generous Subscription. Parcels of Goods will be thankfully received by—

Mrs. JOHN HARWOOD, Fair View, 61, Seedley-road, Pendleton (President, Congregational Stall).

Mrs. J. PEARSON, 11, Alersford-road, Irlams-o'-th'-Height (President, Young Ladies' Stall).

Mrs. W. DENNIS HULL, B.A., 146, Bolton-road, Pendleton (President, Scholars' Stall).

Mr. G. MACDONALD, 15, Seedley View-road, Pendleton (President, Gentlemen's Stall).

Subscriptions should be sent to the Treasurer, Mr. T. FLETCHER ROBINSON, 204, Langworthy-road, Pendleton, Manchester.

OUR CALENDAR.

SUNDAY, October 18.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. H. J. ROSSINGTON, M.A., of Liverpool.

Bermondsey, Fort-road, 7 P.M.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. E. S. LANG BUCKLAND.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.,

Deptford, Church-street, 11.15 A.M., Rev. A. J. MARCHANT, and 6.30 P.M., Rev. EUSTACE THOMPSON.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON, "The Story of a Heresy. II. Michael Servetus."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. Mr. C. A. GINEVER, B.A., and 6.30 P.M., Rev. G. H. PERRIS, "The Moral Aspect of Public Affairs."

Greenwich, Carlton Theatre, 7 P.M., Rev. J. PAGE HOPPS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. D. PRIESTLEY EVANS.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening, "A working scheme of Religious Belief: II, Doctrine of Man."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., Mr. DELTA EVANS.

Wandsworth, Unitarian Christian Church, Easthill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room). 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M, and 6.30 P.M., Rev. J MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. E. I. FRIPP, B.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Dr. F. LAWSON DODD, "Simplicity in Religion."

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. A. A. CHARLESWORTH.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M., Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Oct. 18, at 11.15 A.M., JOHN M. ROBERTSON, "The Economic Side of Religion."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Oct. 18, at 11 15 A.M., Dr. WASHINGTON SULLIVAN, "'The Blessed' Spinoza."

MARRIAGES.

GEMMELL—HOWE.—At the Alexandra Hotel, Glasgow, on September 17th, by the Rev. Ambrose Shepherd, Mathew Gemmell, Treasurer of the Scottish Unitarian Association, to Louise Sophia, eldest daughter of the late Thomas Howe, of Luton and Glasgow.

HALL—BURROUGHS.—On October 13th, at Hope-street Church, Liverpool, by the Rev. R. A. Armstrong, Laurence, second son of the late R. C. Hall, to Mary Alice, second daughter of Mss. E. Burroughs, 4, Canning-street. Both of Liverpool.

DEATH.

STEVENS—On October 11th, at 106, New-street, Horsham, Ellen Stevens, aged 51 years.

Board and Residence.

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NOTES OF THE WEEK.

CITIZEN SUNDAY was last year recognised in London by 495 places of public worship. To-morrow, Oct. 25, the day is to be again observed, and for special subject in the pulpit the representative Citizen Sunday Committee recommends "The Responsibility of the Voter."

TUESDAY next, Oct. 27, is the 350th anniversary of the burning of Michael Servetus at Champel, Geneva, a victim of Calvin's remorseless determination to stamp out the heresy which denied the tripersonality of the Godhead, and the eternity of the Son. Yet Servetus cherished a passionate devotion to Christ. It was the Christian who died at the hands of the bigot. Towards the erection of the "expiatory monument" which is to be unveiled on Tuesday, near the spot of the martydom, we had the pleasure, as we have already announced, of forwarding gifts amounting to £21, from readers of THE INQUIRER, as a token of sympathy with the "faithful sons of Calvin," who have wished thus to mark their reprobation of his act. Both in France and in Switzerland the movement has received influential and widespread support.

NEVER, surely, in the history of modern politics have the "missionary efforts" of a prominent politician met with such unanimous condemnation from the best men of all parties as the Protectionist campaign inaugurated by Mr. Chamberlain at Glasgow. Lord Spencer, Sir Henry Campbell-Bannerman, Lord Rosebery, Mr. Asquith, Mr. Ritchie, Lord Goschen, and a host of others have all uttered weighty pronouncements against the extraordinary scheme of consolidating the Empire there set forth; and the Duke of Devonshire and Sir Michael Hicks-Beach are to follow on the same side. Mr. Chamberlain, in fact, is waging his battle virtually single-handed; for beyond the Premier himself there is not a man in the Government he is in open alliance with who can for a moment be named beside the statesmen on the other side; while it may well be doubted whether Mr. Balfour's half-hearted support, with its unblushing opportunism, is of any real value to him.

WITH Mr. Chamberlain's sorry performance at Newcastle this week the controversy may indeed be said to pass virtually out of the realm of argument, and to have gone by default to the opponents of his scheme. There was no serious show at Newcastle of answering the weighty criticisms of the past fortnight, but only a repetition of transparent fallacies, wild assertions, and declamation. The battle now will be not between argument and argument, but between the electoral influence of the interests which expect to benefit by Protection, and that of the cause of the people at large whose interests are bound up with cheap commodities. The sooner those influences are put to the test the better for all concerned. Meanwhile, it is gratifying to see that the Liberal leaders are not contenting themselves with a merely negative attitude on the problem of the greater welfare and security of our race. To Mr. Chamberlain's scheme they are opposing plans of their own for strengthening the Empire at its core and improving the moral, intellectual, and physical condition of the forty million people of our Mother-land. Land, education, and temperance reforms are in the forefront of their constructive programme.

THE influentially signed Manifesto on the question of temperance legislation published on Wednesday constitutes a landmark in the history of the movement. The long and remarkable list of signatures includes the names of Lord Peel, the Roman Catholic Archbishop of Westminster, the Anglican Bishop of London and sixteen of his colleagues, Mr. Arthur Acland, Sir John Gorst, Mr. Leonard Courtenay, Mr. John Burns and other Labour M.P.'s, Mr. T. P. Whittaker, M.P., Dr. Clifford, Dr. Horton, and many other Nonconformist leaders (including the Revs. Stopford Brooke, P. H. Wicksteed, and R. A. Armstrong), Messrs. Joseph Rowntree and Arthur Shearwell, the Dean of Hereford (president of the National Temperance League), Lady Henry Somerset and Mrs. Humphry Ward. The two main points for which the Manifesto declares that any scheme of temperance legislation must provide are (1) a great reduction in the number of licensed premises, and (2) wide powers of local initiative and control. To clear the way for such a scheme the signatories are of opinion that it

would be possible to consent to a scheme under which the Legislature made provision for constituting an independent authority, similar to the Irish Church Commissioners, through whose agency compensation would be provided entirely out of the funds raised from the trade for licence-holders, whose licences were not renewed solely on the ground that they were not required, or that all licences or any particular classes of licences were being abolished in the locality.

IMPORTANT limitations are placed upon the application of the compensation scheme. The money raised must not pass through the National Exchequer — a restriction which rules out the suggestion of the publicans that compensation should be paid out of the Excise duties; *i.e.*, out of national taxation. Full discretion is to be preserved to the licensing authority in respect of applications for new licences, and the renewal or transfer of existing licences, and is to be extended to all classes of licences. A definite date is to be fixed at which all compensation shall cease, and no new licences are to have any claim to compensation; while no limit is to be placed on the amount of reduction which may be made. The powers of local self-government, which are not to wait for the expiration of the compensation period, are to include not only reduction of licences, but the imposition, under proper safeguards, of an absolute veto, and the establishment of a system of public control, "under which, subject to the regulations of statutory law, the whole of the retail traffic in a locality could be conducted without the stimulus of private profit, and without direct and appreciable pecuniary gain to the locality itself." Finally, facilities are demanded for a scheme of constructive reform which should include the public provision and maintenance of adequate counter attractions to the public-house.

IT should be noticed that consent to a modified compensation scheme is made absolutely conditional on the simultaneous concession of the local powers enumerated above, and it is earnestly to be hoped that those who maintain, with much justice, that licensees have neither legal nor moral claim to compensation will in time see the wisdom of conceding this much in the interest of a real settlement of this terrible

question. Lord Peel's minority report has been accepted by official Liberalism, as well as by the bulk of temperance reformers, as the basis of a future temperance legislation, and doubtless its acceptance will be extended to this modification of the scheme of the report backed by its principal sponsors, Lord Peel and Mr. Whittaker. Every Liberal leader who has spoken during the present campaign, moreover, has placed temperance reform among three or four most urgent domestic questions upon which the party is pledged to prompt legislation on its return to power. It would seem, therefore, that effective measures to grapple with the curse of excessive drinking facilities are at last very much within the range of practical politics.

"One of the first duties lying upon the Liberal Party," said Sir Henry Campbell-Bannerman at Bolton last week, "is to re-create, as well as may be after all that has happened, a really national system of education under full public control." "The Liberal Party," says the manifesto of the National Liberal Federation, "have unequivocally promised that the first use to which they will put any power that may be conferred upon them will be to amend the Acts of 1902 and 1903, so as to place all rate-aided elementary schools, without distinction, under popular control, and to secure that no elementary teacher in a rate-aided school shall be subject to any religious test whatsoever." The Liberal Leader told a deputation at Bolton that he was one of the little knot of men who stood out for no compromise in this matter during the debates in the House of Commons on the Education Act of 1870. He declared himself proud of the fact, as well he may be. The compromise has not been observed by the sectarians, and we on our side must abandon it when the opportunity of a settlement comes. "Schools that will not subject themselves to this popular control," says the Liberal Manifesto, "need not close their doors, but they must do without the compulsory subscriptions of men and women who do not share the religious tenets there implanted. This is a plain issue, and one that will be fought out to the end."

Look on that picture; but also on this: A Methodist newspaper calls attention to the case of a school in Dorset now on the county rates, in which the Anglican Prayer-book and its included Catechism are taught, and in which time is given one day every week for preparation for an annual examination by a diocesan inspector. Here we have Prayer-book and Church Catechism taught at the expense of the rate-payers, and special care taken that the teaching shall be thorough, though those rate-payers who are Nonconformists disapprove of the entire arrangement.

But another newspaper, not of the same denomination, but of the same theological school, calls attention to another matter: the Secularistic influences brought to bear upon the Education Department in Victoria. There is an effort to get the children's reading books so edited that any direct reference to Jesus Christ, and his Gospel and his works, may be omitted. In a recent copy of the Victorian school paper, a well-known and pathetic story of the Duff children is told, but the incident that as darkness drew on the children knelt and said "Gentle Jesus, meek and mild," was cut out. The logical outcome of an attitude of extreme hostility to Prayer-book and Catechism Christianity is the Victorian method of treating every reference to Christ as superstition (supposing that the paragraph we have referred to correctly describes Victorian tendency). Much nearer than Victoria there are influences that make against Christianity of any and every kind; against outworn dogmas of the Church, but equally against the broad principles of Christian charity, humility, and faith, which are not only not worn out, but have never yet been very commonly worn. It is time for sincere Christians to come to working terms with each other.

The autumnal meetings of the Congregational Union of England and Wales were held last week at Bournemouth. The visitors received a hearty welcome, which was emphasised by the fact that the Mayor of the town happens this year to be himself a Congregationalist. The programme was a heavy one, and, as is usual where representatives of these churches meet together, the meetings were carried through with energy and enthusiasm. Fourteen hundred in number, they had the buoyancy of a great host.

The presidential address was delivered by Dr. Horton, and is entitled "Marching Orders." It is a long, eloquent, unhesitating call for increased activity in foreign missions. Dr. Horton supports his appeal with an argument that the Church cannot do efficiently its work at home unless it reach out into all the world. "We are an army," he says, "that ought to be on the march, and but for a flying column, insignificant in numbers and equipment—only 7,000 from the vast British Empire—we are gone into barracks, and we sing barrack-room ballads, and suffer from all the nameless demoralisation that barracks always breed." Dr. Horton works out, by a sum in God's arithmetic, that the twentieth century ought to see the whole world converted to Christianity. To this end the Apostles must be set first in the Church. Here is his description:—

> Why did Christ call his disciples ἀπόστολοι? The whole truth was wrapped up in that word. They were men who were sent with a message. They were not philosophers or schoolmen, nor theologians, nor even orators. They were voices proclaiming a fact."

The description of the evangel is characteristic of the man:—

> The thing is so obviously a message to be delivered, a telegraphic despatch to mankind, that it is impossible not to censure a Christendom which, like an idle telegraph boy, is found playing marbles in the street, with the undelivered despatch reserved for her own private use. And yet the Evangel is so delivered to us that its application to mankind is unmistakable.

One of the most important acts of the Union was the election of Principal Mitchell, of the Nottingham Theological Institute, to the vacant sectariat. This is an event of some moment, for the constitution and nature of the Union is in the smelting pot. The issue is nothing less than the substitution of one united Congregational Church for a group of loosely connected independent churches. This is a great question of policy, as well as one involving laborious details, and it needs a strong man to guide the counsels of the members to a wise decision.

At a theological conference the subject for discussion was the "Seat of Authority in Religion," a title reminiscent of Dr. Martineau. It will be well if it prompted many to read or re-read his book. It would appear from the nature of the discussion that there are still some who need the tonic of Dr. Martineau's trenchant criticism of the "Protestants and the Scriptures." But it is clear that many of the speakers have with more or less thoroughness abandoned the mechanical theories of inspiration.

A whole session of the Assembly was devoted to such public questions as the Macedonian massacres, the Education Acts, the magistrates and licensing. These are subjects that demand consideration. And the fact that they were treated with amplitude in separate session and not in a few crowded minutes is worthy of notice, when similar questions are submitted to our own associations.

At the meetings of the Baptist Union at Derby, last week, a good deal of interest was centred in certain proposals for amending the constitution of the Union. There is a desire amongst some of the Baptists, as amongst the Congregationalists, for a greater concentration of their forces, and for according more power to their central organisation. It was proposed to drop the Spring Assembly, to adopt a more regular method of electing the acting council of the Union, and to give it more control over the business of the Assembly. Dr. Clifford favoured the proposed changes. He said:—

> They must have solidarity. Whilst they held stedfastly—and he did, with the utmost tenacity—to the independence of the unit of the one church, yet, as a body of churches, they must be welded together so completely and democratically that they could carry to its maximum energy the whole forces belonging to those churches for the advance of the Kingdom of God.

But the feeling of the Assembly was adverse to the proposals, and they were withdrawn for reference to the churches and local associations.

The German Emperor last Saturday made another religious pronouncement at a dinner in the New Palace at Potsdam, on occasion of the confirmation of two of his sons. Their pledge he likened to the soldier's oath of loyalty to his flag, and urged them to take to heart what the Court Chaplain, Dr. Dryander, had said, that they must become personalities. That was the most important matter for Christians in their daily life. Christ was

the most personal of personalities. He commanded world-wide loyalty, so that men of every race were ready to follow him and die for him, and his words had such power because they were the words of the living God. He remained their one helper and deliverer. The Emperor urged his sons to work without ceasing, following the example which Christ himself had set. The conclusion of his speech was curious: "In the wish that you may successfully accomplish this work and that you may therein never lack the help of God and of the Saviour we now drain our glasses."

AT the recent opening of the Birmingham Crematorium letters were read from the three local bishops. The Bishop of Worcester wrote that he wished his body to be rapidly reduced to ashes when his time came, so that it should do no harm to the living. "I do not," Dr. Gore added, "see any serious Christian argument against such a practice, and from a sanitary point of view it has enormous advantages." The Bishop of Lichfield wrote: "I see nothing in it (cremation) which should reasonably give offence to those holding the Christian faith." The Bishop of Coventry wrote: "I am quite sure that we shall come to see that under the conditions of modern life, cremation is not only preferable from the sanitary point of view, but that it also is the most reverent and decent treatment of the bodies of the dead, and one that is in entire accordance with Christian belief."

WITH HEART AND MIND.

O HAPPY days of Faith's first glow,
That trusts and hardly cares to know:
When Hope is high and Love is sure,
And Will is eager to endure!

O happy days when tendrils twine
Around a Someone all divine,
And joyous songs the spirit sings,
More clear the closer that it clings.

O happy days, when pulses beat
To melodies serene and sweet;
When not a cloud bedims the sky,
And all things whisper "God is nigh!"

But not for ever are the days
Thus cheered and blessed with love and praise;
Not always can emotion feed
The spirit's daily growing need.

The lark that soars in highest air,
And carols, free from cark and care,
Soon wearied drops to mother earth,
And seeks the soil that saw its birth.

And so ere long the aspiring soul
That claims in heaven its shining goal,
With pinions tired, and dazzled gaze,
Must turn to earth's accustomed ways.

Well for it then if sober Thought
And beaten paths by Reason wrought,
Uphold it in that darker hour
When fails emotion's fitful power.

Well for it then, if, when the love
Of heart and soul for God above
Shall tire and faint, the spirit find
It still can love with strength and mind.

H. W. HAWKES.

MISSIONARY AIMS AND METHODS.

DISCUSSION.

I.

SIR,—You have asked me to join in a symposium on Mr. Barrow's suggestive paper. But for that request I should not venture to do so, as in the remembrance of my sixteen years as a domestic missionary, my failures so far outnumber my successes that I would fain be silent.

Mr. Barrow's paper is a ringing challenge to our existing methods, and in many ways it seems unanswerable. I shall not attempt to cover the whole ground, but shall simply note certain ideas, for and against, which it called forth.

I entirely agree that there is little to differentiate our domestic missions from our smaller ordinary congregations. They are unsectarian in the same sense as all our churches are; that is, they are bound by no doctrinal tests. But we send Unitarian missionaries to them, and however little dogmatic teaching is given, the very omission of the essentials of orthodox belief makes them Unitarian in spirit and influence. It cannot be otherwise. If we put non-Unitarian missionaries in them, they would inevitably gravitate towards the fundamentals of orthodoxy. The chief difference, then, between these chapels and those not called domestic missions, is that they are supported by the wealthier congregations for the benefit of the very poor.

The essayist objects to this. Does he object equally to chapels kept open mainly by endowments, and where the congregations could not, by themselves, maintain a ministry?

Mr. Barrow advocates a total separation between social and religious work. Settlements without definitely religious elements on one hand; wandering missionaries on the other. I can see some grounds for his plan; but, on the other hand, has not the old divorce between religion and everyday life, as in Roman Catholicism, and in the sterner Puritanism, had evil results? Nothing, to my mind, is more needed than the close union between piety and the *joie de vivre!*

Recreation may, I well know, run to extremes; but there is more risk of this apart from the personal influence of a respected religious leader. By a judicious blending of church and social interests the whole nature is met and provided for; and nowhere is this more needed than in poor neighbourhoods where houses are too small, too crowded, too uninviting generally to provide attractive home life.

I entirely agree as to the disastrous effect of promiscuous charity, so called. My conscience accuses me of having let a soft heart frequently out-argue a hard head. But occasions will arise where help may be better administered by a sympathetic friend than by a business-like official, whether parish or central relief; and where self-respect will be less fatally wounded where the giver's right hand knows not what his left hand does. Even a wandering preacher of repentance, such as Mr. Barrow evidently prefers, would read James ii. 14–16 with some qualms.

Mr. Barrow's plea for residential missionaries is cogent. Were I young again, starting my work and unencumbered by wife and family, I should, even at the risk of speedy break-down, adopt the plan as ideal. I tried it for a few nights only, and lost all the good I had derived from a long holiday by the experiment. But where a man is married and has children, he owes a duty to them, and can hardly be called on to subject them to the awful language and degrading sights which were nightly occurrences in my time. Things may be better now.

Lastly, Unitarian religion has its limitations as other modes of faith have, and, speaking only for myself, I have my doubts whether it lends itself readily to the kind of appeal which is supposed to lead to visible conversions, or sudden spiritual regeneration. I have the utmost respect for those who can effect these ends, though, honestly speaking, I rarely, if ever, came upon instances of them, although Bible women, Scripture readers, and evangelists abounded in my district, all being missionaries after Mr. Barrow's own heart.

The quiet and steady building up of character in the young; the establishment of intimate personal relations with the elders; the loving rebuke of intemperance and other sins, along with the haven of shelter at the mission for those who are trying to break away from evil habits; in other words, the methods of the kingdom that cometh not with observation; these seem more in harmony with our general scheme of religion and life.

If in addition to our present methods, we could find or raise up the type of missionary indicated by the essayist, in heaven's name so be it; there is room for them everywhere, as much amongst the heedless, pleasure-loving rich, as amongst the denizens of the slums.

Meanwhile, do not let go of the good we are now attempting, until it is certain we can do it better some other way.

H. W. HAWKES.

II.

MR. BARROW, after well describing the motive of the missions, goes on to say that "the original purpose to meet a particular need has to a certain extent become less distinctive," and that there is little now to mark off our mission stations from churches of the ordinary type. That, it seems to me, is not a perfectly correct statement, for the work is different, at least in method and motive, from the churches connected with our body, and this difference is very apparent between the ordinary church and the mission church of other bodies; and to judge by the earliest reports of the Manchester Domestic Mission, what are regarded by Mr. Barrow as developments were found to be primary necessities from the very beginning. In the first report (1834), I read of the room being taken in which to hold religious services, and of the institution of the Sunday-school. Evidently it was soon found that, to do effective work, there must be some organisation, and without this religious facility I feel that much of my work would be of very little use. But the work of paramount importance is that done in the homes. It is here you begin to touch the thought of the people, and

by persistence and following up, you soon become conscious of another, a more moral atmosphere being created, confidences are exchanged, and pressing needs are discovered, and these are not so much material poverty as poverty of mental and moral stamina. As to the lower strata, the drunkenness, the gambling, the cruelty, the vice unpunished, with these the missionary is constantly at close quarters. We go to them on their own ground, and sometimes that ground is in the police court, or the prison. To reach them is the missionary's primary aim, and in pursuance of this aim, we find it necessary to organise social effort, and by this means "to touch the individual life, the soul within." Of course, it is not essentially spiritual work, but it is a means and an outcome. We know of the danger of losing sight of the end in the means; but, where we have to deal with all sorts and conditions of men, we must be all things to all men, if by any means we may win some.

I now come to the economic question. The case of pauperising quoted is, as far as my experience goes, not a typical one; the rule that the Domestic missionary goes upon is that he must know even the minute details before he gives from his poor's purse. The one thing needful is close acquaintance, and this the curate, the heads of schools, Ragged School Unions, medical missions and even the Primitive Methodist visitor often lack.

I have such a very small amount to dispense that any organisation in my case would be superfluous, and I know that the cases I could quote would satisfy the most sceptical. On the other hand, I have often felt that the Charity Organisation Society, instead of preventing pauperism, by the inquiries, the attendance at the office, and the waiting at the doors with other recipients has brought about the very thing intended to be obviated.

Then as to the resident missionary. I have never heard it said that our missions are lock-up missions; certainly that title does not apply to our missions in London, Birmingham, and Liverpool, and, as to the mission at Collyhurst, there is always someone on the premises, day and night, and a room is set apart for consultation, and the transacting of mission business, and the missionary is either there or visiting in the district all day long. I lived on the premises four years, and a short distance away three years, and I have not found that my work has suffered through absence; but I have found, as a consequence of being out of the noises, air, and smells for a few hours, and in slightly improved surroundings that the visits to my people have seemed more acceptable to them. The missionary, after all, is only human, and amenable to the deadening effects of bad air and depressing conditions.

There are other important points raised which I hope others will take up, for all who are engaged in this work must be glad of this opportunity of discussing our methods and aims, and to assure those who support our Domestic Missions, that their peculiar work is to rescue, to reclaim, to save, and that every connected agency has at its back this motive force.

Collyhurst, Manchester. J. W. BISHOP.

III.

THERE is an impression in some quarters that the special object of our missions is to provide domestic servants for forlorn housewives. This, of course, is erroneous, and the aim set before itself by the Domestic Mission Society in its inception two generations ago has been so far exceeded and modified that there does not now seem to be any clear differentia between the so-called domestic and other mission institutions. The question, then, that is now raised seems to be as to the relative advantages of the "Mission" and the "Settlement," followed by the further question whether there is not a still more important function not fully realised by either of these agencies, but which a mission, rightly understood, should achieve, to wit, the propagation of the good tidings of the Kingdom of God.

Missions are on their trial. Criticism is not directed merely to details of their management, but proceeds to a general arrangement of their utility. The case against them has been stated uncompromisingly, even harshly; but on the whole not without truth by Mr. Charles Booth. And now the Rev. E. P. Barrow offers a criticism not the less searching because it is kindly. Personally, I am grateful to him for the service he has rendered in raising this question in a form that invites discussion and should stimulate thought.

Side by side with this criticism from above there is a less articulate criticism from within and around. It is a frequent habit of those who come to the missions to suspect the motives of their neighbours who are also attracted; and the men often hold aloof, though willing that their families shall attend, because they will not allow the stigma of going for what they can get to be attached to themselves. I should be false to the many friends I found at Bell-street if I suffered it to be supposed that this suspicion is generally justified. But I cannot deny that it has some grounds, and I am sure that it is commonly felt. The suspicion is fostered by the evils of promiscuous visiting. Where there are several independent, if not rival, missions in one district, the ideal system of parochial visitation is impossible. Directly the missionary in his visiting goes beyond the circle of his own friends and acquaintances, he runs the risk of encountering other visitors on the doorstep, his action becomes dangerous, and is usually mischievous. The poor need as little as the rich to be constantly looked after by an outsider. With regard to this branch of the work the value of residence is incalculable. The settler in a district will meet his neighbours in a more natural manner. He will share in the social intercourse of the pavement which is so convenient in a poor neighbourhood. And what is more important, the visiting will be mutual; his neighbours will come to see him. In this reciprocity there is a gracious influence. It is true that to live in a slum is a perilous adventure. But in no other way, I believe, are the finest results to be obtained. Probably he who, nurtured in other surroundings, spends his nights as well as his days in mean streets, will be driven by impaired health to take frequent changes of scene. But the work cannot be left, and this would necessitate at least a doubling of the staff of all our London missions.

The homes of the poor are inadequate, and life is dreary, especially for the middle-aged and the old. The gaieties of the young are often unhealthy. Young or old, they all need recreation; exercise for the limb, amusement for the mind. It is good for missionary and people that they should have some fellowship in play. But it is not good that the energies of the missionary should be taxed to provide the amusements. While the people depend on him to supply these, they are liable to regard them as allurements to more serious engagements. Whichever way he turn there is danger. He may make a close ring and entertain only those who come to a religious service. That is fatal. Or he may throw things open and entertain all, at the risk of being known as the "concert man." This also is undesirable. The dream of the municipal theatre may come true some day. The spread of settlements may relieve the missionary of this part of his present work. Why, I fancy, should not the religious leader be one member of such a settlement, pursuing in independence his proper work, while other members, not having heard his call, may respond to the other need for healthy recreation? But as yet the municipal organisation of pleasure does not exist, the settlements are few, and the single-handed missionary must do what he can.

Mission relief is not good. With all his wisdom the missionary cannot make it of social and constructive value. He can relieve individual distress, he cannot lessen the burden of poverty. But under the conditions that exist to-day I do not know that any other agency can do much better except in one respect. While religion and relief go together, there is a danger of mixed motives on the part of the missionary and a certainty that his motives will be suspected. But neither he nor any other almoner can do what is to be the arduous task of a race of statesmen. More serious than the need for relief is the need of honest men for "a fair day's work at a fair day's wage." Until this is within the reach of all, a haphazard philanthropy will continue either to ignore and depress the most worthy, or to relieve the less worthy. The problem is not solved by taking the task of almsgiving out of the hand of the missionary, unless we set the duty of work-giving in the conscience of the nation. Then when the honest man is not destitute, we may, with some success, help the idle, by restraint, if he be incorrigible, or by encouragement, if it be possible to inspire him with some nobler motive by which he may rise to the dignity of his manhood.

But inspiration and motive are in the sphere of religion. Already it is in the fellowship of worship that the missionary finds his highest work and his great desire. Free him from accidentals, remove, as he cannot, undeserved poverty, and he will be free with ampler power to find for himself and commend to his fellows those religious sanctions without which our lives are not strong.

B. KIRKMAN GRAY.

LITERATURE.

MORLEY'S GLADSTONE.*

[FIRST NOTICE.†]

THE fact that within a week of its publication we heard that the first impression of this great work, amounting to 20,000 copies, was exhausted and that it was reprinting, is only one among many signs of the keenness of the interest it has awakened. It is with the utmost satisfaction and thankfulness that we find every step of closer acquaintance with it adding to the conviction that this memorial of a noble life has been brought to a noble completion. The task was stupendous—to tell the story of this man's life covering the greater part of a century, with more than sixty years of strenuous parliamentary and public activity, multitudinous in its interests and the complexity of its relations, and at the same time to present an adequate portraiture of a nature so wonderfully versatile, so lofty in its ideals, so sifted in the conflicts of a great public career, and so variously judged—but the task has been accomplished. "Between two and three hundred thousand written papers of one sort or another," says Mr. Morley, "must have passed under my view"; but even that mass of material, added to all the rest of which the historian of the century must take account, did not daunt him, and with consummate judgment and fine feeling the story has been amply told in these three large volumes, and we feel that here is the man, we can be with Gladstone once more and feel the quickening of his great personality.

"That my book should be a biography without trace of bias," Mr. Morley writes in the Introduction, "no reader will expect. There is at least no bias against the truth; but indifferent neutrality in a work produced, as this is, in the spirit of loyal and affectionate remembrance, would be distasteful, discordant, and impossible. I should be heartily sorry if there were no signs of partiality and no evidence of prepossession." It is one of the things that gives the highest worth to this biography that it is the work of a loyal friend, and one who has the true insight of sympathy and admiration. One other passage of the Introduction we will quote, as indicating Mr. Morley's estimate of the greatness of his subject:—

> Statesmen do far less than they suppose, far less than is implied in their resounding fame, to augment the material prosperity of nations, but in this province, Mr. Gladstone's name stands at the topmost height. Yet no ruler that ever lived felt more deeply the truth—for which I know no better words than Channing's—that to improve man's outward condition is not to improve man himself; this must come from each man's endeavour within his own breast; without that there can be little ground for social hope. Well was it said to him, "You have so lived and wrought that you have kept the soul alive in England." Not in England only was this felt. He was sometimes charged with lowering the sentiment, the lofty and fortifying sentiment, of national pride. At least, it is a ground for national pride that he, the son of English training, practised through long years in the habit and tradition of English public life, standing for long years foremost in accepted authority and renown before the eye of England, so conquered imagination and attachment in other lands, that when the end came it was thought no extravagance for one, not an Englishman, to say, "On the day that Mr. Gladstone died, the world has lost its greatest citizen."

Throughout Mr. Morley's narrative, and particularly in its closing pages, one feels how deeply he is impressed by the nobility of the story he had to tell. The final chapter touches on various characteristics, and among the rest on the potency of Gladstone's influence as making for moral progress in the relations of nations and States to one another. And so he concludes:—

> This vein perhaps brings us too near to the regions of dissertation. Let us rather leave off with thoughts and memories of one who was a vivid example of public duty and of private faithfulness; of a long career that, with every circumstance of splendour, amid all the mire and all the poisons of the world, lighted up in practice even for those who have none of his genius and none of his power, his own precept, "Be inspired with the belief that life is a great and noble calling; not a mean and grovelling thing, that we are to shuffle through as we can, but an elevated and lofty destiny."

This last sentence, originally spoken by Mr. Gladstone in 1877 to the boys of Hawarden Grammar School, is printed also as the motto of an earlier chapter of "Characteristics" in the first volume; for with the artist's true instinct, having told the story of the boyhood and early years, the apprenticeship in life's school of his subject, Mr. Morley pauses, and devotes thirty pages to showing us the manner of man he was, before entering upon the further narrative of the long and crowded life.

The Liverpool of Gladstone's boyhood, the Eton and Oxford of his school and college days, when Arthur Hallam was his friend no less than Tennyson's, his entry into the first reformed Parliament of 1832, and the high promise of those days (though it was the promise of "the rising hope of the stern and unbending Tories,")—all these pass before us, with an account of his first book on "Church and State," and then we come to the chapter on "Characteristics," which leaves upon us vivid impressions, which it is good to carry with us throughout the rest of the narrative. Telling of Gladstone's birth, Mr. Morley has already pointed to a clue for the better understanding of his temperament in the fact that, while of pure Scottish blood, there was in him a blending of the fiery and romantic Highlander with the keen and cautious Lowlander; and here he pictures him, with his extraordinary physical vitality and power of endurance, his marvellous energy both of body and mind, and then notes the chief traits of character, which lifted him to so noble a pre-eminence. Strength and steadfastness of will Mr. Morley singles out as most striking in Gladstone's character. "From force of will, with all its roots in habit, example, conviction, purpose, sprang his leading and most effective qualities. He was never very ready to talk about himself, but when asked what he regarded as his master secret he always said, 'Concentration.'" Slackness, vacuity of mind, he abhorred. He was a man of action, and toil was his native element; an idealist, indeed, but "always applying ideals to their purposes in act."

If he sometimes recalls a fiery hero of the *Iliad*, at other times he is the grave and studious Benedictine; but whether in quietude or movement, always a man with a purpose and never the loiterer or lounger, never apathetic, never a sufferer from that worst malady of the human soul—from cheerlessness and cold.

We are tempted here to make another quotation from the last page of the first volume, which tells of Mr. Gladstone's rectorial address to the students of Edinburgh University in 1860, when he was fifty years of age, Chancellor of the Exchequer in Palmerston's Government, and still member for the University of Oxford. Mr. Morley quotes the following passage from that address:—"Believe me when I tell you that the thrift of time will repay you in after life with an usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle alike in intellectual and in moral stature, beneath your darkest reckonings." And again this maxim from his own inner life:—"The thirst for an enduring fame is near akin to the love of true excellence; but the fame of the moment is a dangerous possession and a bastard motive; and he who does his acts in order that the echo of them may come back as a soft music in his ears, plays false to his noble destiny as a Christian man, places himself in continual danger of dallying with wrong, and taints even his virtous actions at their source."

The chapter of "Characteristics," having noted that Gladstone had the supreme gift of courage, describes his marvellous gifts as an orator and debater, and the rich endowments of his voice. He was absorbed, he said himself, "greatly absorbed in working the institutions of his country." "Nobody," Mr. Morley adds, "ever had less to repent of from that worst waste of human life that comes of unkindness, Kingsley noticed, with some wonder, how he never allowed the magnitude and multiplicity of his labours to excuse him from any of the minor charities and courtesies of life."

Other traits of this wonderful character are dealt with in this most interesting chapter, but in concluding this first notice we must only dwell for a moment on one more. Of the whole of Gladstone's life, it is clearly shown, the main-spring was religion; this is true of his political and his literary activity alike. It was Lord Salisbury who said of him when he died, that he was "a great Christian," and of the truth of that saying these pages bear constant witness. One word of testimony from his own lips we will add here. He is writing to his wife from Carlton House-terrace on Sunday evening, Jan. 21, 1844:—"I am going to end this day of peace by a few words to show that what you said did not lightly pass away from my mind. There is a beautiful little sentence in the works of Charles Lamb concerning one who had been afflicted: 'He gave his heart to the Purifier, and his will to the Sovereign Will of the Universe.' But there is a speech in the third canto of the *Paradiso* of Dante, spoken by a certain Piccarda, which is a

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* "The Life of William Ewart Gladstone." By John Morley. In three volumes. Macmillan and Co. £2 2s. net.

† But see last week's leading article.

rare gem. I will only quote this one line:—

In la sua volontade è nostra pace.
(In His Will is our peace.)

The words are few and simple, and yet they appear to me to have an inexpressible majesty of truth about them, to be almost as if they were spoken from the very mouth of God. It so happened that (unless my memory much deceives me) I first read that speech on a morning early in the year 1836, which was one of trial. I was profoundly impressed and powerfully sustained, almost absorbed by these words. They cannot be too deeply engraven upon the heart."

THE LAW OF LIKENESS.*

This is a book on religion. Its main proposition is that man is made in the likeness of God. Its secondary one is that the universe, as revealed to us by science, shows us the things that are righteous in God's sight. Its practical outcome is a combination of these two, that we realise our God-likeness the most when we do as the universe does.

This brief summary, however, hardly gives that full flavour of adventure and daring, which a perusal of the book itself must needs inspire. He is indeed a bold man who can accept the physical order of the universe as the purest revelation of the righteousness of God. The book, then, is like a tramp in an African forest by night, and by day beneath the shining heavens of God with Isaiah as our prophet of the Most High, Huxley as our guide and path-finder, and Cecil Rhodes carrying all our baggage and the luncheon basket with no sweet morsel omitted. We pass by the cemeteries of old religions in most exuberant spirits, we hurry on past all things pessimistic, and cast many a word of ridicule at those which fell into that dried-up Slough of Despond, the belief in original sin. We are accompanied by saintliness of spirit, scientific sincerity, and strenuous endeavour. We go forth into the free, fresh air of the Universe as God Himself has made it. And as we journey on we feel in the spirit of man the likeness of the spirit of God. Forgetting that our companions are exceptional, we enjoy a good half-hour's abuse of the lazy and stupid churches that see a bad side to human nature. We stand on the lofty heights of humanity. For one blissful moment we imagine the multitudes to be staying in the valley in order to be near to the old church. We are inspired to build the church of the future on the mountain-peak, and to prophesy good tidings of great joy to all people. Like all the prophets before us, we have a divine message, "the Law of Likeness." Let men enjoy their God-likeness and thoroughly enter into the spirit of it. Let us not fight against God any more. Let us accept all His ways gladly as our own, and think His thoughts with great joy after Him. Let us enjoy the struggle for existence, and throw ourselves heartily into the keen competition of life, and endeavour gladly to fit ourselves to survive. This is the path of righteousness, and our whole strong, earnest, and aspiring nature, body, mind, and spirit, agrees thereto. Like Abraham and Moses before us, we go forward to the promised land. God shows us the way, and to reject His way would be to reject Him.

This, I think, fairly outlines the general impression of Mr. Bates' book alike in its practical, its prophetic, and its theoretical aspects. We lay the book down with a marvellously vivid picture of the evolution of the world. Step by step its successive epochs are presented to us; and, as if by inspiration, the thoughts of the Great Designer flash out upon us as the work proceeds. It is clearly impressed upon our minds that science reveals to us "the things of God." All the processes of nature are forced upon our attention as a revelation of what righteousness is in God's sight. They exercise a moral authority over us, they decide for us what is right and what is wrong. The book brings us continually into the very presence of God. We feel throughout the moral rebuke, the spiritual grasp, the authoritative example of a God who throws at our feet every grain of dust with a meaning, and every wretched and unhealthy life as an admonition and a warning. God, whom we worship ofttimes as a far-away and purely spiritual being, is suddenly found to be knocking upon every door of our house, looking in at every window of our soul, and shaking with heavy hand the foundations of our old temples, destroying our delusions about Him, and revealing Himself as He really is by His own manifest acts. Where formerly we grappled with the hard facts of life, we now find ourselves wrestling for a blessing, like Jacob, with God Himself. In this sense Mr. Bates has written a book of very living religion.

Our criticism of it naturally turns upon the conflict felt by some of us, between the ideals of the inner spirit of man, and the practices of the outer world.

Is not the very ability of the human conscience to say Amen to all that we see taking place in nature greatly exaggerated? Before most men could accept the actions of the external world as their final authority, would they not first have to renounce and surrender some of the highest and most spiritual ideals of man? It is curious that a book upon man's spiritual God-likeness should seem to lead to this conclusion. Surely, if the spirit of man has hitherto been revolted by many of the processes of nature, and if those processes best represent the righteousness of God, then the spirit of man has hitherto been most unlike the spirit of God; and some "Law of Unlikeness" would best account for the peculiar character of man's religion.

But the reading of this book raises a further question. Granting, for the moment, that the processes of evolution are already known to us, and that these processes represent the righteousness of God, does it follow that the imitation of them would be the righteousness of man?

Is there not a difference between the righteousness of God and the righteousness of man? It is right for a father to do many things, which it is wrong for his child to even attempt to do. The mending of the fire, the striking of matches, the rebuking of servants, the drowning or otherwise of the household cat, the ordering of the lives of the other children, the re-hanging of the pictures and the management of the business upon which the whole household depends for its livelihood, are matters which may concern the righteousness of the father, and yet be no concern of the righteousness of the child. And are not we, only infinitely weaker and more dependent, in a like relation towards God? What is right for God, is it always right for me? Am I in God's position? Have I His responsibilities, His knowledge, His experience, His motives? Because God destroys His own works, may I destroy His works? Does my likeness to God amount to the right to do, or even to try to do, with His things, whatever I see Him doing, or trying to do? On the contrary, have I not an internal authority, as of the voice of God Himself, forbidding me to imitate the divine activity, *e.g.*, of death dealing? God kills everybody. Is it, therefore, my duty to kill everybody? And am I a sinner if I do not do so?

Similarly, many things may be right for me, which would be wrong for God. It is right for me to neglect many matters, and for a portion of the day to neglect all matters and simply go to sleep; but similar negligence of all things on God's part would hardly accord with the righteousness of God.

God-likeness, then, is not to be confused with God-sameness. A child may be like his father, but he is not the same as his father. This is the fatal flaw in Mr. Bates' book. Our author seems not to have realised that likeness is a matter of degree. It always implies an admixture of unlikeness. Indeed, the latter element is presumably the larger ingredient. When we speak of one person being like another, we refer usually to some small point of similarity mingling with a vast amount of dissimilarity. So, surely, man's God-likeness may go hand in hand with at least 99 per cent. of God-unlikeness. It may start in that proportion, and primitive man may have been so vastly unlike God, that his one per cent. of God-likeness chiefly manifested its presence in futile moral rebuke of all the rest of him. The sense of sin, or of God-unlikeness, may originally have predominated. In this case, the doctrine of original sin would no longer be the absurdity that Mr. Bates seems to consider it. On the contrary, man's sense of sin, or of God-unlikeness, would be seen as the natural and inevitable consequence of "The Law of Likeness" itself.

Wilfred Harris.

* "The Law of Likeness." By David Bates. (Longmans, Green & Co., 9s. net.)

It is announced that the committee which has had in hand the preparation of a new Wesleyan hymn-book has concluded its labours. It is also said that the book will owe more to Dr. Davison than to any other man.

Country Holiday Movement.—Miss Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—F. B. Q., £2; Mrs. Holt, £1 1s.; Two Irish Lady Friends, £2.

POWER.

"Two voices are there, one is of the sea,
One of the mountains."

Wordsworth.

How puny a thing is man
Against the silent strength of the great mountains,
Against the power of the eternal ocean!
How slight is he beside those quenchless fountains
That lave the hard sand in resistless motion!
How small in nature's plan!

How few his days of life,
Compared with the innumerable ages
Of waters' ebb and flow! How short the tale
He writes upon the world's o'ercrowded pages!
His vaunted force of arm, how poor and frail
By the white billows' strife!

The fairest human face
Is shamed before the towering alpen height
Pure and serene in everlasting snows,
Gleaming in noontide's clear effulgent light,
Or flushed with tender tints of sunset rose,
In calm and sacred grace.

For nature knows no end.
Those mountain peaks that guard a foreign land,
These craggy hills with slopes all crimson glory,
And feet washed by the sea, unchanging stand.
Man, only, as a brief and finished story
His years on earth will spend.

Yes, nature is for ever,
Is still the same, of old, now, and to-morrow,
And all man's wisdom is but of a day.
His darling joy and his most tragic sorrow
On radiant wings or dark have fled away,
But nature passes never.

How mighty a thing is man!
His is the heart to love the silent mountains,
The mind that triumphs o'er the eternal ocean,
That fears and wonders at its quenchless fountains,
And grasps the law of its resistless motion
And his own petty span.

So small in nature's plan,
Yet in his soul lies more than her own beauty,
Who in her presence feels his littleness,
And reaches greatness as he bows to duty,
Dimly perceives God's hand stretched out to bless,
And knows the good World-Spirit changing never,
Yesterday, now, to-morrow, and for ever.
How mighty a thing is man!

St. David's Head. THEODORA MILLS.

MY mind showed me it was just such as I—the helpless who feel themselves helpless—that God especially invites to come to Him, and offers all the riches of His salvation; not forgiveness only; forgiveness would be worth little if it left us under the powers of our evil passions; but strength—that strength which enables us to conquer sin.—*George Eliot.*

THE CHILDREN'S COLUMN.

IV.—THE HIGHER WORSHIP.

Matthew vi. 1–18.

THE Sermon passes now from Righteousness to Worship—from moral duties to religious duties, as they are sometimes called. And here the same rule applies: nothing is good which is not good right through. In worship we present ourselves before God, to offer those things which are acceptable in His sight. If, when we do this, we want to be seen doing it, and to be admired for doing it, then the goodness of the act is gone, for the motive is wrong. We pretend to honour God, whilst we really wish to be honoured by men. This pretending Jesus calls play-acting, and the pretenders he calls play-actors, or "hypocrites." He takes three acts of piety, and shows the wrong way and the right way of doing them.

FALSE PIETY.

1. *In Almsgiving.* The play-actors, when they give money in God's service, like to attract attention. They may be compared to criers and heralds, who sound a trumpet before them, when they are going to speak.

2. *In Prayer.* The play-actors love to stand where they can be seen, sometimes in the synagogue—the house of prayer—and sometimes in the open street, at the hours of prayer. They will even choose the most public places, the corners where the cross-ways meet.

3. *In Fasting.* The play-actors, when they fast, by sad looks, and other signs, cause it to be understood that they are fasting. They leave their faces unwashed, and their heads unanointed, and by their very carelessness about themselves make themselves conspicuous.

TRUE PIETY.

1. *Almsgiving.* The children of God give what they give in the quietest possible way. If they give money, they do not stop to count it out, piece by piece, from one hand into the other. What the right hand does is its own secret, and even the left hand is not allowed to know.

2. *Prayer.* The children of God, praying to their heavenly Father, are glad at times to be alone with Him; to choose a room where He only will see, and to shut the door, that He only may hear. There is no need then for using many words, nor for using the same words many times; He knows, before they speak, what it is they want to say.

3. *Fasting.* The children of God, when they deny themselves anything, deny themselves also the pleasure of being praised for their self-denial. They, therefore, avoid, if they can, everything that would betray them—singularity of look or habit or manner, and all such ways of making things known, without using words.

IN SPIRIT AND IN TRUTH.

By these three comparisons Jesus explained the meaning of spiritual worship. Worship is spiritual when it is the worship of the heart, and not simply the service of the hands or of the lips; and also when it is true, sincere, free from selfish and unworthy motive. Three times over Jesus warns his hearers not to be theatrical. We can be theatrical anywhere, and as much in one kind of church as in another. It is very easy for us to know whether we are sincere; we have only to ask ourselves two questions: first, Do we do these right things, which are pleasing to God, because they are pleasing to Him? Secondly, Do we do them as readily, and as regularly, in private, as in public? They are very hard questions for us all to answer, but the worship of God is such a solemn thing, that we ought to do our best to answer them, and to answer them rightly.

REWARD.

There is a difficult word, which Jesus several times uses in this chapter. It is the word "reward." He speaks of the reward which men give, and of the reward which God will give. As to men, we can understand that their praise is a reward to those who care to have it. But does God reward? And ought we not to serve Him without any thought of reward? Everything depends on what we mean by His reward. He does not bargain with us, or pay us for what we do. Reward like that we do not deserve, and ought not to desire. But reward in the sense of satisfaction is quite another thing. If you wait patiently for something to happen, and it happens, your patience is rewarded. If you devote yourself, say, to nursing a sick brother or sister, and your patient recovers, then your devotion is rewarded. And love also has its reward in love returned. We are so made that we cannot help longing for the complete satisfaction of our wants. In respect of our higher wants, Jesus says that this longing will be satisfied: A sprouting seed is rewarded when it meets the sunlight—the light of that sun which it has been wanting all along. God's love meets our love, and makes it happy and content. The play-actors have their reward at once, and it is paid in full; if applause is all they want, applause they shall receive; but God does not applaud—He approves—and if His approval, and not the praise of men, is that which His children really long for, then His good pleasure shall some day be their full reward, and they will want no other.

E. P. B.

I AM told so much evil of that man, and I see so little of it in him, that I begin to suspect he possesses some inconvenient merit which extinguishes that of others.—*La Bruyère.*

REFERRING to last week's notice of the *Hibbert Journal* a correspondent writes:—"Your reviewer, H. G., has not quite accurately described Professor Stout's attitude towards the evidence put forward by Mr. Myers for communication with departed spirits; a matter only very indirectly connected with that theory of the 'subliminal self' which the former seems to have effectually demolished. As to the stories which H. G. finds unconvincing, the Professor's verdict is, 'decidedly impressive, and constituting a good case for further investigation.'"

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LONDON, OCTOBER 24, 1903.

THE CHURCH CONGRESS.

THE topics which held the chief place in the programme of the Bristol Congress last week were "Variations in aspects of doctrine in a National Church," and "Racial Characteristics as affecting Missionary Work." It is but rarely that the discussion of doctrinal limits in the Church has much practical value. Speakers are never ready to go to the root of the matter by attempting to justify, on ethical or philosophical grounds, the maintenance of any limits at all. At the same time they are usually shy of going too far into detail. Those portions of the enclosure where the fence is resented by many Churchmen as an irksome restraint, while some boldly overleap it, and others creep surreptitiously underneath, are carefully avoided by Congress essayists. If it is perilous to skate over thin ice, it is painful to tread on burning ground. Thus they are debarred both from fundamental principles and particular applications, and must keep to a safe middle region of detached generalities. The most significant word on the subject was uttered by a man who did not take part in the formal discussion. Preaching on the previous Sunday at St. Mary, Redcliffe, the Bishop of WORCESTER said, "There must be no compromise as regards fundamental creeds: *even the doctrine of the Virgin Birth cannot be made an exception.*" The selection of this doctrine as a special example, and the turn of phrase by which it is introduced, imply the truth that this is the weakest point in the fence. This is the part that seems likely to go first, broken down by pressure from within.

The chief speaker in the session itself was Dr. WACE. The Church of England, he said, had avoided the minute dogmatism of the Church of Rome. "She has contented herself with laying down a certain number of doctrines which those who teach in her name ought to believe, and must not deny; but on points not thus determined she leaves men to their conscience and reason, subject to the light of Divine revelation." It is strange that any reflective man, especially a man of distinguished learning and ability, should be able to use such words without perceiving the preposterous nature of the presumption on which they rest. Conscience and reason, working together in the light of Divine revelation, are all very well in their way, but it seems that they are not to be trusted for essentials. For those we require something better, and find it in the formularies of the Church of England—that is to say, in the Act of Uniformity, which is a product of the conscience and reason of CHARLES II.'s Pensioner Parliament. It is notorious that, but for an accident or a fraud, the schedule to that Act would not have been the Elizabethan Prayer Book, but the very different Second Prayer Book of EDWARD VI. No copy of that book, it was reported, could be found, so that the later book, revised by Convocation, was substituted. What advantage had the conscience and reason of the seventeenth century over those of the twentieth? Is the Divine revelation so unimportant a factor that its continuous education of the world for two hundred and forty years may be neglected? Or had SHELDON and his train of tactical prelates some supernatural insight which is withheld to-day from the heirs of all this new knowledge? The assignment to "the Church"—that ill-defined entity—of authority to dictate to any man what he shall believe, always means, in the last analysis, that he shall give up the guidance of the conscience and reason with which he himself is divinely (but superfluously) endowed, and trust instead the conscience and reason of some other person or persons, generally unknown.

The conference on Racial Characteristics as affecting missionary work was begun by Bishop MONTGOMERY, secretary of the S.P.G. In a paper admirable alike for its matter and tone, he sketches the great distinguishing characteristics of three types of mankind—the British race, all over the world, which is to be regarded for present purposes as the teacher; the intellectual pupil, dwelling in Asia; the unintellectual pupil, dwelling in Africa. The portraits, sketched in a few bold strokes, are of the kind which we recognise at once to be true. The moral of the limner is gently but sufficiently urged by simply setting them side by side. It is, that the teacher must above all things be docile and humble. "I believe," said the essayist, "that the gifts and graces of humanity are scattered over the races of the world, all of those gifts to be possessed by all, but given to us in the first place in differing quantities. What is overlaid here is topmost there. But we look for the day when each shall have so learnt from the other, whatever our history or colour, that human life in the future may rise, under GOD, to some higher level because each has imparted and each received. How are we to accomplish this end and who are the best instruments?" This is a noble statement of the missionary ideal.

The paper contributed by Dr. TISDALL, of the C.M.S., who followed, is an illustration of the difference in outlook and method which may characterise two earnest co-workers in the same cause. He regards the avatâras of VISHNU, and other legends of the same kind, as "parodies, or at least gross misconceptions of the truth," which is that "such a manifestation of God has been given us in the Lord Jesus Christ alone." He would proceed to teach "the doctrine of the one true Incarnation," and thereby prove "all other supposed Incarnations to be false." This method commends itself to him so much that he regrets the modern Hindu and Buddhist conviction that it is wrong to take the life of any living thing. It is an obstacle in the way of the Atonement theory. He would point the modern Hindus to passages in Vedic literature which show clearly "that their own highly revered ancestors agreed with the Hebrews in believing that 'without shedding of blood there is no remission.' . . . Thus the Hindu and the Buddhist may be led by their own ancient faith to perceive the need of an Atonement, while rejoicing that there is now no more sacrifice for sin."

The general impression which we receive from a comparison of the reports of successive Church Congresses is that, while movement is very slow, there is a real movement in the Church towards the more liberal aspects of religion. The Neo-Catholic revival seems to be an almost spent wave. Evangelicalism is for that reason more audible, but no stronger than it has been during the last twenty years. The Broad Church, as a separate section, is neither strong nor loud, but the leaven of liberal thinking is slowly—very slowly—assimilating to itself the great mass of ostensibly orthodox opinion.

THE thirty-third general meeting of the Netherlands Protestantenbond is to be held at Zutfen on Tuesday and Wednesday next. At the evening service, in the Groote Kerk, on Tuesday, Dr. A. Rutgers van der Loeff is to be the preacher. Wednesday morning is devoted to business. An evening meal in the Schouwburgzaal is to be followed by a public meeting, at which foreign representatives will have an opportunity of speaking. The British and Foreign Unitarian Association is to be represented by the Rev. V. D. Davis, Editor of THE INQUIRER.

MANCHESTER COLLEGE, OXFORD.

PUBLIC LECTURE AT THE OPENING OF THE SESSION.

THE session opened at Manchester College on Monday, when the public lecture was given by the Rev. L. P. Jacks, M.A., in the presence of a large company of the friends and supporters of the college. Mr. Jacks enters with the present session on his duties as professor of philosophy, in succession to Professor Upton, and also takes up again the Tate lectureship on preaching and pastoral work. The opening lecture was a stimulating and eloquent appeal for the strenuous life of the scholar, demanded not only by sound philosophy, but as due preparation for the ministry of religion; it was a happy augury of the invigorating influence Mr. Jacks is so well fitted to bring into the life of the college. The lecture is to be immediately published.

THE STRENUOUS LIFE IN RELATION TO THE STUDY OF PHILOSOPHY.

The studies of the college, Mr. Jacks said, ranged over a wide field; but through them all the personality of the student remained constant, and that was the subject of his opening lecture. It would be his privilege to be associated with them in the study of philosophy, but on that occasion he would speak rather of the philosophy of study. They would see, however, that the two things were intimately related. He then continued:—

Coming to this college as I do hot from the field of active ministerial work my uppermost feelings are naturally those of a man who finds himself in a new world. I trust it will not be more remarkable to others than it will be to myself if in what follows I betray imperfect acquaintance with the conditions of college life. To the older hands who are present I must appeal in any case for that degree of indulgence which a beginner may fairly expect. At the same time I will guard myself from irrelevance as far as possible by starting from ground that is familiar to me. Surely the best thing a person situated as I am can claim to possess are the fruits of his experience—so far as it has gone. Not undervaluing what he has learnt from books, he will value still more what he has learnt from men, from the world, from life. If he had any equipment as a teacher, that will be the most valuable part of it. My remarks to-day, at all events, shall contain, as far as I can make them do so, the lessons of my experience.

Lessons of Experience.

By experience in this connection I do not mean those practical lessons of ministerial work, those considerations of the duties, difficulties, dangers of the ministerial office which fall within my province as Tate Lecturer. The experience of the minister, need I say, goes much deeper than that. No man can spend even so little as sixteen years in preaching the Gospel without arriving at what may be called, without arrogance, a philosophy of life. Originating, it may be, in some profound religious experience, enlarged by study; getting itself tested in the field of endeavour; uttered, perhaps, in the language of prayer oftener than in that of preaching; receiving constant illustration from that many-sided contact with men which is the privilege of his office; suggested anew in the babble of the children who have gathered round him; often finding a heart-piercing witness as he watched the progress of some victorious soul through the water floods of affliction or the valley of shadows; lifting him up in hours of depression, and reminding him that he is an unprofitable servant in the day of his success—the minister's philosophy of life slowly takes shape and becomes articulate in the secret chambers of the mind. Applicable, as he thinks, to all men in some measure, yet to himself as a student and preacher of the mysteries of God its application is always the closest, its light the most welcome, its warnings the most impressive, its rebukes the severest, its call to action the most urgent. Whenever I have enjoyed the confidence of my brother ministers to the extent of sharing the thoughts they have thus won on the deepest of subjects, I must say that as a student of philosophy I have learned priceless lessons. I confess that these homely and unpretentious views of life, formed in the heat and the urgency of the battle, and often expressed in the simplest and most feeling language, have seemed to me at times to approach nearer the ultimate truth of things than many an august system of philosophy excogitated by some retired thinker in the quiet of his lonely citadel. At all events I can say for myself that whatever store I set by what I have learnt from books, I set greater store by what has come to me in the manner described. It constitutes the definite basis of experience on which I shall rest my remarks to-day.

Teacher and Learner.

One more word and we will get to business. The spirit of this college being what it is, I conceive that whosoever comes here to teach comes to learn also. Keen as is my interest in that new phase of teaching upon which I now enter, I should be an unfilial son of my Alma Mater were I to forget that my part here is that of a learner also. Is it presumptuous to hope that here, by converse with riper minds, I shall find a new stimulus and inspiration; that my own thoughts will receive confirmation if they are true and correction if they are faulty; that by the mere exercise of explaining to others what seems true to oneself the mental horizon will be made to expand; that in the mutual clash of our minds I shall receive more than I can give; that new light will break out in dark places; that old truths will connect themselves in higher relationships and so add new provinces to the kingdom of truth. A confession of one's fallibility, a disclaimer of finality in opinion, a willingness to learn, a desire for intellectual growth, a deference to the authority of the noblest characters, a wholesome dread of one's own limitations, a recognition that truth in present possession is but an earnest of truth to come, a spirit of reverence for that which is demonstrably above oneself instead of contempt for that which is conceivably below—these surely are here elementary qualifications in the teacher of any subject, but perhaps most incumbent on him who speaks of philosophy within these walls. For the teacher of philosophy in Manchester College must tread, however haltingly, in the steps of a great tradition. He has before him illustrious examples both of the living and the dead. We have merely to name the names of Martineau and Upton, and at once we stand in the presence of this never-to-be-forgotten truth: that in the greatest and best of men humility is ever the secret of strength.

Brains and Will.

Proceeding with his address, Mr. Jacks quoted Sir Norman Lockyer as a believer in the popular gospel, that what was wanted for the redemption of society was an improved quality of brains. But brains alone, he said, would not suffice, as Shakespeare had shown in *Hamlet*. There must be will as well as brain power, or life is doomed to impotence. Between intellect, imagination, and will there was indeed no final separation, for the human mind is an undivided whole, and the various faculties are but the various modes by which the ultimate fact of personality is expressed, but it was on the side of defective will-power that the peril of the present time became apparent. Singleness of aim, directness of purpose, consistency of life, unity of endeavour, were made increasingly difficult by the conditions under which they lived. Amid a scene of growing distractions only men of resolute will could preserve their moral integrity. It was so in the world, and it was so amid the multiplicity of studies pressed upon them in that University. Distraction was the salient fact in the psychology of modern men. Life was becoming a fever. Rapidity of physical transit was only an outward and visible sign of the moral restlessness of the age. Men cared little to attain to any knowledge of the true end of life. The very conception of an end was irritating to them. There was never more activity than now, and never less knowledge of what all the activity was for. Only the mentally blind could fail to see that ills manifold and terrible were following on the restlessness of modern life. He had observed again and again how the mere multiplicity of pleasures was disintegrating the home life of the well-to-do classes. He did not like to contemplate the effect on national character of, say, two centuries of such a whirl as that in which they lived in great cities, and, in fact, everywhere. They seemed to be losing the sense of direction altogether and the idea of purpose in life.

Gospel of Purpose.

Such considerations had direct bearing on their work in that College as students for the ministry. The great functions of the Church in the present day he held to be to restore the spirit of purpose to human life. It was not merely to bring enlightenment to the world. Already the world had received more enlightenment, especially concerning theology, than it knew what to do with. Its great need was to be saved not from darkness of the understanding, but from confusion of the will. Their business was to restore purpose to life. They must

preach a gospel of purpose, and must themselves be purposeful men. While undoubtedly in the ministry they wanted scholars and gentlemen and saints, yet before all else they wanted resolute men, courageous, strenuous men, with high moral purpose, who would rouse the spirit of purpose in those with whom they had to do. He was not overlooking certain deeper matters involved in the motives of their work. It was no ideal of self-centred violence he held before them. On the contrary, no strength could be theirs except it rested on obedience, no valour of heart but what was rooted in submission. Properly speaking, the only moral will was the consecrated will.

Strenuous Philosophers:

Of their special studies it was equally true to say that there must be no separation between the intellectual and moral life, and he enforced the need for strenuousness. To teach philosophy among flaccid souls was to waste one's breath. The human mind, considered as a mere *tabula rasa*—in a purely passive state—was incapable of receiving a demonstration of God or of duty. The attitude of mind that found significance in those proofs must be dynamic through and through. The student who dumbly sat in his place waiting for the teacher to offer him solutions that he might jot them down in his note-book and reproduce them in the examination room was a student without promise so far as philosophy was concerned. But when a glimpse had been caught of some glorious meaning hidden in life, and when in the hope of confirming and enlarging that glimpse a man felt it worth his while to bear the toil of inquiry and face the risks of error, then they had the material out of which philosophers were made.

There was in the address further enforcement of the need of strenuousness and consecrated purpose in the student for the ministry, with special reference to the conditions of Oxford life. But for this and for the concluding passages on the true temper and method of philosophy we must refer our readers to the published address as a whole. Only the final words we will quote. Mr. Jacks pleaded for greater simplicity and naturalness in the language of philosophy, and then he added:—

Plain men will realise that between their normal convictions and the deepest truths of philosophy there is no such gulf as they have been wont to imagine. Two verses of William Watson's occur to my mind, applied by him to one whose name in this connection may sound somewhat strange—the poet Burns—but not unworthy, I think, to paint the ideal of the perfect philosopher:—

> No mystic torch through Time he bore,
> No virgin veil from Life he tore;
>
> * * * *
>
> He saw what all men see, no more,
> In Heaven and Earth:
>
> But as, when thunder crashes nigh,
> All darkness opes one flaming eye,
> And earth leaps up to meet the sky—
> So fiery clear
> Did the old truths that men pass by
> To him appear.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

POPULAR SERVICES.

SIR,—I have to correct a letter of mine which appeared some weeks since in your columns. Helpers are still urgently needed for the Popular Services to be held in the Grand Theatre, Islington, next month. But Tuesday, 27th inst. (and not, as there stated, Wednesday, 28th), is the day when helpers are requested first to meet at the Unity Schools, Upper-street, Islington. All who can render assistance in the singing may find Mr. Arnold Jones and others at this place at 8 o'clock on that night. Canvassers will not be required till the following Tuesday at the same time and place, and also on the following evenings of that week. This opportunity of giving the highest kind of help to the many in our great town who direly need it is one which should evoke respone from those among us who hold their own religion dear.

JOSEPH H. WICKSTEED.

Hampstead, Oct. 19.

THE SYROPHŒNICIAN WOMAN.

SIR,—Your correspondent of last week finds moral and religious difficulty in the words, "It is not meet to take the children's bread and cast it to the dogs," and, to "clear the character" of the speaker, proposes their omission. If they were really inconsistent with that character, would they have been inserted by evangelists who, we may assume, were at least as jealous for the honour of the Master as any critic of to-day can possibly be? Are they not simply an example of the Irony of Jesus? There are other well-known examples. They appear in this instance to have been deliberately intended to excite, and at the same time to test, that moral and spiritual faith, which was the necessary condition of worthy entreaty, worthy to be heard. They may very well have been nothing more than a current proverb, familiar enough to those who "knew not the law," and were looked upon as "cursed." We know also how the seeming severity of an expression may be completely dispelled, in the very moment of utterance, by the look and tone of the speaker, how it may act, and be meant to act, as a spur to further thought and more serious effort.

I would like to ask further, how "omission" can be justified, when there is nothing to throw suspicion on the genuineness of the text. In the absence of such ground of objection, the rules of sound criticism demand equal treatment for "gracious words" and "hard sayings" alike.

E. P. BARROW.

EAST CHESHIRE CHRISTIAN UNION BAZAAR.

SIR,—As we find prevailing, particularly in the Manchester district, misconceptions seriously prejudicial to the success of the above bazaar, will you kindly allow us to state that the congregations of the Union are actively preparing for the effort, and that the bazaar will be held in Manchester in October of next year. At the last meeting of the general committee representatives of all the congregations unanimously confirmed their original resolution, viz., to raise the sum of £5,000; one half for investment to be held in trust, the interest of which shall be used for the general purposes of the Union, the other half to assist the congregation at Ashton-under-Lyne to build its church, to help other congregations to pay off building debts, or to be otherwise expended as the Union shall decide. The Provincial Assembly of Lancashire and Cheshire has promised a stall. It is hoped that similar help may be given from other quarters, and that the bazaar will receive hearty and liberal support from all who are interested in the increasing work of the Union.

W. C. HALL,
J. W. WELLS,
Hon. Secs.

LAY PREACHING.

SIR,—Will you allow me a word or two, in support of Mr. Elliot's plea for lay preaching, as a part of church work, which in our community needs organising and strengthening? In his able paper read at the meeting of the Provincial Assembly at Highgate, last week, he pointed out that the Methodists and Salvationists owed their success in a great measure to the lay agents they employed to spread their doctrines. Without wealthy adherents, and with only a limited body of paid officials, they have contrived to place one of their religious centres in nearly every locality. They do not wait till they have built churches or halls and secured ministers, but they proclaim their message by enthusiastic disciples, in the street or in any room they can secure. We, on the contrary, are always trying to establish independent and isolated posts, and if in a little time these lonely citadels are not able to support their paid overseers we are inclined to regard our venture as a failure.

The Census recently instituted by the *Daily News* shows that in the great centres of population we are deplorably weak, and may be regarded as a negligible quantity. There are thousands of people, however, outside our churches who believe in our tenets, and would, if gathered in, form a conquering host, but we neglect all these fragments, and suffer in consequence. So long as "one church, one paid minister," is the rule, so long we shall be weak in effort and feeble in purpose. We have up and down the country, too, little churches, slightly endowed and presided over by ministers who have gradually lost all power for aggressive effort, through their want of fellowship with enthusiastic spirits. These detached churches are in process of extinction, and if something is not done, it is only a question of time as to their collapse.

What is wanted is that all churches, large and small, in a given area, should combine for aggressive warfare, and mutual defence, and should have a paid

superintending minister to organise and direct, under the control of a committee for the whole district, and with the aid of lay helpers. I shall be told, I know, that the sapping of independence and the multiplication of offshoots weaken the parent stem, but I do not believe it. Every effort at development and extension stirs up energy and prevents stagnation. The superintending minister could not, of course, minister exclusively to any one church, and churches should learn to deny themselves in this respect, and should be more anxious for the extension of the Kingdom of God, than for the pleasant experience of listening always to a pleasant voice. It will be said, too, that you cannot get the lay helpers. Well, I believe that there are plenty of intelligent men and women, in our communion, who would be glad to give vent to their soul's voice. I should like also to see the institution of a flying brigade, men of great power as preachers, who should not be attached to any one district, but should have the whole country for their parish, and be under the command of the central organisation.

These proposals may amount to a revolution in our methods of proceeding, but if they will tend towards a newer life, and a more successful one, they are worth trying. Men and women are dissatisfied with the old dogmas, the worn-out fables, and the insincere professions, and we have the newer gospel to offer them, but we lack zeal and energy and faith in our mission. "Awake, awake, put on thy strength, O Zion."

E. WILKES-SMITH.

Strawberry-hill, October 19, 1903.

ADELAIDE UNITARIANS.

THE Adelaide *Register* of August 17 devoted a column to an account, by a special reporter, of "The Home of Unitarianism" in that city. In a recent Census of South Australia, over 700 people had professed themselves Unitarians, but many of these are scattered over the country, and have no church of their own fellowship within reach. Except for a branch at Shady Grove, near Mount Barker, they have only the one church, in Adelaide itself. Of this, and the service he attended, the *Register* representative gives the following account:—

The handsome building in Wakefield-street indicates the support of a substantial community. The premises consist of the church—to which was recently added through the generous beneficence of the present treasurer (Mr. A. M. Simpson) and other subscribers a pretty chancel and a large organ—and the Sunday-school, which is of neat and solid design.

Memories of Early Days.

Since that far-away eleventh day in July, 1854, when the hopes of a small but ardent band matured into a resolution to found a church of the Unitarian order in this state, and to secure a minister from the old country, prosperity has advanced with the equally steady progress of time. Of those who took part in the inaugural movement few now survive. Among them were men whose memories are revered by the younger generation—such old colonists as Dr. Everard, William Kay, Edward Montgomery Martin, William Everard, Major Herford, A. Simpson, and John Howard Clark. The last-named crowded into his comparatively brief span of life, besides his multitude of public duties, devoted service to the struggling church. Miss C. H. Spence was also early identified with its development.

The Rev. J. C. Woods.

On September 19, 1855, the Rev. John Crawford Woods, B.A., arrived from England to take up the ministry. The first and second Sundays following his landing in South Australia were devoted to divine communion in private houses; and on the second Sunday in October, 1855, the inaugural public service was held in a room adjoining Green's Exchange in King William-street. Here a generous welcome was given to Mr. Woods. At that period many prominent colonists joined in promoting the cause; and so auspicious were the omens that the originators of the movement resolved to give permanency to their work. As a result the foundation stone of the present building was laid on December 23, 1856, by the Hon. John Baker, father of the first President of the Commonwealth Senate; and on July 5, 1857, it was formally opened for public worship.

Mr. Woods's settlement proved extremely fortunate. Many loyal friends and supporters were won by him for the church through his endearing qualities of heart and mind. During his labours, covering 33 years, he earned universal respect and confidence. Under his control the denomination became socially influential and powerful in benevolent activities. After twenty years of continual ministry, Mr. Woods revisited his native land, and for two years Mr. C. L. Whitham carried on the pastorate. Until 1887 Mr. Woods, after his return, continued his work, and amid failing health for two years more; then a suitable successor was procured. Four years' tenure of the pastorate by the Rev. R. C. Dendy witnessed material advances, particularly in the Sunday school and the service of song.

The Rev. John Reid.

The Rev. John Reid, M.A., late of Melbourne, now occupies the pulpit; and his attainments as a scholar, with his many other fine qualities, has earned for him popularity and goodwill. So in the forty-seven years which have run their course since it was founded, there have been many changes with losses and gains, but the church has prospered, thanks to the bond of fellowship so marked among its members, as well as to their liberal subscriptions towards its maintenance. Some of South Australia's "Grand Old Men" have their names indelibly inscribed in the annals of Unitarian history, and memorial windows aid the younger generations in keeping alive the memories of their pioneer ancestors. One fine old stained glass design commemorates the life and labours of the father of Mr. A. M. Simpson, the present treasurer, and a most active member. Other memorials are dedicated to the late Dr. Everard and William Kay. Upon the western wall a brass tablet indicates the fate of Captain Hubbe, who was killed in 1900 while serving his country in South Africa.

A Sunday Service.

The second Sunday of this month was a wretched day for weather; and although Unitarians have a reputation for sturdy adherence to principles, only a small congregation gathered at the evening service. There the simplicity of the proceedings was marked. Immediately upon entering the vestibule I felt myself surrounded by an atmosphere of cordiality such as one may often realise in our country towns, but seldom among the members of city churches. There was nothing imposing in the place; and the preacher's address took the form of a review of previous studies, so that to some extent I felt myself debarred from entering into the spirit of the discourse. During the rendering of the anthem and of the voluntary, the quiet interest was undisturbed by the discordant jingle of coin in transit. Mr. Reid's reputation as an orator is hardly upheld in the pulpit, where he relies greatly upon his notes, and expounds an abstruse essay rather than utters impromptu thoughts; but he was deeply in earnest, and won the close attention of the congregation. An elocutionary feast was Mr. Reid's rendering of Psalms ix. and xiv., and his all-embracing prayer might have moved the heart of a misanthrope. Following the anthem he proceeded to proffer "an answer to the all-important question: 'Can we still believe?'"

The Sermon.

The text was chosen from a portion of the first verse of the 14th Psalm: "The fool hath said in his heart, There is no God." "Perhaps it would assist you to grasp the manner in which I desire to apply my lesson," said he, "by pointing out that the words 'there is' are printed in italics, thus denoting their insertion by the translators, in order, as they thought, to make better reading of the quotation." But the original purport of the saying served Mr. Reid's desires exactly. He would interpret the phrase as echoing the feeling of the man who was trying to persuade himself with brusque asperity—"No God! Banish the voice of my conscience!" Many people to-day were trying the same method of assuring themselves of the non-existence of the Creator, but there was bound to arise some circumstance in the tenor of their lives which would tear them from their falsely acquired ease. Man, though God had made him a free agent with a right to determine his own course this side the Bar, could not in this way avoid the terrible truth of his sin; his hell would fall upon him in the shape of retribution, and remorse would find him its victim.

As supporting his claims the pastor had recourse to a method which, as he stated, was not often employed in the pulpit. He asked the liberty to read an article from a recent number of the *Spectator*, entitled "Science and Creative Purpose." The writer commented upon a speech of Lord Kelvin's, in which he had stated that scientific thought was compelled to accept the idea of creative power. Science, the majority contended, utterly frustrated all arguments about the existence of God; but the testimony of that great light in

this high realm was ample reply to the feeble objections of the multitude. The best evidence of all of the existence of the Great Father was, however, the testimony of pure and upright lives, guided by belief in a Divine Creator. That best answered the question—"Can we still believe?"

Impressive reverence characterised the service as a whole. The sound of the organ solo having died away, a fine old martial hymn was sung; then the choir and congregation chanted in unison the Lord's Prayer, and the benediction was pronounced by the pastor in solemn tones.

PROVINCIAL LETTER.

THE MIDLANDS.

TWELVE MONTHS hence the Midlands will be on the eve of accomplishing their heart's desire. They will have raised a substantial sum of money which, in a few days, will be increased to the goodly amount of five thousand pounds. This is prophesying before the event, but the Midlands are determined that the prophecy shall become true. Every one of our churches in the district will be busy during the next twelve months in collecting together gifts in cash or in kind for the object they all have in view. It is a great undertaking but it has already been begun, and will be carried through to a successful ending. The money is wanted by the Midland Christian Union to help the churches in the district which are in need of help, its resources being far from adequate to the calls that are made upon them. Next year also will be the centenary of the death of Joseph Priestley which, in Birmingham of all places, should not be allowed to pass without due commemoration. We have to thank our friend the Rev. Joseph Wood for bringing the subject before the delegates from our churches at the annual meeting of the Union last March in an eloquent speech delivered in his own church, and which was afterwards widely circulated in pamphlet form. The preliminary steps were completed on Monday last at Warwick, before the holding of the autumnal conference of the Union, when an executive committee was appointed with Mr. Herbert New as chairman, Mr. J. P. P. Dutfield (Waverley-road Church) and Mr. E. Ellis Townley (Old Meeting), joint secretaries, and Mr. P. J. Worsley, Junior (Church of the Messiah), treasurer. It was decided to hold a bazaar in the Birmingham Town Hall during the week ending October 29, 1904. With the money then to be realised and donations previously obtained, the sum I have named (£5,000) will be safe in the treasurer's hands. It is easy to write this on paper, but it will be less easy to actually do what we propose. "What we want is not the means," said Mr. Wood in his speech of March last, "but the disposition. What we want is the enthusiasm, the passion of our cause. . . . Those who object to bazaars can give their subscriptions, and those who object to subscriptions can support the bazaar. Nobody need be left out. There must be, if it is to succeed, a united effort. It is useless to attempt this undertaking without some enthusiasm, without faith that we can do it, without the heartiest co-operation of everybody. Every church must join in the movement, the aided churches as well as others. . . . It will do you and your churches a world of good to unite in an effort like this. It will bring you closer to each other, it will strengthen the bonds of fellowship in providing a common object for gifts and labour. It will stimulate zeal; for what you do for others will re-act upon yourselves."

If our friends in this district will take these words to heart and act accordingly, the thing will be done. Our friends in the Manchester district raised twice the amount a few years ago. Yorkshire is making an effort similar to our own, and the East Cheshire Union is to hold a bazaar at the same time as ours for raising a similar sum. Why should not the Midlands do as well as the North?

The movement I have outlined, and which will engage the earnest efforts of our friends throughout the district for some months to come, will form a fitting memorial to Dr. Priestley, who died 100 years ago next February. As Mr. Wood told us, "there comes a call and an opportunity to the religious public of Birmingham and the district, with which he was so closely identified, to signalise their appreciation of his character and work and of the services he rendered to the cause of progressive religious thought." Many changes have taken place since he lived in Birmingham, though there is still much to be done before the fight for religious equality is wholly won. Writing from Birmingham to a friend in 1787, Priestley says: "The bishop of the diocese was here last Sunday, confirming, and to each person confirmed he gave a small tract on confirmation and another against Socinianism, and myself (I am told) in particular." I think some improvement has taken place in this respect since that letter was written. In another letter he writes: "If the Establishment were out of the way Unitarianism would have a rapid spread." In this case we have not advanced very far towards getting the Establishment out of the way, and it is still with us in spite of repeated attacks made upon it from time to time. Perhaps Priestley was right, and this is the reason why our numbers do not increase as rapidly as they might.

For some years past our churches in Birmingham have been steadily working on, free from disturbance by any changes in their ministry, such as have been going on around them, but now their turn has come. The loss of Mr. Jacks from the Church of the Messiah has been very keenly felt by the members of his congregation, but it has not come about in the ordinary way, and they console themselves with the thought that he has not left them to take charge of another congregation, but to devote himself to a calling which may have a wide influence for good upon the young men who will be trained for the ministry at Manchester College. I understand also that Mr. Jacks does not intend to give up preaching, but that his voice, which has been mostly heard in Birmingham for the last nine years in sermons of great eloquence and power, will still be heard occasionally in many of our pulpits throughout the country. Mr. Jacks closed his ministry at the end of September, and on the following Sunday his successor occupied the pulpit in his place. It is too soon to form any estimate of Mr. Austin's success in his new work, and it was difficult for any man to follow so closely after one who occupied the place in the hearts of his congregation which Mr. Jacks occupied. Time will show, but from what I have seen and heard of Mr. Austin I have great hopes for the future of the church under the influence of his ministry. A special meeting to formally welcome him to the church will take place early in December.

Another Birmingham church which is undergoing a change is Newhall Hill. Mr. Charlesworth's resignation will take effect at the end of October, and the future destinies of the church are at present uncertain. He will be a distinct loss to Birmingham, and to the Midland Christian Union in particular, he having filled the post of honorary secretary for close upon ten years with much benefit to that association. His place will be taken by the Rev. A. H. Shelley, of Cradley, till the annual meeting in the spring. There is some talk of our Newhall Hill friends returning to the Church of the Messiah. I say "returning" because as long ago as the year 1834 a number of teachers withdrew from the New Meeting Schools (the predecessor of the Church of the Messiah), and subsequently founded the congregation which afterwards made its home in the church which they built in Newhall Hill. I hope some means will be found of continuing the work Mr. Charlesworth is about to leave behind. It is true that the congregation and schools have diminished in numbers during the last few years, and I understand that other centres of religious life in the vicinity have shared the same fate; but in a populous part of the city such as Newhall Hill a supreme effort should be made before the place is given up. Should this be found to be inevitable and a return be made to the Church of the Messiah, I am sure that church would receive them back with open arms after a separation of nearly seventy years.

Another of the Birmingham churches is at present deprived of its minister. Mr. Wood has been in the United States for rest and change since the end of July, and it is earnestly hoped that he may return home in a few months' time thoroughly refreshed and restored to health, and ready for renewed exertion in the work of his church and the city. Such men are not easily spared from their posts for so long a time. The Rev. J. E. Manning is in charge of the pulpit during his absence, and the responsibilities of the editorial chair of the *Seed Sower* have been taken by various friendly hands.

Still one more change, I hear, is to be made, and this is at Waverley-road, Small Heath. Though apparently possessed of all the essentials which combine to make a successful church, it has disappointed the hopes of its founders of ten years ago. I hope that Mr. Gorton's successor when he is found may prove equal to the task of establishing on the foundations already laid a healthy and united congregation.

Warwick was chosen for the meeting-

place for the autumnal conference of the Union according to the rule for holding it outside Birmingham, and it was held in the chapel there on Monday last. The attendance was but small, and not very inspiriting to those who had taken the trouble to prepare addresses for the occasion. Mr. Pipe's paper on "The Church and Social Problems" kept us all deeply interested for fully an hour in the afternoon. The subject was treated in a thoroughly practical fashion, largely based on his own experience at Fazeley-street for some years past, where he gathers round him in his "drawing-room" meetings and other institutions in the week day, and in the church on the Sunday, many of the poorest and least-cared-for dwellers in a thickly-populated part of Birmingham. No man in this large city can be doing more good for his fellow-creatures than Mr. Pipe, and the true missionary spirit of love and sympathy shone through every page of his admirable paper. It will be printed in due course, and should be found of great use among our churches, especially those in populous districts.

A well-deserved vote of thanks, proposed by our President, Mr. Byng Kenrick, was given to Mr. Charlesworth for his services as secretary, and Mr. McKean was congratulated on his recovery from his accident some time ago. He said he had been quite overcome by the kindness shown to him in various ways while confined to his room and unable to do anything. Our Warwick friends having no schoolroom or church parlour in which to entertain us to tea, Mr. and Mrs. Lakin very kindly invited those attending the Conference to take tea at their house. The attendance at the service in the evening was smaller than the afternoon, but possibly the fact that the town was in the thick of a parliamentary election partly accounted for this. Mr. Manning discoursed to us on "Religion and Theology." The central idea we carried away from hearing Mr. Pipe's paper was, that if we are to draw people into the churches who will not enter them merely to take part in a service of prayer and praise, and listen to a sermon, we must appeal to them by means of social agencies, by giving them something to do in the week-day or perhaps on the Sunday as well, and thus to make them feel that they are contributing by their own efforts to strengthen the religious life of the community, and to leave the world a little better than they found it.

It is on these lines that we should work for the development of our churches in the Midland district, and I would once more emphasise Mr. Wood's eloquent appeal, and urge on our friends throughout the Midlands to bear in mind that every one can do something, however small it may appear, to help to furnish the stall which his or her church will provide, or join with another church in providing at the bazaar to be held in the coming year. And there is not a day to be lost. Everyone should get to work at once. H.

MORE than once I have met death, but without fear. Nor do I fear now. Without being able to demonstrate it, I know that my soul cannot die.—*Bayard Taylor.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Belfast: Stanhope Street Domestic Mission.—We have already recorded the re-opening service held on Saturday, October 3. On Sunday evening, October 11, the Rev. Principal Gordon, of Manchester, conducted the service, and preached an eloquent sermon on "Hope." In connection with the mission a sale of work was held in the Central Hall, Rosemary-street, on Friday, October 9. Much of the work offered for sale had been made by the mission people, and was part of their contribution to the building fund. The brief opening ceremony was presided over by the Rev. D. Walmsley, B.A., and Mrs. A. G. Malcolm, than whom the mission has no warmer nor stauncher friend, declared the sale open. In addition to local friends, stalls were provided by ladies of Holywood, York-street, Mountpottinger, Dunmurry, the First Church and Comber. Good business was done, and with a supplementary sale held in the mission on Saturday evening, 10th inst., the sum of £87 was realised.

Belfast, Mount Pottinger (Resignation).—The Rev. W. Jenkin Davies, after seven years of service, has resigned his present charge, and is to start next month with Mrs. Davies on a tour round the world. At the close of the present year the *Christian Freeman* will be issued under new editorship.

Billingshurst.—The anniversary meetings were held on Monday last. After the usual tea, the Rev. W. Copeland Bowie conducted a service, which was greatly appreciated by all present. At a subsequent public meeting, presided over by Rev. George Lansdowne, very encouraging addresses were delivered by Revs. W. Copeland Bowie, J. J. Marten, Messrs. Price, senior, Tarring, and David Price. Several members of the Horsham church were present, and also from the Billingshurst Congregational church. Revs. E. S. Lang, Buckland, A. J. Marchant, and Hoyle Tomlinson (Congregational minister) regretted their absence, and sent warm greetings. Successful harvest services were held at Billingshurst and Wisboro'-green on the day before.

Birmingham: Balsall Heath.—On Sunday, Oct. 11, the fourth anniversary of Our Father's Church was celebrated, the Rev. J. Estlin Carpenter being the special preacher. The evening address was on "The Gospels and how to read them." The collections for the day amounted to £4 5s. 3d.

Cullompton.—The Sunday-school anniversary was associated with the harvest festival on Sunday last. Special hymns and anthems were effectively rendered. The Rev. J. Worthington officiated at all the three services. In the evening seats had to be placed along the aisles to accommodate the crowded congregation. On Monday evening the Rev. James Harwood delivered his lecture on "A Visit to India" to a highly appreciative audience.

Gorton Bicentenary.—The bicentenary of the opening for public worship of the "Old Chapel," known also as Gorton Chapel (now Brookfield Church), was celebrated last Saturday and Sunday by special services. The history of the Old Chapel and its development into the present vigorous congregation at Brookfield is well told in a pamphlet of some fifteen pages lately published by the minister of the church, the Rev. George Evans; and it was further enlarged upon by the Rev. Dendy Agate in his sermon at the unveiling of a memorial tablet on Saturday afternoon. The tablet occupies a prominent position at the chancel end of the church, and is of rich alabaster, beautifully ornamented, from a design by Messrs. Thomas Worthington & Son. The sculptors were Messrs. Hobbs & Miller. The inscription upon the tablet records the fact that it was erected to commemorate the bicentenary of the opening of Gorton Chapel, with the date of the unveiling, and the names of the successive ministers from 1703 to the present date. The unveiling took place during the service conducted by the Rev. George Evans, and was performed by Mr. Samuel Rider, a warm supporter of the church, who, in his address, spoke of the love and esteem in which the memory is held of the whole line of ministers whose names are associated with the old chapel and Brookfield Church. The sermon was preached by the Rev. Dendy Agate, from the text, "Our fathers trusted in Thee; they trusted, and Thou didst deliver them," &c. (Ps. xx. 4, 5). He recalled the social condition and natural features of Gorton two hundred years ago, so strangely different from what they are now, and said that the history of Protestant Dissent in that place took them still further back than the establishment of the Old Chapel. People in Gorton, as elsewhere, he said, had begun to strike out their own line in religious matters before Adam Martindale settled there in 1646. The liking of some of the Gorton people for the Independent form of Church government had been maintained through all the changing years; and then, some time about 1703, hopes which many of them had long cherished were realised, and the modest walls of the house of prayer which some of his hearers would remember were reared in faith and thankfulness. He described those old days, and said they might ask what the men were like who founded the Old Chapel. He would not discuss the relative parts which had been played by Independency and Presbyterianism in still earlier days, and the ways in which the two streams at last united. It was enough to remember that those who built the modest house of prayer in Gorton Vale had inherited traditions which they still held dear. Being unable conscientiously to worship at the parish church, they had long held services in dwelling-houses; and they rejoiced when a permanent home was assured to them, and a quiet plot of ground encircling it in which they might lay their beloved dead to rest. The preacher recalled the personal character of successive ministers and of the more prominent laymen who had been associated with the church's work in Gorton. "All honour," he said, "to those who founded this congregation, and who, having served it in any way, passed onward when their work was done. We who knew him and worshipped with him here shall never forget the generous, kindly, and large-hearted donor of this church. We know how he would have rejoiced with us in this service of commemoration, for he had a high regard for the traditions of the past; and the continued strength and progress of both congregation and Sunday-school were very dear to him." After the service tea was served in the handsome schoolroom, which has been recently decorated and in the evening a meeting was held in the same place, over which the Rev. George Evans presided. Interesting historical addresses were given by the chairman, Principal Gordon, and the Rev. Dendy Agate; and music was contributed by the organist and members of the choir. On Sunday morning Principal Gordon was the preacher, and in the evening the Rev. H. Enfield Dowson. With regard to the tablet, although there was universal admiration of the beautiful material of which it was composed, and also of the fine carving displayed in working out the design, there was an equally universal feeling that it was exceedingly bad art to daub over such exquisite marble with red and green paint in order to make its roses and leaves look realistic—which of course they did not. One can hardly suppose that our Gorton friends will long allow such a rich piece of marble to be thus disfigured.

London: Islington.—The Rev. E. Savell Hicks, M.A., lately assistant minister of Bank-street Chapel, Bolton, has accepted a unanimous invitation to the pastorate of Unity Church, and will enter on his duties on November 1.

London: Kilburn.—Harvest Festival Services were held in the Quex-road Church, on Sunday, October 11. In spite of the inclement weather, there were good congregations, morning and evening. On Wednesday, 14th inst., the Rev. and Mrs. J. E. Stronge held a reception in the Hall, to meet Mr. Alderman and Mrs. Fleetwood Pritchard, the Mayor and Mayoress of Hampstead. There was a large gathering of members of the congregation, and many outside friends. On Tuesday, 20th inst., the opening lecture of the Session of the Quex-road Unity Club was given by Mr. F. Womack, B.Sc., on "Wireless Telegraphy"; and there was a large audience, the hall being comfortably full. The winter's work has begun in this district in a most encouraging way, and gives good hope of a successful season.

London: Stepney.—Morning service and Sunday-school last Sunday was conducted by Mr. George Ward; the evening discourse by Rev. C. A. Ginever, being on "National Well-being and The Trade." He urged the consecration of votes to the highest issues, and the logical posi-

tion of local option as a means of efficiently dealing with the liquor traffic.

Manchester District Association of Presbyterian and Unitarian Churches.—The twelfth of the visits of the governing body was paid to Moss Side on Saturday, October 10. The service was conducted by Rev. J. A. Pearson, and the sermon preached by Rev. S. A. Stainthal, who fairly communicated to his congregation his confidence and hope. Two hundred and thirty people were at the service, and though the composition of the audience was different, the same number were at the public meeting. Mr. Piggott presided, and addresses were given by Rev. Dendy Agate, Rev. Charles Roper, and Mr. Councillor R. G. Lawson. One of the good things about these meetings is the delightful surprise we may at any time receive from a good speaker of whom we have, as a body, known nothing before. Mr. Lawson provided the surprise at Moss Side, and everyone present wishes for him a life of usefulness, not only in public affairs, but in the religious connection to which he belongs. The welcome on behalf of the congregation was given by Mr. Pimley, and musical items were rendered by Miss Macdonald, Mr. Arthur Baker and Mr. Hindley.

Manchester (Chorlton-cum-Hardy).—On Saturday, October 17, a congregational social evening was held in the schoolroom in connection with the approaching removal of Mr. and Mrs. Arthur E. Piggott and family to Chinley. Mr. Piggott's name will be well known to all who have been connected in recent years with the Manchester District Association, or who worked for the grand bazaar of 1897 to provide funds for the Forward Movement which established churches at Chorlton, Heaton Moor, Bradford, and Urmston. The Rev. J. Ruddle presided at the meeting, and spoke with warm appreciation of Mr. Piggott's services to the church. Mr. E. H. Hiller, chairman of committee, followed with the presentation of a handsome table lamp to Mr. and Mrs. Piggott and of books to their children. He referred to the impulses supplied by Mr. Piggott, which had helped the church forward during thirteen years, to the valued services rendered as treasurer, secretary, organist, and member of committee. Mr. Robert C. Law referred to his earliest association with Mr. Piggot, when he, a complete stranger living at Stretford, received the astonishing suggestion that they two should start a movement at Chorlton. In view of the fact that neither of them knew any other Unitarian at Chorlton, this was a courageous proposition, but in the result had been amply justified. He wished to bear testimony to the example afforded by Mr. Piggott's enthusiasm, his gentle and able methods and to his sincere religious life. Mr. Harrop followed and laid stress on closing of the ranks, and urged all present to take care that Mr. Piggott should find his work had been of permanent value to the church. Mr. Piggott, in reply, said that whatever he had done had been a labour of love, and that such questions as to whether the work was too arduous, or involved too much anxiety, had never presented themselves seriously to him. A conviction that behind all there was a Power making for righteousness entered into the texture of his life, and consequently he had always been upheld under circumstances of difficulty in church, home, and business. He had found friendship, love, and happiness in the work, and had been especially helped by regular attendance at the Sunday services. The expressions which had fallen from previous speakers were from old and sincere friends, and the friendship and esteem indicated were heartily reciprocated. In conclusion he would only ask any who appreciated his past work of service to the church to try and give aid in a similar way wherever practicable.

Rawtenstall Jubilee Bazaar.—On October 8-10 the jubilee bazaar was held in the schoolroom. The present chapel was opened on October 2, 1853. The Rev. George Harris, of Newcastle-on-Tyne, preached in the morning and evening, and the Rev. J. Cropper, of Stand, in the afternoon. The opening services were continued on October 9. The Rev. James Martineau, of Hope-street Church, Liverpool, preached in the morning and evening, and the Rev. W. Gaskell, M.D., of Manchester, in the afternoon. Mr. Martineau and Mr. Gaskell preached from the same text. The object of the bazaar was to raise the sum of £1,000, so as to relieve the North and East Lancashire Unitarian Mission of the necessity of making a grant for the support of the church. The depressed state of trade and the inclement weather militated against the success of the effort, which nevertheless proved fairly successful. The bazaar was opened on the 8th by Mrs. Crompton, of Rivington Hall, in very felicitous terms. The appointed chairman, Mr. James Lupton, of Chorley, owing to ill-health, was not able to be present, but was worthily represented by his nephew, Mr. James Lupton, of Accrington. On the 9th the opening function was performed by Mr. Thomas Harwood, of Bolton, the President of the North and East Lancashire Unitarian Mission. The vice-chairman of the Mission Committee, the Rev. J. J. Wright, was the appointed chairman, but by medical advice he is compelled to take a rest. The Rev. J. C. Odgers, of Bury, very kindly consented to act in the capacity of chairman. On Saturday the opening ceremony was performed in an eloquent speech by Mr. W. Healey, J.P., of Heywood. The chair was taken by Mr. Alfred Ashworth, of Clough Fold, a member of the Newchurch congregation. There were present the Revs. R. Travers Herford, J. J. Shaw, W. H. Burgess, and Jenkyn Thomas, the minister of the church: Messrs. Ramsbottom (secretary), Halstead (treasurer), Holden, and others. A very pleasant feature was the stall provided by the Newchurch congregation and school. Miss Gertrude Martineau sent a beautiful water-colour drawing of Loch-au-Eilan, painted by herself. The drawing was sold for eight guineas, and bought by the scholars and friends and the chairman of the first day, and presented to the school as a memento of the fiftieth anniversary, and of the visit paid by Dr. Martineau to the church. The bazaar was continued on Monday, and the total amount realised by donations, sales, &c., for the Independence Fund is now £733 3s. 0½d.

South Wales Unitarian Association.—The quarterly meetings were held at Llandyssul, on Tuesday and Wednesday, Oct. 13 and 14. Despite the stormy weather and heavy rains, large congregations assembled at each of the four meetings. On Tuesday evening the devotional service was conducted by the Rev. E. O. Jenkins, and the Revs. J. P. Kane and David Rees preached eloquent sermons. The business meeting was held on Wednesday morning, when the chair was taken by the President, Rev. David Evans, Cribyn. Several minor matters were discussed and settled, afterwards the secretary, Rev. W. James, read a letter from the Rev. D. Evans, Cribyn, one of the editors of the *Ymofnydd*, resigning his post as joint-editor, through ill-health. The resignation was received with much regret, and warm expressions of thanks for the valuable services rendered. It was unanimously resolved that the Rev. W. James, B.A., J.P., Llandyssul, should be asked to fill the vacancy, which he consented to do. The question of ministerial supply of the Welsh churches in its relation to the Carmarthen College was partially discussed, but adjourned to the next quarterly meetings to be held at Alltyplaca next Easter. Arrangements were made for starting the Welsh Postal Mission, of which the Rev. Lewis Williams, Rhydygwin, is the secretary. The religious service was conducted by the Rev. John Davies, and the Rev. R. J. Jones, M.A., preached the appointed sermon, his subject being "Why am I a Unitarian?" At the close of the sermon a very interesting presentation was made to the Rev. Thomas Thomas, J.P., Green Park. Mr. Thomas is the oldest Unitarian minister in Wales, if not in England also, and retired from the ministry nearly ten years ago. He was also master of the Pontshan Grammar School for many years, an institution in direct line of succession from the school kept in the same neighbourhood by the well-known Unitarian minister and Welsh bard and scholar, Davis of Castle Howell. The presentation to Mr. Thomas was of an illuminated address, congratulating him on the completion of his four-score years. It was a touching scene, all the ministers and most of the laity present had at one time sat under his ministry or at his feet as guide, philosopher, and friend. The address was couched in most appropriate terms, expressive of the most tender affection and regard, and recalling the great services which Mr. Thomas had rendered to the cause of religion, education, and of public progress generally, and was signed by thirty-one names, being those of Welshmen in the Unitarian ministry. The presentation was made by the Rev. R. J. Jones, M.A., of Aberdare, and congratulatory speeches, which were delightfully reminiscent and at times touching, were made by the Rev. John Davies, Alltyplaca; W. James, B.A., J.P., Llandyssul; R. C. Jones, Lampeter; T. Lloyd Jones, Liverpool; and T. Arthur Thomas, the present minister at Pantdefaid. Mr. Thomas made an appropriate reply, thanking all for the honour shown to him that day. Preaching services were again held in the afternoon and evening, when sermons were delivered by the Revs. T. J. Jenkins, J. Hathren Davies, R. C. Jones, and John Davies. The Revs. D. R. Davies and David Rees introduced the services.

To CORRESPONDENTS.—Letters, &c., received from:—A. L. B.; H. B. B.; H. C.; T. J. H.; W. J. J.; H. M. L.; S. H. M.; H. S. P.; W. H. P.; H. R.; F. J. M. S.; T. R. S.; A. W.; F. L. W.; R. K. W.

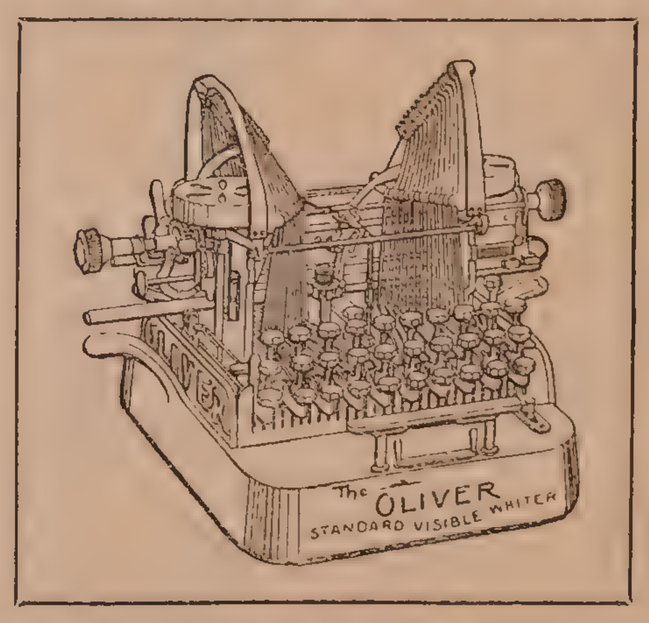
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OUR CALENDAR.

SUNDAY, October 25.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M.
Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. J. B. BARNHILL.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.,
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT. Evening: "The New Age in Religion and Man's Place in it."
Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., "Citizen Sunday," and 7 P.M., "The Story of a Heresy. III. Socinianism."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M.
Greenwich, Carlton Theatre, 7 P.M., Rev. J. PAGE HOPPS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening, "A working scheme of Religious Belief: III. Doctrine of Revelation."
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. J. T. SALT.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room). 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, South Shore Unitarian Church The Hall, Lytham-road, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M, and 6.30 P.M., Rev. J MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. R. W. KITTLE, B.A., LL.B.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. H. E. HAYCOCK.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS, "Wishing and Willing."
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M., Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M., Mr. GEORGE WARD.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. T. H. DAVIES.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Oct. 25, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Crux of Democracy."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Oct. 25, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Nietzsche."

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A SOCIAL EVENING will be held in the CHANNING HALL, Surrey Street, on WEDNESDAY, October 28th, from 7 to 10 p.m.

The MASTER CUTLER (M. J. Hunter, Esq.) will take the Chair at 8 p.m. Short Addresses of Welcome will be delivered by A. J. HOBSON, Esq. (Sheffield), THOS. HARWOOD, Esq. (Bolton), the Revs. I. PAYNE (Stannington), CHAS. HARGROVE, M.A. (Leeds), J. C. STREET (Shrewsbury), and others.

Afterwards there will be Musical Selections at intervals, and light refreshments served in the Hall.

All friends cordially invited.

N.B.—The Rev. C. J. Street commences his ministry on Sunday, October 25th. Morning Service, 11 a.m.; Evening, 6.30 p.m.

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The Inquirer.

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NOTES OF THE WEEK.

OUR readers will observe from the report of the Committee of the British and Foreign Unitarian Association to the Council, that the Rev. J. Estlin Carpenter, M.A., will deliver a course of six lectures on "The Christ of the Creeds and of Experience" at Nottingham, beginning on Monday, November 2; at Lewisham on Tuesday, November 3, and at Richmond, on Wednesday, November 4. Copies of the syllabus may be obtained from the respective ministers or secretaries at these places. The opportunity of hearing such a course of lectures is one that should not be missed by anyone who is interested in recent developments of Christian doctrine.

IT is many years since anything in the way of Unitarian lectures or services was done at Cambridge, and the experiment about to be made there by the Committee will be watched with interest. Mr. Carpenter will deliver a course of four Sunday evening lectures in the Cambridge Guildhall on "The Gospels, and how to Read Them," beginning on November 8. If any of our readers who have relatives or acquaintances in Cambridge likely to be interested in such a course of lectures, we hope they will at once send their names and addresses to Essex Hall, so that cards may be forwarded to them.

THE arrangements for the autumnal meetings of the British and Foreign Unitarian Association at Manchester are now completed. The local committee have prepared a thoroughly good and practical programme. The meetings will be held on Tuesday, Wednesday, and Thursday, November 10, 11, and 12. The Rev. Frank Walters will preach the sermon at Cross-street Chapel, on Tuesday afternoon. The Rev. S. A. Steinthal will preside at a great meeting in the Free Trade Hall, on Tuesday evening, when addresses will be delivered by the Revs. H. Enfield Dowson, J. Page Hopps, James C. Street, W. Copeland Bowie (secretary of the Association), and others.

AT the conference to be held on Wednesday morning and afternoon, papers will be read on "The Propagation of our Unitarian Faith," by the Rev. H. D. Roberts, "City Churches and the Theory of Independency," by the Rev. Charles Peach, "The Strengthening of our Congregational Life," by the Rev. J. Worsley Austin and Mr. J. Wigley, and "A Church of the Present," by the Rev. E. L. H. Thomas. "The Responsibilities of Church and Sunday-school towards each other" will form the topic of the Conference on Thursday morning. Mrs. Manning will deal with the question from the school point of view, Mr. R. Robinson from the Church point of view. There will be a conversazione in the new Midland Hall on Wednesday evening. A programme so interesting and varied will doubtless attract a large gathering from near and far.

THE Education Committee of the National Federation of the Evangelical Free Church Councils has drawn up the heads of a "scheme for national education," to be submitted to the larger body. It is an uncompromising assertion of the right and intention of opponents of sectarianism in education, released by the action of the other side from the compromise of 1870, to establish once and for all a system of complete and universal popular control over popularly supported education, with the absolute exclusion of all theological tests. But difficulty has already arisen over clause 7 of the scheme, which, after providing that "no distinctively denominational teaching or formulary shall be given or used in public schools in school hours," adds that "simple Biblical instruction may be given according to a syllabus." Everything, of course, turns on the question what "simple Biblical instruction" means. It will be sad if all instruction in the contents of our greatest classic has to be forbidden in our public schools on account of the difficulty of excluding dogmatic interpretations of its text. But unless the Free Church Federation finds words at a later stage to show that such exclusion is the desire of its members, they can hardly expect to find general support for this part of their programme among educational reformers when a "final" settlement is under discussion.

THE quotation from the Bishop of Worcester's Congress Sermon, in our leading article last week, was made from a condensed report. The actual words used by the preacher, which are now accessible, yield even more clearly than the imperfect version then before us the inference which we ventured to draw from it. At the same time, they express very forcibly that ethical view of the responsibility involved in creed-recitation which was put forward, again and again, by Dr. Martineau as his ground of his disagreement with the Broad Church. Dr. Gore said:—

> There must be no compromise as regards the fundamental creed. When the clergy, as representatives and mouthpieces of the Church, stand, saying "I believe," there must be no doubt that they mean what they say. No doubt other requirements besides the Creed are made upon their belief, but they are vaguer. . . . I repeat, then, the most definite dogmatic requirement is that involved in the continual public recitation of the Creeds. "I believe that Jesus Christ is very God, of one substance with the Father, who for us men and for our salvation came down from heaven and was incarnate—that He was born of the Virgin Mary, and that He rose the third day from the dead," are phrases which admit of no ambiguity. The last quoted clauses simply assert that the historical records which contain the narratives of the Birth and Resurrection of Christ are true in fact.

Now we are in our days challenged [he proceeds] by a not unimportant group of men to admit the legitimacy of the recitation of these words by clergymen who, at the least, regard, for example, the Virgin birth as highly doubtful. Now I say quite deliberately: Let us be very gentle with scrupulous and anxious consciences. Let us be very patient with men under trial of doubt. But when a man has once arrived at a conviction that he cannot honestly affirm a particular article of the Creed, the meaning of which is unambiguous, to be true, let the public conscience of the Church tell him that he cannot qualify to be an officer of the Church which makes a public recitation of the personal belief in this, among other articles, a central element in its great acts of worship. What has been challenged in this matter is the public conscience. It is the public conscience which is asked to weaken the obligation of belief by consciously allowing an unreal sense of explicit words. Let the public conscience, therefore, reply to the challenge as explicitly as possible.

On this question, which as a question of morality is much more important than any question of opinion about historic fact, it is well to have the emphatic

and unequivocal authority of Dr. Gore on our side.

DR. BERNARD, Dean of St. Patrick's, spoke at the Church Congress on "The Interpretation of the Creeds, as Affected by the Newer Historical Methods." He accepts—as results of the methods of comparison, analysis, and investigation of sources—the secondary character of the first and third gospels, and of the discourses in the fourth gospel. In his concluding paragraph occur these two sentences:—

> The two great articles of the Resurrection and the Virgin Birth can never be acceptable to, or possible for, those who cannot believe the Christ of the Church to be more than man.
>
> I make bold to say that these two articles are no whit less credible than of old to those who recognise in Christ the Incarnation of the Divine.

In other words, these dogmata are credible to those, and those alone, who already hold the view that Jesus was, in a special biological sense, a unique being, "more than man." On what basis such a presupposition can rest, apart from these miracles, Dr. Bernard does not disclose. Not, of course, in the moral excellence of Jesus' life and teaching; for they are irrelevant to the biological question. This position gains an increasing number of supporters every year, and it cannot be long before a large proportion of them take the next step, that of examining the basis of their presupposition. "It is the presuppositions," as Dr. Sanday says of Harnach and Wernle, "which need a far more serious testing than they have ever received." A little more critical sincerity, and a little more honesty in matters of creed-recitation, will together do wonders for the progress of English Christendom.

Dr. HORTON, in the course of his presidential address to the Congregational Union, delivered an incidental attack on the *Encyclopædia Biblica*, which he regards at once as a monument of prodigious learning and as "the punishment for a wrong preoccupation of the Church." He regrets, *e.g.*, that Schmiedel has not spent his time "preaching Christ to the Chinese, instead of showing that we have none of the Master's words to preach." This, by the way, is not an entirely accurate description, but the paragraph in which it occurs seems to indicate that, in Dr. Horton's opinion, criticism of the documents and history of Christianity is of secondary or of no value. It is interesting to notice that another distinguished leader of Congregational thought, Dr. K. C. Anderton, has entered a protest against this tendency to depreciate scientific inquiry, and points out that there is "a real danger that the missionary interest may become identified with reaction in theology." But while there is undoubtedly this danger of theological reaction, it is well to recognise that there are strong forces in Congregationalism moving towards freedom, which are bound to throw off the incubus of fear as they have escaped from the burden of an establishment and a creed.

THE duty of the Church to those without, especially in relation to what are known as social questions, was dealt with by the Rev. Bertram Smith, of Leeds, at the Congregational Union meetings. He suggested that every minister should serve a seven years' apprenticeship among the poor, in order that he might be brought "face to face with the pressing problems of poverty and social injustice." Mr. Smith, who himself has served more than seven years amid the poverty of the Hunslet district, is driven to the conclusion that the social question is the question of the hour. This is indeed a test of the standing or the falling Church. The problems of modern life are pressing and serious, and a living Church should be able to direct and inspire the efforts for reformation. With or without this guidance the efforts are being made, and the world will suffer as well as the Church if the influence of the latter is unfelt.

AN admirably sympathetic criticism of the religious life of China appeared as a leading article in the *Free Methodist* last week. It is freely acknowledged that there is much soundness—religious sentiment and moral truth—at the heart of that great nation; and some indications, worth heeding, are given to aid the learner to recognise that fact. The minor Methodist bodies represented by this paper have sent, and are sending, Christian missionaries to China, and nothing better could be wished for them than that they should enter upon their work in the frank and kindly spirit manifested in the leader we have named.

THE interesting experiment in co-operative building known as the Ealing Tenants, Ltd., is now firmly rooted, as a valuable contribution to the solution of the great housing question. The roads already laid out are fully occupied; and the company appeals for increased share capital. This will not return a large interest on the investment, which seems, however, to be a safe one. The tenants are required to be shareholders. This scheme has two advantages over the ordinary building society. The members do not buy their own houses, but become part owners in a common property. From this follows the other benefit that if a tenant moves into another district he has not the anxiety that attaches to a small house property which he cannot personally superintend.

MR. W. H. LECKY, whose death occurred on the 23rd inst., occupied a position that commanded respect even from those whose opinions differed from his. Born in 1838, and intended from early years to hold a "family living" near Cork, he found himself in early manhood unable to adhere to the faith of his fathers. This result was largely attributable to the pernicious policy of the Tractarians, who, in their zeal for ecclesiastical claims, provoked the critical inquiries of candid minds, inquiries which not seldom, as in Lecky's case, ended in revolt. His first important work, "The Rise and Influence of Rationalism in Europe," showed that at the early age of twenty-seven he had surveyed wide fields of history, sacred and secular, and that he possessed a singularly lucid and judicial mind. These characteristics were even more marked in the great work on the "Eighteenth Century," the opening volumes of which followed in his fortieth year. His moderation and fairness in dealing with vexed questions of policy, which have still an intimate bearing on our national and social conditions, have been recognised on all sides.

LIKE many another of his contemporaries, Mr. Lecky lived long enough to see the ardent liberalism of the mid-century fade into hesitation and doubts more and more pronounced. Something of the mood of Tacitus supervened, and it became as difficult for him to trust democracy as it was impossible to accept the propositions of the Church. Even so, however, his gentle temperament kept him from that excess of scolding which betrays the prophet doubtful of his own oracle. Men heard his graceful periods with an interest which would have been greater had he exercised a simpler though a ruder form of oratory; but the effect of his contribution to the wisdom of our legislators was chiefly felt by those whose minds lie open to the appeal of quiet and studious reasoning. Such men as he are needed in an age too much surrendered to the noisy demagogue. We may easily forgive the chill they sometimes give to our enthusiasms when we remember the permanent need of a little more sanity in public affairs.

As a poet, Mr. Lecky was not widely known, but those who have read the collection ("Poems," 1891) which he gleaned from the verses of many years are well aware of his merits and demerits in this line of work. Usually, his lines run smoothly, and his ear is correct, and while his range of versification is not wide, it proves adequate alike to themes lighter and graver. As might be expected, the latter predominate, and it must be confessed the general effect is depressing. A muse, rosy and robust, must breathe another atmosphere than that of the chamber where men sift the ashes of dead generations. When we turn to the last poem in the book, we get Lecky's "Conclusion of the Whole Matter," in lines which readers will appreciate according to their mood. This is his summing up:—

> Still the world seems mounting higher,
> Chasing unfulfilled desire,
> Spurning barrier, prop, and chain,
> Scattering darkness, conquering pain,
> Winning much—but in each prize
> Some sad germ of evil lies;
> For the subtle taint that blends
> With all human hopes and ends,
> Making good the seed of ill,
> Rules the course of nations still.
> Progress comes, but she will wake
> Cravings more than she can slake;
> Wealth increasing, soon will grow
> Idle, joyless, tasteless show;
>
> Freedom's dawn proves weak and vain
> When the rhetoricians reign,
> When the path to honour lies
> With the many, not the wise;
> Knowledge lends new power still
> To the thought, but not the will,
> And she scarce can cast a ray
> On the future's clouded way;
> While old Time in triumph leads
> Shattered causes, hopes, and creeds.

MISSIONARY AIMS AND METHODS.

DISCUSSION.

IV.

MR. BARROW deserves the thanks of all interested in Domestic Mission Work, by the thoughtful manner in which he discusses its aims and objects, and although they may not arrive at the same results as he does, his arguments and illustrations cannot fail to be suggestive. I doubt, however, whether the ideal which underlies his conception of what Dr. Tuckerman called "The Ministry at Large," has ever been attained; I feel quite sure it was not the one which the first organiser of Domestic Missions pursued.

In Mr. George W. Cooke's "Unitarianism in America," published by the American Unitarian Association in 1902, there is a chapter on "The Ministry at Large," describing the earliest steps taken in the establishment of the effort in 1822 by some young men in Boston. Their first step was the establishment of a Sunday-school, and in a month's time there was added "preaching for the poor and those connected with no religious organisation." Dr. Tuckerman gave up his settled ministry owing to illness, and in 1826 devoted his rare gifts to this new form of work, entering on his new duties on November 5 of that year.

He began at once by visiting the poor and studying their condition, but in less than a month he records in his diary that he was preaching "to a large and very attentive audience." Judging from reports which I have heard, and records which I have read, Dr. Tuckerman was a strong believer in personal influence, and felt that by personal intercourse with those unconnected with ecclesiastical organisations he could re-awaken the associations in the religious institutions that had existed in most of the poor, or be able to kindle into activity the latent germs of loving trust which he believed would be found amongst the most ignorant and sinful.

It can easily be imagined, that while every minister who has a faith like this would, if he could, re-unite the links which had connected the lapsed to their spiritual home, he would do so as the most efficient aid he could give, but many would prefer to listen to the voice which had recalled them to the light or awakened it in their souls. Thus, the better the missionary does his work, the more inevitable is it that he gathers a congregation round him. And just as the congregation, so do all the other institutions spring up: first the religious, and then, I trust, with the religious spirit underlying and inspiring all, the economical, the educational, and recreational agencies which now surround all our domestic stations.

I cannot see that missionary work is not social work, nor do I think that the social worker cannot touch, much less does not seek to touch, the individual life within. The true reformer must know that it is only by individual improvement that social progress can be attained; it is the spring of all his encouragement. He cannot change mankind, but he may convert a man. And thus I feel that our Domestic Missions, if the minister and the many helpers who naturally gather round every true worker, always were, and will always be, aiming at the one great purpose which Tuckerman made his work, to give his help to all who were in need of his service, while every method, by which that aim can be attained, is the rightful one to be adopted.

Mr. Barrow would sever all almsgiving from the functions of the minister. His argument applies not merely to the minister of the Domestic Mission, but to all religious workers. If the minister makes himself a relieving officer, I have no doubt he does degrade his sacred office, but I think if he has by personal visiting become a friend in a poor man's house, becoming acquainted with the characters of the household, their circumstances and their needs, he will be a better judge as to whether food, clothing, actual money, or other forms of help are needed, than the casual visitor of the best charity organisation society can, and the brotherly sympathy which will find expression in his gift will avoid the pauperising taint which inevitably accompanies an official dole.

I am not in favour of abolishing the poor's purse, but experience has made me well aware that there is hardly any part of a minister's duty more difficult to fulfil, than the judicious use of the poor's purse. Mr. Barrow is right in his strong advice to encourage independence, and I hope that everyone connected with mission work will always bear that advice in mind. I do not wish to touch any personal matters, or I think I could point out, in more instances than some imagine, proofs of the good seed sown by our Domestic Missions of this virtue, and of the growing life it is manifesting.

There is much more that I could add, but space forbids. Those who are busily engaged in the actual work which is being done to-day in our Domestic Missions are the ones who have most faith in their usefulness. But they are also the very ones who must face the lack of workers in the mission field. They welcome the generous help which is given by a few in contributions of money and money's worth, but they feel that "the fields are already white unto harvest," but "the labourers are few." I hope this public consideration of Domestic Mission work may lead some, as yet unattached, to visit the mission districts. They will there find many methods by which they will be able to promote the high aim which the Domestic Mission in them all keeps steadily in view; the establishment of the kingdom of Heaven among men.

S. ALFRED STEINTHAL.

V.

MR. BARROW has introduced a subject of great importance to our notice. He has had the courage to express the thoughts of many hearts. His paper is a challenge to us not to defend what has been done in the past, but to realise what we are leaving undone in the present.

I find myself on the whole in such cordial agreement with what he says, that there is very little which I can add to the discussion.

(1) I take it that there is a tendency in our missions to crystallise into respectable congregations of poor people, and in consequence, more and more time and energy are devoted to the needs of those who are within the fold. We are not, I believe, reaching the unchurched, the loafer, the vagrant, or the degraded poor as we ought to be doing, if we are true to our aims.

(2) For a great many people—and the feeling increases as they sink in the social scale—the mission church is taboo, like every other place of worship associated with pews, and Sunday clothes, and an indefinable air of patronage. This seems to be one of the inherent defects of Protestantism. The difficulty does not exist with a Catholic population. But then, the Roman Catholic does not build cheap, lower-grade churches for the poor.

(3) I believe that the attempt to win people to religion by trying to awaken their interest in something else has failed, and always must fail. Rich people must give up the most unchristian fallacy that the poor need coal-tickets, and concerts, and clubs in order to make them interested in religion. These things do not touch their sins and sorrows, and the aching hunger of the soul for God. Unfortunately, to many of us, physical poverty appeals far more than spiritual destitution. We are more unhappy about starved bodies than dead souls. Many serious people are beginning to ask themselves whether the social side of the church, with its cultivation of pleasure and its tendency to measure religious success by secular excitements, has not been overdone. We seem to trust less and less to the convincing power of the Gospel, as a message spoken, simply and directly, to the soul.

(4) What I have said does not mean that we must disband our present missions. The work they are doing is good. They must go on preaching to the people who will come. They must also continue and develop their varied social enterprises, till some other agency is ready to take them out of their hands and leave them free for more distinctly religious effort. But, meanwhile, there is another work which they are doing very imperfectly, if, indeed, in many instances, they are doing it at all. Have we the faith and courage to put men down as spiritual pioneers in the waste places of our great cities, and to say to them, "Go and work amongst all this unorganised mass of human life; ask for no tabulated report on numerical results; we set you free for the invisible work of the pioneer?" And given this opportunity, are there men amongst us to hear the call, prepared to enlist in this honourable service, anxious to live the life of the poor, that through their poverty they may become rich? There is much in all this which is at variance with our ideal of the professional ministry, with a comfortable suburban church as the height of its ambition. It is the old appeal to Christian chivalry, which covets the hard place of service nearest to the Master's side.

W. H. DRUMMOND.

VI.

Mr. BARROW's able and thoughtful address is sure to give rise to differences of opinion, and at your request

I venture my own opinion on the subject.

The writer, after referring to the way in which the Domestic Mission of to-day, with its schools, services, clubs, associations, and institutions of various kinds, has grown out of the original simplicity of a mission to the homes, asks: "Does a mission church as effectively meet that particular need, to deal with which the Domestic Mission—a mission without a church—was instituted?" I gather that the writer thinks it does not. He thinks "a mission church must in time suffer, as all churches suffer, from its own respectability. There are thousands upon thousands of the labouring class around us who are not ready for religious association, cannot possibly take part in collective worship." Such is undoubtedly the case; but the influence of the missionary in very many cases stimulates to readiness and *desire* for such association. There is no necessary antagonism between the attempt to "restore" and the attempt to re-organise the lapsed. Rather does it seem natural that restoration should be followed by organisation. The institution of public worship is an indication that the missionary has so far been successful in his work. Having become the friend and adviser of his neighbours they come to his services and send their children to his classes, when but for his personal influence they would have been strangers to all religious associations. Looked at from this point of view, organisation, when practicable, would seem to be inevitable, and there are many congregations of humble folk to-day in neighbourhoods where but for the Domestic Missionary there would have been no congregations at all. We might have built our premises and opened wide the doors, but without the house to house visitation, with its friendships and confidences, there would have been no organised result.

But is it necessary to organise? Should not the missionary keep to his visiting and, having quickened the dormant religious life, urge it to find place and expression in churches already established? All experience of work among the poor is against such a theory. Like the Domestic Missionary, the City Missionary was originally sent forth with this aim. But he, too, has found it essential to have his little room and his little service to which he can invite his brothers and sisters for religious fellowship. He finds that they gladly come to him when they will attend no other place for worship.

Why should it be "of the essence of a mission that it should frequently change its ground?" The migratory character of the population in most of the poorer districts gives quite sufficient change. Does any one of our missionaries feel that he has worked his district so thoroughly that there is no more evangelising to do? He is more likely to be depressed when he sees so much remaining to be done. He is not so zealous in organisation that he will neglect the most important work of influencing heart and life to turn the sinner from the error of his way. This is his first duty. All else is but auxiliary. The routine work of clubs, recreations, &c., he will leave as far as possible to others, and my own experience is that he will obtain help in these directions when he finds it difficult to obtain help for purely religious ends. While others are occupied with the social work he will be employed chiefly in the work of spiritual regeneration. That he does not take a more active part in those special efforts—"in the street at midnight, or at the prison gate at early morning"—is due not to want of will, but to the fact that one man can do so little where there is so much to be done. With the contention that the *primary* work of the missionary is not social I fully agree. But I cannot see that he ought not to use these instrumentalities in furtherance of his spiritual aim, "To touch the individual life, the soul within." I do not recognise the force of the contention why, given a staff of social workers, a choice should be made between social and religious methods. We need not contrast the methods of Oxford House and of Toynbee. I know something of the salutary work of both. When I was minister of the Mansford-street Church and Mission, Bethnal Green, I never felt hampered by the fact that through all our agencies—and we were to all intents and purposes a religious settlement—we avowedly sought and placed in the foreground the moral and spiritual uplifting of those who came under our influence. Why should the social and educational part of the work be left outside the sphere of religious influence? Does not a truly religious spirit impel us to social activity? I have ever believed and taught that no Christian Church is true to its name unless it is missionary in the fullest sense of the word, attempting to dispel all surrounding darkness.

With the writer's views on the economic question I am in agreement to a great extent. Speaking, however, of what I know, the missionary of liberal religion does not offer a bribe to induce attendance at his services. At the church and mission already referred to as best known to me, the missionary has always been in close connection with the local branch of the C.O.S., and so far as practicable has used its machinery or followed its methods. With the *dole* system, of which such a sorry illustration is given, I have no sympathy; but such convalescent work and such provision of adequate and permanent allowances in old age and chronic sickness as make the chief claim upon our poor's purse surely do not tend to pauperise. Moreover, there are cases in which to offer spiritual ministrations without making any attempt to relieve bodily hunger would seem a task too difficult for one who believes in human brotherhood and in the leadership of him who compassionated physical infirmity in those to whom he brought his spiritual message.

That our mission churches are "provided" is quite true. It would be better, no doubt, if all sorts and conditions of men paid for everything of which they make use. As such is not, nor is likely to be the case, we must provide for our brethren who do not—may I not say cannot—provide for themselves. How much of the education, secular and religious, to-day is provided? Are there not churches provided for the wealthy, provided by their ancestors perhaps, as well as missions for the poor provided by annual subscriptions?

That the missionary should live among his people I heartily agree, and I envy the Established Church its parochial system, and its parsonage houses among the people. The system has its drawbacks. The health of the missionary, or of his wife and family, may suffer, and changes of sphere may be occasioned more frequently than is beneficial to the mission. Still the advantages, I am persuaded, more than counterbalance the disadvantages. Wherever possible it is well that the missionary should, as at Mansford-street and some other of our stations, live on the spot among the people to whom he ministers.

WILLIAM G. CADMAN.

Macclesfield.

CORRESPONDENCE.

LAY PREACHING.

SIR,—Like your correspondent, Mr. E. Wilkes-Smith, I too was impressed with the very brief report you gave of the paper by Mr. T. Elliott, on "Lay Preaching, its use in Church Work." I believe the question of lay preaching to be a practical matter of profound significance to the continued vitality of Unitarianism as an organised religious force in this country; and I write on behalf of many earnest and thoughtful laymen in the district in which I live, and in which a number of lay preachers are endeavouring to do a little to promote the religion of freedom and the larger outlook, to which your valuable journal is devoted.

We all feel that we have a message, a gospel, which the people need and even want, one which the common people would hear gladly, as in the days of the Master, if only it were presented to them. But we fail to reach them, partly, I fear, because we are too respectable; and also partly, perhaps mainly, because our religion is too expensive. The "one church one minister" principle, as stated by Mr. Wilkes-Smith in his letter, will never enable us to touch the masses. If we are determined to succeed only at the rate of £200 or £250 per annum per Mission Station, we may make up our minds to miserable failure.

A great many of our poorer churches, which are not paying their way under present conditions, are nevertheless doing good work; and if some means could be devised of relieving them from the everlasting grind, the "intolerable strain," the pressing need for money which taxes three-fourths of their energies, much of that energy might, under the direction and stimulus of earnest and self-sacrificing ministers, be guided into channels making for the social and spiritual uplifting of the people.

We have tried to live to ourselves already too long; we shall find our salvation, as true salvation is always and only found, in forgetting ourselves, and in working, and giving, and praying for others.

There are many points I should have liked to touch upon, but the limits of your space forbid my attempting it in this letter. May I express a hope that your columns will be kept open for some time for the consideration of this vital question, when other, and abler, and more experienced men than I am may discuss

with some fulness such questions as (1) its advantage to the ministers themselves, (2) the stimulus it would give to the supply of suitable young men for the ministry, (3) the demand it would speedily create for more ministers, (4) the improved devotional tone which would undoubtedly be the result in the pews, (5) the improvement which might possibly take place in our ministers' preaching, owing to the friendly rivalry of intelligent and earnest laymen.

I conclude this letter by expressing my agreement with Mr. Elliott and Mr. Wilkes-Smith, that in some adaptation—not the slavish adoption, which would be impossible amongst us—but in some adaptation to our special needs and characteristics of the Methodist Circuit System, shall we find our way out of the comparative failure which has hitherto attended our efforts to establish organised centres of Unitarian influence.—Yours, &c.,

JOHN S. MACKIE.

Burnley, October 26, 1903.

WINIFRED HOUSE.

SIR,—Will you kindly allow me space in your columns in order to speak of the present needs of Winifred House, for just now the funds are not in a very flourishing condition.

Although many of your readers know a great deal about the work that has been carried on for nearly thirteen years in Caroline Hampson's Memorial Home—and indeed it is to them that we are chiefly indebted for our practical support—yet it is necessary from time to time to say something of our aim and methods, not only to justify our existence, but also in order to win new friends for our Invalid Children's Nursing Home, to take the place of those whom death has called away.

We are sometimes asked what kind of cases we take into Winifred House, and as perhaps the best way of answering the question is to speak of one or two typical cases, I will refer to two children who have been with us lately, as illustrations of our work.

The first of these, Jimmy, came to us in the early summer, pale, miserably thin, and "not able to eat anything," his mother said. He had had pneumonia, and consumption was feared. However, a few weeks of wholesome feeding, early hours, and watchful care produced a wonderful change, and the boy's appetite became all that could be desired; so that after a three months' stay, his mother bore him back in triumph, telling us that she had informed her neighbours that they would not know her boy when they saw him, he looked so strong and well. Before leaving, she begged to know how we made our rice puddings, for Jimmy had said how good they were, and she wanted to make some like them. It is now a couple of months since the boy left us, and we hear that he is still quite well, and has been to school daily ever since.

The other child, Ethel, about whom I want to say a few words, is a surgical case, and may have to remain for a year or more, perhaps. She was in hospital with hip disease, and the discharge was sapping her strength so much that the surgeon feared that the limb would have to be amputated. The doctor of our Home, to whom he spoke, exclaimed, "I believe if Miss Hope had that child at Winifred House it might be possible to save the leg"; and the surgeon at once urged that she should be got into our Home if possible, and for the last six weeks she has been there.

Thus far, things are progressing even beyond our most sanguine expectations; our lady superintendent's great skill in antiseptic treatment, on the one hand, and her trained eyesight and loving sympathy—which enable her to note adverse symptoms and combat them in their earliest stage—on the other, have already begun to bear good fruit; the little one has gained considerably in weight (four pounds in the first month), her face has completely lost its pained expression, and she is most contented and happy. Of course, it must be long before we can speak with assurance of ultimate recovery, but the knowledge of the advance already made fills our hearts with a hope which we are glad to believe is "reasonable."

We do not mean to assert—I wish we could!—that all our cases are as inspiring as the two referred to above, but we may fairly claim that the condition of almost every inmate has been improved by its stay, and that the majority of our little invalids have been materially benefited thereby. So that, although we cannot point to large numbers, as can many other institutions up and down the country, we do consider that our Home fully justifies all the efforts made on its behalf.

In conclusion, may I say that we want more subscriptions in order to make the assured income balance more equally the normal expenditure, and we want special donations, so as to cover items of extraordinary outlay. Subscriptions and donations will be gratefully received by our treasurer, or by—

MARION PRITCHARD, Hon. Sec.

11, *Highbury-crescent, London, N.*

The secretary of the Workers' Aid Society asks leave to press its claims on the notice of those who are interested either in Winifred House, the Children's Nursing Home, or the London Missions to the poorer districts, and to remind existing members that their subscriptions are due at the end of November. The society asks from its members a contribution of two garments a year, and a sixpenny subscription for expenses of carriage, postage, &c., the residue of which is spent in the purchase of additional articles of clothing. The society has been in existence for thirteen years, and has, during that time, given much aid to the workers in the various agencies named. The secretary, Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth, will be happy to supply any information which may be desired.

AN abstract thought or theory is of no moment unless it lead to some deed or work.—*Bacon.*

MEN are tatooed with their special beliefs like so many South Sea Islanders; but a real human heart, with Divine love in it, beats with the same glow, under all the patterns of all earth's thousand tribes. —*O. W. Holmes.*

LITERATURE.

THE CAMBRIDGE HISTORY OF AMERICA.*

IT has been arranged that the Cambridge Modern History shall appear in a double series. Accordingly, the second volume to be published is the seventh, to be succeeded by Vols. II. and VIII., and so on, until the entire work in twelve volumes has been issued. Even more than the first volume on the Renaissance, this survey of American history fills a gap in our historical literature. For the ordinary reader, there has been Professor Goldwin Smith's brilliant sketch, and Fiske's lectures on the Beginnings of New England, not to mention the various monographs on the War of Independence and the Anti-Slavery Struggle; but for a broad survey of the whole field, combined with fulness and accuracy of detail, there has been nothing to compare with the volume before us. Any attempt at criticism of details would be out of place except in the pages of a journal devoted to the scientific study of history. We must be content with a passing reference to one or two points of special interest. There is something very opportune for the English reader at the present moment in a fresh study of the causes which produced the rupture between the Mother-country and the American colonies in the eighteenth century. They were partly fiscal, and partly the result of a failure to understand the temper and needs of a new country, impatient of control, and with a growing consciousness that it must develop both its resources and its policy in its own way. Historical parallels may easily be pressed too far. They are nearly as easy to juggle with as statistics. But, as Burke said, "history is a preceptor of prudence."

The two chapters on "The United States as a World-Power," by John B. Moore, Professor of International Law in the Columbia University, and "The Economic Development of the United States," by H. C. Emery, Professor of Political Economy at Yale, are also of special interest in view of present controversies. In the former, the two salient points are the beginnings of the war of tariffs and of a definite foreign policy. With remarkable prescience President Cleveland, in 1887, uttered a warning against the political influence of interested groups. There was, he contended, among those who were the chief beneficiaries of a system of tariffs "an organised combination all along the line to maintain their advantage," which was hostile to the best interests of the State. The possible disadvantage to our own political life from a similar course is a matter worthy of candid examination, quite apart from specifically economic arguments. Here, again, we think that there are directions in which American history may be a preceptor to English prudence. There are few chapters of recent political history more remarkable, and in some respects more startling, than the rapid growth of the United States into a world-power. After it had begun with the interference in Samoa

* The Cambridge Modern History. Vol. VII., The United States. (At the University Press. Pp. xxvi., 857. 16s. net.)

in 1886, the subsequent policy of expansion in Cuba and the Philippines followed by an almost inevitable drift. Dominated by a fresh and unfamiliar idea, which gave a new direction to the whole national consciousness, the people were carried blindly forward. Professor Moore's analysis of the courses of this enthusiasm for expansion is full of interest :—

"The chief historical significance," he says, "of the Samoan incident lies less in the disposition ultimately made of the islands, than in the assertion by the United States, not merely of a willingness, but even of a right to take part in determining the fate of a remote and semi-barbarous people whose possessions lay far outside the traditional sphere of American political interests. The tendency thus exhibited, though to a certain extent novel, was by no means inexplicable. The intense absorption of the people of the United States in domestic affairs, which resulted from the Civil War and the struggle over Reconstruction had ceased. A last effort to extend political support to the negro, by means of a federal law for the control of national elections, was about to end in failure. The effort nowhere excited enthusiasm. The old issues were no longer interesting; the national energy and sense of power sought employment in other fields. The desire for a vigorous foreign policy, though it jarred with traditions, had spread and become popular. The reconstruction of the navy had also begun."

Professor Barrett Wendell's essay on the American intellect comes appropriately at the end of the volume. It is not the less interesting because it travels beyond the field of historical narrative into that of criticism and speculation, in the attempt to account for certain national characteristics, and to estimate the value of American achievement in letters, art, and science. We confess that there is, to our mind, something a little fanciful in the plea that the people of the United States are what they are, largely because they have retained "more traces of Elizabethan England than have survived in the Mother-country." We are also told that "the typical American of 1900 is on the whole more like his ancestor of 1775 than is the typical Englishman." The arguments by which these statements are supported do not strike us as very convincing, and too little weight is attached to the mixture of population, the influence of climate, and the inevitable reaction upon national characteristics of the attempt to transfer a distinct type of civilisation to a new soil, where it was divorced from its historical associations. Some of Professor Wendell's strictures do not err on the side of leniency. "Americans have observed well; they have made a great many useful and practical inventions; but to this day pure science would be little poorer without them." Similarly, the American intellect has shown little creative power either in music or art, though it is contended new and striking architectural effects are being produced which show "increasing dignity, beauty, and impressiveness." With some of his literary judgments, notably when he speaks of Walt Whitman as "a sporadic anarchist," we are not in entire sympathy; and we fear that many of his countrymen will find it hard to forgive a sentence like the following: "Their literary expression has tended, on the whole, to rather journalistically precise and vivid statements of something resembling fact."

In the brief account of American religion there is some quiet and effective criticism, as, for instance, when it is pointed out that "the Yankee Unitarians are disposed to be as logical in their inferences from the assumption that man is made in the image of God as their Calvinistic forefathers had been in their inferences from the dogma of total depravity." This we believe to be one of the besetting weaknesses of Unitarian theology in this country as well as in America. It relies far too much upon logical inference from first principles, which are assumed as axiomatic, like the love of God and the radical goodness of human nature, instead of proceeding by induction from facts of experience and history. In this characteristic it is often far closer than it would like to think possible to the intellectual methods of Jonathan Edwards and the other leaders of the Calvinistic school.

The feature of American life which appeals most strongly to Professor Wendell's patriotic enthusiasm is the devotion to education. The school and the public library in the New World are fast taking the place of the cathedral and the baronial hall in Europe. The extraordinary popular ardour for education sometimes assumes strange forms, for which—we confess it not with pride but with misgiving—we can offer no parallel. "A typical incident occurred at San Francisco during the summer of 1901, when the Philippine Islands had just come, for better or worse, under American control. At that moment hundreds of half-trained public school-teachers, men and women alike, crowded into the transports which were to carry them to Manila, with a spirit as devoted, and a belief in their calling as absolute, as that which animated the crusaders of Peter the Hermit." There may be something "superstitious" in this kind of enthusiasm. It may be lacking in intelligence, in imagination, and in spirituality. But a country which can inspire such devotion to the things of the mind has its face towards the rising sun.

W. H. D.

MISS ANNA SWANWICK.

THE Memoir of Miss Anna Swanwick of which we recently published a review, is enriched by a number of portraits, two of the subject of the memoir, one of her mother, a familiar photograph of Dr. Martineau, and another of Crabbe Robinson. The most striking is that of Francis Newman, from a daguerreotype of 1851, the face clean-shaven and full of animation.

The volume furnishes many delightful glimpses of Miss Swanwick's friendships. There are several quotations from letters telling of her intercourse with Gladstone. Thus on one occasion she wrote :—

> Seating himself beside me, Mr. Gladstone proceeded, after a few preliminary remarks, to inquire whom, in the wide range of literature, I regarded as the greatest poets. I replied that, in my judgment, there were four poets of transcendant genius, Homer, Aeschylus, Dante, and Shakespeare. Then turning the conversation to Dante, he inquired which of the three parts of the "Divina Commedia," the "Inferno," the "Purgatorio," or the "Paradiso," I regarded as the highest effort of genius? I replied without hesitation "The Paradiso," upon which he remarked that he always judged by the answer to that question whether he was speaking to a true appreciator of Dante or not. He said that he regarded the reading of Dante not merely as a pleasure, but as a vigorous discipline of the heart, the intellect, the whole man. "He who labours for Dante," he added, "labours to serve Italy, Christianity, and the world."

Miss Swanwick was frequently the guest of the Tennysons, and tells how one evening, at his house in Eaton-square, she heard the poet give a reading of "Maud." The following reminiscence is of special interest :—

> On the occasion of my first visit to Aldworth he took me into his study, which commanded a magnificent prospect. While admiring the varied landscape the poet's thoughts seemed naturally to assume a religious attitude. I was deeply interested, on reading his biography, to find how, almost habitually, the great spiritual realities of the unseen world were present to his mind, Thus, in speaking of "The Holy Grail," he says, "I have expressed there my strong conviction of the reality of the Unseen." The three lines in Arthur's speech are spiritually the central lines of the Idylls :—
>
> In moments when he feels he cannot die,
> And knows himself no vision to himself,
> Nor the High God a vision . . . .
>
> On another occasion he thus expresses himself: "Yes, it is true that there are moments when the flesh is nothing to me; . . . . when God and the spiritual are the only real and true; . . . . you never, never can convince me that the 'I' is not an eternal reality, and that the spiritual is not the true and real part of me."

And Miss Swanwick adds an expression of thankfulness for the complete sympathy there was in religious matters, without reference to creed or dogma, between herself and Tennyson.

Of a visit to Dr. Martineau, in his Scottish home at Aviemore, in 1883, Miss Swanwick writes :—

> I have felt it to be a rare privilege to have tarried so many days under the roof of our "Prophet-Poet," as Dr. Martineau has been aptly styled; to have shared his admiration for the glorious scenery which surrounds his Highland home, and to have enjoyed many a quiet colloquy on topics of the deepest interest. To feel that the reverence with which I regarded him in my girlhood should have been transfigured into the beautiful and reverential friendship of later years, is indeed a happiness!

Browning and Dean Stanley, Lord Shaftesbury and Mark Pattison, Max Müller, Oliver Wendell Holmes, and Sir George Grey are also among those of whom interesting glimpses are found in these pages.

THE simplest forms of Nature are strangely animated by the sense of the Divine Presence; the trees and flowers seem all, in a sort, children of God. And all the common uses and palpably visible forms of things become subordinate in our minds to their inner glory—to the mysterious voices in which they talk to us abont God, and the thoughtful and typical aspects by which they witness to us of holy truth and fill us with obedient, joyful, and thankful emotions.

John Ruskin:

THE CHILDREN'S COLUMN.

V.—THE LORD'S PRAYER.

Matthew vi. 9–13; vii. 7–11.

JESUS was anxious that the disciples should not think of prayer as an exercise, or act of duty. That was why he warned them against "much speaking," and "vain repetitions." He wanted them to speak to their heavenly Father as children speak to an earthly father whom they love, naturally and freely. If their hearts were full, the words would come: "Out of the overflow of the heart the mouth speaketh." To show them how simple a thing prayer really is, and how much may be said in few words, he gives them a little form to help them, a form which ever since then has been called The Lord's Prayer.

The first form was even simpler and shorter than that which we have here, and was more like that which is found in Luke xi. 2–4. As time went on, more words were added, to make the meaning clearer, but the Prayer, as it was first spoken, was probably contained in these five short sentences:—

(1) Father, hallowed be Thy name.
(2) Thy kingdom come.
(3) Give us daily our bread for the coming day.
(4) Forgive us our sins.
(5) Bring us not into temptation.

These five sentences were not meant to tell the disciples exactly what to say; they were rather intended to be little notes, to show them what to pray for, and in what order to present their petitions. The fuller form, which we all know, is the form we shall study, and we will take it as it stands in the Revised Version.

Our Father which art in Heaven.

This is the invocation, the calling upon God to hear. The three words, Our, Father, Heaven, must be examined separately.

(1) OUR. "Our" is better than "my," for we are not praying only for ourselves; we are praying for all with whom we have to do, and also for the whole family of mankind.

(2) FATHER. The Jews were accustomed to think of God as Father, but rather as the Father of the nation, than as the Father of every member of the nation. Jesus would often say, "your Father" to the disciples, and so bring it home to them that the great Father of all was also, in a very close and tender way, the Father of each individual, separately.

(3) HEAVEN. Wherever God is, there is heaven, and in that sense heaven and earth are one, but we cannot help thinking of God as far above us, and raised above all that is false and wrong.

I.—Hallowed be Thy name.

To hallow is to treat as holy, and the Name of God is God Himself, as we are able to know and understand Him. We pray that in us, and everywhere, His revelation of Himself, His Truth, may be looked upon as very sacred.

II.—Thy kingdom come.

God does not only make Himself known. He reigns in the heart in "righteousness and peace and joy" (Romans xiv. 17). This is His Kingdom, and in this petition we pray that, knowing Him, we may also be possessed by Him, and become like Him in character.

III.—Thy will be done, as in heaven, so on earth.

There is not only a truth to be known, and a character to be formed; there is also a will to be obeyed. We pray, therefore, that the will of God may be done, actively carried out, in us, and in all the earth. Each sentence, you see, is an advance upon the last, goes a little further in meaning, and the words "as in heaven, so on earth" are probably meant to be added to them all. There are other beings in creation higher than ourselves, who know God better, and are more like Him, and are more active in His service. We ask to be numbered with them as fellow-workers—"as in heaven, so on earth."

IV.—Give us this day our daily bread (or, *our bread for the coming day*).

This petition turns upon our bodily wants. We ask God to give us such things as may be necessary for bodily life. "This day, for the coming day" is a little strange, but very likely the double expression was thought to make the prayer suitable both for morning and evening use.

V.—And forgive us our debts, as we also have forgiven our debtors.

This supplication makes mention of our spiritual need. We never give God all that is due to Him, and every due unpaid becomes a debt. We therefore ask Him of His mercy to overlook our debts, and to loose us from them. To show that we are in earnest, and wish to be quite honest, we plead that we, on our side, have already forgiven our debtors—those who have fallen short in payment of that which is due to us. The importance of this is pointed out in verses 14, 15.

VI.—And bring us not into temptation, but deliver us from the evil one (or *from evil*).

Temptations are inducements to do wrong, but they are also tests and proofs of that which is right. There is good in them, but there is also danger; we must not be too much afraid of them, yet neither should we defy them. Jesus warned his disciples not to trust themselves too much: "Watch and pray, that ye enter not into temptation"; they were to ask God not to bring them, or suffer them to be brought, into trials of their faith and love which might be too strong for them, and cause them to fall.

The second half of the sentence says very much the same thing in a different way; not to be brought into temptation is to be delivered from evil. What was exactly in the minds of those who added it, and whether the Greek words mean *from the evil one*, or *from evil*, we cannot certainly say. One way or the other, evil is a very terrible fact in the world, an offence to God, and a very deadly foe to man; well may we pray twice over to be delivered.

Looking back over the prayer, two or three things will strike you.

The first three petitions put the highest things first: the divine Name, the divine Kingdom, the divine Will; the last three make mention of human wants: want of food, want of pardon, want of grace. Again, in the first three we think only of God: "THY" is the note of each; in the last three we turn to thought of ourselves, and "us" is three times repeated.

In the seventh chapter Jesus goes back again to the subject of prayer, and tells the disciples that prayer is an asking, a knocking, a seeking, and is never in vain. Granting, or withholding, God still gives "good things," and, if we do no more than simply submit our wills to His will, we still receive, and find, and enter as through an opened door. E. P. B.

ISLINGTON POPULAR SERVICES.

SIR,—May I correct a mistake for which I am responsible in the advertisement of the popular services in your current issue? Mr. Hopps's subject there appeared as being the same as two he gave at Greenwich. This, however, is not so, as will be seen by reference to this week's advertisement.

Further, I should like to call attention to the singing practices on Tuesday and Saturday (November 3 and 7), at 8 o'clock, at Unity Schools. Canvassers will also be heartily welcome on either of these evenings.

For the Sunday afternoons, a band of canvassers has been organised, for whom tea will be provided at Unity Schools. Friends who can help in this way may communicate with Mr. Bertram Talbot, 86, Cromwell-avenue, Highgate.—Yours, &c.,

JOSEPH H. WICKSTEED.

18, *Gardnor Mansions, Church Row, Hampstead, Oct.* 27.

UNITARIANS AND TEMPERANCE.

SIR,—The National Unitarian Temperance Association, desirous of awakening a slumbering interest in the Band of Hope and Temperance movement, is endeavouring to persuade all Unitarian ministers to preach special sermons on Temperance Sunday, November 29. To this end, I have sent out the enclosed circular letter to each minister on the Year Book list.

The letter, as you will observe, calls attention to facts which need some explanation. Are there only 13 adult temperance societies and 49 bands of hope in connection with our 364 places of worship? Are there only 64 of our ministers pledged on the side of temperance and opposed to the drink curse (as stated in Rev. C. Hargrove's speech on June 5 last)? Is it a fact that only 6,004 scholars and adult members of our Unitarian churches are enrolled on the books of temperance societies, while 35,995 is the total membership of the Sunday School Association?

Sir Wilfrid Lawson has told us that there is a trinity of opposition which temperance advocates have to meet—ignorance, appetite, interest. I for one will never believe that either of these exist in *our* Churches. There must be some other cause. You will see from my letter to Sunday-school teachers that I regard it to be "apathy."

The occasion of Temperance Sunday will provide an opportunity which should be seized, and trusting that you will throw open your columns on our behalf, and exert your influence in favour of the cause we plead,—Yours, &c.,

W. R. MARSHALL, *Organising Secretary.*

1, *Fordel-road, Catford, S.E., Oct.* 28.

The Inquirer.

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LONDON, OCTOBER 31, 1903.

ALLHALLOW EVE.

NOVEMBER must come in every year, and bring with it a good deal that is dismal and dreary. But its first dawn brings the festival of All Saints, a day of glad remembrance, and of visions of blessed hope. Among the quickly recurring anniversaries few or none are better worth regarding than this. Other feasts have a tendency to come down in the world; the feast of All Saints, on the contrary, has, till now, only begun to take on the glory which will shine fuller about it as the ages go. Beautiful associations in plenty already cluster round it. Dreams of painter, poet, and prophet break ray-like through the gloom and grey of our daily life, bidding us lift our eyes. The pencil of FRA ANGELICO limns anew before us the pictures of mediæval piety, and with that gentle artist we seem to catch the music of another world. The rose of DANTE'S "Paradiso" now blooms afresh, radiant with the spirits of the blest. And the private prophetic heart of every man sees far off, so far, yet hovering as if willing to come near and nearer, beings who once were mortals but who now walk, for him, among the angels.

The multitude of the blest, most blest in that their blessing falls like sunshine upon this world of ours, expands as years pass and wisdom grows. Each eve of the feast invites us to look up to a wider and more inclusive heaven. The merely conventional in sainthood slips away like the dry husks of autumn fruit, and the living seed of the essential life, pure and true, shows itself. A more adequate conception, a truer sense, of what is becoming to souls consecrated to GOD, opens our eyes so that they are no more deceived by the sickliness and morbid moods too often associated with the name of saint, nor are altogether holden from discerning close beside us the excellent of the earth in whom is our delight. A clearer perception of the Divine ideal, so abundantly manifested in nature, of unity in variety, liberates us from the narrowing tendencies of a too imperfect sympathy. A new orthodoxy, not of the head, but of the heart, extends on every hand the realms celestial. It is an orthodoxy too gracious and sane to confine these realms to the uses of men and women who shrank from the full cup of human experience; manly men are there, and women not robbed of half their womanhood by being sundered from the love of husband and child. This new orthodoxy, already recognised by most people as the only rule applicable to heaven, will doubtless be found, by and by, meet for earth also. No one picturing the blessed ones above will place the particularist PETER there and pass by the universalist PAUL, will look for DOMINIC and forget FRANCIS, will mark the presence of CALVIN and have no eyes for SERVETUS. Or, to come to our own age—for it is in accord with the genius of the feast to realise not antique sainthood alone, but modern excellence as well—who, that have any dream of a world where the permanent in men finds due scope and perfecting employ, would limit to their heaven this class or that, one sect or type or another? If Father DAMIEN, the self-doomed Catholic leper, is there, is not Father TAYLOR also, the beloved Methodist missioner to sailors? Should Sister DORA walk there and not our own Santa FILOMENA, that "lady with the lamp" already canonised in LONGFELLOW'S verse? Will the porter at the gate accept KEBLE and decline CHANNING? Are "Little Sisters of the Poor" there and not "Hallelujah Lasses," an evangelical Lord SHAFTESBURY and not the heretical followers of GEORGE FOX; HANNAH MORE and not DOROTHEA DIX?

It was a saying of ERNEST RENAN'S that "fine surprises" doubtless await men when they die; surely one of them must be amazement that they did not draw closer together, soul to soul, in assured concord of feeling however different in method, while yet alive on earth. This world has its glooms and shadows, especially in November; but here comes the opening day of the month reminding us of the deeper unities that exist not in heaven alone but also on this earth, between sincere, truth-loving, beauty-loving people. "*Except* in opinion," said CARLYLE, of himself and JOHN STERLING, "Except in opinion, not disagreeing." When true lovers of men get together that is just their case, and the first step towards divine commonsense is to recognise it—the first taste of divine blessedness is to rejoice in it. Only as a temporary expedient let there be different "churches" any more; All Saints above are of one fellowship, may it not be so here below? It is surely coming, as surely as the fresh budding of sainthood in each generation of sinners.

For it is befitting, as a closing thought on the vigil of this feast, that we should remind ourselves how "nigh is grandeur to our dust." Of course, as regards our contemporaries, our tongues are tied by a usually wise reserve, but our thoughts may be bold. Of himself a man dare say nothing at all, for his two natures in one, his "Dr. Jekyll and Mr. Hyde," have not yet fought it out quite. St. PAUL had good reason, we must suppose, to walk warily and humbly, lest after all he should prove nothing but "a castaway." But if there is a shadow-side to every saint, at least in this stage, there is also even now a light-side to every sinner. The lines we draw separating the bad from the good, grow fainter and fainter the more we understand men; the deceiving power of circumstance grows less, and a deeper insight discovers glories of human nature in people not often numbered with the saints. Heaven, we think, must be big to hold all the souls whose music is the gladness of the world. There is room enough, as FABER sings. And there is room enough in every life for something of the quality that makes a man a Saint of GOD.

THE ALTERNATIVE.

ONE of the most re-assuring elements in the present political situation is the consistency with which Liberal opponents of Mr. CHAMBERLAIN'S schemes are emphasising the need of, and their determination to further, an alternative policy of social amelioration at the heart of the Empire. "We do not put forward Free Trade," said Sir HENRY CAMPBELL-BANNERMAN, at Bolton, "as being in itself a full remedy for the woes that afflict the State. Because we are satisfied with Free Trade, and with the increase in our collective wealth that has accompanied it, it must not be thought that we are not as determined as ever to deal with the impediments to the wholesome distribution of wealth." "Let no one suppose," said Mr. ASQUITH at Newcastle, "that the only alternative is to wrap ourselves in the inertia of a complacent optimism. We Liberals not only do not deny, we assert, not for the first but the hundredth time, that both in the industrial and social spheres there are evils which cry aloud for redress." And Lord ROSEBERY and Lord SPENCER have spoken to the same effect.

Free Trade has done much for our increased national welfare, but it has not done everything. It has increased the sum of our national wealth, and it has checked that tendency to the creation

of extremes of wealth and poverty within our borders which is among the most fruitful sources of evil in the body politic. But these inequalities cannot be cured by Free Trade alone. Other reforms are needed. Our self-governing Colonies are hard at work on experimental legislation to secure them, and we at home should be far better employed in making use of the fruits of their experience in this direction than in copying their obstinate conservatism in the matter of tariffs. Here, in comradeship in this truly democratic mission of the equalisation of opportunities, is a far more enduring bond of sympathy, giving a very much higher significance to our Empire, than Mr. CHAMBERLAIN'S ideal of a fiscal fight against the world.

The proposals put forward by the Liberal leaders for securing the better distribution of wealth within our borders are the reforms upon which progressive thought has been for years increasingly concentrating—land reform, education reform, and temperance reform. It is curious that in the widely read editorial article in the first number of the new *Independent Review* advocacy of reform along these three lines is prefaced by the assertion that official Liberalism is without a programme. As a matter of fact, it is some time since we have come across a better summary of the immediate reforms for which the Liberal party stands, and has stood for years, than this programme of the *Independent* editor. The INQUIRER is not a party organ, but it is surely matter for rejoicing to it and to all men that while the official chiefs of one great party in the State are seeking to guide their countrymen along a path which must inevitably lead to an accentuation of all the evils which our present extremes of wealth and poverty produce, the chiefs of another great party are renewing their pledges to find means of mitigating those evils on lines along which the mature thought of the best minds of the country are pointing with ever increasing conviction.

"Deal with the impediments to the wholesome distribution of wealth," says Sir HENRY CAMPBELL-BANNERMAN. "The State has a double duty," says the *Independent Review*; "it must aim on the one hand at distributing wealth, or the advantages of wealth, more evenly throughout the population, and, on the other hand, it must so influence the lives of the recipients as to fit them to enjoy their new privileges." The present uncontrolled monopoly of land is at once the prime obstacle to the more even distribution of the advantages of wealth, and the most potent factor in unfitting the population by over-crowding to enjoy such advantages as the increasing national wealth might bring them. The arrangement by which the control of the education of the people is placed in one set of hands, and the duty of finding the money to pay for it in another, and by which the chief influence in its development is given to people who are sectarians first and educationists afterward, handicaps the equipment of intelligent youth for making use of subsequent opportunities of betterment to its own and the national advantage. The comparatively free field given to those engaged in the dangerous sale of alcohol, for multiplying temptations to excessive self-indulgence in people who might otherwise successfully withstand them, constitutes a drag upon the material, intellectual, and moral progress of the nation and the individual which many have been accused of exaggerating though few have succeeded in doing so. Finally—and this is a point emphasised alike by the Liberal leaders and the *Independent* reviewer—the recent restrictions and impediments placed in the way of the workmen in their task of collective bargaining with those who seek to employ them, is a menace to the growing prosperity of organised labour which we cannot afford to allow to continue, despite undoubted instances of the occasional abuse of its power which may be quoted against the Trade Union movement. Full opportunities for developing their physical, mental, and moral aptitudes are the birthright of our people. Room to live, a decent education, the minimising of external temptations to wrongdoing and freedom by combination to secure the best market for their labour—these are the first essentials upon which all lovers of their kind should concentrate their endeavours at this time of the parting of the ways in the history of our Imperial realm.

CHRIST AND THE VIVISECTOR.

IN the *Abolitionist* of October 15 we find the following verses, a protest against the method of experimental science which involves the torture of dumb and helpless creatures :—

In a beautiful, dim cathedral,
The window I love the best
Holds a picture of Christ the Shepherd,
With the lamb he saved on his breast.
Though they talk of a "higher meaning,"
Of Redemption he came to bring,
Yet I love to think of him loving
The lamb—just the living thing.

To-day we have made a statue,
It is set in a public place,
As a tribute to one of genius
Who toiled for the good of his race.
And they tell us, to his dishonour,
How he learnt, to our shameful gain,
In a Hell for God's helpless creatures,
To bridge our pain with their pain.

There it stands, in the glad sweet sunshine,
Or under the clean grey rain—
A sculptured group—the man in his strength,
And the helpless beast in its pain.
Hard by is the great cathedral,
And the likeness there of the Christ,
Who cares for the meanest creature
That ever was sacrificed !

The statue stands to a nation's shame,
Where the children pass and play,
And the picttred Christ in the window
Turns His sorrowful face away.

MURIEL HUTTON:
Ashfield, Wrexham.

CHURCH ORGANISATION.

ADDRESS BY MR. CARPENTER TO THE LAYMEN'S CLUB.

AN ordinary meeting of the Laymen's Club was held at the Inns of Court Hotel, Lincoln's Inn, on Thursday evening, October 22, when a considerable number of guests, including the Rev. J. Estlin Carpenter, Mr. W. Arthur Sharpe, Mr. W. Blake Odgers, K.C., Mr. John Harrison, Mr. Hahnemann Epps, Mr. Ion Pritchard, Mr. Cogan Conway, Mr. Howard Young, Mr. G. W. Brown, and Mr. P. E. Vizard, were entertained at dinner. The formation of this club we recorded early in the present year, with its object "to promote social intercourse among men connected with the Unitarian and Free Christian Churches of London, and to further the interests of liberal religious thought." According to rule, there may be a hundred ordinary members, of whom not more than ten may be ministers. The President, Dr. Herbert Smith, who was in the chair on Thursday evening, announced that there were already 71 members of the Club (the quota of ministers being complete), and that there were already four more nominations for membership. Of the 27 London churches 17 were represented in the Club. The special object of that meeting was to hear an address from Mr. Carpenter on the "Advisability of a Permanent Representative Organisation of our Churches," after which other guests present were invited to give their opinions. A further special meeting of the Club is to be held next Wednesday, when the matter is to be discussed by the members.

THE ADDRESS.

At the beginning of his address Mr. Carpenter noted that the representative principle was accepted as the basis of self-government in modern England. It was so in civic life, in borough and county, in the House of Commons, and in education also, though less directly there than they desired. The same principle was applied in the churches with increasing thoroughness, and it appeared that it was the best organised churches which in recent years had made the most progress. The Presbyterian Church in England was a notable instance, while the Wesleyan Methodists had added to their "Legal Hundred" the Conference, which consisted of 240 clerical and 240 lay members, to give a wider representation, and the Church of England had established its House of Laymen, side by side with Convocation. When he was in America nine years ago, he was told that it was only the organised churches, such as the Presbyterian and the Episcopalian Methodist, which throve and made their way in the West; and throughout the world they saw how effective the Salvation Army with its admirable organisation had proved.

Weakness of Congregationalism.

In the Congregational type of church government, on the other hand, each individual church was regarded as complete in itself, with entire control of its own affairs, including the choice of minister; and in what he might call the High Congregationalism, maintained by such men as the late R. W. Dale, that

form of church government was held to be divinely revealed in the New Testament, and the action of the church was regarded in a mystical way as the action of Christ himself. That was a view not held in their own churches; with them Congregationalism was a matter of convenience and of historical growth. They were free to adopt whatever system appeared the best. The liberty of the Congregational method had its drawbacks. It included the liberty of a congregation to go to sleep undisturbed, to allow the fabric to decay, to be slovenly in the management of affairs, so that there were treasurers who rendered no accounts, and trustees who could not be made to do their duty. Further, among such churches there was a loss of cohesion, a want of sympathy in common life, and responsibility for a common cause. What, he asked, did Lancashire know of East Anglia or Devon, or the West of England of the North? Of recent years there had been welcome signs of closer co-operation, as when London worked heartily for the great Manchester bazaar, and such help was cordially reciprocated in the later London bazaar. But still the dangers of apathy and indifference were serious; the weaker churches were neglected by the strong, the temptation to self-indulgence on the part of a wealthy self-contained church was great; they suffered loss of members and inward decline, because they did not throw themselves into self-forgetting work in the wider field without, and did not realise the significance of their common cause.

Partial Organisations.

Some organisation, it was true, there had long been among their churches, and since 1844, which was for them the middle of the last century and marked a new departure in their history, a number of local associations had been formed, which now practically covered the whole country except Cornwall, where they had no churches. Scotland and Ireland, with their separate methods and resources, he did not deal with on that occasion. Among the earliest in the field was the Southern Unitarian Association, founded in 1803, and the South Wales, and Northumberland and Durham Associations; after 1844 came the London District Unitarian Society, founded in 1850, the Manchester, Liverpool, Midland, and other District Associations. They had a great variety of names, sometimes only local, or with "Christian," "Unitarian," "Presbyterian," "Free Christian," in various conjunction. They aimed at the business organisation of the churches, and their membership was increasingly representative of the churches.

The question then arose, was it desirable to have any body that should bring the activities of those district associations into line, to harmonise, co-ordinate, and inspire them? So far as that had been done from the business point of view, it had hitherto been the work of the British and Foreign Unitarian Association, and it was impossible to exaggerate the value of the work of that Association during the past half-century. Without its aid it was difficult to imagine where many of their churches would have been. Particularly in the last thirty years the advance in aid given had been noteworthy. In 1872 the grants in aid of churches amounted to £716, but in 1902 the amount was £2,237, so that in thirty years it had been more than trebled. They could not be too grateful for what had been accomplished, with a great expenditure of patient labour, and for the experience that had been gained.

But then they were seriously warned, from quarters which they could not disregard, that this method of aid violated the true basis of their church organisation, and that undogmatic churches ought not to receive grants from a doctrinal association. The origin of this objection was to be found in the history of their churches. In the last century two distinct currents were to be seen running through Unitarianism. There was the doctrinal Unitarianism inherited through many transformations from such men as Priestley, Lindsey, and Belsham, who, in the 18th century, had left their churches, in revolt from the old dogmas; and there was another current derived from a totally different source, in their old chapels, which through the freedom inherited from their founders, whether old English Presbyterians or Independents, had passed from their original orthodoxy to Unitarianism.

The Dissenters' Chapels Act.

Early in the last century orthodox Dissenters urged that those who held Unitarian beliefs had no right to their old chapels, and an attack was made on some of the old foundations. The Lady Hewley suit, decided in 1842 against the Unitarian trustees, rendered Unitarians insecure in the tenure of all their old chapels, of which some 178 had been of orthodox foundation. But to dispossess the congregations of what they had inherited in an unbroken continuity of religious life for generations, where there was no distinct doctrinal limitation in the trust, would have been manifestly unjust, and therefore in 1844 the Dissenters' Chapels Act was passed, with the concurrence of the leaders on both sides, including Sir Robert Peel, Lord John Russell, Gladstone, and Macaulay, to secure the title of the congregations to their old chapels.

But the special point to be noted was that when this question arose, the British and Foreign Unitarian Association, which was organised on the basis of Unitarian theology, could not step in to defend the possession of undogmatic chapels. This was clearly seen by the Rev. Robert Aspland, the founder and ardent supporter of the Unitarian Association, and he himself proposed and established another Union, the "English Presbyterian Union," for the purpose of defence in the matter of the Dissenters' Chapels Bill. It was a golden opportunity, which unhappily was thrown away, for as soon as the special end was secured in the passing of the Bill the Union was dissolved, and the organisation of the churches remained in the hands of the doctrinal association which had been seen to be inadequate to their defence.

Dr. Martineau's Position.

For a time there was no trouble, but in 1859 Dr. Martineau published his letters on the "Unitarian Position" and "Church Life or Sect Life," in which he confessed how the Lady Hewley case had opened his eyes to the dangers of a dogmatic basis for churches, and in 1867, at his instance, the British and Foreign Unitarian Association, of which he remained a member to the end of his life, dropped what small element of church representation it had, and became definitely an association of individual subscribers alone. So strongly did he feel on that point, that after helping to found the Provincial Assembly of London and the South-Eastern counties, he withdrew from membership when its committee undertook to pass on grants from the Unitarian Association to some of its constituent churches.

The National Conference.

How far that feeling was shared by others he did not know; but when they came to deal with the permanent organisation of their churches, it would have to be taken into account. They were warned against the danger of ecclesiastical control in organisation, but he did not think that, with their traditions, they need fear undue influence, and certainly they suffered grievous loss for want of common life. There was poverty of imagination to realise the greatness of their cause, and their calling to a common work. The formation of the National Conference in 1882 had been a gain; it had brought a quickening of life, which might carry them forward to greater things. At the last Liverpool Conference proposals to that end had been made. In Mr. Wood's paper, which he hoped they all would carefully consider, it was pointed out that only a third of their churches were self-supporting; two-thirds received external help, which involved some measure of control, and so far invaded the principle of Congregational independence. Might not that principle be extended, so as to draw the churches more closely together? Mr. Wood proposed a Joint Maintenance Board to harmonise the distribution of aid to the churches. It seemed that various funds administered an income of £3,994, and the British and Foreign Unitarian Association and the local Associations together made grants amounting to £4,416, a total of £8,410. It was worth while to inquire whether there might not be some means of drawing the various trusts and associations into one representative body for the business organisation of their churches.

Further suggestions had been made, of which he himself was responsible for one. He wanted to show the friends of the Conference that if they wished that body to administer aid to the churches they must find the means. Those who were anxious that the principle for which Dr. Martineau so strenuously pleaded should be adopted as the basis for the business organisation of their churches must point out a way for raising the necessary funds. They could not ask the Unitarian Association to hand over £2,000 of its income for that purpose. But if they wished it, the thing could be done. A strong and vigorous church could not be built up without labour, thought, and money, and, he would add, the constant prayerful endeavour of their hearts.

The Church of the Future.

In conclusion, Mr. Carpenter said :—

"In the ancient Book it is promised that a day shall come when the young men shall see visions, and the old men shall dream dreams. No special blessing is announced for the middle-aged. Nevertheless, I,too, have my hopes of the possibilities of the future. Sometimes I think I see signs arising of a new church in the coming days, when we shall no longer be troubled about names, whether Unitarian or even Christian, a church built deep and wide on the foundations of human experience, in which the testimony of all souls will be welcomed, to which all workers for righteousness and truth will minister ; a church strong in wisdom to harmonise the best knowledge with the finest religious instincts, strong in purpose to build up noble lives, animated by endeavours after whatsoever things are pure and lovely, honourable and of good report ; a church quickened by a deep human love, a love that will be able to gather into its fellowship all the weary and worn, the feeble and despondent, ay, even the degraded, the lustful, the base ; a church with a word of healing and help for every human ill, a word of consecration for every human energy. I shall not live to see that church, but only to know that it is there. It is being built already in a thousand activities, of which we are unconscious in the vast and multiform life around us. I can only pray that when that church manifests itself, as it will, in vast uprisings of human thought and aspiration, our little community may be ready to take its place within it, willing to lose itself in the great cause of the progress of mankind."

THE DISCUSSION.

At the conclusion of Mr. Carpenter's address the PRESIDENT expressed the great indebtedness of the Club to him, and invited the opinions of other guests.

Mr. COGAN CONWAY said that they were all Unitarians, and he had difficulty in imagining who it was who declined to receive help from the Unitarian Association. What they needed in their churches, which were Unitarian Churches, was more association, more union, but not more organisation, for that would mean ruling and tyranny.

Mr. W. BLAKE ODGERS, K.C., recalled the zeal of the early Unitarians, and said they were all Unitarians now, but did not think of shutting the door on any growth in the future. He thought they had all the machinery that was needed, what they wanted was steam to work it.

Mr. W. WALLACE BRUCE said that the question seemed to be through what channel help should come to the churches ; and, with many others, he found great difficulty in understanding where the difficulty lay.

Mr. W. ARTHUR SHARPE, President of the British and Foreign Unitarian Association, said he was engaged in the practical administration of things as they are, and any work that Club might do in the way of organising a freer expression of opinion in the churches would meet with no opposition from the Association.

A very cordial vote of thanks to Mr. Carpenter brought the proceedings to a close.

COUNCIL MEETING

OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ON Tuesday afternoon the Council met at Essex Hall, the President, Mr. W. A. SHARPE, in the chair. There were also present :—

Rev. F. Allen, Mrs. L. M. Aspland, Mr. H. Blessley, Miss Burkitt, Mr. George Callow, Mr. Edgar Chatfeild Clarke, Mr. Hahnemann Epps, Rev. F. K. Freeston, Mr. H. B. Lawford, Mr. I. S. Lister, Mr. J. Ellis Mace, Mr. David Martineau, Rev. R. J. Orr, Mr. C. F. Pearson, Rev. H. W. Perris, Mr. F. Pinnock, Rev. W. C. Pope, Miss Preston, Mr. J. T. Preston, Miss Marian Pritchard, Mr. Ion Pritchard, Mrs. Rutt, Miss Emily Sharpe, Mr. H. Stannus, Rev. J. E. Stronge, Mr. J. Sudbery, Rev. W. G. Tarrant, Miss Tayler, Mr. S. S. Tayler, Miss Teschemacher, Mr. A. Titford, Sir Roland K. Wilson, Bart., Rev. W. Wooding, Mr. T. Pallister Young, and the secretary (Rev. W. Copeland Bowie).

The minutes of the meeting held April 28, 1903, having been read and confirmed, Mr. D. MARTINEAU rose to remind the Council that that occasion was the first upon which they could publicly welcome their President into his new office. They all knew the excellent stock of which he sprang, and his own high personal qualities assured them that the affairs of the Association would be well.managed under his direction. He begged to be allowed in the name of the Council to offer him their congratulations and sincere welcome.

The PRESIDENT cordially acknowledged the words just spoken, and the applause with which they were received. He had been met wth repeated expressions of cordiality and support, and he could only trust to deserve in some degree the confidence his friends had reposed in him.

The SECRETARY then reported the election of the Council, and its constitution as presented in the printed report of the annual meeting of the Association. He had also to refer to two matters that arose out of resolutions passed at the Council's previous meeting. The first concerned the recommendation of occasional grants to congregations in the absence of settled ministers. Such grants were already within the rules and practice of the Committee, and the Council's feeling on the matter would be duly kept in mind. The second had to do with the list of ministers in the Year Book. The extended information with respect to education, previous settlements, &c., of ministers was now being sought, and would be incorporated in the new issue of the Year Book.

REPORT OF THE COMMITTEE.

The following report on the work of the Committee was then read and submitted by the SECRETARY :—

1.—Sub-Committees and Chairmen.

In recent years the work of the Association has grown to such an extent that were it not that several sub-committees devote many hours to the sifting and detailed consideration of the matters which come before the Association, it would be impossible for the Executive Committee at its monthly meetings to deal adequately with such a large accumulation of business. The agenda for the last meeting, held in October, contained no less than eighty-nine items, not a few of these involving considerable correspondence. The following sub-committees with their respective chairmen have been appointed until the date of the next annual meeting : Finance, Mr. C. F. Pearson ; work in Scotland, Mr. Oswald Nettlefold ; publications, Mr. T. Grosvenor Lee ; home mission work, Rev. W. G. Tarrant ; foreign mission work, Rev. James Harwood ; meetings and general purposes, Mr. Ion Pritchard. These sub-committees meet the week before the Executive Committee, and it is important that communications respecting grants and other business should reach the secretary in time to be placed before the sub-committees for consideration. It is hardly necessary to add that the recommendations of the sub-committees are submitted to the Executive Committee for approval, amendment, or rejection.

2.—Finance.

On December 31, 1902, there was a balance in hand of £19 6s. 3d. During the nine months ending September 30, 1903, the treasurer received £6,069, made up as follows : subscriptions, donations, and collections, £4,230 ; dividends and interest, £796 ; publications (sales and grants), £992 ; miscellaneous receipts, £51. During the same period the expenditure amounted to £3,875, made up as follows : grants for home and foreign mission work, £2,077 ; publication department, £816 ; salaries of office and book-room staff, £611 ; miscellaneous expenditure, including rent, &c., £371. The greater part of the large balance of £2,213 is pledged for work already planned out in connection with the new and enlarged operations of the Associations. It is due to the subscribers who placed such generous confidence in the administrative capacity of the Committee that the augmented income should be expended only after careful deliberation, in accordance with the scheme submitted to them, the details of which naturally require some time to work out.

3.—Publications.

The publication department of the Association has received a great impetus through the larger resources placed at the disposal of the Committee. Arrangements are in progress for the preparation of a new series of handbooks dealing with theology, the Bible, and practical religion, by competent writers, to be issued in an attractive form, with good paper, type, and binding. The first of the series, "Converging Lines of Religious Thought," by Dr. S. H. Mellone, has just been published. Volumes on the Bible and Modern Criticism, by the Rev. E. W. Lummis, the Doctrine of the Incarnation, by Rev. R. A. Armstrong, Natural Religion, by Rev. W. J. Jupp, are in course of preparation. Dr. Warschauer has written a useful handbook on "The Problems of the Fourth Gospel," issued this week. The Rev. J. Estlin Carpenter's address at Amsterdam, on "The Place of Christianity in the Religions of the World," along with other essays on Comparative Religion, is in the press, and will be published shortly. Three discourses by Dr. Ames, the highly esteemed minister of the Church of the Disciples, Boston, U.S.A., on the Fatherhood of God, the Brotherhood of Man, and Salvation by Character, have been issued in a little volume, as well as in the form of tracts. Rev. W. J. Jupp's suggestive and helpful address on "The Forgiveness of Sin, and the Law of Reconciliation," has also been published. "Chart and Voyage," an essay dealing with the dangers of theological reserve, by Mr. T. J. Hardy, is being circulated in large numbers throughout the country. The Essex Hall lecture on Emerson, by Mr. Augustine Birrell, has been published in a neat and attractive from, an excellent portrait of Emerson having been added. An edition of the Divinity School address, with a portrait, an interesting introduction, and a poem by the Rev. J. W. Chadwick, was published in celebration of the centenary of Emerson's birthday. Several of the new series of "Home Pages," edited by

Miss Helen Brooke-Herford, have already been issued. They are intended for working men and women, and consist of brief, simple, helpful presentations of religion, non-controversial, but based on Unitarian principles. The Rev. R. A. Armstrong's presidential address on "Freedom and Unitarianism" has been printed for circulation among the members of our congregations. Quite a number of Unitarian leaflets and tracts for the times have been reprinted for the use of postal missions, and for general circulation. The demand for literature explanatory of Unitarianism is wide-spread; applications now come from almost every corner of the habitable world. The Committee have received recently a large number of applications for books from "orthodox" ministers desirous of becoming better acquainted with Unitarianism on its theological as well as its religious side. Wherever there seems good reason for believing that the books will be read and studied grants are made.

There are wide and enlarging opportunities for the spread of liberal religious thought by means of the printed page, and the Committee trust that they may have the active co-operation of ministers and congregations in making use of the many excellent publications by English and American Unitarian writers, now procurable at the Essex Hall book rooms.

4.—Home Missionary Work

In view of the increased funds placed at the disposal of the Committee, arrangements have been made for extending the Home Mission work in several directions. A course of six lectures, addressed to educated and thoughtful people, will be delivered by the Rev. J. Estlin Carpenter at Nottingham, Richmond, and Lewisham, on "The Christ of the Creeds and of Experience." Mr. Carpenter will also give four Sunday evening lectures at Cambridge on "The Gospels and how to Read them." The Committee are confident that this attempt to reach the students and townspeople of Cambridge will meet with the warm approval of the Council. The Rev. Charles Hargrove will deliver lectures on "The Fourth Gospel," at Scarborough, and on the "Books of the New Testament," at Brighton. The Rev. R. A. Armstrong has in preparation a course of lectures on Theism and Agnosticism, which he hopes to have ready for delivery in the autumn of 1904.

People's Religious Services in public halls or theatres, intended for the unchurched masses in large centres of population, have been organised at Greenwich, Islington, Manchester, and Devonport; the Rev. John Page Hopps, the Rev. James C. Street, and others having undertaken to preach. The District Societies throughout the country have been invited to co-operate with the Association in organising these services for the people.

The ordinary grants to congregations in need of assistance are made once a year, but special grants are voted as occasion requires. Since the last meeting of the Council, the following grants have been made in aid of the enlargement or repairs of buildings, special lectures and services, and other purposes:—Aberdare (Highland Place), £12 10s.; Bradford (Manchester), £50; Colwyn Bay, £15; Colyton, £10; Crediton, £50; Crewe, £10; Deal, £7 10s.; Downpatrick, £10; Eastern Union, £30; Flagg, £5; Gateshead, £5; Halstead, £5; Liverpool District Association, £100; Newry, £20; Redhill, £5; Selby, £10; Sheffield (Upperthorpe), £15; Staple Hill (Clifton), £15; Yarmouth, £5.

The Rev. James Harwood has very generously placed his services at the disposal of the Committee, for the visitation more particularly of the grant-aided churches; and the Revs. Dendy Agate, Rudolf Davis, H. Enfield Dowson, Charles Roper, Frank Walters, and other ministers have promised occasional help in visiting congregations, preaching, lecturing, and conferring with them, when invited, about their work. The Committee are persuaded that the inspiring and helpful influence exerted by the visits of able and experienced ministers to the smaller and more isolated congregations is sure to do good. Applications coming from congregations will receive careful consideration, and efforts will be made, as far as practicable, to meet their wishes.

5.—The McQuaker Fund.

There is little of fresh interest to report in connection with the Unitarian Churches in Scotland aided by the McQuaker Fund. The congregation at Aberdeen are still looking out for a purchaser of their present building before proceeding to erect a new church on the site now in their possession. The congregation at Kirkcaldy are still without a minister, and the task of finding a suitable one does not seem to be easy. The committee of the Scottish Unitarian Association, aided by grants from the McQuaker Fund, have arranged for courses of propagandist lectures by the Scotch ministers. Dr. and Mrs. Crooker visited Aberdeen and Edinburgh, and preached in both cities, where their services were highly appreciated. The McQuaker trustees have arranged for the circulation throughout Scotland of a number of Unitarian books and pamphlets. At the present time, the older orthodox theology is being renounced by increasing numbers of ministers in the Established and the United Free Churches of Scotland, and the circulation of Unitarian literature is probably one of the most effectual ways of promoting the objects of the McQuaker Trust.

6.—Foreign Work.

The Council will be interested to learn that there are now studying at Manchester College, Oxford, three foreign students, one from Hungary, another from India, and a third from Japan. Mr. John Gyorgy, Mr. Vadudev Anant Subktankar, and Mr. Tadasu Yoshimoto, are the names of the students towards whose support substantial grants have been voted. The foreign work of the Association is growing in many directions. A selection of Unitarian essays and pamphlets was forwarded to correspondents in Belgium, Denmark, France, Germany, Holland, Hungary, Italy, Japan, Norway and Sweden, and Switzerland, inviting them to select such as in their opinion would, if translated, prove helpful to inquiring minds in their respective countries. Interesting and valuable replies have been received, and steps are being taken to carry out several of the recommendations made by them. In response to an application from Mr. Jochumsson, a grant has been made towards the cost of printing passages from the writings of Unitarians in Icelandic. It was a pleasure to the Committee to send 1,000 crowns towards the cost of erecting a building at Fuzes-gyarmath, in Hungary, where a congregation of upwards of 200 people belonging to the farming class had seceded from the Lutheran Church and opened a Unitarian church which promises before long to become self-supporting. In India, the joint committee representing the various branches of the Brahmo Somaj have been invited to submit a scheme of special lectures on liberal religious thought and life, to be delivered in important centres of population by some of their able and experienced speakers. Towards the expenses of a satisfactory scheme the sum of £100 has been promised. At Allahabad, Professor Chatterjee has established a postal mission. He recently forwarded to Essex Hall lists containing the names of 300 university graduates in the North-West Provinces of India who had applied for Unitarian books and pamphlets. Several tracts had been translated into Urdu for circulation among educated Mohammedans. Unitarian tracts have also been translated into Arabic and published in a paper circulating among Mohammedans living in Jerusalem and other parts of Palestine.

It is already known to the Council that it was hoped that the Rev. R. A. Armstrong, after completing his year of office as President of the Association, would visit Australasia to preach and lecture in the chief towns of Australia, New Zealand, and Tasmania. Unfortunately, the state of his health prevented him, much to his regret, from accepting the invitation of the Committee. Happily, the Rev. Charles Hargrove has promised to undertake this very important mission on behalf of the Association. The congregation at Mill Hill Chapel have generously granted him leave of absence from his pulpit for seven months next year. Mr. Hargrove will leave England for Australia at Easter, 1904. He will carry with him, the Committee are sure, the fraternal greetings of the Council to the Unitarian and other Liberal religious thinkers and workers of Australasia.

7.—International Meetings at Amsterdam

The President, Mr. W. Arthur Sharpe, the Past President, Rev. R. A. Armstrong, Rev. J. Estlin Carpenter, Rev. James Harwood, Mr. Ion Pritchard, Rev. P. H. Wicksteed, and the Secretary attended the meetings of the International Council of Unitarian and other liberal religious thinkers and workers at Amsterdam as the official representatives of the Association. The meetings were a great success in every way, and the utmost courtesy and kindness were shown not only to the official delegates, but to the large party from Great Britain and Ireland, numbering nearly two hundred, who attended the meetings of the International Council. The opinion of Professor Pfleiderer, the eminent theologian of Germany, who took part in the proceedings, may be here quoted:—"The keynote in all the addresses was thoughtful sobriety in judging the present and a joyful and confident hopefulness in regard to the future. One was conscious of serving a cause that for the moment is represented merely by an insignificant minority, with no prospect for a long time to come of any position of public influence, but to which after all the future belongs."

The next meeting of the International Council will be held in Switzerland, probably at Geneva, the city where to-day (October 27) a monument erected to commemorate the martyrdom of Servetus will be unveiled, on a site chosen as near as possible to the spot where 350 years ago he was burnt.

8.—Autumnal Meetings, Manchester.

The governing body of the Manchester District Association invited the Association to hold the autumnal meetings this year in Manchester, and it was a great pleasure to accept this invitation. The arrangements for the meetings are as follows:—*Tuesday, November* 10. Religious service in Cross-street Chapel at 3.30 p.m., when the Rev. Frank Walters will preach the sermon. At 5 p.m., there will be tea in the Lower Mosley-street schools. At 7 p.m., there will be a public meeting in the Free Trade Hall, when the Rev. S. A. Steinthal will occupy the chair, and the speakers will include the Revs. H. Enfield Dowson, John Page Hopps, James C. Street, and W. Copeland Bowie. *Wednesday, November* 11. The proceedings will begin with a brief devotional service at 10 a.m., in the Lower Mosley-street schools, conducted by the Rev. Charles Roper. From 10.30 to 1, there will be a conference, when papers followed by discussion will be read by the Rev. R. D. Roberts on "The Propagation of our Unitarian Faith," and by the Rev. Charles Peach, on "City Churches and the Theory of Independency." In the afternoon, 2.30 to 5 p.m., papers will be read by

the Rev. J. Worsley Austin and Mr. J. Wigley on the "Strengthening of our Congregational Life," and by the Rev. E. L. H. Thomas on "A Church of the Present." In the evening, at 7.30 p.m., there will be a conversazione in the Midland Hall. *Thursday, November* 12. The Sunday School Association will hold a session, when Miss Marian Pritchard, the president, will occupy the chair, and papers followed by discussion will be read on "The Responsibilities of Church and School towards each other," by Mr. Richard Robinson and Mrs. Manning. The Committee trust that the members of the Council will do what they can to promote the success of the Manchester meetings, so that an inspiring and helpful influence may flow from them into the life of the churches and schools of the district.

9.—Association Sunday, November 15.

The Committee are most grateful to the members of the 216 congregations who in 1902 collected the sum of £613 in aid of the funds of the Association. This was the largest number of congregations and the largest amount collected since the establishment of *Association Sunday* in 1883. The work is growing both and at home abroad, and an earnest appeal is again made to Unitarians generously to support their national and international working missionary organisation. If for any reason the appointed day, November 15, is inconvenient to any congregation, another day can be selected.

10.—Deceased Members of the Council.

It is with deep regret that the Committee report the death of two members of the Council since the last meeting. Mrs. Alfred Lawrence was for many years most regular in her attendance at Unitarian gatherings; and she took the keenest interest in the affairs of the denomination. The warmth of heart displayed in her intercourse with many of our ministers was a conspicuous characteristic; and her kindly presence will be sorely missed by a large circle. The Rev. C. H. Well-beloved bore an honoured name in our Unitarian fellowship, and his own quiet and faithful ministry has left behind a sweet and ennobling influence on the thought and life of those to whom he ministered. The Rev. T. B. Broadrick was not a member of the Council, but he laboured faithfully in the position of district minister in the West of England, as the joint representative of the Western Union and of the Association, and his death has caused a vacancy which it will not be easy to fill. To the relatives of the departed, the Committee would convey, through the Council, their respectful sympathy in the bereavement that has overtaken them.

QUESTIONS ON REPORT: THE COMMITTEE'S RESPONSIBILITY.

Mr. TITFORD having asked respecting a grant for work at Redhill, was informed that it referred to a course of lectures delivered there under the direction of the S.E. Provincial Assembly.

Miss E. SHARPE asked how far the McQuaker trustees considered themselves responsible for what went on at the churches aided by their grants. She particularly referred to the case of Kirkcaldy, where a minister, the Rev. G. A. Ferguson, had settled for a few months but had since left, and who gave as explanation the statement that he found them, "one and all, agnostics." The same minister had, apparently, got on very well with the congregation at Dundee, where he had given temporary service. Her point was whether the Association took no notice of what was done in such cases, but made its grants all the same.

MR. I. PRITCHARD, on behalf of the Committee, said he knew Kirkcaldy very well, and its former minister. Of course, the Committee sought satisfaction as to the worth and efficiency of a minister, but they could not undertake to be responsible for the opinions of the congregation. They had heard only one side of the matter as represented by the recent minister. The Rev. Ernest Parry had been there five years previously, and had received the hearty support of the people, whom he himself knew as reliable, thoughtful, and earnest.

Mr. H. STANNUS considered it was a grave state of affairs if, as reported, these people were agnostics. He presumed the trust deed defined the building as intended for the worship of God, and it was surely the duty of the trustees to see that the trust was duly carried out.

The SECRETARY deprecated the discussion. It was, he said, no kindness to the gentleman named to go into this question. He had evidently not understood the people, but, no doubt, by further experience he would learn much. They, as an Association, did not "apply tests" either to ministers or congregations. On being satisfied that a worthy minister was selected by the congregation they had made a grant in aid of his stipend, and under similar circumstances the grant would be renewed.

The PRESIDENT, in summing up the discussion, said the Committee were responsible for the payment of the grants they made, but not for the administration of the trusts of particular churches. The facts, whatever they were, would be duly considered on the occasion of any application for a further grant, but it must be clearly understood that they were not responsible for the administration of chapel trusts, and had no responsibility for the religious opinions of the people at Kirkcaldy. He would now proceed to move the reception of the report, and in doing so he particularly wished to refer to the meetings at Amsterdam, which he, in common with many of those present, had the pleasure of attending. He felt in complete accord with the sentiments expressed by Prof. Pfleiderer in the words embodied in the Report. They went as Unitarians, but they were sensible of being there in the midst of a larger church than the Unitarian Church, though it involved nothing that clashed with their faith and principles. They were in touch with the whole movement of freer religious thought, and recognised their solidarity with all free churches in the world. He was sure that all who were present at those meetings would wish to renew the experience by going to Geneva for the next great gathering of the kind. A message of thanks had already been sent to Holland for the very kind reception they had met with.

Mr. S. S. TAYLER, in seconding the report, wondered whether sufficient attention had been drawn to the Association's willingness to aid the weaker congregations. The real need now was not so much of money as of effective men, and he sometimes doubted whether we had amongst us the proper machinery for producing such preachers.

The SECRETARY explained the means taken to inform district societies and congregations as to the nature and extent of new help the Association was prepared to give; he regretted that there was not always shown that alacrity in response which they would desire.

Mr. G. CALLOW reported very favourably of the popular services now being held in the Carlton Theatre, Greenwich. Audiences of four to five hundred of earnest and attentive people had come together, and if preportionate success was met with at the Grand Theatre, Islington, next month, they might be assured that the outlay had been fully recompensed.

The PRESIDENT, in putting the report, said its publication would, no doubt, greatly extend the knowledge not only of what the Committee had done but what it was hoping to do throughout the country.

The resolution was carried unanimously.

MACEDONIA.

Mr. H. BLESSLEY having asked, as a "matter of emergency," whether a vote might not be taken on the subject of the horrors in Macedonia, the PRESIDENT read the portion of the rule applying, and on his part agreed that the subject should be introduced if that course were supported by two-thirds of those present. On appeal to the Council the requisite support was given.

Mr. BLESSLEY then moved his resolution. He said the responsibility of our nation was evident as one of the signatories of the Berlin treaty, and yet the most hideous outrages had been carried on with apparently no check. The case of the Macedonian people was most pitiable, and as of old there was a cry, "Come and help us." He considered it was a sad page on our history that recorded these things; and how could they remmeber the international brotherhood of the Amsterdam meetings and not protest with all their heart against the continuance of these horrors? Other religious bodies had already spoken their minds on the subject, and surely no form of religion had a closer or more vital connection with politics and international righteousness than Unitarianism!

Mr. E. CHATFEILD CLARKE, who seconded, referred to the non-party character of the great meeting at St. James's Hall, and hoped that they would feel this to be a matter uniting them all, whatever their special political sympathies might be.

The resolution, after some modifications and additions, was put and carried unanimously in the following form:—

We, as loyal citizens of the United Kingdom, remembering that our country was one of the principal signatory Powers at the Berlin Congress twenty-five years ago, and that, therefore, we are largely responsible for the long continued misrule of Turkey in the Balkan States, would urgently call upon His Majesty's Government to take such effective steps as they may think fit in order to put a stop to the Macedonian massacres, in accordance with the terms of the Berlin Treaty; we also desire to place on record and convey to Mis Majesty's Government our conviction that the direct rule of the Sultan in Macedonia and the neighbouring provinces should, as soon as possible, come to an end.

This concluded the business of the Council.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Bedfield.—The Rev. F. Summers, of London, in conjunction with the minister, the Rev. R. Newell, has been conducting a week's religious mission in Bedfield and the neighbouring villages of Monk Soham and Woolingworth. Every cottage in the district was visited, and a personal invitation was given to attend the special services. Unitarian tracts were also freely distributed. The results have been highly encouraging. There were large attendances at the Bedfield Chapel on week-nights and Sundays, and the agricultural labourers and their wives and children also joined with real pleasure in the simple hearty services held in cottage rooms in Monk Soham and Woolingworth. The anniversary sermons were preached at Bedfield on October 25, by Mr. Summers and Mr. Newell. On the following Monday the annual tea and public meeting took place. The building was well filled. Mr. T. Barker, of Kenton, took the chair. Mr. Newell stated that the attendances during the year both at Sunday-school and services had been good, and now that the labourers had got through the pressure of the harvest he hoped they would make full use of the club and reading-room; in addition to which he proposed to inaugurate "Pleasant Thursday Evenings," with lantern lectures and music, as well as carry on the teachers' Bible-class and choir practice. Mr. Barker, Mr. Summers, Miss Tagart, and Miss Florence Hill also spoke.

Blackpool: North Shore.—On Wednesday, the 14th inst., a course of three week-night lectures on "Evolution and Religion" was began by the Rev. Herbert V. Mills. There were many strangers present. The weather was very wild and wet, but the audience numbered about 110 persons, and included the Rev. D. Davies, who presided; the Revs. Thos. Leyland and Peter Dean, of Loughborough, who also gave short addresses.

Blackpool: South Shore.—The annual meeting of the members of this church took place on Oct. 22, and the reports of the various sections of the church and school work showed very satisfactory progress. The event of the year has been the congregation's removal from a hired room into a hall of its own, the first services in the new building being held on July 19, when the Rev. J. Page Hopps was the preacher.

Burnley.—On Monday, Oct. 12, the Rev. Herbert V. Mills, of Kendal, began a course of week-night lectures in the Trafalgar-street Unitarian Church on "Evolution and Religion." In spite of a heavy downpour of rain which continued all day, there were about 200 persons present. On the occasion of the second lecture, on the 19th inst., there was a larger attendance.

Chorley.—On Tuesday, Oct. 13, this old chapel was quite filled, when a course of week-evening lectures was commenced by the Rev. Herbert V. Mills, of Kendal.

Crewe.—A public tea and reunion meeting, previous to the re-opening of the Free Christian Church, Beech-street, Crewe, which has been closed for about sixteen months, took place on Wednesday evening, Oct. 21. The distinct success of the gathering was most encouraging to the representatives of the East Cheshire Christian Union who were present, and the large attendance augured well for the prosperity of the cause. Tea was provided at half-past six for about eighty persons. At the reunion meeting which followed Alderman J. Briggs presided, and he was supported on the platform by the Rev. W. C. Hall, M.A. (Ashton-under-Lyne), Rev. H. Rawlings, M.A. (Denton), Rev. A. C. Fox, B.A. (Glossop), Rev. E. A. Maley (Nantwich), Rev. G. H. Smith (Congleton), and the Rev. B. C. Constable (secretary to the Union). Mr. Constable said that on June 17 the Liverpool District Missionary Association passed a resolution instructing their Secretary to communicate with the committee of the East Cheshire Christian Union with a view to including Crewe in its operations, and on July 15 the Union decided to do so for twelve months on the terms offered. It was ascertained that the members of the Crewe Church were strongly in favour of the premises being re-opened, and all the persons who were interviewed on the subject promised their support. Subsequently the church and school were renovated, and it was decided that they should be re-opened at once. Earnest speeches followed on the work of the new church from the chairman and the visiting ministers, after which the officers and committee for the year were elected. The re-opening services were commenced on Sunday evening last, when the first was conducted by the Rev. C. Harvey-Cook, the minister-elect of Warrington, who took for his subject, "What we affirm." Nearly one hundred persons were present, which was considered an exceedingly good beginning. The following ministers are advertised to conduct the services on the next six Sunday evenings, viz., Revs. W. Harrison, Dendy Agate, B.A., H. D. Roberts, R. T. Herford, B.A., W. J. Jupp, and H. Rawlings, M.A.

Framlingham.—Very successful anniversary services were held at the Old Meeting House on Oct. 25 the Rev. F. Summers, of London, was the preacher. The tea and public meeting took place the following Tuesday, Miss Tagart (President of the Postal Mission) presiding. A hopeful tone pervaded the meeting. Mr. Newell, who is now in charge of this chapel, as well as that of Bedfield, stated that the services had been better attended lately, and several good week-evening meetings had been held.

Liverpool (Ullet-road) (Appointment).—The Rev. J. Collins Odgers, B.A., of Bury, has accepted a very cordial invitation to become minister of Ullet-road Chapel, Liverpool, in succession to the Rev. L. de Beaumont Klein, D.Sc., and will leave Bury at the end of the present year.

London: Forest Gate.—The Upton-lane Literary and Social Union has successfully inaugurated its season. At its third meeting on Oct. 22 the first of a series of "National Types" was the subject, and Michael Angelo's manifold genius was illustrated from many sources. Two thousand copies of the new paper, *Unity*, are being distributed in the district, a page of local matter being given. The ladies are busy with preparations for a sale of work in early December.

North Cheshire Unitarian Sunday-School Union.—The annual meeting was held at Denton on Saturday week. At the committee meeting immediately after tea, the retiring president, the Rev. H. S. Tayler, M.A., in the chair, among other business the question of week-night services was considered, but as the reports from the various schools were not favourable, the matter was held in abeyance for the present. At the annual meeting the new president, Mr. Wm. Lawton, took the chair. About 120 teachers and friends were present. The report and financial statement were read and adopted, and the officers elected as follows:—Vice-president, Mrs. Dowson; musical representative, Miss Brooks; treasurer, Mr. F. Hepworth, Oldham; hon. secretary, Mr. A. Slater, Hyde. A vote of sympathy on account of his illness and of thanks for past services was accorded to Mr. Ashworth, who had acted as treasurer for the past eleven years. Mrs. Rawlings, wife of the newly-settled minister at Denton, read a most interesting paper entitled, "Some of my Sunday-school Experiences." During the evening Rev. W. C. Hall, M.A., urged the claims of the East Cheshire Union Bazaar upon the schools of the Union, and several interesting speeches followed. The Denton friends contributed musical selections, and the Singing Class gave part songs. Hearty votes of thanks were given and responded to, and the Evening Hymn and Benediction closed a very successful meeting.

Pendleton.—A bazaar was held in the schoolroom adjoining the Cross-lane Church on Oct. 22, 23, and 24, to raise a sum of £500 to pay off the deficit on the church account, to ensure the payment, during the next three years, of a salary sufficient to secure the services of a capable minister, and to reduce the mortgage of £320 on the church property. The bazaar was opened on Thursday by Sir John T. Brunner, Bart., M.P. Alderman Rawson, who presided, described the growth of the church, remarking that forty-five years ago it had its commencement with a series of mission services. They had an exceedingly creditable record, for they had bought the land upon which the present building stood at a cost of £1,500, the erection of the building had cost £2,500, and they had added a lecture hall and a Sunday-school, which had cost £1,400, making a total of £5,400. He thought that constituted a record which gave them a strong claim upon the liberal support of all who were favourable to their cause. Sir John T. Brunner, in declaring the bazaar open, urged the importance of Sunday-school work. Other speakers included Mr. J. Wigley, chairman of the church committee, and the Rev. Charles Roper, B.A. The bazaar was opened on Friday by Mr. Percy H. Leigh, and on Saturday by Mr. Henry Philips Greg. The total amount realised from the three days' sales and subscriptions was £402 towards the £500 required. The effort will be continued until the £500 is raised.

Sydney (New South Wales).—Five years ago (says the Sydney *Evening News* of Sept. 17, just to hand) the Rev. George Walters, after a pastorate of ten years, resigned the pulpit of the Hyde Park Unitarian Church, and formed a congregation upon the lines of the Rev. Dr. Strong's Australian Church. He was followed by the great bulk of the members and adherents, and services have been held in the I.O.O.F. Temple, Elizabeth-street, City, where large evening congregations have been the rule, and occasionally the building has been filled with nearly a thousand persons. Circumstances have apparently made it desirable that there should be a reunion of the two societies, and on Wednesday night, at a special general meeting of the Australian Church members, it was unanimously resolved to amalgamate with the members of the Unitarian congregation. The united services will commence, under the ministry of the Rev. George Walters, on the first Sunday of October, when he will explain why he is still a Unitarian. It is hoped that, with the amalgamation of liberal churches, the prospects of the broader faith in Sydney will be brighter and more assured.

Taunton.—A tea and social gathering of a very pleasant character were held at Mary-street Unitarian Chapel, Taunton, on Oct. 22, to welcome the newly appointed minister, the Rev. Frederick A. Homer, late of West Bromwich. About one hundred friends sat down to an excellent meal, which was laid at six o'clock. Mr. Edward Goodland presided at the subsequent meeting, and among others present were the Rev. F. A. and Mrs. Homer, the Rev. Jeffery Worthington, of Cullompton, and formerly minister at Taunton; and the Rev. E. Parry and Mrs. Parry, of Ilminster. The chairman said they were met together to offer a very hearty and kindly welcome to their new minister and his wife. Though they had been with them only about two months, he thought he would be only right in saying that they settled in their new home as soon as they entered it. They felt very thankful to the good fairy who wafted Mr. Homer across from Canada in the nick of time and persuaded him to take up his ministry in the West of England, and he hoped his ministry among them would be long, happy, and successful. In welcoming visitors from neighbouring towns, the chairman said he should like to see Taunton, Bridgwater, and Ilminster more closely linked together in loyal support and real work and help, and he hoped that Mr. Parry and Mr. Homer might initiate some plan to help to bring about that result. Speeches of welcome were also made by Mr. George Philpott, the Rev. Jeffery Worthington (a former minister at Mary-street), and the Rev. E. Parry. Mr. Homer, in replying, said it had been a pleasure to him to learn of their complete organisation, and that they did not leave the minister to do everything. It would be his constant hope and endeavour to maintain the present level, and even, if possible, to raise it. He thanked the speakers for the kind words which they had used in reference to his wife and himself, and expressed the hope that they would be there for many years, and that the kindly feelings existing between them and the congregation would grow stronger and stronger.

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POPULAR SERVICES ON SUNDAYS DURING NOVEMBER.

Nov. 8—Rev. W. G. TARRANT, B.A.
A Man's Working Religion.
„ 15—Rev. J. C. STREET.
The Gospel for the 20th Century.
„ 22—Rev. J. PAGE HOPPS.
A Message from Heaven to Earth.
„ 29—Rev. J. PAGE HOPPS.
A Future Life: A rational and humane view of it.

Doors open 6.30. Orchestra 6 45. Service 7.
A Collection will be taken to defray expenses
All cordially welcome.

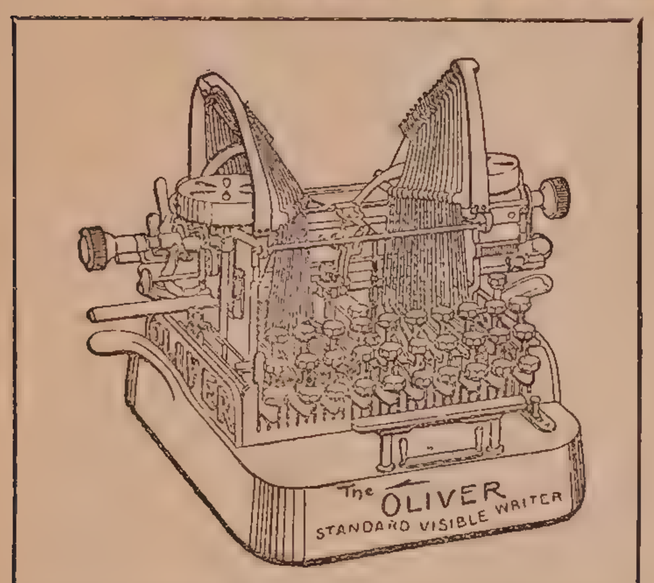
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OUR CALENDAR.

SUNDAY, November 1.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Mr. J. A. Wilkes.
Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. J. B. BARNHILL.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.,
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M. and 7 P.M. Evening subject: "The Story of a Heresy."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.
Greenwich, Carlton Theatre, 7 P.M., Rev. W. COPELAND BOWIE: "What does following Jesus mean?"
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening Subject: "A Working Scheme of Religious Belief."
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. Edwards.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M., Rev. Dr. J. MUMMERY, and 7 P.M., Rev. JOSEPH H. WICKSTEED, M.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room). 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. R. MACDONALD.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Supply.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. J. HARWOOD, B.A.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. J. COLLINS ODGERS, B.A., of Bury.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M., Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. JOHN W. DAVIES.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Nov. 1, at 11.15 A.M., Dr. JOHN OAKESMITH, "The Ethics of Reynard the Fox."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Nov. 1, at 11 15 A.M., Dr. WASHINGTON SULLIVAN, "The Confession of Agur, the Agnostic."

PULPIT SUPPLY.—Rev. B. KIRKMAN GRAY, 28, Downshire-hill, Hampstead, N.W.

POPULAR SERVICES FOR THE PEOPLE.

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Doors open 6.30 P.M. Orchestra 6.45.

Nov. 1—Rev. W. COPELAND BOWIE.
What does Following Jesus Mean?
A Collection to defray expenses will be taken at each Service.

BIRTH.

LAWRENCE.—On the 21st inst., at 67, Salisbury-road, Liverpool, the wife of Roger B. Lawrence, of a son.

MARRIAGES.

COURTAULD—LISTER.—On the 22nd inst., at the Parish Church of St. Mary, Eastry, Kent, by the Rev. Canon Bliss, Rector of Bettes-hanger, assisted by the Rev. C. Dudley Lampen, Vicar of the parish, Samuel Augustine Courtauld, of Bocking, Essex, second son of George Courtauld, of Gosfield, Essex, to Edith Anne, only daughter of Walter Venning Lister, of Great Walton, Eastry.

TAYLOR—PATRICK.—On the 28th inst., at Rivington Church, by the Rev. John Muzzell, Hugh Gaskell, second son of Wm. Taylor, of Rhuddylan House, Bolton, to Ellen Eatock, elder daughter of Robert Patrick, M.D., of Bolton.

DEATH.

ROYCE.—On 24th October, at 4, West Leigh-road, Leicester, Henriette Olga Mathilde, wife of George Appelbee Royce, in her 51st year.

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AND THE
Sunday School Association.

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The above Meetings will be held in MANCHESTER, on TUESDAY, WEDNESDAY, and THURSDAY, November 10th, 11th, and 12th.

TUESDAY.
Service in Cross Street Chapel, 3.30 p.m.
Public Meeting in the Free Trade Hall, 7 p.m.

WEDNESDAY.
Conferences in the Lower Mosley Street Schools, 10 a.m. to 1 p.m., and 2.30 to 5 p.m.
Conversazione in the Midland Hall, 7.30 p.m. Tickets, Two Shillings each.

THURSDAY.
Conference in the Lower Mosley Street Schools, 10 a.m. to 1 p.m.

W. HOLMSHAW, J. A. PEARSON, } Hon. Secretaries.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE Rev. Stopford A. Brooke is to resume his morning ministry at Little Portland-street Chapel to-morrow (Sunday), and is to preach regularly on Sunday mornings until further notice. Service begins at 11.15. and after 11.10 no seat-holder's place can be reserved. "It is to be hoped," says the chapel Calendar, "that the congregation will be large, that the hon. treasurer (Miss Tagart) will meet with a hearty response to her appeal for a generous financial support of the services, and that the result may be a real stimulus to liberal religious life and work in the metropolis. Such a stimulus was never more needed than to-day, when the success of organised religious efforts appears to be so moderate, and the area of weariness and indifference so vast. Our earnest desire is that those who receive refreshment, solace, and inspiration from the preacher's words shall show their gratitude in the most practical and Christian way, viz., by transmitting to others the message of truth and hope, and by helping the struggling men and women who, in difficult days, are upholding the banner of a liberal faith."

THE monument erected to Servetus at Geneva was unveiled on Sunday, and not on the previous Tuesday, the actual 350th anniversary of his death, as had been originally arranged. The monument, which is a fine block of granite, bears on two of its faces the inscriptions which we printed in the INQUIRER of July 25, stating that this "expiatory" monument is erected by "reverent and grateful sons of Calvin," who thus publicly condemn that act, "steadfastly adhering to liberty of conscience according to the true principles of the Reformation and of the Gospel."

ON Sunday afternoon the monument was first formally presented to the Council of the parish of Plainpalais, in which it stands, and at a subsequent meeting, addresses were given by the Rev. E. Choisy, chairman of the Monument Committee, Professor Chantre and Professor Doumergue, of Montauban. The first speaker recalled the facts of the life of Servetus, his contributions to science, and the last lurid scene of his life and death. Professor Chantre told of the protests made at the time against the execution, and Professor Doumergue in an eloquent discourse justified the erection of that expiatory monument and dwelt upon its great significance. As members of the Protestant Reformed Church, they now made their protest, and Geneva had the honour of being the first to raise such a monument, thus solemnly and publicly condemning religious intolerance.

THE Porte has replied "unfavourably" with regard to some of the points in the revised scheme of Macedonian reforms presented to it by Russia and Austria, and has "laid stress on its sincerity in the application of the measures of reform decreed in February last." It is easy to guess which points it is that the Porte takes exception to. The reforms of last February suited it admirably, for the simple reason that they left their execution in the hands of the Turk, who proceeded cheerfully to undo with one hand what he performed with the other. The new scheme provides for the appointment of two European "assessors" by Russia and Austria to assist the Mussulman Governor in carrying out the reforms, thus providing that close external supervision essential to the success of any scheme for the better government of Ottoman subjects.

LORD LANSDOWNE proposed six weeks ago to Counts Lamsdorf and Goluchowski two alternative schemes in amendment of their reforms of February, one of which was this plan of European "assessors" and the other the far simpler and more effective expedient of the appointment of a European governor responsible to the Powers. Naturally the Chancellors chose the less drastic expedient, but that they should amend their scheme at our suggestion at all is sufficient reply to those who would have us sit idly by because we are powerless to influence the action of the two Emperors. Is it too much to hope that, the Porte proving recalcitrant over the lesser scheme, the Emperors may yet be brought by the pressure of England, France and Italy, whose peoples are in undoubted sympathy in the matter, to advance their demand to Lord Lansdowne's alternative, and to exercise the coercion which even they must begin to see is inevitable in favour of a really effective remedy?

LAST Saturday, the Archbishop of Canterbury addressed a letter to Dr. Horton, in which he attempted to minimise the differences between "reasonable Nonconformists" and "reasonable Churchmen," and suggested a conference in the hope of removing existing causes of offence and misunderstanding. But to secure such a conference on the question of denominational religious teaching in elementary schools, it is clear that the Archbishop must very materially alter his statement of the "certain large and leading principles" which are to form the common ground on which discussion shall be based.

IF the first of these leading principles, as set forth in his letter, stood alone, those who reject what is known as Evangelical Christianity might feel themselves in some danger of being faced by an exceedingly powerful combination—far more powerful than the present alliance of Anglican and Roman Catholics—for imposing the religious beliefs of a section of the community upon the schools of the nation, and at the national cost. "We agree," Dr. Davison thinks, "in earnestly desiring that the elements of the Christian faith, as taught in Holy Scripture, should form part of the regular instruction given in elementary schools," subject to a conscience clause. We are not, we think, doing the Archbishop an injustice in assuming that in his mouth these "elements" include, at least, the cardinal doctrines which distinguish "orthodox" Christianity, whether Roman Catholic, Anglican, or "Evangelical Free Church" from the rest of the world. Under the old School Board system, as was pointed out at the recent Provincial Assembly Meeting at Highgate, such an alliance was in virtual existence in very many school board areas, when Bible Teaching meant Evangelical teaching and nothing else.

BUT the Archbishop himself obviates, for the moment, the danger of such an alliance by his statement of the further leading principles upon which the proposed conference is to be based. "We agree further, I think," he says, "in maintaining

that those to whom is entrusted the privilege (usually so highly valued) of giving this teaching, should be persons qualified to give it genuinely as well as efficiently." Here, again, it is only too certain that in some places agreement on religious tests has existed among Evangelical Christians under the School Board regime to the prejudice of ideal liberty. But Dr. Davidson is too obviously thinking of the teachers of Church doctrines in rate supported schools for this "leading principle" of his to have any attraction for Nonconformists of whatever school.

IT is, however, his final principle which places the Archbishop's conference most in jeopardy. "Yet further, I believe us to agree," he says, "that, in the present state of English feeling on the subject, it would not be right to banish wholly from our elementary school system the giving of denominational religious teaching within school hours, under proper restrictions, to those children whose parents desire it;" and he proposes as one of the points to be discussed, the question whether denominational teaching ought to be "allowed under proper safeguards in all elementary schools in which the parents of children desire it."

IT comes therefore to this, that Dr. Davidson invites "reasonable Nonconformists" to confer with "reasonable Churchmen" as to whether Anglican doctrine shall be taught at the public expense, not only in schools, the buildings of which he wrongly supposes to be "gratuitously supplied" by the Church, but also in the schools wholly built at the public cost—whether, further, the Church shall be allowed the right to decide what State teachers are qualified, and what State teachers disqualified by their religious beliefs to give instruction in the State schools. The reply from any Nonconformist leader at all in touch with Nonconformist opinion in the matter can, of course, only be a very emphatic refusal to have anything to do with such a conference.

THE sweeping changes in the political complexion of the Metropolitan Borough Councils produced by last Monday's elections are of course due to many causes. But far the most important, probably, is the determination of Nonconformity to secure that, so far as its provisions will allow, the new Education Act shall be administered in the interests of education, and not of a sect. We do not suppose that the example of some Welsh County Councils in refusing the support required by the Act to schools not under adequate popular control will be followed in London, though there is much that may logically be said in defence of such a proceeding. But short of this a great deal can be done by both the local and the central London authorities in the exercise of a pressure not contemplated by the authors of the Act to secure the execution of the popular will in all schools supported out of the popular purse. It will probably require very little experience of the new *régime* to convince all concerned, of whatever party, of the urgent necessity of a radical revision of the whole structure of the Act if London education is not to be reduced to a state of hopeless chaos.

OWING to the short supply of cotton, trade has been very bad in the Manchester district, and, though there are hopes of improvement, large numbers of workers are on short time, and many are unemployed. An inquiry in Ancoats last February revealed that in 1,000 homes no less than 170 wage-earners were out of work, and the number has increased since then. Many of the more thrifty households have drawn on their accumulated savings, and are near the end of their resources. It is probable that the Manchester City Council will establish a Labour Bureau, which, under their auspices, may be able to bring together employers and workers more effectually than the several voluntary associations, such as the University Settlement and the mission at the Central Hall, which have done what they could in this direction. But it is certain that there will be much distress this winter among industrious folks as well as others.

ALTHOUGH a committee specially appointed to investigate the "sleeping-out" problem in Manchester reported in favour of action which was referred to in a recent number of the INQUIRER, the City Council has rejected their recommendation, and it seems probable that the evil will be greater this year than last. There is need to enlarge the resources of Domestic Missions, the Police Aided Society for Clothing Destitute Children (which at its annual meeting last week recorded a good work) and all organisations which are prepared to meet distress with sympathy and discrimination.

DELIGHTFUL things were said and done at the opening of the Victoria Hall, for mission work in Deptford, by the Wesleyans the other day. Lively speeches were made, beautiful hymns were sung, big collections were taken, good stories were told, admirable resolutions were formed, the doxology was sung on the announcement that in solid material affairs a good beginning has been made, for that the building might now be regarded as free of debt. But other things seem to have been said not so delightful. One sentiment attributed to the preacher for the day, Dr. Campbell Morgan, was of a kind that has often repelled an earnest young thinker from Christianity: "If there are any men that are not lost, then neither Christ nor the Church has any message to them." And, "When we forget that all men are lost, we effectually cut the nerve of Christian service." A more helpful announcement would surely be that "if there are any men who know the way and have never been lost, let them have some pity on their less fortunate brethren." And, inasmuch as the number of the safe, even now, is greater than that of the missing (Jesus imagined them as ninety-nine to one), it ought to be quite possible by unity and goodwill to restore and bless the wandering. On the following exposition attributed to the same preacher no comment is necessary: "That the Shepherd (in Luke xv.) represented the Son; the Woman the Church enlightened by the Holy Spirit; and the Father the first Person in the Blessed Trinity. Thus the chapter presented the whole Deity at work with the Church, seeking and saving the lost. We must suffer with the Son, and search with the Spirit, before we could sing with the Father."

MR. J. BREDALL, Hon. Sec. of the National Unitarian Temperance Association, sends us an appeal for help in temperance work. The Association was formed ten years ago, with the view of stimulating temperance life and work among our churches; it assists in the establishment of bands of hope and temperance societies, provides speakers and lecturers, lends lantern-slides, diagrams, libraries, &c., and in various ways endeavours to promote the inculcation of temperance principles, especially among the young. Mr. Bredall asks for more loyal support in this urgent work and for ampler funds that its extension may not be hindered. Donations or subscriptions will be thankfully received by the Hon. Treasurer, Mr. F. A. Edwards, F.R.G.S., 8, Iffley-road, Hammersmith, or Mr. J. Bredall, 3, Birdhurst-road, Croydon.

PROFESSOR THEODOR MOMMSEN, the great Roman historian, who died at Charlottenburg on Sunday, nearly eighty-six years of age, was a native of Schleswig, but of German race. He was not only an eminent scholar but a keen politician, whose liberalism brought him into conflict with Bismarck. His first professorship was of civil law at Leipzic, where he was appointed in 1848. It was in 1858 that he became professor in the University of Berlin, and he was for some years a member of the Prussian Chamber. It is pleasant now to remember Mommsen's last message to the English people, published in the October *Independent Review*, pleading for closer sympathy and co-operation between his people and our own.

JOHN KEATS.

BORN OCTOBER 29, 1795.

WHOSE WAS

THE SPIRIT OF GREECE

AND

THE LETTER OF MEDIÆVALISM.

POEMS that open like a splendid flower,
Or break in beauty like a sudden star,
Over some antique, battlemented tower,
Where love-lutes mingle with broad seas afar;
Wood-paths that wind among bluebells and larches,
White roads beneath quaint avenues of limes,
Going across stone bridges, through whose arches
Flow liquid syllables and haunting rhymes;
And all the Nymphs and Graces linked in dance,
Naked from Greece, or having garments olden,
With patterns woven out of brave romance,
Green as the spring, and as the summer golden;
Bringing to our dull earth a little while
Love, immortality, and heaven's smile.

R. H. U. BLOOR.

SOCIAL ECONOMICS.

WORK IN THE PARISH.

II.

WHEN Dr. Chalmers organised his great social experiment of making a poor Glasgow parish independent of external charities, his first care was to ensure that every family in the parish should have a known friend to whom they could turn in times of stress. He was not to be an almsgiver; that, it was Chalmers' belief, would be fatal to his truer usefulness. Should external pecuniary aid prove absolutely necessary, then he was to report to the "deacons' meeting"; and it was part of his duty to ensure that no such case of absolute need was overlooked. But primarily, his work was to prevent such need for pecuniary help arising; to improve the resources of the families under his care, to teach a wiser economy, to encourage mutual helpfulness amongst relations, friends, and neighbours. And so great was the success of his method that with a population of over 10,000 of the very poorest in Glasgow, £66 6s. per annum was found sufficient to meet all their needs, and that sum was itself contributed by the working men and women who attended his evening services.

It would be difficult to find to-day a parish so poor and neglected as this parish of St. John's, in Glasgow, was when Chalmers came to it. But the faithful work which brought success then will bring success now in preventing destitution and beggary if tried in the same spirit of faith in the ultimate goodness and strength of the human nature we have to deal with. Let us suppose our parish divided out, and so many families entrusted to each visitor; how would the work now proceed?

In the first place, it would be the duty of each visitor to make himself (or herself) thoroughly acquainted with the families for whom he is to be responsible. No mere doorstep acquaintance is sufficient for this. He must be able to make himself a welcome friend, and have the art of winning the confidence which will be so necessary to his work. We must confess frankly that we do not all possess this art; that some of us are tongue-tied and embarrassed in the presence of strangers; we dread (and rightly) that we should become in our visitations like Mrs. Pardiggle in "Bleak House." If this is so, and if we find we cannot take a genuine interest in the people, it is better to turn to some other branch of work. There is enough and to spare for people of all dispositions and faculties.

But the visitor who finds that he can easily make friends, will find himself also in a position of great advantage when the time of trouble comes upon one or another of his families. Very likely he knows already the weak place, and will know the proper remedy to advise. In any case he has so far won the confidence of the family that it will be far easier for him than it would be for any stranger to find out the secret source of troubles. The "inquiries" which might waken resentment coming from a stranger, are from him the natural expression of his sympathy and interest. No doubt it is also true that his very friendship with the people may blind him to some extent; but Chalmers had a remedy for that, as we shall see later on.

When the time of trouble has come; when, to use the quaint old phrase, the visitor has "ascertained a destitution," let us see how he shall apply the four remedies. In the first place, he is, if possible, "to stimulate the industry of the applicant, and see what more he might earn." Or, to put it more widely, to see whether the family earnings cannot be increased. It must be remembered that even working people are not free from the temptations of laziness; and one of my greatest surprises when I began my work was to find how many families were poor because the man would not get up in time, or would always get "tired of the job" before he had been at work many days together. It is no easy matter to "stimulate the industry" of a sluggard, but it will be a good test of the visitor's powers. Less difficult, but hardly less important, will it be, to see whether there is not some boy or girl in the family who has left school and is running wild for want of someone to find them a place. Or, again, the young people might be doing better work and earning more money. One hesitates to suggest that perhaps the wife might earn, unless the children are past needing her care; but there will be room here for the visitor to exercise his judgment.

In the second place, he must try to "improve the economy" of the family. He may, for instance, check the expenditure which is sheer waste, as in drink or gambling. Both of these vices may be difficult to detect, for there is much waste in drink, short of that which produces drunkenness; but while they continue any attempt to assist will be futile. Or again he—perhaps here it may be preferably she—may endeavour to improve the economy of the housewife, teaching her to buy nourishing food, and showing her how to cook it, and, if possible, inducing her to become a member of a good co-operative society. Could not mothers' meetings be partly utilised for giving some helpful advice about the art of housekeeping and rearing children? They would then be doing their share towards the solution of a really national problem.

Or, again, the visitor may endeavour to improve the economy of the family by enabling it to perform the difficult feat of equalising an irregular income. The work of the collecting savings banks is so well known, and has proved so unfailingly successful, that I need say no more of it here than to urge its importance as enabling even the poorest wage-earners to make some preparation against bad times.

If both these endeavours fail, or prove inapplicable, there still remains what is, perhaps, most potent of all—the appeal to friends and relations. This is, perhaps, most appropriate in the case of the old or young; but it may well be practised also in times of sudden misfortune or sickness. Many of us hardly know what a rich stream of mutual helpfulness and benevolence flows between the poorer members of the community, just because this stream dries up at once with the advent of the external almsgiver. Chalmers' instance of the lady from the Female Society who, by giving a widow 5s., closed up far more effectual and more permanent sources of relief from her friends and neighbours, is typical. But the visitor can often use his leisure and influence to make known the needs which might otherwise be overlooked. The letter to the distant son or daughter, the visit to the employer, the communication with the comparatively well-to-do relations, will often open up permanent sources of assistance. And as an item of personal experience which may be reassuring to those entering upon the work, I should like to add how very seldom such intercessions meet with anything like a rebuff. Sometimes a refusal (which may be justified), sometimes silence; generally a cordial appreciation of the motives prompting our intervention and a ready response up to the limits of the donor's ability, is the result which amply rewards any trouble we may have taken. Whether it is a weekly allowance for the old people, a home for the orphan, or help to supplement the club money during times of sickness, it is seldom that in a well managed parish it will not be forthcoming without an appeal to strangers or to the Poor Law.

But when all natural sources have been fairly tried and failed, then it is time for the visitor to make his appeal to the committee which has been instituted for that purpose; and in my next paper I will consider some of the forms of help which such a committee may employ. Those who would like to know more of Chalmers and his work, will find an excellent account of it in a book by Mr. Masterman, called "Chalmers on Charity," and published by Messrs. Constable. I will quote, in conclusion, some words of advice given by him to a new deacon:—"If drunkenness be a habit with the applicants, this is in itself an evidence of means, and the most firm discouragement should be put upon every application in these circumstances. Many applications will end in your refusal of them in the first instance, because, till they have experience of your vigilance, the most undeserving are very apt to obtrude themselves; but even with them show goodwill, maintain calmness, take every way of promoting the interest of their families, and gain, if possible, their confidence and regard by your friendly advice and the cordial interest that you take in all that belongs to them."

HELEN BOSANQUET.

TO CORRESPONDENTS.—Letters, &c., received from:—A. B.; A. M. B.; H. J. C.; J. E.; W. E. E.; B. K. G.; E. C. H.; H. M.; J. R.; A. S.; A. W. T.; A. H. W.; E. M. W.; J. C. W.

FURTHER contributions towards the discussion of "Missionary Aims and Methods" we are obliged to hold over until next week. We propose to devote two more weeks to the discussion, and then to ask Mr. Barrow to reply.

ON Thurday evening, Nov. 12, an address on Vivisection is to be given by Mr. Edward Carpenter (author of "Towards Democracy"), at Essex Hall; discussion is to follow, and the admission is free. The meeting begins at 8 o'clock.

LITERATURE.

MORLEY'S GLADSTONE.*

[SECOND NOTICE.]

MR. GLADSTONE AND RELIGION.

MR. MORLEY, warning himself against "the sin of violating the sanctuary," has opened the pages of Mr. Gladstone's private diaries to the world, and has revealed some of the secret thoughts set there during seventy years.

Respecting the keeping of such records there are two opinions, and an exact appreciation of what is written in them is difficult. The human heart is a strange thing and liable to self-deception, even in matters most sacred. To write anything is to allow if not to challenge perusal by another, and the barest contemplation of such a perusal must to some extent affect, if not the genuineness of the feelings recorded, at least the manner of their expression.

In Mr. Gladstone's case no re-assurance is required. The tone of the diary accords with the deep note of his public utterances on those occasions, which were numerous, when public affairs or personal testimony permitted the fuller opening of his mind. The vigorous personality of the man, his glowing and imperious nature, all the world knew; and now it knows, what otherwise it could have safely surmised, that all that abounding energy habitually surrendered itself in lowly submission to the Divine will. Here are his self-communings, prayers, and vows—a glimpse at least is given of the secret of the great man. Phillips Brooks used to say the greater the man the greater the secret—yet what can be simpler than this? It is the story not of one but of multitudes who have drawn strength from the Well of Life. He trusted and was helped.

All this, happily, might be said whatever view be taken of Mr. Gladstone's particular theology. It is the main thing, after all; and if we do not dwell upon it at the same length as upon subsidiary things, we shall not be misunderstood. The sympathy of all that is sincere in us goes out spontaneously toward the sincerity of kindred souls, and needs no words or few. But theology is a different matter, being substantially a question of expression. In the theological world we must needs speak as we are moved, and trust to time—or eternity—to provide an interpreter who will show how our dialects are related to each other and to the ultimate truth. Well for us if we share the large and generous temper of this great religious statesman.

He was nurtured in the Evangelical faith, as the two Newmans were. All three travelled far from the creed of their early years, and who shall say to which of them the greatest prizes of truth fell, to the cardinal, the theist, or the liberal high Anglican? Among his friends at college was that Joseph Anstice who, dying in 1836 at the early age of twenty-eight, left to the world not only one imperishable hymn of tender piety—("O Lord, how happy should we be If we could cast our care on Thee")—but also memories and influences such as young Gladstone thus records:—

> Conversation of an hour and a half with Anstice on practical religion, particularly as regards our own situation. I bless and praise God for his presence here. . . . Long talk with Anstice; would I were more worthy to be his companion. . . . Conversation with Austice; he talked much with Saunders on the motive of actions, contending for the love of God, *not* selfishness even in its most refined form. (i. pp. 56, 57.)

In the midst of his university work the conviction settled upon him that he ought to become a clergyman. The spectacle of "the moral wilderness of the world" appealed to him. Mr. Morley says:—

> The missionary impulse, the yearning for some apostolic destination, the glow of self-devotion to a supreme external will, is a well-known element in the youth of ardent natures of either sex. In a thousand forms, sometimes for good, sometimes for evil, such a mood has played its part in history. In this case, as in many another, the impulse in its first shape did not endure, but in essence it never faded. (i. 82.)

It was when visiting Italy in 1832 that Mr. Gladstone's mind was "suddenly arrested by the new idea of a church, interweaving with the whole of human life a pervading and equalised spirit of religion." The words are Mr. Morley's. They indicate a momentous change, and Mr. Gladstone himself was fully sensible of the difference between the old ideal and the new. It is, in fact, the difference between the prophetic and the priestly—to use a convenient but somewhat prejudicial phrase. In some respects we may regret such a change, but in others it was clearly an improvement. He tells a story of his former distress of mind at the marriage of one of his brothers with a young lady who had been brought up as a Unitarian, "yet under a mother very sincerely religious." He was put to it to find a way of satisfaction that all would be well—evidently a hard task for one brought up an Evangelical. By degrees, while he was able to hope that his mind had dropped "nothing affirmative"—his dogmatic creed, indeed, was early fixed—he could add:—

> I hope also that there has been dropped from it all the damnatory part of the opinions taught by the Evangelical school; not only as regards the Roman Catholic religion, but also as to heretics and heathens; Nonconformists and Presbyterians I think that I always let off pretty easily. (i. p. 162.)

It must be left to each of us to reconcile as best we can his theories and his practice. Those of us who can boast no shadow of claim for our church beyond its proved utility find it difficult to realise the combination of so strong an attachment to ecclesiastical authority and authoritative dogma as Mr. Gladstone preserved, with the genial temper indicated in these words. Certainly both the attachment and the mood were sincere in Mr. Gladstone's case.

Everyone remembers (though Mr. Morley makes little of them) the long and arduous debates in which he engaged by way, it would almost appear, of gigantic recreation, now against this, now that, form of heresy. Was there ever so ready a champion of lost Biblical causes? He accepted the tradition, and staked a good deal of reputation on its validity. What he called "The Impregnable Rock of Holy Scripture" was, to many of us, the least defensible of citadels. His heroism here was all of a piece with that which stood up against all comers for the individuality of Homer. Half-way in his career he was so clearly wedded to "authority" that his biographer is fain to confess:—

> His mind still had greater faith in things because Aristotle or Augustine said them, than because they were true. (i. p. 201.)

And it really seems to us that the pressure of "authority" must have been heavy upon him when up to his later years he felt moved to stand as champion for some of these things.

His devotion to the Established system in the great Christian communions was life-long. It showed itself not only in punctilious observance of worship in his own Church, but also in the keen and prolonged interest he exhibited in affairs Roman and Eastern. As we observe his lengthy and minute correspondence on current ecclesiastical affairs, and especially his profound emotion at a crisis like that of the Vatican Council of 1870, we can hardly repress an idle wonder whether he might not have made as potent a prelate as a politician. The query is, indeed, idle; for where is the prelate whose life-motive is one of progress from mistrust of liberty to absolute devotion to it?

That this was the keynote of Mr. Gladstone's political career cannot be doubted. Within the limits accepted by himself in matters of culture and observance it is equally true of his religious development. He found, as every sensible man must, sooner or later, that the ideal of liberty expands the more it is followed. Its principles cannot be confined to political and civil life. While still "the hope of the stern and unbending Tories," he saw clearly where justice lay in the case of the heretical persons called Unitarians, whose rights he helped to defend in the passing of the Dissenters' Chapels Act. Long after, when all the forces of alarm, prejudice, bigotry, and ignorance combined to keep Mr. Bradlaugh out of his seat in the House of Commons, he spoke the wiser word, none the less forcibly because it came from the lips of a believer. Attached as he was to the Established Church, it was he who swept away the anomaly of the Anglican Church in Ireland, and Nonconformists found in him a true friend in spite of the prepossessions which naturally held him from surrendering all they would have.

If all this strikes us as singular in one who tried to be faithful to that great ideal of the Church which dawned upon him in 1832 at Rome and Naples, we must remember that even so great an ideal was ultimately not the highest that came to him. If ever it was right to say he believed upon authority, it would not be right to suppose that at any time he gave up his own responsibility to anyone else, however august. These are his own words in 1865:—

> I have never by any conscious act yielded my allegiance to any person or party in matters of religion; . . . the atmosphere of religious controversy and contradiction is as odious as the atmosphere of mental freedom is precious to me. . . . If another chooses to call himself, or to call me, a member of this or that party, I am not to complain. But I respectfully claim

* "The Life of William Ewart Gladstone." By John Morley. In three volumes. Macmillan and Co. £2 2s. net.

the right not to call myself so, and on this claim I have, I believe, acted throughout my life, without a single exception; and I feel that were I to waive it, I should at once put in hazard that allegiance to Truth, which is at once the supreme duty and the supreme joy of life. (iii. 542.)

The principle here avowed is assuredly none the less admirable, and its avowal none the less welcome, when we remember who the speaker is. Had it been Channing or Martineau we should accept it as a matter of course; but, as if to guard us from the sin of believing ourselves to be righteous and despising others not so "free," we have this standing reminder that one may be a good Churchman and yet cherish liberty in religion. If we allow ourselves to feel anything like surprise at this, let it be rather with the thought that being so jealous of his own mental freedom, "there was never," as Mr. Morley says, "the shadow of mistake about his own fervent faith." Mr. Gladstone did not boast his mental freedom in order to draw off attention from the poverty of the results of that freedom. He simply ranged himself here along with candid minds, whatever their beliefs.

It is a pregnant observation that Mr. Morley drops by the way in the very interesting Boswellian notes (would there were more of them!) of conversations held with Mr. Gladstone toward the close:—

> Perhaps it may be mentioned here that, though we always talked freely and abundantly together upon ecclesiastical affairs and persons, we never once exchanged a word upon theology or religious creed, either at Biarritz or anywhere else. (iii. p. 471.)

One feels sure it would have been otherwise if the devout and ardent young student at Oxford, who thrilled under the impact of Anstice's pious mind, had then met one of Morley's stamp. But long experience teaches much, not alone of the virtues of a gentle tolerance but also of the supreme value of right conduct, whatever special philosophy may promote and support it. Mr. Morley's own remarks, appended to extracts from letters written by Mr. Gladstone to Mr. Darbyshire (ii. 137), are specially apposite on the first point:—

> To not a few the decisive change in Mr. Gladstone's mental history is the change from "the very narrow creed" of his youth to the "high Christian doctrine" of his after life. [The words quoted are Mr. Gladstone's.] Still more will regard as the real transition the attainment of this "comforting persuasion," this last word of benignity and tolerance. Here we are on the foundations; tolerance is far more than the abandonment of civil usurpations over conscience. It is a lesson often needed quite as much in the hearts of a minority as of a majority. Tolerance means reverence for all the possibilities of truth: it means acknowledgment that she dwells in diverse mansions, and wears vesture of many colours, and speaks in strange tongues; it means frank respect for freedom of indwelling conscience against mechanic forms, official conventions, social force; it means the charity that is greater than even faith and hope. Marked is the day for a man when he can truly say, as Mr. Gladstone here said: "Long, long, have I cast those weeds behind me."

As to the second point, Dr. Johnson's opinion was that the principal source of corruption in religion was the endeavour to "substitute something else for morality." Mr. Gladstone, after fifty years' trial of life wrote to the Duchess of Sutherland:—

> There is one proposition which the experience of life burns into my soul: it is this, that man should beware of letting his religion spoil his morality. (ii. p. 185.)

Thus the sense of what is really "required" of us instinctively returns in each generation to the vital simplicity of Israel's ancient prophet.

MR. CARPENTER'S LECTURES.

THE REV. J. ESTLIN CARPENTER'S new course of theological extension lectures on "The Christ of the Creeds and of Experience" had a splendid start at Nottingham on Monday last. Spite of the drenching downpour of rain a large audience assembled in East Circus-street Hall and listened with unflagging interest to an hour's closely-reasoned argument. There were present one or two Anglican clergymen, a few Free Church ministers, members of the staff of the University College and of the High School. The principals of both the local theological colleges received the Committee's invitation with the utmost courtesy, and the Congregational Institute was represented by a professor and a group of senior students. Mr. Walter E. Evans, the Secretarial Warden of the High Pavement Chapel, introduced Mr. Carpenter, who began his lecture on "Jesus of Nazareth: Prophet and Messiah," by observing that Religion was the greatest fact in human nature, and that the greatest among the historical religions of the world was the religion of Christ. This had proved capable, when carried beyond its native hills, of conquering the two greatest powers of the then known world. Since then it had spread its arms round the globe. This faith was embodied in certain creeds whose origins could be traced. Creeds were an attempt to interpret prior faith and experience. Was Jesus really such as the creeds declared him to have been? There was no way of settling this question except by the methods of historical testimony. There were some who maintained that we could know nothing of Jesus. The lecturer did not share that scepticism. It was true that no detailed biography in the modern sense could be constructed but the spirit and character of his life were sufficiently clear. With a few gleaming strokes a remarkably vivid sketch was then drawn of the public career of Jesus as teacher and Messiah. But what of the much more than this? This raised the subject of miracles. The difficulties were no longer those of thirty years ago as presented for instance in "Supernatural Religion." The discussion now gathered not so much round the idea of the impossibility of a breach of natural law as round the value of evidence as presented by modern historical criticism. The present tendency was to justify miracles by the Incarnation. The question accordingly was not "Is this event on the face of it credible?" but "Is it credible once granting that Jesus was God?" But what then of the miracles of the Old Testament and of the Apostolic age? what of the strange phenomena of modern times and of the general history of religion? Were these also to be justified by an extension of the principle of Incarnation? The natural processes whereby out of existing Messianic elements certain miraculous stories would inevitably be developed were described and illustrated by interesting extra-Christian parallels. Mr. Carpenter concluded by dealing with the question of the Virgin Birth. He pointed out the contradictions of the narratives with each other and even with the very Gospels in which they appeared, and remarked on the significant silence of the rest of the New Testament. One consideration that must not be overlooked was furnished by the attitude of Mary, his mother. It was recorded, for example, that, alarmed for the safety of her first-born, she endeavoured to secure his person on the ground that he was "beside himself." But if she secretly knew that he had been divinely born, how could she have been surprised at his conduct and enthusiasm? These stories were witnesses not to events, but of the love and reverence of the disciples. They were the testimony—the priceless testimony—of the early Church to the greatness of Jesus; they were the imaginative expression of their image of his personality. To get at the real Jesus we must go behind these; but Christendom would never cease to sing the song of the Nativity, "Glory to God in the Highest and on earth peace, goodwill among men." The lecture was well reported in both local daily papers, and has awakened much interest.

The lecture was also given on Tuesday in the Unitarian Church, Lewisham, and on Wednesday at Richmond, in the Free Church, Ormonde-road, to good audiences of thoughtful and deeply-interested people, though the attendance did not equal that at Nottingham, estimated at about 250.

CORRESPONDENCE.

THE SYROPHŒNICIAN WOMAN.

SIR,—I have postponed the necessary rejoinder to Mr. Barrow's terse and vigorous criticism of my article, in case some other correspondent should desire to intervene. The critical principles on which he defends the narrative are of general validity, but their application in this instance is very questionable.

The "moral and spiritual faith," which was to be excited and tested by the "Irony of Jesus," seem to be excluded by the circumstance that the woman was a heathen and a stranger, whose knowledge of Jesus would be confined to some echo of his fame as a healer. It is not only a "hard saying," but seems to show a lack of delicacy and kind feeling which is inconsistent with the known character of Jesus. Mr. Barrow thinks that that would have been equally clear to the evangelists. But they might very easily have failed to picture the scene, or to realise the force of the words. For Jesus to have spoken them to a woman crying for help in grievous distress would have been a very different matter. And I cannot assume that he had the full and clear knowledge that he was going to put an end to her distress.

There are possibilities of explanation in unknown circumstances, but I am only concerned with probabilities. And a sympathetic look and tone of voice which Mr. Barrow suggests, would have defeated the purpose of the testing "Irony."

He further asks how the omission can be justified when there is nothing to throw

suspicion on the genuineness of the text. But I am not suggesting a textual emendation, I look upon the words as an addition to the story before it was fixed in writing. And I gave a reason, independent of their difficulty, on the tendency to assign the leading words to the principal personage. And without them there is a better connection of ideas, though sufficiently subtle to be easily overlooked, and so lead to the alteration.

I prefer my own solution of what is undoubtedly a real difficulty, historical as well as moral. But from the nature of the case it can only be conjectural, not demonstrative. And Mr. Barrow's criticism, from a different viewpoint, is a further reminder of the transforming effect of circumstances and conditions which may be entirely out of our knowledge. C. D. BADLAND.

SIR,—Under whatever figure of speech to suit grammarians the words of Jesus —Matthew xv. 26; Mark vii. 27—be put, we should do well to consider them as they stand recorded.

There is an open-air, work-a-day character about them whereto high biological, critical, theological, and textual estimates in the study may not perhaps do justice.

To their teacher, at the time removed from the usual scenes of ministry and in search of quietness, comes the appeal from his disciples to silence her who is demanding on behalf of her daughter curative relief.

Accordingly, and in good faith, as it could be alleged, the plea of exemption is put forth. National preference is valid. There is a disqualification against the case. A simile avails to embody it. Domestic animals are upon tolerance, not household footing. Be this as it may, mother wit succeeds in overcoming reluctance. And the Saviour saves the situation.

People of a certain turn of mind fancy that the thought of Jesus fore-instructed the petitioner, and guided the colloquy. More seemly appears the conviction that many of the Gospel incidents speak for themselves, and need little refinement of diction and less elaboration of hypotheses. They occurred.—Yours, &c., R. J. ORR.

Belfast, October 26, 1903.

THE SOUTHERN UNITARIAN ASSOCIATION.

SIR,—Your report of an address delivered by the Rev. J. Estlin Carpenter says that the Southern Unitarian Association was founded in 1803. This is incorrect. The Southern Unitarian *Society* was founded in 1801. Not until 1877, by a union of the Southern Unitarian Society with the Southern Unitarian Fund Society, founded in 1815, was the Southern Unitarian Association created.

Some time ago I drew up a list of the Annual Meetings of the Southern Unitarian Society from 1801 to 1831. The list is defective as hitherto I have been unable to discover where the Society met in 1803 and 1804. Can any of your readers supply the information?

Newport, I.W. C. E. PIKE.

[*The Essex Hall Year Book*, we notice, gives 1805 as the date of the Association. —ED. INQ.]

THE CAVES OF SARK.

To make *le tour de l'île*, or go round the island in a boat, is one of the "things to do" when one settles down in Sark for a short or a long visit. There is nothing hackneyed in this expedition, which may be repeated again and again, with variations; for at each round the tide is different, and gives chances of exploring different caves.

A boat must be hired, and reliable fishermen chosen; and the start is made about eleven in the morning from the Creux harbour, which lies on the east coast of the island. The boat, if taking an easterly course, comes first to Derrible cave, with its dark, weird entrance, jumble of rocks, pebbly beach, and winding passages. This romantic Derrible, suggestive of dark deeds, impresses one with a feeling of expectancy and excitement. But this feeling passes away as the next cave is entered; it has a high domed roof, and its floor is of the most tender shade of rose-pink under the clear grey water of the shadowy place. One wonders if this exquisite colouring has given the cave its quiet name of "Pigeon," and in every fibre one feels the soothing influence of the spot.

The boat glides into the sunlight again for a short distance; then, at the mouth of a channel of sparkling green sea, the fishermen rise, and with skilled grace, take the boat up the channel into the Coupée cave or Convanche chasm. The light pours in through three entrances, and falling on the translucent sea, it makes it of a brilliancy and delicacy quite indescribable, and for colour, the water is eau-de-nil touched with gold. Above, the cave towers to majesty and darkness. It is almost a relief to leave it and have a quiet stretch of rowing past the coast of Little Sark, till there has been a breathing space in which to brood over the beauties of this wonderful Coupée Cave.

Presently, the boat turns and makes for the rocks lying at the south of Little Sark; here one gets out and clambers up to a pool of deep, clear water, completely hidden under a great boulder, a blue mirror reflecting the summer sky. It is well named Venus's Bath. After the boat is reached again, it is time for lunch; and there is a good place for a halt close at hand. A mass of rock, rugged and steep, called Bretagne Uset, rises from the crystal water; and here are crevices, cool and dark, where the lunch basket is placed, while one eats and drinks and feasts one's eyes on the opposite coast, on the water where long sashes of brown weed trail idly, on the picturesque fishermen in the boat, and on the pearly distance, where, far away, England lies.

After lunch and the return to the boat, Port Gorey is passed. It is a creek running up between grassy cliffs, on whose slopes lies the blackberry covered shaft of a disused silver mine. In the creek, the water is deep emerald, shadowed with purple above sea-weed beds. Rounding the point of Little Sark, one drifts onwards in an afternoon dream till the boat is taken into byways between rocks, and one gets out to explore Creux Blanc and Noir, "close together with a narrow coupée between them." Here grow wonderful specimens of *Asplenium marinum*, washed by a trickling streamlet which creeps from the top of the cave and meanders over the ferns to the pebbly floor.

Once again, the boat glides onwards, past Grande Grève, the noble bay below the Coupée, or isthmus, joining Little Sark to Great Sark; then it enters a quiet fiord beside Moie des Orgeries, a mass of rock jutting out of the perpendicular heights of the west coast of Great Sark. The next cave to be explored is Victor Hugo's, so named by the master himself, who wrote of the wild coasts of the Norman Isles, of "the strife and stress of Nature's warring things." The channel entrance of this cave is wide and heaving, even on a gentle summer day; but the cave itself is not so remarkable as some others. After rowing past Havre Gosselin, the boat crosses the Gouliot passage and moors before the caves, which are of world-wide renown and need an article to themselves. The heart of the series, the Inner or Tubularia Cave, is beautiful beyond expression; the walls are covered with anemones of every kind; the roof soars into mystery and blackness; the sea creeps in through a narrow channel, whose walls are golden with anemones dripping with diamonds of sea-spray. Its floor is crimson, and the still sea has a deep peacock sheen.

After the Gouliots have been explored, the boat goes on its way till it turns into the Moie de Monton, whose square portal is decorated with *Asplenium marinum*. The boat cannot go far, even if the tide serves well, and one gets out and scrambles through a rocky nave into the heart of the cave, where are deep pools and darkness, and a light is necessary. Moie de Monton is grand and sublime, the cathedral of the Sark caves, and rugged in its simplicity. There is a fine nameless ave in Saignie Bay, where one penetrates into the very bowels of the earth. Near the north point of Sark is another weird series of glorious caves called Les Boutiques, supposed once to have been the haunts of smugglers. These caves too need an article to themselves; it is an event in one's life to explore them, with a tunnel 200 feet long, full of shallow pools lying over sea-weed and brilliant pebbles, and roofed with black and white rock; with a large cave looking out to sea, and, at the back, a black *escalier* of boulders leading to a cave upstairs, as it were, in the heart of the cliff.

Rounding to the east coast, past the Eperquerie moorland, one comes to the Red Cave, then to the Dog Cave, and, finally, to the sweetest, perhaps, of all the caves. It is called Les Cagnons, and it has three parts. In the middle one, the wall of rock at the far end rises like a mystic reredos of brilliant, yet subdued colouring, and the cool sea laps against it with a sound of chanting. To the right is a dark side chapel, where the water is still and black and deep; but to the left, another side chapel is jubilant with the foam of waves over broken rocks, and golden with sunlight, which streams down through a natural window in the rock.

Les Cagnons is the last of the caves,

and the boat returns homeward into the Creux harbour. So *le tour de l'île* is over, for once only, but not for ever. Every time it is made there are new beauties to be seen, new effects to be studied, and new memories to be treasured. The coast of Sark is majestic as a dream of sea-palaces; the caves of Sark are the realisation of the loveliest and wildest fairy tales. ELLEN MARY ROBIN.

LAYMEN'S CLUB.—An adjourned meeting of the Club was held on Wednesday evening, at the Inns of Court Hotel, to afford an opportunity to members of discussing the address given by the Rev. J. Estlin Carpenter on October 22 on "Church Organisation," and fully reported in our last number. Dr. Herbert Smith presided, and an interesting discussion ensued, showing the utmost variety of opinion. There are now 86 members of the Club, so that the total of 100 allowed by the rules appears likely soon to be reached. Intending members should make immediate application to the officers.

PROFESSOR GROENEVEGEN, of Leiden, who acted as treasurer for the International Council meetings at Amsterdam, has been in London this week. He preached on Sunday morning in the Dutch Church, Austin Friars, and on Tuesday evening lectured in the same place on the Moral Life and its relation to Religion. Next February Professor Knappert is to pay a similar visit to London, and in March the Rev. P. H. Hugenholtz, of Amsterdam.

THE November number of the Rev. R. A. Armstrong's *Sermons for the Day* consists of a lecture on "The Beginnings of the Doctrine of the Incarnation," which the author says in a note will probably be incorporated in whole or in part in a handbook on the Doctrine of the Incarnation, which he has been asked to prepare.

THE photograph of some of the chief members of the International Council at Amsterdam, and some other folk, is a pleasant memorial of those delightful meetings, though it is only moderately successful. The grouping appears to have been too hurriedly done, and the central figure will be strange to a good many people, though a good friend of others. Near him, however, are the President, Dr. Oort, Professor Pfleiderer, and the Rev. C. W. Wendte, the general secretary. Some other of the likenesses are admirable, others less happy. Copies of the photograph have now been received at Essex Hall, and orders will be received there, the price of a copy, post free, being 4s.

MR. W. R. MARSHALL, organising secretary of the N.U.T.A. (1, Fordel-road, Catford), writes to call renewed attention to Temperance Sunday. November 29. Some confusion appears to have arisen with an earlier date in October of the U.K.A., but Mr. Marshall will be glad to hear from other ministers, in addition to the fourteen who have already promised to preach special temperance sermons on November 29.

THE CHILDREN'S COLUMN.

THE SERMON ON THE MOUNT.

VI.—THE HIGHER CHOICE.

Matthew vi. 19–34, vii. 13, 14.

JESUS was anxious that all "disciples" should understand that they could not really be "children of God" unless they made up their minds, and prepared them for a great choice. He strove to bring them to the point, like Joshua, when he said, "Choose you this day whom ye will serve"; like Elijah, when he cried, "How long halt ye between two opinions?" In four little parables he showed them what this choosing meant.

I.—THE TWO TREASURES.

You may lay up, he said, treasure on the earth, or you may lay up treasure in heaven; which shall it be? Treasures in those days were hoards of precious metal and costly apparel, very perishable through moth or rust, and very easily stolen. As to earthly treasures, the meaning is clear, but what are heavenly treasures? How do we lay up treasures in heaven? Treasures in heaven are treasures with God, and treasures with God are the things which are precious in His sight, the things which He prizes most, and these, as we have seen, are love and holiness and peace. When we grow up we have it in our power, either to heap up earthly riches for ourselves, and to make these our treasures, or to be "rich toward God" (Luke xii. 21), and to do everything we can to promote peace and love and holiness—the things which He holds dear. If we do the latter, we lay up His treasures, and they become our own also, and they are quite indestructible—moth and rust cannot touch them, and no thief can take them away.

This led on to another thought. You may take it as certain, Jesus said, that where your treasure is, there will your heart be also. A man cannot divide his heart, any more than he can divide his sight; his two eyes see as one, are single, and see either darkness or light. His heart is with that which it loves, and rises towards heaven, or turns towards the earth.

II.—THE TWO MASTERS.

This last thought is now carried a little further. Choosing our treasure, we choose our master. The power of earthly treasures—of money especially—is like that of some terrible god. Mammon ("riches") is the name given to this world-power. How strong Mammon is you may see in Watts's famous drawing. There he sits upon a throne. He has innocence at his mercy, and crushes manhood with his heel. He feels nothing, feels for nothing; his mastery is the mastery of brute strength only. Who could serve such a monster, and at the same time serve God?

III.—THE TWO CARES.

Many of the "disciples" were day-labourers, earning little more than sixpence a day. They could very well say, We are poor men, we shall never come under the power of riches. Jesus reminds them that there is as much danger sometimes in poverty as in wealth. Perhaps they were over-anxious, over-careful, about the morrow, and about such things as food and clothing. Look, he says, at the birds and the flowers, how poor they are, and yet how calm, how free from fretful care! God clothes them, God feeds them; will He not do the same for you? Learn to trust Him. You have other things to think about—much more important—the life itself, and the body itself, and the use you are making of them. God knows all about these lower wants; take thought and provide for the higher; seek first His kingdom, and His righteousness, and these necessaries of life, food, and raiment, shall be added unto you. This is the better plan.

But does this really happen? If we choose the great things, are the small things added? and how? They are added in this way. The earth which God has made can as easily feed and clothe us as it feeds and clothes the birds and flowers. If we all lived the good life, which God would have us live, we should be so diligent in producing, so just in dividing, and so temperate in using, that there would be food and clothing enough for all, and there would be little difficulty in meeting the morrow when it came. Jesus does not say that anxiety would entirely be done away with, but the "evil" of each day would be "sufficient"—enough to make us careful, but not enough to make us fretful.

IV.—THE TWO PATHS.

This is the last of the four parables, and the easiest to understand. We all know what it is sometimes, in a country walk, to choose the wrong road. Here are two roads. One is straitened, and its gate is narrow; the other is broad, and its gate is wide. One is the path of duty, the other is the path of self-pleasing. As they have different beginnings, so they have different endings, for one is the way of life, the other is the way of destruction. We can see how this is: there comes a time when we can no longer please even ourselves; the things which used to please us please us no more, and bodily life shrinks up to nothing; but to please God is to live a life which grows stronger and fuller every day, and that which pleases Him He will not allow to die. The pity of it is that a broad road, with a wide gate, every one can see, whilst a narrow path, with a narrow gate, is not always easy to find, and many miss it.

This, then, is the great choice, and in all these four cases, as you will see, the choice is really between choosing only for ourselves and choosing also for God. It seemed to Jesus the saddest of all things that God's will should not be His children's choice. He knows best what is good for them, but He likes them to choose it freely. Many, you may be sure, made up their minds that day, and, from that day to this, the same words have helped countless disciples to make the same choice.

E. P. B.

I RESOLVED that, like the sun, so long as my day lasted, I would look on the bright side of everything.—*Hood.*

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LONDON, NOVEMBER 7, 1903.

LIBERAL RELIGION IN HOLLAND.

THE annual meeting of the Netherlands Protestantenbond, held last week at Zutfen, afforded us a most welcome opportunity of gaining fuller knowledge of the work and workers for liberal religion in Holland. Following close upon the International Council at Amsterdam, there was a special pleasure in meeting warm-hearted friends again, and being admitted to the counsels of their own national union. It was the privilege of the Editor of the INQUIRER to represent the British and Foreign Unitarian Association, and the National Conference, at the meetings of the Protestantenbond, and to receive on that account a most cordial welcome.

The Netherlands Protestantenbond was founded in July, 1870, at Utrecht, and is according to the first article of its constitution "a Union of those who desire to work together, to further the free development of religious life, both within and without the circle of church fellowships." Membership is open to anyone who is eighteen years of age, who accepts the principles of the Union, and pays an annual subscription of not less than 50 cents. The Protestantenbond, though strictly speaking a society of individual subscribers, is practically a confederacy of local unions, each of which does its work independently, and is self-governing; the central society, through special committees, undertaking certain work in the interests of all. Each local union is represented at the annual meeting of the Protestantenbond, by one or more delegates, in proportion to its number of members, and while other members may take part in the discussions, and share in the stimulus of the annual gatherings, only delegates and members of the general and special committees vote. Members subscribe to their local unions, a fixed proportion of the amount being passed on to the general Fund. Where there are twenty subscribing members, a local union, an "Afdeeling," may be formed, with its own committee and officers. If in any place there are less than twenty members, a group is formed, with a correspondent. The members of such a "Correspondentschap," and the few individual members, who live in solitary places, subscribe directly to the central society. There are more than 18,000 members of the Protestantenbond, gathered for the most part into "Afdeelingen" in every part of Holland. According to the published records for 1902 there were then 157 Afdeelingen, of which twenty had a membership of over 200. The Hague stood first with 1,050 members, and the other largest unions in the following order: Utrecht, 970; Rotterdam, 810; Schiedam, 536; Haarlem, 476; Zwolle, 465; Amsterdam, 457; Dordrecht, 441; Leiden, 352; Enschede, 351; Nijmegen, 345; Arnhem, 300. The greater number of the members belong to the Dutch Reformed Church, but many also are Remonstrants, or Mennonites, or Lutherans, or are Independents, like the members of the Vrije Gemeente at Amsterdam. Thus any one local union may include members of all these different communities; the object of the Protestantenbond is to unite all liberals and to strengthen the work and the testimony of liberal religion in the land.

The work done by the local unions is very various. Some do practically nothing but pay their subscriptions, or are content to have one or two public lectures in the course of the year; others are very active, seeing to the religious education of their young people, supporting large Sunday-schools, circulating liberal religious literature, taking up various kinds of social work. A good many of the unions hold occasional religious services, while more than twenty appear to have fortnightly services, and four unions, those of The Hague, Schiedam, Beilen, and Bussum, have regular Sunday services. The prevailing policy of the Protestantenbond, however, is not to organise a separate religious community, but to strengthen liberalism in the churches to which the members already belong.

In pursuance of this object the annual meetings are held, and special committees are appointed to undertake the supervision of religious instruction, to provide teachers (several of whom are women) and preachers, and to make grants where necessary to the weaker unions; to arrange for lectures and services; to strengthen the work of the Sunday-schools; to help students for the ministry; to see to the publication and distribution of literature; to engage in Postal Mission work. One most influential publication is the weekly paper, *De Hervorming*, of which the preacher of the International Council Sermon at Amsterdam, the Rev. J. VAN LOENEN MARTINET, is the editor; another is the popular hymn-book of the Union, a collection of 224 "Godsdienstige Liederen," now widely used by the Remonstrants and Mennonites, and other congregations beyond the borders of the Reformed Church.

One special committee of the Protestantenbond is charged with the interests of the liberals in the Reformed Church, and it was in connection with fresh proposals by this committee that one of the burning questions at the annual meeting last week arose. There were, in fact, two such questions; the other was in the matter of finance.

A large part of the work of the Protestantenbond is at present sustained by the generosity of one man, who is giving 100,000 gulden, in donations spread over ten years, with the condition that the money shall not be capitalised, but spent at once in active work. This has led to a considerable extension of activities, and in particular to the appointment of a number of religious teachers. Thus the Committee have a very serious question to face—how to provide means to continue the good work on its present scale of efficiency, when two years hence this one large subscription comes to an end. Small economies will not suffice. It is to be hoped that members generally will respond to the call by a sufficient increase of their own contributions to the Central Fund, to maintain and to carry forward into fresh fields so admirable a work.

The question raised by the Committee for liberals within the Reformed Church was of organisation. Of recent years, orthodox influence has been strongly dominant in the Reformed Church, and especially in the large towns, so that the liberal minority find it increasingly difficult to maintain their position, and in the university town of Leiden, for instance, the stronghold of liberal thought, cannot secure the appointment of a single liberal minister in the Church. It is, therefore, of the utmost consequence that liberals in the Church should be more thoroughly organised, to promote their principles, and in the first instance to secure more adequate representation on the Church Councils, on whom the appointment of ministers depends. The proposal of the special committee, of which Professor EERDMANS, of Leiden, is the secretary, was that in every Afdeeling of the Protestantenbond it should be permitted to the members of the Reformed Church to form a separate "Onderafdeeling," a sub-union, to work for that special interest. This policy was very forcibly advocated by Dr. EERDMANS himself, and by Dr. NIEMEIJER, the secretary of the Protestantenbond, on the ground that it was of vital interest for all liberals that their

position in the Reformed Church should be maintained. On the other hand, it was argued that the Protestantenbond, as a union of all the liberals of all churches, ought not to concern itself with the ecclesiastical politics of any one body, though the strongest and most important, and it was feared that the establishment of such sub-unions would tend to division of interest and strength and injure the main religious work of the Protestantenbond. This was the position of the President, Dr. I. VAN DEN BERGH, of Mr. VAN LOENEN MARTINET and others, and it proved to be the prevailing feeling of the meeting, for the motion of the sub-committee was lost by a large majority.

It remains, therefore, for the liberals within the Church to carry out their purpose by means of a separate organisation, and it was abundantly clear from the debate that there are capable and determined men who will see to it that the work is effectively done. The debate at Zutfen, though keen, was carried through with perfect good feeling. It was felt that a momentous decision affecting the future of the Protestantenbond had been arrived at, and it must be the earnest hope of all friends of liberal religion that it may prove eventually to be for the awakening and strengthening of the liberals within the Reformed Church, without in any way weakening the ties which unite all members of the Protestantenbond in loyalty to great principles, and in the brotherly fellowship of common religious work.

THE PROTESTANTENBOND.

ANNUAL MEETING AT ZUTFEN.

THE thirty-third annual meeting of the Netherlands Protestantenbond was held at Zutfen, on Tuesday and Wednesday, October 27 and 28, under the presidency of the Rev. Dr. I. van den Bergh, of Zwolle. About 120 delegates from all parts of the country took part in the proceedings of the business meeting, while the religious service and public meeting, especially the former, were very largely attended. The only delegate from abroad was the Rev. V. D. Davis, representing the British and Foreign Unitarian Association and the National Conference.

Zutfen is only a small town of some 18,000 inhabitants, on the broad river Ysel, the branch of the Rhine which flows northwards into the Zuider Zee. It has all the charm of an old Dutch town, and a very noble church, the Groote Kerk, where, happily, liberal influences still prevail under the ministry of Dr. A. J. Oort, a brother of Professor Oort, of Leiden. Two sons of our International President were also at Zutfen, one the minister of the Remonstrant Church at Utrecht, the other of the Reformed Church in a village of North Holland. He himself was not able to be there, but friends will be glad to know that he has so far recovered from his recent accident as to be able to walk a short distance and to lecture regularly in his own house.

THE BUSINESS MEETING.

The business meeting was held in the large hall of a club-house, the Buitensocieteit, in pleasant grounds on the outskirts of the town. The chair was taken by the president, Dr. I van den Bergh, soon after two o'clock on Tuesday, and the business occupied that afternoon and the whole of Wednesday morning and afternoon, with an hour's adjournment for lunch.

The President opened the proceedings with the accustomed "Hamerslag" (which also marked the end of business, and, where necessary, called to order), and reserving his chief address for the public meeting on the following evening, spoke only a few introductory words as to the importance of the business to be dealt with, and expressed the hope, which the subsequent proceedings fully realised, that amid all their differences of opinion true unity of spirit, in accordance with the principles of liberal religion, would prevail. He then turned to the English visitor and on behalf of the Protestantenbond offered a very hearty welcome to the representative of the British and Foreign Unitarian Association. Speaking in English, he said that they were specially grateful that so soon after the international meetings at Amsterdam this mark of sympathy should be shown by their spiritual kindred across the sea, and that the bonds of fellowship should thus be more closely drawn.

The roll of delegates was then called, and the reports of the general committee and the special committees and the accounts were received and adopted, and the budget for the coming year considered. It is worth noting that, whereas membership in the Protestantenbond was originally strictly confined to men, the treasurer is now a lady, Miss van Berlekom, of 's Hertogenbosch, who showed great capacity and good humour in dealing with knotty points.

We must not attempt a report of all the business. The first session was largely occupied with finance, in the endeavour to secure a full measure of support from all the Afdeelingen, and prepare for the needs of two years hence, when the special subscription of 10,000 gulden a year for ten years will have come to an end. Of one small economy the committee were disappointed: They had proposed to withdraw their subvention of 100 gulden to the *Nieuw Leven*, a popular weekly paper, which has a large circulation, and was judged capable of standing on its own feet. But the editor made a spirited defence, and the meeting went with him; and not only so, but added another subvention of 100 gulden to *De Blijde Wereld*, a Christian-Socialist weekly paper edited by three young ministers in Friesland.

The great discussion on the organisation of the liberals in the Reformed Church (referred to in our leading article) took place on Wednesday, when the proposal of the sub-committee was negatived by 76 votes to 29, the roll being called by the President, and each delegate voting *Voor* or *Tegen*, or, if undecided, then *Blanco*.

On Wednesday also, two vacancies on the general committee were filled by the election of Mr. H. J. Lambert, of Rotterdam, and Professor Eerdmans, of Leiden.

An invitation from Dordrecht to hold the next annual meeting there was accepted.

University Education.

One other matter of national importance was dealt with. Professor Bruining, of Amsterdam, who had written a series of articles on the subject, which appeared in *Het Nieuws van den Dag* of Oct. 27, 28 and 29, called attention to the mischievous results which would follow the passing of a law now before Parliament dealing with University education. The Bill introduced by a reactionary Minister provides for the establishment by voluntary effort of separate Universities, which need not furnish more than three faculties, with three professors in each; and, while in the other two faculties the University standing and adequate scholarship of the men to be appointed as professors is safeguarded, in the faculty of theology it is declared that this is a matter not for State supervision, but for the Church. Thus the door is opened for the establishment of an ill-equipped Roman Catholic or narrowly evangelical University, in which theological professors might be appointed with a view to orthodoxy rather than scholarship. Such an example, it is feared, could only act prejudicially on the older Universities, and lower the standard of scholarship, especially as it is also provided that in the existing Universities any community that desires it, and has adequate means, may establish professorships to represent their own theological standpoint. Dr. Bruining made a strong protest against such a view of theology, as no longer a subject for free scientific study in the University, and an affair only of the Churches, and expressed the earnest hope that in the land of Kuenen and Tiele the policy thus indicated would be strenuously resisted. He moved resolutions, which were unanimously accepted by the meeting, declaring that the establishment of such separate Universities would be injurious to the national life, and instructing the committee to use every means to resist the passing of the law, and if it should be passed, to minimise its evil effects; and, further, declaring that it was of the utmost importance for the Protestantenbond to work for the maintenance of the liberal teaching of theology in the Universities.

Another subject was to have been brought forward by the Rev. S. K. Bakker, one of the editors of the *Blijde Wereld*, "The significance of the right to strike in the light of our free religious principles"; but for this there was no time left, and the paper is to be published and discussed in the *Hervorming*.

At the conclusion of the meeting a cordial vote of thanks was passed to the President for the very admirable manner in which he had conducted a large amount of often intricate and delicate business. The business was concluded late on Wednesday afternoon.

THE RELIGIOUS SERVICE.

On Tuesday evening, at seven o'clock, religious service was held in the Groote Kerk, conducted by Dr. A. Rutgers van der Loeff, of 's Hertogenbosch, who preached an eloquent and very earnest

sermon. The service was most impressive. A congregation of some 900 people gathered about the lofty pulpit in the great church, a strong choir being at the back, and the members of the Protestantenbond and people of the town completing the circle.

The opening hymn of devotion, a rendering of the Psalm, "O God, our God, how excellent is Thy name in all the earth." was sung by the choir, without organ accompaniment, and with great feeling. This was followed by prayer, after which the preacher read his text, Matt. v, 13-16, "Ye are the salt of the earth, . . . the light of the world. . . . Let your light shine before men that they may see your good works and glorify your father who is in heaven." Choir and congregation then sang together a verse expressing the sentiment of the text, and the sermon began.

"Welcome!" was the first word; welcome to all gathered there, to the members of the Protestantenbond who came to seek consecration for their meetings, to find their strength in God; welcome to the Reformed Church of Zutfen! It was a great privilege to worship in that great and beautiful church, when from so many of the churches of the land they were shut out. They were thankful to Zutfen for receiving them there.

Then the preacher reminded his hearers of the anniversary of October 31, near to which they always held their annual meetings, the Reformation Day, on which, in 1517, Martin Luther nailed his theses to the church door in Wittenberg; and he pictured the great scenes in the life of the reformer, his brave stand at the Diet of Worms, what he did in giving the Bible to his people in their mother tongue. The theology of Luther was no longer theirs, but his piety of heart, his courage of conviction and nobility of character must always be precious to them. They still sang his battle song of the Reformation, "A mighty fortress is our God." His spirit was theirs also, in the freedom with which Christ had made them free. They also had the joy of the new light, through their free reading of the Bible, finding new treasures there.

At this point the choir sang another hymn of aspiration, and the sermon then proceeded. The history of the reformation, the preacher said, was repeated, though in different forms, in their own time, both deriving their inspiration from the true light as it shone in Jesus, in love of God and man, the simple religion of the spirit. They rejoiced in the free interpretation of Scripture, which preserved to them the imperishable treasures, with reason and conscience unfettered, so that they carried on the true reformation work. They kept Protestantism protestant, free and reverent, and made the light of Jesus shine all the clearer to the world. Rich and strong they felt, in the simple religion of Jesus.

Finally, he exhorted them to see to it that those words were true of them, that they did really understand the light which shone for them, and that it might not be with shame that they recalled those great words about the salt. Fifty years ago there had been glorious eager life in their fellowship, making its way in the true spirit of the Reformation; and why, he asked, were they not stronger now, more deeply impressed, more faithful in the doing of helpful work in the world? They must seek for a fuller measure of the true life; in the love that unites, seeking always those things which are honourable, pure, and lovely, and of good report. In all humility they must receive that word of Jesus, and be the light of the world and the salt, fearlessly true to themselves, speaking out, strong in righteousness, gentle in love. The world was still much in darkness, needing true pity and love and holiness, just what they could give. The hope of the people was in the principles they maintained. With impassioned appeal he exhorted them to stand fast, and sing the great reformer's song. "God help us," he concluded, "in our weakness, our want of faith! Amen." After the sermon two verses of Luther's hymn, "A mighty fortress is our God," were sung, the first by the choir, the second by choir and congregation together, and the service was at an end.

Later in the evening a reception was held by the Zutfen Afdeeling at a club (De Groote Societeit) in town, in the course of which Dr. A. J. Oort, who presided, offered a warm welcome to all friends, with a further special word of welcome in English to the English visitor. Grateful acknowledgment was also made to Dr. Rutgers van der Loeff for his sermon of that evening.

THE PUBLIC MEETING.

At the conclusion of the business on Wednesday the delegates dined together in festive mood in the Schouwburgzaal, when many toasts grave and gay were duly honoured, and at eight o'clock a largely attended public meeting was held in the hall of the Buitensocieteit.

Dr. I. VAN DEN BERGH presided, and after the singing of an opening hymn, delivered his address. He reminded his hearers that it was seven years ago that he came to Zutfen to explain to them the principles of the Protestantenbond, and induced them to form an Afdeeling. Now he was more impressed than ever with the importance of publicly maintaining the principles and truths of liberal religion. The Amsterdam Congress had wonderfully strengthened their faith, and they had come away with the conviction that a sacred task of propaganda was theirs, and that a mission work was laid upon them. They had been too long ignored, or misrepresented and misunderstood. They must lay aside their neutrality and bear their testimony by the spoken and written word, for the best treasures of the religious life were entrusted to them. They ought not to feel it a drawback that they had no creed to put before the people; each one must fearlessly and clearly speak out his own conviction, and they must lay stress on religious thought, for that was what the people needed. Social work was good, and if it sprang from a religious motive it was a testimony of true religion. The thought of God as Father belonged to true brotherhood, and they must help men to true thought of God, and show that religion bore upon every side of life. Because they had strong conviction, therefore they must speak. They might not yet have the large plans of their English friends, but the time for sitting still had gone by. They must go out to the people with their five loaves and two fishes, as messengers, by reason of the calling with which God had called them. In deep earnestness they must feel that there was work for them all to do.

The Rev. V. D. DAVIS was the next speaker, introduced by the President as the representative of the English Unitarians. In four sentences of fearless Dutch he acknowledged the cordial welcome he had received, and regretted that his capacity went no further, and he must be content to speak in English. He then delivered the greetings of the British and Foreign Unitarian Association and the National Conference and spoke of the happiness of being present at such meetings, where the bonds of sympathy were so strong, in loyalty to common principles and the pursuit of a common religious work. It was a special pleasure to be in Holland again so soon after the Amsterdam meetings, and to assure them of the delight which all the English visitors had found in those meetings and the warm hospitality with which they had been received. There was an additional reason which made an Englishman glad to be at Zutfen, for there, outside the walls, in the great days of Elizabeth, the English had fought side by side with the Dutch against the Spanish tyranny, and there Sir Philip Sidney had fallen. The memory of his noble heroism was familiar to them all. His act in giving up a cup of cold water to a dying soldier, whose need, he said, was greater than his own, and his silent testimony of faith when he was dying and past all speech, in answer to a question, crossing his hands upon his breast, might be to them a parable of the great truths of the religious life—the secret of unselfishness, the giving of self in the service of others and reverent trust in God, the Father of all. Of such a life they all might learn; in that spirit alone could they be strong for the work to which they were called. He then spoke briefly of the work in England, the enlarged opportunities of the British and Foreign Unitarian Association, and what was being done to meet the fresh calls to service, and concluded with a renewed expression of faith and hope in the principles and aspirations in which the liberal churches of Holland and of England are at one.

At the conclusion of Mr. Davis's speech, the President again expressed their gratitude for that interchange of sympathy, and with a warm grasp of the hand bade him deliver their thanks and their cordial greetings to the friends in England.

Then followed a paper on "What a Liberal congregation expects of its minister," read by a friend, in the absence of the writer, Mr. J. G. Ch. Joosting, of Assen, and finally, Professor Knappert, of Leiden, gave a glowing account of the International Congress at Amsterdam, drawing from it lessons of fresh devotion and enthusiasm in the common work. Towards the conclusion he quoted from Mr. Armstrong's sermon on the meetings, and associated himself with the regret there expressed that there had not been more opportunities for united devotion. They ought, Dr. Knappert urged, not to

be so self-contained, but should give freer expression to the devout life which was in their hearts.

The meeting concluded with the singing of the same hymn which brought the meetings at Amsterdam to a close,

"In U, O God! zijn onze harten."

AMERICAN UNITARIANS.

HIGH IDEALS.

At the recent American National Conference of Unitarian and other Christian Churches, held at Atlantic City, N.J., the address of the Council was presented by the chairman, the Rev. Thomas R. Slicer. Having recounted various activities of church, school, and college in the service of liberal religion, with a strong plea for ampler resources to meet the great claims of the hour, the address continued :—

A Great Responsibilty.

Our nation has won for itself a place of distinction in the family of nations; this is a time when power should be the guarantee of peace. Happily, in our churches that peace is assured. We have no contention or controversy to divert our energies from constructive work. We see on every hand the triumph of those principles for which our fathers had to do battle. What was once unwillingly allowed is now eagerly accepted and cordially invited by many who do not belong to our group of churches. We do not claim that it is our triumph, but we plead that these conditions should be celebrated by their appropriate fruits. When a people is at peace with the world, when its wealth and power make it the eye of the world's vision, when religious toleration rises to the height of spiritual sympathy, which a better understanding brings to good will, it becomes us to rise to the sense of our responsibility, and to prove the freedom we have proclaimed: the free mind which dares all thought; the free spirit which dares all adventure; the free hand which dispenses all benefits. Ours is a singular responsibility. We have a great history, which makes its claim upon us that it be in no way dishonoured. There was a time when our churches furnished the leaders in every great social reform. The literature of America in the last century was, for the most part, an exhibit of the mind of Unitarian men and women. If we now occupy a position less conspicuous, it is because we are part of an era more marked by industrial enterprise than by spiritual eagerness.

Part of a Wider Movement.

We are no longer singular, because the rise of the tide of free thought has covered the inequalities which its ebb laid bare. The great truths which our fathers enunciated are now the familiar utterance of the common people. The reforms for which they contended are now either established or no longer fought for as a forlorn hope. It is no longer necessary to guard against our influence as dangerous. Our principles have become the daily liturgy of many who have forgotten the earlier exposition of the very truths they announce as their own. Said Samson, "If ye had not ploughed with my heifer, ye had not found out my riddle;" but we rejoice that mystery does not now so much pique curiosity as that expectation waits upon the dawn of truth. For while priests struggle to maintain a footing upon the steps of those altars on which already human interests mark a rising tide; while Scriptures, being of no private interpretation, are threatened by public neglect; while the sense of power imperils the sense of God, and achievements in science make men question the visions of faith—our free churches hold strongly their own among the denominations which lament the abandoment of the services of religion. There was never a time when so many men and women were thinking of life in terms of confidence in an ordered world. No man among us weakly regrets that the world's work occupies the modern minister, who leads in the sanctities of the common life. If the older sanctities have been invaded, it is only that they may be distributed. If theology be neglected, it is because the claim as to what is theologically true has yielded its place to that which is philosophically necessary.

A New Consecration.

But, in these changed conditions appearing upon the outer margins of a noble career, our faith must hear a call to a new consecration. We have vindicated the rights of free thought. Can we establish the virtues of free minds? What challenge do we hear that the free thinker shall also be a sound reasoner—his liberty guaranteed by his sanity?

On every hand we see the effort of the human soul to claim its rights against neglect. The very energy which is put forth to material ends is *soul-energy* producing wealth and power, and, alas! also a confidence in these by virtue of which "the gain of the world" threatens "the loss of the soul!" We witness the utmost investment of spiritual energy, and often only a railroad system or a merger of industrial interests results. It was soul: it is a corporation. And yet serious men feel that, however splendid the era of enterprise, the captains of industry are not a substitute for the prophets of religion. Neither can unconquerable faith be merged in an unconscionable "trust." The supplications of the saints are not compensated by the rise of inordinate desires; nor are the meditations of the soul alone well replaced by the murmurs of those who "wall themselves up in dreams."

There must be found some way by which this inevitable development of resources for the larger life shall be transmuted into motive power for the higher life. Pathetic efforts appear on every side, vainly striving and sincerely failing to state anew the terms on which the soul may live. New psychologies, new brotherhoods, new liturgies, would fain recover for the soul territory taken over by the senses. They are the clamour of the human soul against its prolonged neglect. But no permanent gain can come if tumultuous feeling be substituted for clear thinking, or the terminology of science be used to disguise the inadequacy of reasoning. A diluted transcendentalism vainly pours its tiny stream through channels cut by freshets of an earlier time; and confused minds are urged to believe that what is forgotten never really came into existence.

Spiritual Realities.

In the midst of this singular and kaleidoscopic assembly of opinions it becomes us to stand for the great realities, and to deal with them at first hand, as of old. Under all mental aberrations the points of the compass remain cardinal for him who would find his way. We may still steer by the stars which we vainly seek to reach. The churches are necessary still as schools of religion and centres of worship. That worship cannot be "enriched" except by deeper experiences of the inner life. There must be leisure enough for meditation and prayer. Some one must still be found who can not only pray over our dead, but so inspire the living that "death shall be swallowed up of life." The simplicity which adorned our earlier leaders may well become us still. If we are richer, let it not alter the estimate we set upon the common virtues of a more frugal time. If we are more knowing, let it appear that we know more as to the conduct of life. The proof of our freedom is to be seen in this power to achieve the freedom of other men.

Religion in the World.

There are conditions in this whole situation which we as Unitarians cannot repudiate if we would. Why should we say that we "accept the religion of Jesus" if we ignore that adjustment of human relations which was the very secret of its ethical meaning? Why should we claim that "practical religion is summed up in love to God and love to man" if we do not urge the pacification of those industrial antagonisms which do not so much hinder our enterprises as they shame our humanity? The increase of resources has become an incentive to hate, and the organization of industries leads to the equipment of relentless opposition between interests identical. Is it not possible to cast the weight of our own men of affairs into the scale of good will? There is no industrial prize worth hating another man to gain. We call upon our far-seeing, strong men of affairs to form one company more, to organise yet one combination, the brotherhood of the common life, which shall dedicate its wealth, intelligence, and moral power to find a solution of the industrial problems which no one can solve alone. Armed hate over the gifts of God is a monstrous condition to appear in the twentieth century in a land of unexampled wealth and fecundity, among a people unequalled in history for fertility of resource and power of production.

It might be possible to excuse supineness in those who believe in the total depravity of human nature and the suffering of the innocent to save the guilty; but for us on whose banner appears the legend of "the dignity of human nature," "humanity not ruined, but incomplete," there can be no extenuation for indifference. We must unite our great professions to great performance, and find a way out of industrial war consistent with the dignity of human nature.

. . . . . .

Other matters were then dealt with, and the address concluded :—

A New Era of Faith:

We are used to the charge of the smallness of our denomination. Denomination-

are counted, men and women are weighed. The very simplicity of our message makes it ill-understood by a sophisticated time. Its primitive meaning is lost in the tangle of theological definition. Its worship in the spirit seems bare and uninviting to those who expect the glory of the Apocalypse to precede the descent of the City of God among men. But these are only difficulties to the unthinking and to the unbelieving.. There is an era of faith to be inaugurated, which one of our own number has finely described as "the conviction that there is a something in the universe which corresponds to our best." In an age in which the human soul has been discovered under the limitations of every instrument of sense, by contact with a sympathetic hand; in an age when Laura Bridgman and Helen Keller have been made familiars of all nature and learning by a single touch of loving fingers upon the lips—need any man despair because dull minds refuse our call to the higher life or sordid natures hear our appeal unmoved? Rather let each of us offer here by the great sea that prayer which first found utterance above the rising tide of misunderstanding and reproach: let us pray in the spirit of Theodore Parker, the apostle of free faith:—

Give me, Lord, eyes to behold thy truth;
A seeing sense that knows the Eternal right;
A heart with pity filled, and gentlest ruth;
A manly faith that makes all darkness light;
Give me the power to labour for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men, and blind;
A conscience to the base, and, to the foolish, mind,
And lead still further on such as thy kingdom seek.

PROVINCIAL LETTER.

YORKSHIRE UNITARIAN UNION.

THE one subject which engrosses the attention of all interested in our Yorkshire churches is the "Grand County Bazaar," which is to be held in Leeds at the end of this month. Of its success we can have no doubt, though that we shall get the whole £5,000 which is what we require we scarcely dare to hope. But we have succeeded already, both in getting donations and promises to a larger amount than the Union has ever before had at its disposal, and in uniting us in a common work and object. "Something to do;" that is the great need of many who cannot be lay preachers or even Sunday-school teachers, and for the lack of it they grow cold and indifferent. A bazaar, whatever be the theoretical objections to this way of raising money, has these two great and indisputable merits: first, that it is effective as a means of raising money; people will give to a bazaar, even those who do not like it, much more liberally than they will to a mere subscription list. And they are justified in this preference by the fact, of which they are perhaps imperfectly conscious, that they are asked to give to a common effort in which rich and poor alike are doing their best. And this is the second merit; a bazaar finds employment for all, and with employment kindles interest and enthusiasm. Persons who would have to make an effort and a sacrifice to give five or ten shillings to a collection will give indirectly in work and goods a much larger sum cheerfully and easily. Indeed, many can give time and skill who can give little else, and these they are proud and glad to give. This is the first time in its long history that the Mill Hill congregation has had to do with a bazaar otherwise than as a benevolent outsider, subscribing and purchasing. Now we are concerned in one and mainly responsible for it, not, indeed, for any pecuniary benefit to ourselves, but for the sake of the poorer churches and the common cause which have always looked to us for support. I am, for one, heartily pleased that we have been so drawn in, for it has drawn us more closely together; and we shall get our profit out of it in better way than in money.

Of course, this is not a Leeds bazaar, and we have done our utmost to ensure that it shall not be looked upon as such. Many other congregations are doing their best to make it a success, and if it could have been managed we would have had chairmen and openers to represent all parts of this great county. As finally arranged, Mr. Sharpe, the President of the British and Foreign, who opens on the Friday, will represent the interest of Unitarians throughout the Empire and the world in our undertaking, and Sheffield will take the chair in the person of its new minister on Saturday. The only matter of regret so far is that we have failed to persuade all our churches to join in the work. The reasons of holding aloof are various, but, though they were of the best, we should be sore to miss from among the stalls of a Yorkshire bazaar the names of York and Wakefield and Scarborough. If all our congregations realised that in helping others they are doing the best for themselves, and they gain who give, we should have none left out from our list of co-operators in this effort for the common good.

I am writing in the train, and have, of course, no opportunity of turning over my files of the INQUIRER to see when I last wrote and what I then reported. But I think it is since then Mr. Manning terminated his ministry at Sheffield. To give to the important congregation at Upper Chapel all the care it needed, and at the same time fulfil the duties of Professor of Hebrew and Old Testament at the Home Missionary College, was a double task which few men would have been able to carry on for years, as Mr. Manning did without complaint against him of neglect of duty from either side. The congregation to which he so ably ministered is to be congratulated on having persuaded the Rev. C. J. Street to leave his very successful work at Bolton to come to them. He cannot be a better preacher than was his predecessor, but he will have the advantage of being able to devote his whole time to the work, and I earnestly trust that under his ministry Sheffield will take the place which is due to it, side by side with Leeds, in the management and support of the Union. Mr. Street had an enthusiastic welcome last month, and the testimony of leading members of his previous congregation, who had come from Bolton to attend the meeting, proved that he was deserving of the fair hopes entertained of his work at Sheffield.

We owe it to the energy of our Union Secretary, Mr. Basil Lupton, that the question of the Selby Chapel, debated these twenty years, has at length and finally been settled. We had in that market town an interesting old chapel, built at the end of the seventeenth century. The situation was from some points of view objectionable and the congregation very small. Should it be pulled down and another built on a more suitable site? or on the same site? or could it be repaired and improved? The answer was in part given by the building itself, which threatened to fall upon the heads of the few who met there for worship. So it was perforce abandoned some years ago, first for an iron church, the gift of Mrs. Barmby, and then, when that proved too cold and draughty, for the little room where for a century past the day-school, of which the minister was the master, had been held. The old chapel fell into ruin and was a monument to our failure at Selby, till Mr. Lupton took the matter in hand and by himself got the funds and had a neat and unpretentious building erected on the old site. So that is satisfactorily settled, let us hope, for at least a hundred years to come.

Pudsey, owing to the escapade of its young and popular minister, Mr. Davis, who abandoned his post without an hour's warning, has been for a year dependent on the services of its own members and local preachers, with occasional visits from the pastors of neighbouring churches; and bravely has the congregation maintained the cause despite of serious losses by death to add to their difficulties. But at last they have obtained a minister who has the advantage of Mr. Davis, that he has had a full training for the sacred business upon which he has entered. Mr. Lockett was one of the students of Manchester College who completed the full course of theological studies and received a certificate last June. He has learnt much, and will have much to teach his congregation. He will have still more to learn of them, for they are genuine Yorkshire folk, plain spoken, and expecting a full return for what they give, but responsive to every effort made to serve them, and supporting their minister to the utmost of their ability. A young man could not have a better post at which to make a beginning of pastoral work.

Holbeck is sore at losing Mr. Cook, who has been called up higher. He has left us to take the responsible post of Cairo-street Chapel, Warrington, which has been filled by so many men distinguished among us for their zeal and learning. But his late congregation will not suffer alone.

Mr. Cook was one who had the interests of all our churches much at heart; he was an active worker for the Union, and always willing to do anything and go anywhere in the service of our common cause. The members of the Mill Hill Social Union, to whom he was well known, took the opportunity of a meeting falling on the eve of his departure to bid him farewell, and presented him with Mr. Morley's "Life of Gladstone" as a small token of the sincerity of the regard and good wishes

which were expressed for him and Mrs. Cook. We hope Holbeck will soon find a worthy successor to console them for their loss. There is good work to be done by an able and earnest man, and such a one may rely on the support both of his own people and of Mill Hill.

If only this big county could contract a little, and our churches be drawn nearer together, I think half our difficulties would cease. But half would remain. For the isolation which does us so much harm, the indifference of people to the interests of all congregations except that to which they happen to belong—this is not due merely to distance. We sorely need to realise that early Christian ideal of a universal Church, which happened to be localised here and there, but was in itself above temporary and local conditions. A "cause," we call it, something worth living for, and, if need be, dying for; something quite different from a congregation, or building, or town. The cause of religion, and free inquiry fearless of results, and the service of man as truest Divine Service, it is for this we stand wherever we have a humble meeting-house or costly church. This is common to all of us, conservatives in theology or men of advanced views, and surely this is worth our striving for and giving for. The cause at this or that spot is but a poor thing, and sometimes we are tempted to despair of it, but at large it is noble and sublime; and we should recruit our failing energies, exhausted in petty efforts, by contemplating the great issues towards which all our individual labours tend.

CHAS. HARGROVE.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Birmingham: Newham Hill.—On Sunday, October 25, large congregations were present when the Rev. Addison A. Charlesworth concluded his eleven years of ministry at Newhall Hill Church. After the evening service the chairman of the Vestry Committee, on behalf of the members of the church and schools, presented Mr. Charlesworth with a valuable gold watch and chain, and Mrs. Charlesworth a silver tea service. The watch bears an inscription recording the congregation's high esteem and appreciation of Mr. Charlesworth's earnest and faithful labours.

Bridgend and Wick.—The Induction Services of the Rev. David Rees as minister of the Newcastle Old Meeting House, Bridgend, and the General Baptist Chapel, Wick, were held on Monday and Tuesday, October 26 and 27. The weather was everything that is unfavourable, and no one could have been surprised if, under the circumstances, the attendances had been small. They were, on the contrary, large, and the services and meetings connected with them were in every way most successful, being characterised by great heartiness, helpfulness, and unanimity. The fraternal feeling of the ministers of the district was borne witness to by the presence of seven of their number in addition to Mr. Rees, while letters of apology were read from others that only the inclemency of the weather prevented their attendance. There were present Revs. D. R. Davis (Pentre), D. Evans (Cwmbach), J. P. Kane (Dowlais), T. J. Jenkins (Gellionen), W. J. Phillips (Nottage), H. F. Short (Aberdare), D. J. Williams (Merthyr, and Secretary of S.E. Wales Unitarian Society). The Rev. Rudolf Davis, of Evesham, was also present, visiting the district on behalf of the B. and F.U.A. For the evening service at Bridgend on the Monday every seat on the ground floor of the old chapel was occupied. The first part of the service was conducted in English by Rev. H. F. Short, and Rev. R. Davis preached on "What our Churches stand for." After the service short addresses of a very cordial nature were delivered in English and Welsh by various ministers present. At Wick on Tuesday afternoon, there was a good attendance at the interesting old chapel; "a sacred shrine," as several of the speakers in the course of the proceedings said it must be to the inhabitants of the district. The first part of the service was conducted in Welsh by Rev. J. P. Kane (Dowlais) and the sermon, also in Welsh, was preached by Rev. T. J. Jenkins. The service was followed by short but very interesting addresses in English and Welsh by each of the nine ministers present. After tea, at which ministers and visitors were hospitably entertained by the Wick friends, there were between ninety and one hundred present at the evening service. The first part of the service was conducted by Rev. D. R. Davis, the English sermon, on "The Relation of Minister and Congregation" by Rev. Rudolf Davis, and the Welsh sermon by Rev. D. Evans. In the course of the proceedings, on the motion of Rev. D. Rees, seconded by the Rev. D. J. Evans, a cordial vote of thanks was unanimously passed to the B. and F.U.A., for their interest and help, and acknowledged by the Rev. R. Davis.

Bury: Bank Street (Resignation).—The Rev. J. Collins Odgers, B.A., has resigned the pulpit of Bank-street Chapel, and will conclude his ministry there at the end of the present year, after nearly nine years of service. Mr. Odgers, as we have already announced has accepted the pulpit of Ullet-road Church, Liverpool.

Dudley (Appointment).—The Rev. Alfred Thompson, who has recently been received into our fellowship, has accepted a unanimous invitation to the Old Meeting, and will enter on his duties early in the new year. The warm gratitude of the congregation has been expressed to the Rev. G. St. Clair for the services he has rendered, while in temporary charge of the pulpit.

Horsham.—At the Band of Mercy meeting on Tuesday lantern slides, illustrating the Life of Gladstone, were shown, the connecting readings being given by Mr. W. Larring. A collection on behalf of the Macedonian relief fund was taken at the close. By the death of Miss Emma Caffin, which took place at her residence at Leapale on Sunday evening, the Horsham congregation loses the last member of that name which has been associated with its history through all its records, and the denomination an intelligent and life-long adherent. Her body was laid to rest on Wednesday afternoon in the graveyard of the old chapel, the service being conducted by the Rev. J. J. Marten.

Leicester: Free Christian Church.—On Thursday and Friday evenings, October 9 and 30, a further effort was made in the movement to reduce the debt upon the buildings, by a performance of Shakespeare's "Twelfth Night," when a remarkable success was achieved. Everything connected with the performance, except orchestral music, was done by persons directly associated with the church, including scene painting and the making of the costumes, the latter being very artistic and rigorously Elizabethan. After a long course of painstaking rehearsal, a firm grasp was obtained of the characterisation, and a penetrating insight into the text; so that the rendering was both accurate and scholarly.

London: Mansford Street.—The Rev. John Ellis was on Monday returned at the Borough Council Election for Bethnal Green, standing third for the South Ward, with 1,050 votes. The thirty-sixth annual gathering of "Old Scholars" of Spicer-street and Mansford-street was held on Wednesday, Nov. 4. The schoolroom was well decorated with evergreen and flowers, kindly provided by Lady Durning Lawrence, Mrs. Crompton Jones, and Mr. E. B. Squire. The Rev. John Ellis, on behalf of the present teachers and scholars, gave a welcome to the visitors, responded to on behalf of the visitors by Mr. A. J. Clarke. The meeting was a great success.

London: Plumstead.—At the Borough Council election, on Monday, the Rev. L. Jenkins Jones was again triumphantly returned with a splendid majority for the St. Margaret's Ward. During the past month, Mr. Jones delivered a series of week night discourses on "Problems of Modern Religious Thought," which were fairly successful in point of view of numbers, and attracted many inquiring strangers. During the present month the Rev. H. V. Mills, of Kendal, is to give four lectures on "Evolution," illustrated by lantern slides, on successive Wednesday evenings, beginning Nov. 11.

Manchester Unitarian Sunday School Union.—The fifty-third annual meeting was held on Saturday week in the Memorial Hall. There was unfortunately a smaller attendance than usual owing to important functions at several of the district churches, which could not be foreseen or avoided. It was all the more unfortunate, in view of the most interesting and helpful address delivered by the Rev. T. P. Spedding, of Rochdale. After tea, the Rev. Charles Roper, president, occupied the chair, and the proceedings opened with hymn and prayer. The President, in the course of his address, referred to the continued popularity of the Free Trade Hall Whit Sunday Festival; and with regard to criticisms as to the increasing number of people who were away on holiday that week-end, he said that no building of our own could possibly hold half the scholars and friends who came, and that it would be a fatal mistake, in his opinion, to let the use of the Free Trade Hall on that day slip out of their hands. He then devoted his address to the consideration of the universal unrest with regard to religion, especially among young men, and the part which the Sunday-school and the reasonable teaching of Unitarianism ought to play in counteracting the evil. He threw out the suggestion that if only that Union could find a way of gathering teachers together periodically to work out a consecutive course of religious lessons which they could afterwards give to their scholars, it would be doing a greater service than ever it had done before. The Rev. T. P. Spedding gave an address on "Seeking after a New Thing." He referred to the tendency of a great bulk of modern literature to advocate new things, to elaborate Utopian schemes. He was not out of sympathy with the new things; but he wanted to show the undesirability of losing sympathy with the old things altogether. In the seeking after new things it might seem that man thought he had taken the place of God, and it was the duty of the Sunday-school teacher, amongst others, to bring him back into his right position. He believed that the Sunday-school was the most valuable of any individual agency in this country, and that it accounted for, more than anything else, the Englishman's character. The Sunday-school work possibly involved greater sacrifice than other similar agencies; but that was all the more reason why it should not be neglected. The teaching of true religious citizenship could not be begun too early. They might have only antiquated buildings and books without backs; they might have teachers who quaked in the presence of respectable-looking scholars lest they should ask them puzzling questions; but all difficulties became minimised when teachers had hearts, and prayed for strength in the work they had in hand. They only needed to fear when they began to teach science and to compete with the technical schools. Before science, literature, or biography there should come first experience out of their own book of life. The finest thing was for a teacher to set himself to win the affection of his scholars, and make them want to be like him. Let people talk as they will about new ways of running the Sunday-school—there was plenty of knowledge, but never too many good lives in the world. The good teacher will find himself fully occupied in keeping his scholars free from the bad influences with which they come into contact during the week, and his influence over them will be proportionate to the purity and goodness of his own life. To what extent were they faithful to the leaders of old? Upon the man who displaced the idea of God rested the responsibility of introducing something which should make men not only good, but better than those influenced by religion. It was easy for young men to call themselves rationalists; but they did not find the average young man of that class doing much to touch the real evils of life, in the same spirit as their forefathers did. He referred to the bad language, betting, and drinking to be found amongst the young. The spirit of self-sacrifice was lacking amongst them; while their pleasures tended more and more to brutality and selfishness; and these facts made him believe that it was rather by the methods of their forefathers, and not by any new panacea, that things could be improved. Mr. J. Wigley was elected

president for the ensuing year, and Mr. H. Woodhead and Mr. F. Golland were re-elected treasurer and secretary, respectively. The Longsight Free Christian Church Choir, under the conductorship of Mr. O. H. Heys, rendered an excellent programme of part-songs and glees, and gave another proof that they are the most efficient amateur choir connected with our Manchester Unitarian congregations.

Mossley.—On Sunday the Chapel Anniversary services were conducted morning and evening by the Rev. J. Morley Mills, of Bootle, and in the afternoon by the Rev. T. R. Elliott. In the afternoon a cantata was sung by the choir, and an address given by the minister. The collections amounted to £31.

North Lancashire and Westmoreland Unitarian Association.—On Saturday, October 31, the annual meeting was held in Percy-street Chapel, Preston. At three o'clock a service was held, conducted by the Rev. A. Doel, of Chorley; preacher, the Rev. J. Channing Pollard, of Lancaster. After tea the public meeting was held in the church, the Rev. Herbert V. Mills presiding. The annual report, showing the progress of the Association, was approved, and the treasurer's statement, showing a balance in hand of £8 12s. 9d., was highly satisfactory. The officers were re-elected. The president afterwards in his address gave the outlines of the new interchanging library scheme connected with the schools in the Association. At the conclusion of the meeting, in the school, the Preston friends gave a delightful rendering of the opera "Phyllis," by R. W. Root, which was greatly enjoyed by the visitors.

Newark (Presentation).—On Thursday week, a meeting was held in the schoolroom of the Free Christian Church, to bid farewell to the Rev. E. R. Hodges, on his removal to Guildford. The chair was taken by Alderman Saunders, who said that during his eight years' residence in Newark, Mr. Hodges had made many friends. and their best wishes went with him and Mrs. Hodges to their new sphere of work. On behalf of the congregation and other friends he had pleasure in presenting to Mr. Hodges a purse of eighty guineas. Mr. J. C. Warren expressed a layman's sympathy with the minster's uphill work and self-sacrifice, and the Rev. E. I. Tripp and W. Lindey joined in the expressions of regard for Mr. Hodges. In responding and warmly acknowledging the gift, Mr. Hodges bore testimony to the help he had received from his wife in his ministerial work, and also to the chairman's loyalty to the Free Christian Church. He was hopeful as to the church's future. A vote of thanks to the chairman brought the meeting to a close.

Pontypridd.—The Harvest Festival services were held at the Vestry Hall on Sunday, October 25, the Rev. D. J. Willams, of Merthyr, being the preacher. At the evening service there was not a seat vacant. On Thursday, October 22, a social tea meeting was held, which was well attended and much enjoyed.

Sheffield: Upper Chapel.—The Rev. C. J. Street, M.A., LL.B., entered on his ministry at Upper Chapel on Sunday week, and on the following Wednesday evening a welcome meeting to Mr. and Mrs. Street was held in the Channing Hall. The Master Cutler, Mr. M. J. Hunter, presided, and among those present were the ex-Master Cutler, Mr. A. J. Hobson, Mr. Grosvenor Talbot, president of the Yorkshire Unitarian Union; Messrs. J. P. Thomasson and T. Harwood, of Bolton; the Revs. James C. Street, C. Hargrove, Iden Payne, A. H. Dolphin, and W. Stephens. The chairman and Mr. Hobson offered a very cordial welcome to Mr. and Mrs. Street, on behalf of the congregation, the latter recalling the history of Upper Chapel from its foundation, two hundred years ago, and dwelling on his own early recollections of Dr. Brooke Herford's ministry there. Among others who joined in the welcome was the Rev. W. Blackshaw, who represented the other Nonconformist ministers of the town. Mr. Street warmly acknowledged the welcome he and Mrs. Street had received.

Southern Unitarian Association.—The quarterly meeting of this association was held at High-street Chapel, Portsmouth. At the meeting of the executive held in the afternoon, Rev. C. C. Coe (of Bournemouth) presided, and at the public meeting held in the evening, the chair was taken by Mr. H. Blessley, in the unavoidable absence through illness of Mr. G. Cosens Prior. The chariman, after extending a hearty greeting to the various friends from a distance, went on to speak of the influence exercised by Unitarians on the churches around and on the active participation of the members of our little congregations in various fields of public life. Rev. C. C. Coe, speaking on the present duty of Unitarians, pointed out that in practical piety, and the building up of churches reverent and free in spirit and deeply imbued with truly religious zeal and helpfulness, lay their best hope of commending our faith to those outside all faiths. The meeting was also addressed by Rev. E. J. Wilkins, after which the following resolution was moved by the Chairman, seconded by Mr. F. G. Pinnock, and supported in a vigorous speech from Mr. Cromwell Prior, and unanimously agreed to:—"That we, as loyal English men and women, remembeing that our country was one of the principal signatory powers at the Berlin Congress twenty-five years ago, and that, therefore, England is directly responsible for the long continued misrule of Turkey in the Balkan States, we would now earnestly call upon His Majesty's Government to endeavour at once to stop the Macedonian massacres in accordance with the terms of the Berlin Treaty, and that this meeting would desire to place on record and to convey its conviction to His Majesty's Government that the direct rule of the Sultan should cease in Macedonia and the neighbouring provinces." During the evening meeting the anthem "As Pants the Hart" was well rendered by the choir, assisted by several of the scholars from the Sunday-school and from the John Pound's Training Home. A very pleasing departure from the usual custom was also made by the filling up of what is often the awkward interval between tea and the evening meeting by a short entertainment in the upper schoolroom, when a programme of action songs, &c., were rendered by the elder scholars of the Sunday-school and the girls from the John Pound's Institute, whose training reflected the greatest credit on their friends and helpers, Mrs. Prior, Mrs. Rogers, and Mrs. Matthews.

LONDON DISTRICT UNITARIAN SOCIETY.

THE AUTUMN MEETING

WILL BE HELD AT

ESSEX HALL, ESSEX ST., STRAND,

ON WEDNESDAY, NOV. 18TH, 1903.

THE PRESIDENT,

W. BLAKE ODGERS, ESQ., Q.C.,

IN THE CHAIR.

Addresses will be given by the Rev. JOSEPH H. WICKSTEED, M.A., on "The False Sectarianism and the True."

Miss HELEN BROOKE HERFORD, on "What Women may do for their Churches."

C. HERBERT SMITH, ESQ., LL.D, on 'What Laymen may do for their Churches."

Reception by the PRESIDENT and Mrs. BLAKE ODGERS at 7 P.M. Chair taken at 8.

Tickets may be had on application to the Secretaries, Mr. G. HAROLD CLENNELL, 87, Downs-road, Clapton; Rev. J. E. STRONGE, 13, Ulysses-road, West Hampstead; at Essex Hall, and our London Churches.

NUT FOODS.

RECENT ADDITIONS.

Potted Tomato and Nut, 8d. per Tin. Prepared entirely from Tomatoes (freed from skins and seeds) and Nuts. This food, which is very nutritious, is ready for use in various ways, full directions printed on label.

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GRAND THEATRE, ISLINGTON.

POPULAR SERVICES ON SUNDAYS DURING NOVEMBER.

Nov. 8—Rev. W. G. TARRANT, B.A.
A Man's Working Religion.
" 15—Rev. J. C. STREET.
The Gospel for the 20th Century
" 22—Rev. J. PAGE HOPPS.
A Message from Heaven to Earth.
" 29—Rev. J. PAGE HOPPS.
A Future Life: A rational and humane view of it.

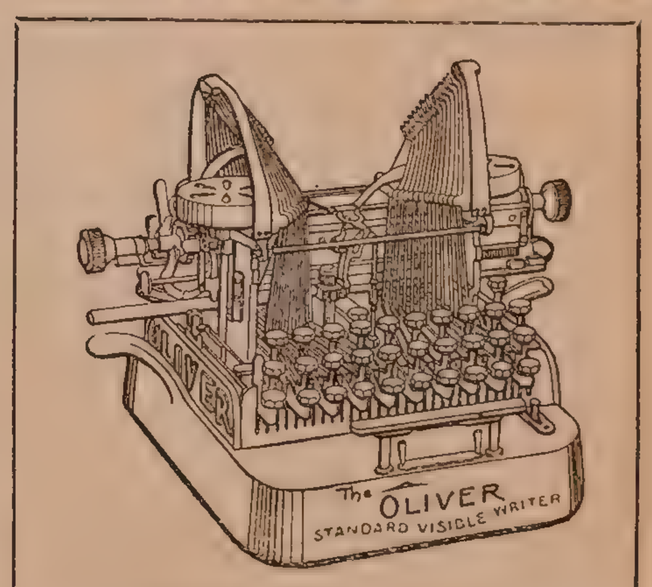
Doors open 6.30. Orchestra 6 45. Service 7.
A Collection will be taken to defray expenses
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OUR CALENDAR.

SUNDAY, November 1.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M.,
Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. B. KIRKMAN GRAY.
Brixton. Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.,
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON,
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD BROOKE, M.A., LL.D.; 7 P.M., Rev. H. S. PERRIS, M.A.: "The Kingdom of God, or Religion, Politics, and Salvation."
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., Mr. E. WILKES SMITH.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room). 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. HARWOOD, B.A. Evening Subject: "God, our Father, not our Terror."
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. THOMAS ROBINSON.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR
TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M., Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Rev. LEWIS WILLIAMS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Nov. 8, at 11.15 A.M., JOHN A. HOBSON, M.A. "The Temperance Question."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Nov. 8, at 11 15 A.M., Dr. WASHINGTON SULLIVAN, "The Confessions of Koheleth, the Preacher."

PULPIT SUPPLY.—Rev. B. KIRKMAN GRAY, 32, Well Walk, Hampstead, N.W.



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COUNTY BAZAAR,

LEEDS TOWN HALL.

November 26, 27, *and* 28, 1903.

President: SIR JAMES KITSON, BART., M.P.

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British and Foreign Unitarian Association

AND THE

Sunday School Association.

AUTUMNAL MEETINGS.

The above Meetings will be held in MANCHESTER, on TUESDAY, WEDNESDAY, and THURSDAY, November 10th, 11th, and 12th.

TUESDAY.
Service in Cross Street Chapel, 3.30 p.m.
Public Meeting in the Free Trade Hall, 7 p.m.

WEDNESDAY.
Conferences in the Lower Mosley Street Schools, 10 a.m. to 1 p.m., and 2.30 to 5 p.m.
Conversazione in the Midland Hall, 7.30 p.m. Tickets, Two Shillings each.

THURSDAY.
Conference in the Lower Mosley Street Schools, 10 a.m. to 1 p.m.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE autumnal meetings of the British and Foreign Unitarian Association and Sunday School Association, held in Manchester this week, were full of interest and encouragement. Our report is not completed this week, but there is enough in the record, we trust, to give a decided impetus to the collections of to-morrow, which is Association Sunday.

OF the 28 mayors of London boroughs elected on Monday, 14 are recorded as Liberals, 13 as Conservatives, and one as Independent. Among the Liberals is the Rev. L. Jenkins Jones, minister of the Plumstead Unitarian Church, who has been elected Mayor of Woolwich. We congratulate Mr. Jones on the honour thus conferred upon him and his church. At the same time we trust that his congregation will realise the grave responsibility thus laid upon them amply to sustain the ministry of their church in all its activities while their leader is engaged in the arduous and responsible service of his borough.

It is a great pleasure to us also to congratulate Mr. Arthur Currer Briggs on his election as Lord Mayor of Leeds.

A LARGE and enthusiastic audience filled the Botanical Theatre, University College, on Thursday week, at the opening lecture of the Rev. Stopford Brooke's new course on "Shakespeare's Plays." Mr. Sidney Lee, the Shakespeare biographer, who occupied the chair, introduced the lecturer as a true missionary of empire—the empire of literature—and referred in felicitous terms to his many services to art and letters. Mr. Brooke, whose rising was greeted with warm welcome, stated that he would himself have preferred to continue his studies of modern poets, but at the committee's request he would deal with some of Shakespeare's plays. He should treat them as works of art, and not in the critical, textual manner of a text-book. As such, the plays were not ethical or philosophical in purpose, and had no direct intention of enforcing lessons. This would would have interfered with his treatment of life. Shakespeare was an artist, not a teacher or prophet; but art contains morality. His work was marked throughout by true sanity of judgment and by wide sympathy with life in all its varied play; and it got down to the working man. The play taken for consideration was "The Midsummer Night's Dream."

So the Bethesda men have given way at last! It has been a brave struggle, and it would be a mistake indeed to assume that it has been fruitless. Popular belief in the justice of the untaxed private ownership of the mineral wealth of the country has been shaken past recovery by the spectacle of a community, which had for generations found subsistence by delving wealth from Mother Earth, suddenly deprived of their livelihood, without appeal, by the will of a single man. But the fight has borne fruit more directly useful to the quarrymen themselves in the new co-operative quarries started in their interest by the money of sympathisers all over the country. The men have not, as it was hoped, been able to maintain their resistance till the new quarries were ready to give employment to all who could not find work elsewhere. But the development of the quarries will continue, and they will offer a permanent alternative to service with Lord Penrhyn, and so destroy the monopoly which has hitherto been his most powerful weapon in bending his employees to his will. The men's defeat is only for a time. Victory, local and national, will come yet.

A CONFERENCE of ministers and representatives of the Free Churches of London has been held at the City Temple to consider the question of the unemployed. The conference was convened by the Christian Social Brotherhood, and presided over by the Rev. R. J. Campbell. There were several visitors present, including Sir John Gorst, M.P., and Sir John McDougall. The problem of unemployment, which has been less pressing for several years, became very serious last winter; and there are many indications that the conditions will be even worse this season. According to the latest Board of Trade returns, those for September, the percentage of unemployed members of Trades Unions is higher than it has been at the same period of any recent year. If the percentage for the whole country is as high as that of the skilled trades, and it is probably higher, there are not less than 750,000 now out of work. People who know the homes of the poor notice that there has been less than the usual ability this summer to redeem things put into pawn last winter, and consequently there will be less ability in the coming months to tide over a bad time by this resource.

IT was felt by those who arranged for the holding of this conference that it is of the utmost importance to give a timely consideration to this problem. Should we have a long spell of hard weather the cry of exceptional distress will certainly be heard; it will as certainly be responded to by the hasty raising of relief funds. We shall again see the dolorous processions of the unemployed in the streets. All schools of social thinkers and workers are agreed that there is no constructive efficacy in all this apparatus of promiscuous charity. It is rather to be regarded as twice harmful, harmful to those who give and those who take. There is an alternative, difficult to carry out, but efficacious for those large numbers of men and women who do not want alms and who are able and willing to work. The first resolution, adopted unanimously by the conference, was directed to this point, and is along the lines of the resolution passed in February at the Guildhall Conference of local authorities and representatives of Trade Union and other labour organisations. It is as follows:—

That this Conference, representing the Free Churches of London, believing it to be one of the prime duties of the nation to see that no man willing to work shall be without the opportunity, urges upon the Government the constitution of a department presided over by a Minister of Industry, part of whose functions shall be to gather and disseminate industrial statistics, to watch for and notify indications of approaching periods of dearth of employment, to help in distributing labour where it is most needed, and above all to promote measures whereby the unemployed labour of the nation may be utilised, both temporarily and permanently, alike by the Government and the local authorities.

A SECOND resolution, which was also unanimously passed, urges the members of the churches to raise a fund not for the giving of doles but for finding work:—

That in order to discriminate between the unemployed who are willing to work and those who are not, a fund be created and

maintained by the Free Churches in London for the purpose of procuring waste land which can be increased in value by ordinary labour, on which applicants may be set to work at fair current wages, and for any other purpose of a similar nature that may be decided upon; that a committee of ten members representing the Free Churches and five members representing the Christian Social Brotherhood be elected to administer the fund, the committee to have power to add to their number, and that the committee furnish a periodical report to the churches and persons contributing to the fund.

The significance of the conference lies chiefly in the fact that a representative gathering of members of the churches has recorded the opinion that it is time to substitute for a slight and casual philanthropy of giving a serious attempt to deal with the causes of poverty; that it is possible in a large measure to prevent distress, and that this is better than to relieve it; that religious people in their personal and corporate capacity ought to concern themselves in the attempt to provide the means of honourable support to all who are willing to work. When this is done it will become more possible than it is at present to deal with other classes of the poor, those who by vice or the misfortune of long periods of unemployment are so far degenerated that they prefer idleness to labour. What is needed is the power to discriminate between those who want to work and those who are either unable or unwilling to so.

THE National Union of Women Workers fills a distinctive place in the public life of women in this country. Its very existence is an education, for it is non-political and undenominational. Nearly all the members of the Union are keenly interested in both political and religious subjects, as well as in those dealt with at the various conferences. But they are agreed to seek the good of working together at the thing which unites, keeping in abeyance for the time being the thing which divides. In these islands civilisation is advancing, in spite of the rigid organisation of the churches and the lethargy of the State. Public opinion is moving forward, though it may be only very slowly, towards the ideal on many questions. Some of these are not yet ripe for legislation, others have outgrown the legislation upon them, others still had better never be brought before Parliament, but will best be solved by the force of a righteous public opinion alone. In the case of all such questions we depend in this country almost entirely upon voluntary thought, research, effort, and organisation for their most effective treatment. Such questions include the necessary modification of the Poor Laws, public sanitation, especially in rural districts, the administration of charitable relief, the housing of the poor, the employment of barmaids, moral education, the care and rescue of girls and women. It is for the elucidation of all such questions and many other kindred ones, to bring them to the front, to get patient workers who shall put existing laws in operation—in its own words, "to focus and redistribute information, ... and to promote the social, civil, moral, and religious welfare of women" that the Union exists.

THE National Council of Women of Great Britain and Ireland, which is the governing body of the National Union of Women Workers, met on Wednesday, Thursday and Friday of last week, in Cheltenham and Gloucester. The opening session was held at the former place, in the beautiful Princess Hall of the Ladies' College. The annual report spoke of thirty-seven branches in Great Britain and Ireland. But, in addition, various women's societies, to the number of a hundred and fifty, whose work correlates in a greater or less degree the work of the National Union, send representatives to the Council. This, in turn, is federated to the International Council of Women, which meets once in five years in one or other of the great cities of the world. And so, as in the case of the women's temperance societies, another chain is "wound every way" about the world for the weal of all.

LADY BATTERSEA presided on Wednesday morning over a full attendance in the new and lightsome hall named from the Princess Royal—the late Empress Frederick. Arising out of the report, an animated discussion took place on the barmaid question. The difficulty of legislating for grown-up women against their choice of a livelihood was urged; and, on the other hand, the terrible conditions of temptation, long hours, and want of proper accommodation were adduced. At a later hour, a resolution condemning the occupation as unfit for women was carried with four dissentients. A paper on "Housing" stated, with the approval of the audience, that the question was an Imperial one. There were no fortunes, no excitement, no politics in it, but there was something better than all these—Christianity was in it. The seduction of English girls to Continental towns, for vicious purposes, by means of bogus registry offices, was dwelt upon, and it was deplored that Government was so slow in taking action. We are behind other European countries in our care of our girls, who, in their ignorance or unfriended condition, are decoyed abroad to their ruin. The need for Secondary Education and for freedom in educational experiments received much attention, and, speaking to a suggestion that Evening Continuation Schools should be free, it was remarked that it need no more pauperise boys or girls to get free education in the people's schools than it pauperised the bishops to get theirs out of endowments stolen from the poor.

THE November number of the *Mill Hill Pulpit* contains the Rev. Charles Hargrove's sermon on "Temperance Reform," preached on the occasion of the Jubilee of the United Kingdom Alliance. Our Temperance Societies would do a good work if they obtained copies of this sermon for distribution among thoughtful people. (Copies, 1d. each, may be had from Mr. C. Stainer, 82, Ravenswood-terrace, Hyde Park, Leeds.) The sermon, after noting the temperance legislation of the last fifty years, and how, in spite of the fierce opposition at each step, no reasonable man would wish now to go back upon it, points out how much there is yet to be done. The Registrar-General's returns for 1901 showed that 1,778 males and 1,353 females died directly from the effects of alcoholism, but that the leading medical paper says, is but a small proportion of those whose death was really due to excessive drinking. Ten times as many there must have been, for whose death the medical certificate gave some other cause, and yet directly or indirectly they could be traced to drink. And so Mr. Hargrove adds:—

> Say that 30,000 deaths were due to drink, and diseases caused by drink, in a single year. Well, even that number would not be so terrible a loss out of a population of 40 millions. A drunkard's life is a curse to the community; and if so many were removed by quick poison we might deplore their fate without regretting them. But think what is implied in these figures—how every single one of these 30,000, before he or she came to his end, wrought shame and misery all around. Think of the homes lost in dirt, the children hungry and neglected, the wives broken-hearted, the husbands desperate even to the verge of crime, the ruin brought on happy households. Oh! if these deaths could have been by some more merciful poison, by arsenic or strychnine, which would have done their work speedily and only at the patient's cost! But this most cruel poison—poison certainly to them, whatever we may think of its use in moderate doses—this is so slow in its action, so insidious in commending itself, so destructive to soul as well as body in its working, so wide-spreading beyond the immediate victims in the ruin it effects! There is no agency of evil among us half so effective. It wastes resources, it destroys the natural affections which even the beasts share with us, it covers its victims and all that belong to them with shame, it blights every prospect of good, it produces misery incalculable, it fills jails and asylums and workhouses. "The consequences of the vice" of intoxication are so many and so fearful that it is difficult to enumerate even the outlines of them; and to pursue them in all their melancholy details would require a volume." These are not the words of "a rabid teetotaler," but of a report of the Parliament of Great Britain before teetotalism was known. Oh, said I not, and rightly, that death—death too long deferred—is the least of all the wrong which alcohol does to our race?

The text of the sermon is, "Thy Kingdom come," and it shows with a force which it is difficult to resist, how the sincere utterance of that prayer by the people of this country must include a determined grappling with the evils of intemperance.

FOLLOWING on the announcement of the Treaty of Arbitration between France and England, there are rumours of similar agreements between other Continental nations. Reuter's Boston correspondent sends the news that a non-partisan conference is to be held shortly in New York to discuss the question of an Anglo-American treaty. Mr. Thomas Barclay, who did so much to further the goodwill between England and France, especially through the various Chambers of Commerce, is reported to be arranging the details of the proposed conference, and it is stated that President Roosevelt and Mr. Hay have given assurance of their interest in the matter. We trust that these are signs of a better understanding among the nations, and a step forward towards the "federation of the world."

MISSIONARY AIMS AND METHODS.

VII.

I AM glad that Mr. Barrow has drawn attention in his most interesting paper to the recurring difficulties and the continuing responsibilities of Domestic Mission work. I should like to say that while I agree in the main with his description of missionary aims, and with some of his criticism on missionary methods, I find myself at issue with him in what I conceive to be the main trend of his argument.

He seems to me to advocate greater differentiation in method between the work of an ordinary church and that of a mission. He says:—"There is little now to mark off our mission stations from churches of the ordinary type." "A Mission Church must in time suffer as all churches suffer from its own respectability." "It is of the essence of a mission that it should frequently change its ground." Differentiation in method is also recommended in the separation of social from religious work, the severance of any connection between spiritual ministration and charitable distribution, &c.; and in a fine passage he points out that the root question which comes before every missionary, the salvation of the outcast and the criminal, demands very special capacities.

Now there can be, I should think, very little doubt in the minds of most of us that various activities of the character indicated in Mr. Barrow's paper, and comprised in what we understand as missionary work, require differing gifts and capacities, and would often be carried on with advantage by different persons. But I fail to see in this the necessity for separate and special societies, missions, agencies, or settlements, each devoting its energies to some particular portion of the work, which, if not specifically stated, is certainly indicated in Mr. Barrow's paper.

I hope I may be allowed to quote Professor Henry Jones on a widely different subject in the current *Hibbert Journal*: "Instead of a theory of their mutual exclusion, I should proffer a theory of their mutual inclusion."

Have we not in the conception of a Christian church the power and potency sufficient to accomplish all the missionary aims we feel incumbent upon us to-day, and also the ability to use the various methods necessary for the accomplishment of these aims?

"In what sense," Mr. Barrow asks, "can a selfgoverning congregation remain, and be described as a mission?"

If a mission is a place where missionary work is carried on, or from which it proceeds, or, if it expresses the self-consecration of individual souls conscious of some work to do for others, then the answer to Mr. Barrow's question is, that the self-governing congregation, which cannot be described as a mission, whatever else it may be, is not a Christian church, and is, so far as any spiritual or religious growth may be concerned, a society which has cut off from itself its own conditions of life.

Mr. Barrow's paper is full of evidence of this identity of aim of church and mission. "The church in the house is, after all, the main thing." "How much might be done by families grouped together and pledged one to another to live by rule and plan."

Here are the foundation principles of a Christian church, without which it could hardly be said to have any worthy existence. A church which confines its activities to public worship on one day in a week, whose members know nothing of each other, and join in no common activities is a spiritual furnace without fuel or fire.

In one point I differ entirely from Mr. Barrow. He urges that the social worker, who deals with poverty and ignorance and gloom, whose work, he says, is beyond all praise, if he connect his social work with distinctly religious motives, and distinctly religious methods, does that "which is more than likely to narrow the social usefulness," since "one branch of the work will hamper and prejudice the other."

What is the motive, then, which prompts the majority of the social workers, whose work, says Mr. Barrow, is beyond praise? Is it not, in the great majority of cases, a religious motive, and religious enthusiasm, and will not this religious motive and enthusiasm be more likely to purify the ideals and methods of the social workers, to keep them free from lower aims, and tend not only to elevate the workers, but those among whom they minister?

It may well be that the future mission will be more of an undenominational settlement rather than a denominational mission. On that basis, indeed, our spiritual ancestors founded the Domestic Missions, and their charter remains unbroken to this day. But is not the same great ideal also that of the Unitarian or Free Christian communities? Is it denominationalism that they stand for? Is it not rather for the universal religion without boundary walls or creed divisions, which seeks the love of God through the love of man? I conclude, therefore, by saying that I look for the time when every mission will be a church, because every church will be a mission.

May our little community of churches be the first to show the way.

RICHARD ROBINSON.

VIII.

ONE is allured at first by the fascinating sense imparted by Mr. Barrow's remarkable paper, that religion could, by the methods he earnestly propounds, be put above suspicion. But after the first glamour of this fascinating prospect has passed away, one remembers and stolidly accepts the position that it is the sad prerogative of religion to be always under suspicion. And one may say in passing that a careful reference to the closing volumes of Mr. Charles Booth's great work amply shows that even the Institutions which are to be "the channels" for the distribution of "charity" are by no means exempt from suspicion of one kind or another. And these institutions, one and all, arose under the inspiration of religion in the first place. The fierce light that beats upon the motives of religion and of her offspring may act largely as the safeguard of their purity. Religion cannot always be trusted, it would seem, to take prudence and common-sense for her companions; and certain it is that, when she passes the door of the Charity Organisation Society or of some kindred institution, she persuades her staid companions to enter there, and as soon as they have disappeared, she hurriedly escapes and gives them the go-by. She wants sometimes to be alone and free to "believe all things" of the worst, and to "bear all things" for the worst. When as yet there were no institutions claiming to be the fit and proper channels for the distribution of charity, she had not been a wholly untrustworthy channel. And where religion has been deluded into the temptation to increase her followers by a mistaken distribution of alms, she has been the first "to repent her of the evil," and nothing is more certain than that this evil defeats itself most manifestly. The beautiful picture Mr. Barrow recalls to our minds of the purseless missionary requires a companion picture to complete it. "The modern missionary," says Mr. Barrow, "like the old, must learn to take no money in his purse." Very well, then, that will relieve the "benevolent fraternity of churches" (to use Channing's felicitous expression) from raising funds for either mission work or mission workers, for these workers will depend for their sustenance on what they will get from the houses in the slums where they do not need to shake off the dust of their feet. The labourer is worthy of his hire. Would the hire of the "unsteady mortals," whom Mr. Barrow elsewhere alludes to, sustain even an emaciated St. Francis? And, supposing that the fruits of repentance were soon visible, so that the missionary could keep soul and body together, would not "the suspicious" change the object of their suspicion from the "ministered unto" to the minister? Mr. Barrow offers us the judgment of an "unsteady mortal" to persuade us to go and live in a whisky and filth-reeking court. What is the judgment? This, namely, that if we went and lived there, we should want whisky too. Mr. Barrow knows that we should want nothing of the kind, and he also knows that the "unsteady mortal" has plenty of neighbours, and some in his own court, who don't take to whisky, even in spite of the alluring example offered them by the "unsteady mortal" himself. They show him how not to do it. Would he be more likely to mend his ways, if one came to live near him from quite another world, not necessarily from "the dead," to tell him of the fiery consequences? No missionary fears danger or the risks of disease. He is in the midst of them most of the day, and all the days of the week, and many a good man and true of all denominations who did not live on the spot has succumbed. The strongest characteristic of "unsteady mortals" is their weakness for preaching to "clerical visitors," and the strongest characteristic of steady clerical visitors is to answer a fool according to his folly. One more word—one's canvas is too limited to do justice to so fine an utterance as this undoubtedly is of Mr. Barrow's, and one trusts that its illumination will not be dimmed by our attempt to trim the wick even with clumsy fingers—I cannot, however, refrain from saying that I cannot see a shred of "respectability" in the "head" of that "respectable family,"

who found it (in the course of a single year) "more profitable not to allow himself to recover" and work. If the Rochester Diocesan Conference's special committee could not find a healthier "corpus vile" than this, they are to be condoled with, but this is too malodorous to serve any useful purpose. The word "respectable" has indeed been battered about till one is almost ashamed of trying to be respectable. I shall never forget the gleam of indignation in Dr. Martineau's eye, years ago, in a debating society, when he turned upon us and exclaimed, "is it criminal then to be respectable?" If we had only had the Rochester special committee at our elbow, we could have turned the tables on him.

F. L. H. THOMAS.

IX.

SEVERAL of your correspondents have covered the whole field. Let me take up one or two points, and even here I can only hint abruptly at the thought I have. In the first place, I think our Domestic Missions are almost ideal institutions for touching, lifting, and refining the physical, mental, moral, and religious life of the young working people of our cities, just at the testing time of growth—that period of adolescence when a man is made or marred. Some teachers and preachers are not so ready to draw the rigid line of demarcation between sacred and secular as the rest of the world; and, to many, a roomful of clean-bodied, healthy-minded youngsters is as inspiring as a crowd of communicants may be to others. Tone tells, and the purpose of rectitude must never be disregarded. What we call "religion" is meant to lift pleasure and recreation, among other gifts of life, into a higher plane, a sweeter atmosphere; and cultured people who are doing this in a spirit of good-fellowship and sympathy are preaching better practical sermons than the revivalist who yearns for the cataclysm of sudden conversion. Again, it is a revelation of poetry in practice to see a city girl in a country lane lost in wonder as an enthusiastic botanist, such as our good Robinson, tenderly and humorously opens out the miracle of a buttercup. "Sermons in stones" is often quoted, and a return to Shakespeare, to nature and directness is never without result, whether you like to call Shakespeare, stones and trees sacred or secular. Nature is careless about names, and the "myriad-minded" is above them. Give me a good, strong-souled man or woman, and I do not care what his or her matter or method may be; the influence is bound to be of the right sort, whether he or she teach dancing or calisthenics, the fairy stories of science, or attempt to utter the cry of the soul for God.

I honestly confess that I am puzzled with the sentence "Prevention is very well for the righteous." Is it not just a little ambiguous? Prevention is simply the no-road to madness, and the righteous need more than that. No true man is ever satisfied by uttering "Thou shalt not" in stentorian tones, as a sergeant shouts "Halt!" in front of a brick wall; he adds to this a "right-about-face," and fills the imagination with the inspiration of divine possibility and the joy of existence. "It is a beautiful thing to be alive," and that man or woman is the best missionary who can equally abandon himself or herself in a good game of rounders, a romp, a book of rich delight, or the ecstasy of prayer. The road to the kingdom is covered with flowers. In its essence true service is adoration, true adoration service.

It is the same with all our giving, and the servant and friend of all must never be without a copper in his pocket—a bit of symbolism to show the wealth of his heart. A loaf of bread is sometimes better than a stereotyped benediction; not always, but sometimes, and we must not be unprepared for emergencies. Even the Central Relief Society is not altogether of the earth, earthy—particularly when you get good local committees of voluntary workers, such as we have in Liverpool. It is ever the man or woman behind the message, behind the gift, behind the recreation and the science. Spiritual and natural, natural and spiritual, there is perpetual interplay, and some of us cannot tear one from the other. I keep repeating "man or woman," and the "we" means both, because I am one of the few who heartily believes in lady missionaries. You have not space for me to give my reasons, which are the result of happy personal experience and sympathetic observation.

I believe in the man on the spot, particularly if he happens to possess one of those strong sanguine temperaments which can throw off all diseases incidental to humanity—with the help of a bath and a good cigar. Some men are so gifted that they never "take" anything that might upset their equilibrium; but others are so constituted and accommodating that a night or two in noisy or noisome quarters might be the means of sending them to a hospital for a month or two. You never know. A man must find this out for himself. Personally I should be delighted if I could be provided with a residence and allowed to turn my biggest room into a reception-room, club-room, ball-room, or tennis court—or whatsoever I thought fit.

J. L. HAIGH.

WE have quoted elsewhere from one of the articles in the November *Unitarian World*. A good part of this number is taken up by an article on "Gladstone and Liberal Religion," with quotations from Mr. Morley's Life of Gladstone. There is also an interesting article on "The Social Problem in India."

LADY WARWICK'S Agricultural College for Women has been removed from Reading to Studley Castle, Warwickshire, and has opened with forty-one students in residence. There will be accommodation for sixty. Instruction is given in the lighter branches of agriculture, such as dairy farming, horticulture, and market gardening. By raising the standard of efficiency in these branches of agriculture, own home-grown food supply will be increased, and a larger number of women will gain a livelihood in wholesome country employments.

LITERATURE.

BUDDHIST INDIA.*

IT was a happy thought to include in the well-known series entitled "The Story of the Nations," a delineation of India in the days of the rise of Buddhism. Every serious student of Indian history now knows the historical value of the early Buddhist literature. The first generations of the great Anglo-Indian scholars naturally accepted the views put before them by the Brahmin pandits, who were their guides through the colossal aggregates of the ancient sacred books. The famous law-book of Manu, for example, was placed by Sir William Jones about 1280 B.C. That date involved the view that the complicated system of caste divisions, the elaborate philosophy, the highly developed ritual, contained in this code, existed from a remote antiquity, and belonged to immemorial tradition. But no modern scholar maintains it any longer. On grounds of metrical form, and other peculiarities, Professor Max Müller long ago suggested that it was of much later origin, and had existed in an earlier prose form. The late Professor Cowell carried it down to the centuries immediately preceding or following our era. The lamented Bühler believed it to have been composed before 200 A.D.; Dr. Burnell, still unsatisfied, proposes the fourth century; and Professor Max Müller was prepared to see it brought to a period even later still. Now a book of law dealing with all kinds of social conditions, must reflect the circumstances of its own age. If one of the monuments of ancient Indian literature could thus be transposed fifteen hundred years, our knowledge of the social history of India must have been practically a blank. Imagine the chaos of European history if Solon or Justinian had been misplaced by a millennium and a half.

In the absence of trustworthy data for determining the period to which the different strata of Indian literature belonged, it was of the highest consequence to obtain, if possible, some fresh clues. These have come from two sources, which have helped to confirm each other. In the first place, from Ceylon, Turnour made known the existence of the early literature of Buddhism; and, thanks to the unwearied labours of Professor Rhys Davids, the Pali Text Society in the last five and twenty years has published nearly the whole of this great canonical collection. The sacred books received in Ceylon, Burma, and Siam, represent the earliest great literary deposit of Buddhist teaching. They contain materials of many kinds. There are the rules for the members of the order. There are reports of the colloquies of the Buddha, with kings and nobles, Brahmins and lay-folk, as the teacher travelled during his long life on his missionary journeys through the middle Ganges valley. And, above all, there is the earliest collection of folklore, in the shape of the 547 stories in the famous Jataka-book. This literature abounds with delineations of the social,

* "Buddhist India." By T. W. Rhys Davids; LL.D., Ph.D. (Story of the Nations Series.) (London: T. Fisher Unwin. 1903. 5s.)

political, and religious circumstances in which Buddhism grew up. It gives a very different picture of the place and power of Brahmanism from that which later tradition elaborated. Can it be dated? Is it possible to fix within reasonable limits the range of years, or even of centuries, in which these books were composed and brought together into the groups in which we now receive them?

The answer is found in the second of the two sources already specified. Scattered over a large part of India are the rocks and pillars on which the great Asoka engraved the remarkable edicts in which he expounded to his people the principles of his government. These are the first monuments of Indian imperialism, and their value for Indian history cannot be over-stated. Now, in one of his edicts, Asoka mentions five contemporary Greek princes, and his era, therefore, can be fixed with almost absolute precision in the middle of the third century B.C. But more than that; as a good Buddhist he commends to his subjects the study of some of the sections found in different parts of the Pali scriptures. Moreover, numbers of other inscriptions (of about the same age) have been discovered, containing allusions to the teaching, and to the names of the groups in which the books have been transmitted to us. And, lastly, on the decorated railings of some of the great Buddhist monuments of the third (or, at any rate, the second) century there are sculptured representations both of incidents in Buddhist history, and of familiar stories in the Jataka-book. Thus literary evidence is confirmed by monumental; the compilation of the Pali books which contain diverse materials, poetry and prose, monastic rules, moral teaching, popular tales, can be securely assigned to the two centuries before Asoka; while the Buddha himself was in the midst of his long career at the end of the sixth century, say 500 B.C.

To the study of this literature, it is well known, Professor Rhys Davids has devoted himself with immense patience and enthusiasm for the last quarter of a century. In the volume before us, he gathers up some of its results for the social history of that part of India in which Buddhism took its rise, and the territories afterwards brought within its influence. It is the work of a pioneer, and the author again and again warns us of its incompleteness. Moreover, the narrow limits of a volume containing only 332 pages, oblige him to omit some topics, and to deal briefly with others. Nevertheless, this book must at once take rank as the most valuable introduction to the study of Indian history which is yet available for the general reader. The fine scholarship of the author is evident on almost every page. He opens his subject with a discussion of the political position of the kings in the Ganges valley, and the distribution of the people in clans and nations. The village "social grades," with the beginnings of what afterwards grew to be caste-distinctions, and the town, then come under review. Of the great cities, Professor Rhys Davids gives a list of sixteen (the sites of some of them are still uncertain), and he is disposed to accept the traditions about the great size, for instance, of Benares or Pataliputta. That life in them was cheerful, and even joyous, may be inferred from the description (which Professor Rhys Davids has no room to cite) of the ten sounds with which they resounded: the sound of elephants, horses, and chariots; of the drum, the tabor, and the lute; of singing, of the cymbal and the gong; and finally, the summons "Eat, drink, and be merry." Very interesting is the chapter, based on the researches of Mrs. Rhys Davids, entitled "Economic Conditions," full of suggestive detail on methods of trade and manufacture. The great merchants gave letters of credit on one another; there were no banks; and interest (a little later) was at the rate of eighteen per cent.

Two chapters on writing, its beginnings and its development, lead up to the subject of literature. We cannot think that the problem of the origin of the Indian alphabet is to be solved quite so easily as the author suggests. Its connection with Semitic forms has been long recognised. In one of the slovenly sentences with which Professor Rhys Davids occasionally disfigures his clear and easy style, we are told that "a certain proportion of the oldest Indian letters are practically identical with letters on certain Assyrian weights, and on the so-called Mesa inscription of the seventh and sixth centuries B.C." (The Mesa inscription, by the way, belongs as is well known, to the first part of the ninth century.) But our author does not think it likely that the Indian alphabet was derived either from the Northern or from the Southern Semites; and he accordingly proposes to trace it "from that source from which these, in their turn, had been derived, from the pre-Semitic form of writing used in the Euphrates valley" (p. 114). Of such a pre-Semitic form of script, parent of the characters employed by Mesha in Moab (9th century), or Panammu, in the extreme north of Syria (eighth century), absolutely nothing is known. It cannot be traced in Mesopotamia; the Babylonians never made use of it in writing their own language; and its introduction as the palæographic original from which Syrian and Indian alphabets may be explained, seems hazardous in the extreme. The chapters on literature are full of valuable hints concerning the growth of the Buddhist sacred literature. We can here only express regret that the author has not been able to make complete comparisons with the Jain materials; and we earnestly hope that in another edition he may add an account of education.

The two chapters on religion contain much interesting material, but the subject is too vast to be condensed into such brief compass. There is a slight sketch of the wandering teachers who are contrasted with the professional Brahmins. The varied beliefs of the people are treated from the point of view of Animism, but there is no reference to the moral conceptions embodied in the doctrine of the Deed (*Karma*), which was the basis of the Jain and Buddhist interpretation of life, as well as the Brahmanical. Professor Rhys Davids justly pleads that in philosophical discussion there was a remarkable freedom of thought and expression. In this respect the denial of the theory of moral causation (embodied in the conception of *Karma*) by some of the Buddha's contemporaries, was a more radical negation than his own abandonment of the hypothesis of a soul. The book concludes with a rapid historical survey from Chandragupta to Kanishka. It is enriched with fifty-five attractive illustrations, taken largely from photographs of the monuments. A map of Asoka's empire is placed at the end: another is sorely needed to do justice to the geographical materials embodied in the opening chapters. In a future edition it may be hoped that some of the numerous misprints in Indian names may be avoided, and that the references may be more carefully arranged for the benefit of students who cannot always consult the Pali texts, or are unacquainted with the author's system of abbreviations. J. E. C.

ARTICLES IN THE REVIEWS.

THE publication of Mr. Morley's "Life of Gladstone" is an event not likely to be passed over in this month's reviews. In the *Contemporary* the place of honour is given to an article upon it by Mr. Augustine Birrell, while to the second number of the *Independent Review* Mr. G. W. E. Russell contributes an article of very warm appreciation, with some interesting personal reminiscences. In the *Nineteenth Century and After* Sir Wemyss Reid devotes a good part of his record of "Last Month" to the book, also adding something from his own memories. Speaking of the sincere religiousness which was the basis of Gladstone's life, Sir Wemyss tells of his visit to Leeds in 1881, and of a speech on the burning question of Ireland made at a great banquet.

> By arrangement he did not dine with the public company, but came in quietly when dinner was done, and took his seat by the side of the Chairman. He had hardly done so when he covered his face with his hands, and remained with his head bent for several minutes. The next evening I sat by Mrs. Gladstone at a private dinner-party, and she, naturally, was full of the many incidents of the visit. By and by, she said to me, "Did you see him, last night, when he came to the dinner-table, and he covered his face with his hands?" I said I had done so. "Well," she said, "he was praying. That was the most important speech of all, and he was anxious that he might do good, rather than harm, by what he was about to say." And then she added, "When we went to our bed-room last night, he said, 'My dear, if I were twenty years younger I should go to Ireland myself.'" It is a simple story, and perfectly true, as indeed no one who has read the Life will doubt.

The opening editorial article in the *Independent Review* is on "The Moral Issue," the moral issue of the great fiscal controversy. The ideal of a "self-supporting" community is condemned as utterly un-English; it is rather her interest and her mission to enlarge that commerce between the nations which makes peace and gives wealth. The system of Protection also involves the dangers of corruption of our political no less than our commercial life. So also in the *Fortnightly*, "Autonomos," writing on "Pinchbeck Protectionism," while admitting its theoretic charm to the professor in his study, adds:—

The difficulty of Protection is on the practical side; in its application, it involves either despotism or socialism, with intermediate stages of corruption.

This article should be carefully read. On the other hand, "Calchas," who follows, is an enthusiastic advocate of Mr. Chamberlain's ideal. In the same review Dr. Macnamara offers suggestions for an agreement of parties towards amendment of the Education Act in the new Parliament. Count Rusconi writes on the "Alfieri Centenary," and Mr. Chesterton on "The Political Poetry of Mr. William Watson," whom he honours as a typical Englishman, in whose poems may still be heard, "the old and authentic voice of the England of Milton and Wordsworth."

In the *Monthly Review*, Mr. Ralph Neville pleads the cause of "Garden Cities," with special reference to the prospects of the first city, the site of which has now been secured, some 4,000 acres, about thirty-five miles from London. As to Protection and its consequences, M. Yves Guyot writes pointedly on "Mr. Balfour's Economic Notes," his article in French following the English translation, and Mr. Winston Churchill follows with "Sheffield and its Shadow." With Mr. Karl Blind's article in the *Nineteenth Century and After* on "Macedonia and England's Policy," making light of the horrors there, with warm advocacy of the possibilities of the young Turks, should be read Dr. Dillon's terrible record in the *Contemporary* on "Macedonia and the Powers," dealing not with speculative politics, but with what he has lately seen in that unhappy land, and clearly demonstrating the infamy of the delay of effective intervention on the part of the Great Powers. Other articles of special interest in the *Contemporary* are Mrs. Fawcett's "Impressions of South Africa, 1901 and 1903," showing what is being done and what remains to be done towards the restoration of the desolated country, and, among other things, what great possibilities await an effective system of irrigation; and a first article by D. S. Cairns on "Christianity and the Modern World," showing how science, philosophy, and historical criticism unite to make a restatement of Christian truth inevitable, and when this has been done, how great a work awaits Christianity in securing a true development of national and international life, particularly in the relations of the dominant nations to dependent races throughout the world.

CHICAGO COMMON.

PROFESSOR GRAHAM TAYLOR is the head of the largest University Settlement in America, that of Chicago Common. He has been on a visit to Europe, and has been interested in seeing the Settlements in English towns. Like most folks who are busily engaged in some practical work for the solution of the social problem, he has a cheerful side to his nature, which is often uppermost, and his breezy American humour and vivacity carry things along with a swing.

American University Settlements trace their origin to the same source as those of England, and the name of Arnold Toynbee is honoured and revered by them as by us. But they are somewhat different in method, and their problem is not precisely the same. Professor Graham Taylor tells us that in Chicago twenty-five different languages are spoken, and that there was a time when ninety per cent. of the population had been born across the sea. Russians, Poles, Bohemians, Germans, Irish, Italians, and Norwegians, each form a city of their own within the city. In these circumstances the Settlement has to find some common ground for all, and one of its chief activities is the teaching of the English language to multitudes of almost every nation. Of course, there are queer folks, Anarchists among them, who find their way to the Settlement and are welcomed there, and are found to be not so bad after all. There are occasions on which everyone who cares to attend is "allowed to say anything he likes for just three minutes." "But then he must listen while other folks have their three minutes, and that is itself an education."

Professor Graham Taylor is not much attached to the term "settlement." He prefers "centre"; he says people "get away from the smoke of their own stacks," and they need to be brought back to a knowledge of the folks they left there, in a centre where all will "gather together in social equality," and "exchange values" freely. The result hoped for, and often attained, is "emancipation from class isolation and exclusiveness and prejudice," and the wealthy folks gain quite as much as any. Expressing these opinions in a recent public address, Mr. Taylor said, "There is a good deal of race-life thundering at your door for admission, and when you open, lo and behold, it lets you out into a larger world." In the course of the same address he referred to congested population, and said he had tried to get a definition of "congestion." A doctor gave him one he could not understand, so he just made one for himself. It is "having too much in one spot what ought to be all over you." He had also tried to get a definition of a settlement, and had heard several. One man had said "it was a place where you went to stay; and everybody thought you were better than you were."

There was good sense behind or in the middle of all Professor Graham Taylor's humour, and he told of the pioneer work undertaken by American settlements in the provision of baths, evening schools, care of children and of cripples, alleging that the municipal government of England undertook many branches of work which in America, owing to the corruption of such bodies, were neglected by them.

Because of the position gained at Chicago Common as a centre where all meet on an equality, its head is often called upon to arbitrate and adjudicate in trade disputes. He is also professor of sociology at Chicago University. When will English universities recognise that sociology needs to be thoroughly studied and taught? The object of a college education should be to give what will make a student of more worth to his fellow men and more worthy in himself. The idea was well expressed of a working man who wrote to Professor Graham Taylor's son when he went to Harvard, bidding him remember how others had to labour to provide for his needs while he was studying, and concluding, "Return in glorious light for all the oil that is being poured into your life."

PRIESTLEY PRIME.

MR. CARPENTER'S LECTURES.

THE second lecture of the course on "The Christ of the Creeds and of Experience" was delivered on Monday evening, at Nottingham, before a substantially increased audience. It was estimated that 250 were present at the first lecture. There were at least 100 more on this occasion. This gives further assurance that the interest of the more thoughtful portion of the Nottingham public has been thoroughly aroused. Of those present more than one-half would be persons not associated with either of the local congregations. One encouraging incident was the request for additional "complimentary" tickets by orthodox theological students. The public is charged for admission 2s. 6d. for the course, or 6d. for each lecture. It is worth noting that these slight charges have not apparently affected the attendance except for good, by weeding out the indifferent.

The subject of the second lecture was "The Apocalyptic Christ." Mr. Carpenter began by reminding his audience of the note of the Baptist's preaching, "The Kingdom of God has come nigh." This was the cry taken up by the young prophet of Nazareth, and it constituted the first and main commission of his earliest disciples. They were charged to preach, not Jesus, but the gospel of the Kingdom. But when we examined what the preaching actually was a little later, we found that the message taken by Philip to Samaria, by Paul from Damascus to Rome, was a preaching of Jesus as Christ, a Christ who lived in the risen life, reserved in heaven, until he came again from the right hand of Power in clouds of glory to judge the quick and dead. The figure of "judgment" occupied a large place in the religions of the world. It is found impressively set forth in the ideas of immemorial Egypt—where the soul and its deeds are weighed in balances and judged. It was found too in the Persian religion, and doubtless these views had affected directly or indirectly the minds of the Hebrews. It appears in that well-defined class of literature to which Daniel, Enoch, Psalms of Solomon, Assumption of Moses, &c., belong. Usually God presides over the judgment, but sometimes the Messiah is introduced as an Assessor. The lecturer then described the apocalyptic and eschatological features of this literature, and showed how they had attached themselves to the conception of the Kingdom of God. When the Baptist announced that "The Kingdom of God is nigh," he at once put himself in line with this literature, and awakened a host of expectations associated with the Kingdom. What was meant by the Kingdom? There prevailed among some Israelites the external view, that Israel should again be restored as a supreme National Power. Some of the Rabbis held a more inward and spiritual conception.

To which party did Jesus belong? Words were attributed to him that naturally suggested an external view, as when he gives the sign of the last things and the coming of the Son of Man. But

we had also other language from which it is clear that he spoke of the Kingdom as already come. In addition we had those parables of seed and growth in which the Kingdom was set forth as a progressive reality. As his ministry advanced he seemed more and more to throw himself on the divine aid to find comfort in the coming victorious power of the Son of Man, as for instance in his answer to the High Priest. The early Church understood the promise of a speedy second coming in the literal sense. But the second advent did not occur. What did Jesus mean? A serious school believes that the utterances of Jesus were misunderstood. Others, *e.g.*, Professor Charles, admit that Jesus said these things, and that he was mistaken. The lecturer saw no escape from this conclusion unless by the "Son of Man" Jesus did not mean himself, but was using a well-known symbolic figure in an impersonal sense. This led to the discussion of the meaning of the term "Son of Man," and it was argued as at least quite possible that Jesus used the term, not to denote a person, but as the symbolic figure of an immense moral revolution. If so, then it could be held that it was the disciples who made the mistake of identifying their master with this symbol. Hence arose those expectations of the early Church, and its distinctive "prophetic" ministry.

The lecturer then gave an interesting account of the Book of Revelation as a book that belonged to the prophetic order but made up of various elements, Babylonian, Jewish, and the contributions of the Christian prophets who compiled it. Its denunciations referred to Rome, and its date was probably 96–100 A.D., when Trajan had taken the imperial throne after a great persecution of the Christians. In this book appeared a new doctrine, viz., that there would be a reign of 1,000 years before the general resurrection—a millennium in which only the saints would be associated with the triumph of Messiah while the rest of mankind awaited their judgment. This doctrine was never accepted by the Church as a whole, although it was common in the second century. It never found a place in the creeds; but the second coming and the judgment appeared, for instance, in the *Te Deum* and the Apostles' Creed.

Finally, Mr. Carpenter asked, what value had these hopes for us to-day? Our modern conception of the Universe as indefinitely extended in space and in time made it impossible for us to believe in the return of Jesus from a visible Heaven. These apocalyptic visions were possible to our imagination no more. Nevertheless they had their value as symbols. Judgment was still a reality: it was not a distant event but a perpetual process. The figures appeal to us no more, but the spiritual realities they express are still potent and true. God is not mocked. whatsoever a man soweth that shall he also reap.

At Lewisham on Tuesday the attendance at the lecture was nearly fifty more than in the previous week, 70 per cent. of the audience being people who do not habitually attend the church services. For forty minutes after the lecture Mr. Carpenter replied to a number of searching questions.

THE CHILDREN'S COLUMN.

THE SERMON ON THE MOUNT.

VII.—APPLICATIONS.

Matthew vii. 1–27.

JESUS had now told the "disciples" the whole secret of the New Commandment. He had explained the Higher Righteousness, the Higher Worship, the Higher Choice. All thatre mained to be done was to give certain rules and certain cautions. With these the Sermon comes to an end.

FAULT-FINDING.

First, they were not to let the knowledge of this secret make them ready to find fault. Knowing what other people did not know, they might be tempted to look down upon them, and to judge them too severely. Judge not, says the Teacher. As you judge, so will you be judged. Other persons have their faults, but so also have you, and their faults may be like little motes or splinters, and your own like large beams, or rafters. A speck, or splinter, in the eye is something that gives pain, and is something that the sufferer himself cannot see; you would like to remove it; do this, if you can, but first be sure that your own eye is clear, as well as quick. Think of your own failings. Make the best, and not the worst, of everything and everyone.

TRIFLING.

At the same time they were not to go to the other extreme. The secret was to be cherished, and told only to those who were willing to cherish it also. It was very simple, and yet very precious; they were to guard it as a holy possession, and never to treat it lightly. To do that would be like giving sacred offerings to dogs, or casting pearls before swine; the thoughtless would only misuse and despise that which they did not understand, and be ungrateful besides.

THE GOLDEN RULE.

After these two warnings as to what they were not to do, comes a positive rule about their future dealings with their fellow-men. They were to deal as they would like to be dealt with. We all know what we want for ourselves, and what we expect from others; and they know what they want for themselves, and what they expect from us. The rule is that we are to consider them, and study their interest, just as much as they are to consider us, and study our interest. This is sometimes called The Golden Rule, and in one sense so it is, but in another sense it is an Iron Rule, as we soon find, if we take it as it is, and try to apply it. A rule you must remember, is only a rule, and we are not a bit the better for it, because we make a motto of it, and hang it up as a picture on our walls, or turn it into a hymn, and set it to music, and sing about it. It must be taken to heart and practised. If this rule about doing as we would be done by were really carried out, the world in which we live would be utterly unlike what it is now. If you ever find the Golden Rule an easy rule to keep, you may be sure you are not keeping it.

APPEARANCES.

Then comes another caution. They were to be considerate, but they were not to be weak. They were to look at things steadily, and neither to think well of them, nor to think ill of them, until they had carefully examined them. They might very easily be deceived by looks, just as sheep might be taken in by a wolf dressed up as a sheep. There were false teachers in the world, who were not what they seemed to be. They were disguised. Not indented to know whether teaching was good or bad, they must do what they did with trees—look for the fruit under the leaves. Leaf and blossom would tell them nothing.

How necessary this caution is! We often think that we can see what is good, and what is not good, at a glance, but appearances are not to be trusted, one way or the other. Look for the fruit.

PROFESSIONS.

But nothing was so likely to deceive them, Jesus went on to say, as their own professions. Some day perhaps they would speak of him as Lord, and really love him, and call themselves his, and still be far from the kingdom of God. God's kingdom could only be entered by those who did His will in very deed.

Do we not all know, in home life, how little affection is worth without obedience? As it is at home, so it is in God's family. "He is a God of knowledge, and by Him *actions* are weighed."

FOUNDATIONS.

They had got down now to the very ground of the good life of the children of God—deeds. Beliefs were good, affections were good, words were good, but deeds must hold them all up. It may have been that from where they sat they could see the site of some house that had been built too near the sandy torrent-bed, and, built in fair weather, had stood for a time, and then had been swept away. A little way off was a house still standing, bedded in the rock beneath, hard to build, but stronger in the end than rain and flood and wind. What a picture, and what a contrast, they make—the wise man and the foolish man, the rock and the sand, the untouched walls and the scattered ruin! Who can fail to see what is meant? The foundations of the Christian life are the words of Christ, but the life itself, if it is to stand, must be the life of doing, not of hearing.

Two remarks before we leave the great Sermon. First, it is not the whole of Christ's teaching, and it is by no means the whole of Christianity. It was a first lesson for "disciples"; more sermons came afterwards, and these also you will study some day.

Next, the Sermon, great as it is, would have had little effect if the Teacher had not been that which he taught, had not himself done all that he asked others to do. Reading the story of his life, you read his own sermon again, in living characters.

E. P. B.

Next week a new series of Children's Columns will begin, contributed by Miss Gertrude Martineau.

LIVING has never been a holiday business.—*Rufus Ellis.*

The Inquirer.

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LONDON, NOVEMBER 14, 1903.

STEWARDS OF A HERITAGE.

IN an eloquent passage of his sermon at the autumnal meeting of the British & Foreign Unitarian Association, reported in our present issue, the Rev. FRANK WALTERS reminded his hearers of the uselessness of organisation in church affairs without a driving force of intense conviction, and a consecrated spirit to set the machinery in motion and effect the purpose for which it is designed. The first chapter of the Book of Ezekiel furnished him with a striking image. The wheels of that machinery, he said, must glow like the mystic wheel in the prophet's vision; and there must be in our midst a new baptism of fire, with glowing enthusiasm, fire from heaven to kindle the sacrifice to be offered in our churches. So alone could the truth of the churches be vindicated, in the devotion of their love to God and man.

That such a fire is burning in the hearts of many of our people, with subdued intensity perhaps, but with very steadfast purpose, seeking for a fuller expression of its faith, was abundantly manifest in the course of the meetings. There was very little idle talk, and the real things of the religious life were those on which the stress was chiefly laid. How shall our churches maintain their position and meet the responsibilities laid upon them, how shall they enter upon a larger field and minister more worthily to the needs of the time—such were the questions earnestly faced, and not without new light thrown upon some of our most pressing problems. There was no vain boasting, but neither was there any note of despair or of feeble surrender in the face of serious difficulties.

The Unitarianism of which we heard was a broad spiritual faith, active in our churches, but not confined within any sectarian limits. Progress was one of its essential notes, progress towards a more perfect apprehension of the truth of GOD, and progress towards a fuller harmony with the growing life of man.

At the public meeting in the Free Trade Hall Mr. BOWIE gave an admirable account of the aims and operations of the British & Foreign Unitarian Association, telling of its many helpful activities in this country, for the strengthening of the life of the churches, the sending out of faithful messengers to the people, the dissemination of literature to meet the needs both of troubled thought and the heart and soul hungering for religious sympathy and guidance; telling also of its world-wide relations, and the response that comes from many lands to the reverent religious thought of Unitarian teachers.

Then came the Conference on Wednesday, with a variety of papers, each admirable in its way. The Rev. H. D. ROBERTS, of Liverpool, having himself come through troubled waters to the strength and gladness of the new faith, and knowing how many have still to suffer for the lack of that clearer light and the fellowship of those who rejoice in it, made a strong plea that those who have the heritage of Unitarian faith should earnestly and persistently commend it to others; and later in the day the Rev. J. WORSLEY AUSTIN, Mr. JACKS's successor at the Church of the Messiah in Birmingham, offered the kindling thought of a great ideal, that of a world-wide Church of God, in the truest sense the "Holy Catholic Church," as constituents of which our own separate churches would gain a new dignity and loftiness of purpose, and impress upon our people a new seriousness in their own membership and a sense of a deeper responsibility for whole-hearted loyal service.

But the paper of most urgent practical importance for the welfare of our religious community was that of the Rev. CHARLES PEACH, who dealt with the problem of city churches, which the old congregations have largely deserted for the suburbs, and their duty to the people remaining behind. The suggestion that churches which can no longer maintain a minister, each one for itself, should be grouped under a superintendent minister, who should be responsible for the work, and enlist the services of lay preachers and other helpers, so as not to desert the people who would otherwise be left without ministrations and religious fellowship, we regard as of the highest value, and we trust that when next week we publish this paper it will receive the very earnest attention of the churches, and especially of the missionary associations, and others who have the management of funds for the strengthening of our common life.

Not in this paper alone was the fact emphasised that if our churches are adequately to meet the claims upon them they must realise the duty of religious ministry as laid not upon ministers alone, but upon the congregation as a whole, thus pointing to a larger employment of lay-preachers, and the active service of many others in a variety of helpful ways. It was a good omen for the future of our churches that this fact was brought so clearly into prominence at the Manchester meetings, and we trust that it will prove to have been only a first step in a serious concerted movement of advance on the part of churches adequately equipped and wisely led to the achievement of a great work of faith.

RELIGIOUS TEACHING IN SCHOOLS.

THE day on which the champions of denominational and undenominational education shall sit down at a round table to draw up a working compromise is still a long way off, and may indeed never arrive at all. But the premature and not very skilful attempt to bring about such a conference has naturally set men thinking and talking as to what they could concede and what they would regard as beyond concession if, and when, such a conference were brought about. And such discussion has not been without its immediate uses, inasmuch as it has tended to clear the issues, and has helped men to realise more clearly their character and their magnitude.

Thirty-three years ago a compromise was drawn up by which the managers of denominational schools were given aid from State funds to the extent of half their working expenses, so long as the education given was efficient, and were permitted, in consideration of their providing the remainder, to give instruction in accord with their denominational creed, and to choose the teachers by whom this instruction was to be given. That compromise has since been steadily undermined and now finally thrown over by the denominationalists, without the consent, and in face of the emphatic protests, of the other side, and without the sanction of the electorate, asked or received. The denominational schools now receive, to all effects and purposes, the same complete State support as the purely State schools established in 1870, and in any just settlement they can only avoid the natural corollary of complete State control by abandoning the State support they have seized upon. If that support is retained, let it be said once and for all, there can be no sort of injustice—no outrage upon conscience—in the abolition of all remaining distinctions between the two classes of schools and the final expulsion of denominationalism from our national system of elementary education.

It remains to be decided what the attitude of the State is to be towards the teaching of religion in the State schools, whether of School Board or denominational origin. And, first of all, it must be laid down as a principle from which there can be no departure, that the State cannot em-

ploy its appointed teachers to give instruction in the tenets of individual denominations, and that those teachers, in the words of Dr. HORTON'S reply to the Archbishop of CANTERBURY, "must be appointed by the public authority, without reference to denominational distinctions." That being so, the questions arise, (1) whether it shall give undenominational religious teaching, and, if so, of what kind, and (2) whether the State shall permit to others the use of its premises for the teaching of denominationalism to its pupils, and, if so, under what conditions.

Now if the world understood the phrase "undenominational religious teaching" in the sense in which it is understood by readers of the INQUIRER and illustrated by the teaching of our undenominational Domestic Missions, there would be very little difficulty in answering the first of these points (whch is all we can discuss this week). Who does not desire that the children of the nation, who are so soon to enter upon the control of her destinies, should be taught the love of God and man and the strength for all high ends which such love inspires? But experience has taught, alas! that on many lips undenominational religious education means simply education in the theology common to members only of a certain definite section of the Church of Christ. During these three decades of compromise and uncertainty those outside this definite section have acquiesced more or less readily in the State teaching of such theology—some because they believed that time and growing enlightenment would lead to broader views; some because they were impressed with the virtual impossibility of persuading their fellow Christians to appreciate their point of view; and some, again, on the other hand, because they found compensation in the countenance given to their differing theology in the State aided denominational schools.

But such acquiesrence in "undenominational evangelicalism" as a State taught religion cannot be counted upon when a settlement which is to be final is under consideration—a settlement, moreover, which eliminates the State aided denominational schools. Against an ideal "Board School religion" which taught only the theism and ethics of CHRIST and left the denominations a clear field in their own time and place to add their own theological superstructures, none of the denominations could logically raise objections. But "Board School religion" has not been of this character. Consciously or unconsciously, with or without the sanction, encouragement, or compulsion of their employers, the teachers have added a greater or less amount of their own or their employers' theological superstructure. It goes without saying that that superstructure has been directly inimical to the beliefs held by most readers of the INQUIRER. But Anglicans and Roman Catholics declare—and this is a point which cannot be ignored when a final settlement is under consideration, which is needlessly to offend no man's conscience—that this theological superstructure has been inimical to their beliefs as well. Evangelical Nonconformists may agree, justly or unjustly, that the contention is untrue. But the fact remains that the contention is put forward, and is put forward, in many cases, at least, with complete sincerity.

What is the inference? That, as discussion is at present tending, the State provision of religious education, given the material with which we have to work, is a thing enormously difficult to secure without injustices, real or imaginary, the infliction of which is not to be contemplated by persons of liberal mind. With our ideal of what unsectarian religious teaching should be the time has not perhaps yet come for liberal Christians finally to declare that it is impossible. But it is well at least to look the difficulties fully in the face, and to accustom our minds to the possibility of their proving finally insurmountable. But that is not to say that all will therefore be lost, as we shall endeavour on a future occasion to show.

THE November *Seed Sower* contains a sermon on "Thanksgiving" by the Rev. Henry Gow, and other helpful and interesting matter. Among his "Travel Impressions," the Rev. Joseph Wood tells of Plymouth Rock, where he met Robert Collyer (whom he insists on Doctoring), "who at four-score, with eye undimmed and natural force unabated, has solved the problem of keeping young." "With his snowy hair, great form, big genial heart, it was a benediction to sit at table with him and listen to his wise, kindly, optimistic talk." Then follows another impression:—

> The air of the White Mountains has the same exhilarating quality as the air of Switzerland's upper valleys. To breathe it is like drinking the wine of life. All things seem possible in that clear, sparkling atmosphere, and the dullest and most confirmed Pessimist finds that life takes on a more cheerful hue when all out-of-doors is quivering with vitality and inviting him to come forth and share the gladness of things. . . . Imagine a plateau about forty-five miles long by thirty broad, and 1,600 feet above the sea. From this plateau rise two groups of mountains, of which the eastern is known as the White Mountains and the Western as Franconia. The summits of the eastern group, some twenty in number, rise to 6,000 feet, and are named after various prominent Presidents of the United States. We looked out from the balcony of our hotel on Mounts Adams, Jefferson, Madison, and Washington. These mountains are divided by deep valleys, in which run numberless musical streams. The hill sides are covered with forests of pine and maple, while the golden-rod flourishes in every open space. It took the cobwebs out of the brain and the dinginess out of life to come into such close contact, day and night, with Nature in her large and noble moods.

I AM not ashamed to own my follies, but I am ashamed not to put an end to them.—*Horace.*

AUTUMN MEETINGS

OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The autumnal meetings of the British and Foreign Unitarian Association and the Sunday School Association were held in Manchester on Tuesday, Wednesday, and Thursday this week.

November weather in Manchester did not succeed in damping the ardour of the meetings, and there was abundant sunshine in friendly faces, and a warmth of hospitality such as we always confidently look for in the North. Mr. Arthur Sharpe, President of the Unitarian Association, was unfortunately prevented from attending the meetings as he had hoped, but his place was admirably filled at the conference on Wednesday morning and afternoon by two past presidents, Mr. David Martineau and Mr. William Long. The President of the Sunday School Association, Miss Marian Pritchard, attended the whole series of meetings, and both Associations were well represented, as were the churches of the Northern counties. A bookstall showing the publications of the two Associations was in charge of Mr. Garnett at the Lower Mosley-street Schools.

THE RELIGIOUS SERVICE.

Service was held in Cross-street Chapel on Tuesday afternoon, when a large and representative congregation gathered in the venerable building, well filling the body of the chapel, and the front of the gallery facing the preacher. The service was conducted by the Rev. Dendy Agate, who read as lesson from the Fourth Gospel the narrative of Jesus and the Samaritan woman at the well. The anthem was "Hearken unto Me, My people," and the hymns, especially the last, "Pour, blessèd Gospel," were sung heartily by the great congregation.

The Rev. FRANK WALTERS, of Newcastle-on-Tyne, was the preacher. Taking as text 2 Cor. iv. 13, his special stress was on the words, "We also believe and therefore speak." The sermon was a forcible declaration of the great religious truths which the Association is pledged to maintain, those eternal things which ought to be the supreme interest of every living soul. They stood, he said, for religion, those eternal things which could never be swept away by the storms of time, immortal hopes that could never be conquered by the shocks of death, that sacred force which forever swayed the movements of humanity, and directed them towards some righteous goal. The secret force of an inevitable righteousness recognised by the early prophets flashed up in the consciousness of Jesus into a clear and marvellous intuition of the divine Father, of whose wisdom nature was the sacrament, of whose holiness and love man as child of God was to become the living shrine. Jesus was the latest of the long line of Hebrew seers, and went beyond them all in his teaching concerning the Father, who seeth in secret, the indwelling God, without whom they could do nothing. He brought a new consecration into human life, for in him men felt that humanity was lifted up to the level of God. He was

the prophet of the Divine Fatherhood, the chief of faithful souls, who rallied the pilgrims of time towards the consummation of the ages, when even the son shall be made subject to the Father, that God may be all in all.

There was, the preacher said, a great human interest in the history of dogma. Their present task was not iconoclasm but reconstruction. He showed how the old dogmas of the creeds were being re-interpreted and universalised, to give truer expression to the Christian experience of to-day. Thus the dogma of the deity of Jesus was born again into the vast faith of the divinity of man, the union of humanity with God. And the doctrines of incarnation and atonement were adumbrations of the love of God. Calvary was the historical witness of all that love can do; the crown of thorns, the emblem of love's power; the cross of agony, the throne of love's final victory.

They had a special message to the masses of the people: to make the human Jesus known to them, whom they would hail as emancipator of the human soul, the leader of the cause of the people, who had for them the words of eternal life. In the great work of re-establishing the spiritual realities, the most inspired of their artists and writers were co-operating with them, and the latest results both of science and philosophy were on their side. The most recent utterances of science gave them a new conception of the world; they realised that matter could not be fully understood except as an element in the spiritual world. But they wanted more than science and philosophy and theology; they wanted Jesus, who translated supernal truths into a domestic idiom, which even a child could understand. He spoke of God, the Father, and man, the child, and of death as transition to some other resting-place in the Father's house. To declare those great truths was the mission of their Association. They formulated no final creed, but those things they believed with heart and soul, and, therefore, spoke them with unfaltering lips. If to-morrow a sublimer truth were revealed to them that also they would believe, and therefore speak.

They must seek for a new baptism of fire. The descent of the cloven tongues at Pentecost did not teach any new truth, it set the truth on fire; it discovered to the Apostles how to declare their faith so as to convert the world. So they must not regard their faith as a pietistic luxury, but be missionaries of the truth and labour with apostolic zeal. Machinery was needed, but thinking of it was sometimes apt to dim their zeal. Their machinery would accomplish nothing unless its wheels glowed like those in the vision of Ezekiel, unless they glowed and burned and moved under the impulse of intense spiritual power. All organisation schemes, anniversaries and conferences were but the building of the altar of stone, with the wood laid in order and the sacrifice prepared, and unless they learnt the mystic secret of calling down the heavenly flame, their labour would be lost. "The God that answereth by fire, let him be God." What they needed to inspire the truths of the intellect was the glowing impulse of a heart filled with love for God and man, a new baptism of fire, the fire of a vast enthusiasm and untiring zeal.

After the sermon a collection was made for the funds of the Association, and amounted to £13 17s. 4½d. At the close of the service tea was provided for a large company at the Lower Mosley-street Schools.

THE PUBLIC MEETING.

In the evening a public meeting was held in the Free Trade Hall. The chair was taken by the Rev. S. A. Steinthal, who was supported on the platform by representative members of the two Associations and of the district, and by a large choir, which led the singing of the hymns. During the half hour before the meeting began an organ recital was given by Mr. O. H. Heys. The great hall was not half full, but there can hardly have been less than a thousand people present, and it was a fine audience for the speakers to address.

The CHAIRMAN, after the opening hymn, "City of God, how broad and far," offered a very hearty greeting to the British and Foreign Unitarian Association and the Sunday School Association. The former, he said, had a long career of usefulness to look back upon. Founded in 1825, it united three earlier societies, one of which dated back to 1791. The Sunday School Association, though it had now attained to the ominous age of three score years and ten, was in its vigorous youth, and seemed to grow in energy with every added year.

Its publications were invaluable, not to their children alone, but for elder readers also. Both associations were doing a truly religious work, for the Unitarian Association was by no means confined in its operations to a theological propaganda. As Unitarians they recognised the solemn duty of honest and diligent search for truth, to establish their theology on true principles, thankfully receiving the messages of ancient lawgiver, psalmist, prophet, and above all the teaching and the life of Jesus, gratefully receiving also the teaching of science as to the divine laws of the universe around them. Reverently and humbly they recognised that God still spoke to the listening soul and called mankind into communion with Himself as directly and clearly as when Jesus walked in Palestine and in the old time before that. They must above all listen to that voice of God speaking to them, and strive to hold communion with that Holy Spirit, for even if they had the best theology it would be of little worth without true and heartfelt religious life.

In that meeting of the Association they were concerned not only with the propaganda of Unitarian theology, but with a true religious life and the progress of mankind. He recalled a motion he had made fifty years ago at a meeting of the Association on the subject of slavery, and the dismay it occasioned to some of his friends. At that time he believed that under the British flag colour prejudice had been done away with, and it was with humiliation that he found he could not make such an assertion at the present time. He protested earnestly against the exclusion of people from the colonies on account of colour, and against any form of forced labour. He trusted that as descendants of those who worked with Clarkson, Wilberforce, and Buxton they would strive for equal justice under their flag in whatever land. For the work of temperance he also added an earnest plea, that they should listen to the cry of the people at home as well as in distant lands, and by every means strive to overcome the evils they deplored.

The Rev. J. PAGE HOPPS then gave an address on "The Blending of the Rational and Spiritual in Religion, Theology, and Life." The division of religious thinkers into two camps, he said, those of the mystics or spiritualists and the rationalists could no longer be maintained; the hour had come for blending or ending. The main cause of the severance had disappeared with the distinction between supernatural and natural, between miracle and order in the universe. The natural was now enlarged to include all that they had called supernatural. Angels and gutter-children, God and man, all were in the one great ordered universe, in which Thought was creation and Love was life. By the blending of the rational and the spiritual he meant the bringing of the spiritual universe, with its vast and subtle powers, into relation with ourselves. We must form an actual alliance with the spirit God and the spirit people. It was not a question merely of emotion, but of something real and intensely definite. That alliance was the basis of religion, the out-reaching of the personal self to the spirit God and the spirit people, it was a realised communion with the higher and larger life of the universe. Otherwise religion was like astronomy without the stars. So in theology, there was need for the same blending of the spiritual and the rational, especially in the interpretation of the Bible. The mere rationalist had better give up trying to explain the Bible; its key was that very thing from beginning to end, the blending of the seen and the unseen. The critics needed spiritual apprehension of the unseen realities to make their rationalism rational. Finally, in life there was need of the same blending, and it gave the right guidance in the whole range of duty, for man is a spiritual being, whatever his colour, and the whole significance of evolution is the development of the spiritual being from lower grades of animal life, the evolution of the child of God the Spirit.

The Rev. W. COPELAND BOWIE, secretary of the British and Foreign Unitarian Association, was the next speaker. He began by a warm acknowledgment of the welcome they had received in Manchester, and the admirable arrangements made to secure the success of the meetings, and then spoke of the work of the Association, both in its national and international aspects. There was nothing narrow or sectarian, he said, in their methods of work, unless it were narrow and sectarian to urge on men the duty of searching after the truest and noblest religion they could find, and keeping the door open for any higher vision that might be in store for them. The Association was thoroughly democratic in its constitution. They had subscribers of a shilling, and he was thankful to say that they had one subscriber of £1,000 a year; but the man

who subscribed 1s. had the same number of votes as the man who subscribed £1,000. They worked upon practical, helpful lines, and imposed no tests on the congregations which received their help, or on the preachers who delivered their message. Their work extended beyond the limits of the British Isles. They did not forget the Colonies, and, in thinking of the Colonies, they did not forget India. Wherever there was an earnest soul seeking for light and they had anything to give, they were ready to do so. They were trying in various ways to get into closer touch with those brave and noble, and often lonely and struggling souls in distant lands who were striving to unite perfect liberty with true religion. From Iceland and New Zealand, from the North-west provinces of India, from Tasmania and South Africa, from parts of Egypt even, and quite recently from the city of Jerusalem itself, there had come letters of inquiry about what Unitarians had to say on the great problems of human life and thought. Only a few weeks ago they had received the names of 300 graduates in the North-West of India who wanted copies of Mr. Armstrong's, "God and the Soul," and other works, to help in their seeking after religion in harmony with reason and conscience. Last year 100,000 pamphlets had been sent out to all parts of the world in response to applications, and thus they carried on the ministry of the printed word. Never before was the Unitarian name more widely known or more highly reverenced. That same spirit was in many of their churches, but he thought they did not sufficiently realise the greatness and importance of the mission God had assigned to them. In the midst of the turmoil of the religious world it was for them to bring light to seeking restless souls and to minister to the aspirations and the needs of simple men and women. They were faced by ignorance, superstition, and sin, and the great need, which they ought to supply, was of a noble, true, uplifting religious faith. That faith was concerned with the whole range of life. Their Unitarianism in the past had inspired a noble type of citizenship, and they must follow in the same line of faithful service. It was true that at present they were only in a small minority, but the future was with those who, with pure heart and open mind, sought to serve God in the service of their fellow men.

After the singing of another hymn, two more addresses followed.

The Rev. H. ENFIELD DOWSON spoke on the subject of education. The Act of 1902, he declared, was passed not in the interests of education but to promote and extend the influence of denominationalism. They had a battle to fight against the animus and spirit of the Act. He had been no friend of the Compromise of 1870, and there must be no compromise now. They must demand the repeal of the Act, and use every constitutional means to effect their purpose. Much might be done by working the Act in accordance with their own principles, and they must fight the council elections to get the right men in. They must insist on effective popular control in place of the present unfair denominational representation on the boards of managers, and the tests applying to so large a number of the headmasterships must be done away with. He did not believe in the right of entry on the part of the denominations for sectarian teaching during school hours, nor did he believe that the parents desired dogmatic teaching for their children. The teachers should have the whole responsibility for all the teaching in the school, including that of practical religion. They as a people ought to be among the foremost in fighting the battle before which that Act must fall.

The Rev. JAMES C. STREET gave the closing address on "One Step Forward." He recalled memories of his work in Manchester forty years ago, when on leaving the Home Missionary Board he was appointed missionary to work in that district wherever he found an opening to speak his word. The fruits of that effort were seen in some of the churches at the present time. Conditions had changed since then, their authority was no longer sought in texts from the Bible, it was rooted in everlasting principles of life. New forces had come into play, and their Unitarianism had grown with the growth of the world. It had now become universalism and humanism, it overleapt the boundaries of Christendom itself, and was a religion adapted to the wants, capacities, and longings of all humanity. In that spirit their work must be done, and the step forward which he suggested to the Association was that, if they could find the men of the right capacity, with the gifts and the spirit demanded by such a work, they should give to them a free commission, such as he himself had received in the early days, and send them out to the people as the Apostles of old were sent, to find their own occasion and opportunity, to deliver that great message of unification, of love and fellowship. The fields were ripe unto harvest. Never had there been such an appeal as there was to-day for a great human, universal religion, and for men of grit and character and education to lead the way.

The hymn, "We limit not the truth of God," and the benediction brought the meeting to a close.

THE CONFERENCE.

On Wednesday morning, after a devotional service conducted by the Rev. Charles Roper in the hall of the Lower Mosley-street Schools, a Conference was held, the chair being taken by Mr. David Martineau, in the unavoidable absence of the President.

The Rev. H. D. ROBERTS read the first paper, on "The Propagation of our Unitarian Faith." In the course of an earnest appeal that those who knew the inestimable value of their free faith should not be content to keep it to themselves, but should use every means to share it with others, he quoted from the last report which he presented to the Liverpool District Missionary Association, as their missionary minister. He quoted the reference of Dr. John Watson in the *Hibbert Journal* to the Unitarian denomination as approaching extinction, and his pious wish that they would not disappear from history "before they had made the other Churches heirs of their moral integrity and their love of truth." Personally, Mr. Roberts added, I do not see why lovers of truth should not have a church as well as the non-lovers of truth; rather, I see every possible reason why they should. But may I corroborate Dr. John Watson's testimony, and tell the people commonly called Unitarian that, whether they know it or not, they stand for a principle of Truth that alone is able to regenerate the world. And quoting a further remark of Dr. Watson's, he said, "The fact is, they seem to be 'immured in a cell,' not 'because they look on life through a loop-hole of retreat,' but because, being themselves in the broadest daylight, they do so little to help those who are actually enchained in cells of dogmatic darkness." Mr. Roberts gave instances of what men still had to suffer for the avowal of Unitarianism; and then, speaking further of the great liberality of some of our people towards other educational and philanthropic objects, while the missionary work of the churches was starved, he continued: "So far as I can judge, it is their fear of being 'narrow' and 'sectarian' that, paradoxically enough, has immured them in their own meeting-houses, and has made them appear selfish by guarding and treasuring for themselves that which their generous and grateful souls would otherwise have scattered abroad. If all upholders and lovers of a reverent free thought could have my experience with men and women who crave the best gifts of God, truth and love, they would never grudgingly hold their hand. Could they only once appreciate the beneficent impact on individual, civic, national, and the common world-life of the principles they personally cherish, they would be as eager to propagate fearless religious truth as they are to further noble ideals of education, and to hold out pitying hands to those in physical distress."

An interesting and helpful discussion followed, opened by the Rev. J. Ruddle, and continued by the Rev. Cobden Smith, Mr. Cuthbert Grundy, Mr. W. J. Watson, President of the Northumberland and Durham Unitarian Christian Association, Mrs. Edward Haworth, of Accrington, and the Revs. J. Morley Mills and A. L. Smith.

The Rev. CHARLES PEACH read the second paper on "Our Churches and the Theory of Independency," dealing in a thoroughly practical manner with the problem of city churches. The greater part of this paper we intend to publish in full next week, and may then add some notes on the discussion, which was opened by Mr. James Beard, and continued by the Rev. W. R. Shanks, Mr. T. F. Robinson, Mr. J. Wigley, the Rev. J. A. Pearson, and the chairman.

Wednesday Afternoon.

At the afternoon conference the chair was taken by Mr. William Long, and papers on "The Strengthening of our Congregational Life" were read by the Rev. J. Worsley Austin and Mr. J. Wigley. Mr. Austin's ideal of a world-wide church we hope before long to be able to present fully to our readers. Mr. Wigley's paper dealt with points of immediate practical application, urging greater loyalty in attendance at public worship, more helpful positive preaching, inspired by the "passion for souls," and

especial care in the religious training of the young, and the guarding of their growing life from the corrupting evils of the world. He pointed to the example of the great Central Mission of the Wesleyans, to show what might be done with an old city chapel.

Miss MARIAN PRITCHARD opened the discussion, affirming her faith in the efficacy of the strictly congregational principle, and was followed by Mr. John Heys and the Revs. F. T. Mott and Francis Wood.

The Rev. E. L. H. THOMAS then read a paper on "A Church of the Present," which we reserve for future publication, and the Rev. W. Copeland Bowie moved an inclusive vote of thanks to the organisers of the meetings and the readers of papers, with special acknowledgments to the Revs. W. Holmshaw and J. A. Pearson, secretaries of the local committee, and the Rev. D. Agate, who had charge of the hospitality arrangements, and also to the chairman.

The motion was carried with acclamation and acknowledged by Mr. Holmshaw and the Chairman. The meeting closed with hymn and benediction.

In the evening a *conversazione* was held in the Hall of the new Midland Hotel, and on Thursday the Conference of the Sunday School Association brought the series of meetings to a close. Of this we hope to publish a report next week.

HAS LONDON A SOUL?

SUCH is the question asked by the Rev. J. H. Wicksteed in a brief article in the November *Unitarian World*:—

"Has London a soul? Will our London of to-day be remembered for anything beautiful or noble in future ages, like ancient Athens or Jerusalem? No city is without some good men—yea, more than ten in every one that ever was, despite the legend which tells us of Sodom's lack. And London, perhaps, has more righteous men and women amongst her six million souls than any other city ever had. But what do they count for in its mighty, pulsing, sensitive life, so fraught with pain and disasters, yet also with the many things men call success? Does the leaven work? Does the salt give savour to the whole? Will our London be remembered through the ages as a holy city whose citizens held some ideal of God or man more precious than comfort or power, or even daily bread? Or are we in truth a very small and insignificant city, big only in bulk, but contemptible in comparison to the really great? These questions will be answered by other lips than ours—but it lies with us to dictate what they shall say. Now, while it is called to-day, we may work and love and live—and if there are *any* of us, even a handful, who will live, amongst these myriads, as men who care for some idea above the conveniences or luxuries of life, then even we may yet do much to awaken this city of the dead and dying, more than half lost as it is in the belief that a man's life consists in the number of things he possesses."

"If we would speak or act with power, then we must know the peace of God amidst the city's din. It were as hopeless for us to attempt to influence this great life about us for good, as it would be for us to move the sea—unless we have ourselves drunk deeply at the source of power. If the clatter of daily life, with its importunate trivialities, is always breaking upon our spirits, we shall be empty vessels, unprofitable members. At all hazards we must learn to taste ourselves of that peace which the world cannot take away. For if we ministers—and in our little body we must needs *all* be ministers; not one hand can be spared in the service of spreading the truth and light which according to our measure we have received—if we ministers, I say, have not 'drunk of the one spirit' how shall we hope to guide men to the wells of water springing up into eternal life, whereof who drinketh shall never thirst again. This peace of God, which alone can make us strong for warfare with the powers of evil, is the pearl of great price which we must sell all to win; it is the food and drink and breath of the soul, without which it cannot live, and to gain the whole world without it is to profit nothing. This is the end of our worship, of our preaching, of our various organisations and agencies for the spread of our faith."

ISLINGTON THEATRE SERVICE.

THE first of the series of popular religious services in the Grand Theatre, Islington, was held on Sunday evening, the series at Greenwich having been concluded on the previous Sunday with a service conducted by the Rev. W. Copeland Bowie. A large amount of earnest work had been put into the endeavour, by young and old from the various North London churches. When the services were arranged, Unity Church was without a minister, and that congregation, being so near the Grand Theatre, determined to close their church on the four evenings involved, and their recent settlement with the Rev. E. Savell Hicks did not alter this arrangement. Unity Church also lent material, and their schoolroom formed a centre from which canvassers distributed thousands of circulars in the district, principally under the direction of Mr. Boult, of Hampstead. Mr. Arnold Jones, from Little Portland-street, drilled an efficient choir of about forty singers, gathered from the various churches, the orchestra being the same as at Greenwich, but enlarged to suit the needs of the larger hall. The canvassers came from all directions, but special praise must be given to Highgate for their band of young and enthusiastic helpers, and a party of about twenty from there and elsewhere had tea at Unity Church School on Sunday, after a final distribution of circulars. The service at the theatre was attended by from 450 to 500 persons, which number, although not answering the expectations of some of the enthusiastic younger helpers, comfortably filled a good portion of the theatre. The service was conducted by the Rev. W. G. Tarrant, of Wandsworth, who gave an address on "A Man's Working Religion." He did not wish, he said, to dwell on the differences that divide Unitarians from other Christians, but to preach a practical sermon that might appeal to all, regardless of creed. People really cared very little for all the multitudes of books and tracts and pamphlets on religion and for all the discussions, on nice points of theology. These things as a matter of fact hardly entered into their lives at all. What he wanted to get down to was the working religion of the average man, the beliefs on which he depended for guidance and help. Every man has to reckon with the fact that there was a power outside himself making for righteousness, constantly constraining him to live according to certain laws. When men disobeyed and contravened these laws, boasting they could do what they liked, they were only proving their own foolishness, and would inevitably suffer until they brought themselves into harmony with the great forces of the world. No man could escape the consequences of his actions, and to think he could do so was simply to juggle with common sense. This was no gospel of despair, shutting out forgiveness, but they must remember that not even forgiveness could undo the evil wrought by a bad life. The farmer might forgive his lad for the neglect that had caused the ruin of the crop, but that did not alter the fact that the tares were still growing in the field. God in His infinite love would forgive a man his sins, but only one thing could, to some extent, wipe out the results of the past, viz., his own earnest striving to pluck out the weeds that were choking his life. Let them all pray that God might abide with them, teaching them more and more of His will, the light of His presence brightening the shadows of time till the light of Eternity should fall upon them all.

We are very glad to hear also of the success of the Popular Services in the Manchester Palace of Varieties, where the numbers attending have greatly exceeded those at the London services. On Sunday week the first service was taken by the Rev. James C. Street, and the attendance was variously estimated at 1,000 and 1,200. Last Sunday the Rev. J. Page Hopps was the preacher, and the attendance rose to 1,500. Here also careful preparation for the services had been made by abundant advertising and the organising of a large band of stewards, the work being under the direction of Mr. Richard Robinson, a well-tried organiser, who had the earlier experience of the Rotunda Services in Liverpool for guidance and encouragement. The choir of eighty voices was under the direction of Mr. O. H. Heys.

AMONG the bequests of the late Lieut.-Colonel Henry Turner, of Stockport, are the following:—Manchester College, Oxford, £1,000; Willaston School, £1,000; Stockport Unitarian Church, £500; Unitarian Home Missionary College, £500; East Cheshire Union, £100; Ministers' Benevolent Society, £100. To the Society for the Prevention of Cruelty to Children Colonel Turner has left £500, and to the S.P.C.A. £100.

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. O. A.; E. F. B.; H B. B.; J. B.; J. C.; J. H. C.; J. E.; C. A. G.; E. C. H.; M. H.; H. J.; G. M.; J. R.; M. R.; E. M. W.; G. J. Z.

DAYS OF CREATION AND THE GLADNESS OF LIFE.

I.

IT was evening, and the sun went down in quiet splendour at the close of a long summer day. Beyond the smoke and the dingy roofs of a great city the light glowed in the sky to the north and west, and through an open window, high up in one of the tall ugly houses, the noises of the streets, subdued by the coming on of night, brought no distressful or discordant sound. For now, for most of those who laboured and struggled there, the long day's toil was ended; the spirit of rest was slowly mastering the strife and turmoil of the streets, and claiming the hearts of men for leisured thought and quietness. Another day of life—the last the world thus far had known—was passing away, and the great calm mystery of this ever-advancing time-movement offered again its problem to the wondering mind. And, as if to take away any sad or depressing thoughts which might be hovering near, the words of a modern prophet, full of grave and serene confidence, awoke in the memory and seemed to take possession of the scene: "Say not, as night comes on, 'Another day is gone,' but rather, '*I have lived a day.*'" And, in truth, we human brothers—all the thousands of us in this crowded city—*had* lived another day; and creation—the living process of God in the world—had pressed onward, unwearied and unresting, through another day, revealing something more of nature's wise intent, and evolution's large unfoldings, on the stage of time.

A Dream of Perfect Day.

Very wonderful are the "days" when they appear to us, in their dawn and setting, as brief periods or little rounded epochs in the world's long movement of creative purpose. Once men thought that six of them sufficed in which to "make" a world, and that on the seventh everything was finished, and God could rest from all His labour, and man awake to enter on his large and new inheritance. And then, an ancient poet said, "The morning stars sang together, and all the sons of God shouted for joy." And sometimes even now, in the early hours of a summer day, when the dew is on the grass, and the freshness of dawn is in the air, and birds sing aloud for joy, thoughts come to us of a first glad day—the first "sweet and serious morning" of the created world. It is beautiful to dream of it, to let the imagination carry us back to a time when the earth was finished and appeared fresh and new from the creative Mind, perfect in form, swathed in the glowing light of sunrise, infinitely fair. All living things were glad; all shapes inanimate were fashioned with perfect grace and loveliness; no evil thing was there, no discord, no distress; a pure and peaceful earth, the home of happy creatures, innocent and gentle, was "created and made."

An Unfolding Order.

No such morning ever was. It is a poet's bright and beautiful fancy, which science—proud, exultant science—has destroyed. Creation is no work of a day, or of six days, or of six millions of days. It is an age-long process; it is an eternal movement, an unfolding order, an evolution of law and of life. This earth is a fragment of the sun, flung off into space, and gradually cooling there, as it swept along its way, became at last the home of minute forms of life, and these, unfolding into new and more complex forms, peopled land and sea with myriads of creatures, till in the great advancing purpose of things, a being of nobler type appeared—the lithe, supple, marvellously fashioned, upright form of primeval man. And he, slowly developing new powers, attains at length to thought, becomes conscious of himself, looks round on his wonderful dwelling place, asks the great questions, whence and why and whither? learns to love and hate, to doubt, to dream, to worship; gathers knowledge, builds cities, conquers, or thinks to conquer, earth and sea and wide regions of air, and finally makes for himself a vaster home in worlds unrealised, beyond the grave, beyond the sun, beyond all visible things.

So that old conception of a once perfect state, with man innocent of heart, of clear intelligence and obedient will, dwelling secure in an earthly paradise, has been gently but firmly taken away from us and can be ours no more. The past, we believe, was not better or happier than the present. The earth and her children are as good now as in any former time. No morning ever dawned more fair than that which dawned to-day, or shall dawn to-morrow, somewhere on this planet. Beauty and goodness and joy are not less—we believe them to be more than when, six thousand years ago (as men once thought), the earth was made, and man, in the image of God, awoke in the garden of Eden, to behold its loveliness, to tend its plants, to name and rule its living creatures, and presently to meet, by the side of its flowing stream, the beauteous form of one who should be his other self, who should win his love and wreck his happiness, and lead him forth into a wider, sadder, and more arduous life.

Newness of Life.

Yet science, which took from us the dream of a happy golden age in the past, has given us something better than that which it took away. In truth, it may claim to have *re-created* the world for us, and made us to see it "new every morning," and taught the mind to rejoice in the unity and order of its unfolding life. That "singing of the morning stars together," of which the author of the Book of Job heard, as he thought, some far off strain, becomes for us now a poet's fine expression for the harmony of nature's ceaseless movement and untiring energy of toil; even as the ear of Pythagoras caught the faint and distant pealing of the "music of the spheres." This "sounding labour-house vast of Being" is the ordered activity of creation, bringing forth fresh forms of life and loveliness, in obedience to sure and changeless laws. The mighty universe lives and works, and the unity of its purpose, though not the fulfilment thereof, becomes more and more clear. The law of gravitation bids us think of every particle of matter, throughout all space, as linked with every other by one attracting power, so that nothing is alien, or dissevered from the whole; while the glorious dream of evolution is but a gathering of all creatures that the fertile earth sustains into one large household of life.

The Great Harmony.

A secret solemn harmony thus reveals itself, pervading the universe of space and of time; the manifold world which we behold, and to which we belong, appears as an unwearied creation of ordered unity—a cosmos of beauty and of law; and we too may say, with yet greater wonderings of heart, that at *every* dawn "the morning stars sing together," and *every* day "the sons of God do shout for joy."

The Human Discord.

And yet for us poor human folk it may seem but rarely possible to join in that song or to raise that shout. For we have broken the harmony of creation, and destroyed the unity of its work—so, at least, 'twould seem. We have managed to create, both within and without, some discord and confusion in the world of life. Probably it is much less than to our troubled and feverish imagination it often appears. We *are* a disturbing element in the world, but not such desperate and fatal disturbers as we suppose. Our finite wills, our limited and partial independence, may seem to work in opposition to the order and purposes of Nature. But it cannot be really so. It is a passing human trouble, not a permanent disaster or disgrace, that we have wrought. The disturbance is for us only, and even for us only for a while. No deity is offended, and no purpose really baffled. Nature keeps time and tune, however we bluster and worry, and fail to keep our appointments with her. We too are a stage in the great onward movement of creation; and for the creatures below us there is nothing the matter, and to those above, if there be such—to those who are further on in the line of progress, our confusion and distress may appear as a part of the rightful and inevitable order of things, moving steadily, though for us often painfully, to the music of the whole.

The Word of Peace.

And there are moments, perhaps, in the life of nearly all men, when the great calm of Nature, or of spirit, comes over the soul, and they hear with joy that solemn "music of the spheres," and enter into peace. It is possible for the mind to escape for a season from the tumult of the world and the storm of human passion, and feel itself to be a part of the great unity of things. Not often and not long can this be for most. While in the flesh, the outward shows and deceptive appearances have too great power over us. But it is well to be as sober and sensible and serene of spirit as we can. It is wise to keep as near as we may to thoughts and things, to words and scenes and sentiments, that make for inward calm and joy, that recall the mind to a sense of the world's great order in time and space and life.

W. J. JUPP.

(*To be concluded.*)

EFFORTS, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness, beautiful because bright.—*Carlyle.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Blackfriars: Miisson and Stamford-street Chapel.—An old friend of the mission, and superintendent of the Sunday-school, Mr. James Welch, was returned unopposed last week as a Councillor for the Borough of Southwark. The winter's work is now in full swing, all the clubs and meetings being well attended, whilst the Monday popular concerts, in spite of the continuous wet weather, have averaged over 330 auditors every night.

Blackpool: South Shore.—Mr. Cuthbert C. Grundy requests that all communications concerning the church may be addressed until further notice to the church secretary, Mr. S. Crompton, 371, Lytham-road, South Blackpool.

Croydon—(Appointment).—The Rev. W. J. Jupp, of Liverpool, has accepted a cordial and unanimous invitation from the congregation of the Free Christian Church to become their minister in succession to the Rev. J. Page Hopps.

Doncaster.—A sale of work for the purpose of providing means for the renovation of the chapel was held on the 28th and 29th ult., and was opened by Mr. A. J, Hobson, of Sheffield, ex-Master Cutler. The proceeds, after the deduction of expenses, were £46.

Dukinfield.—The first of a series of discourses on the parables of Jesus was delivered in the old chapel on Sunday evening to a large congregation. The Rev. J. C. Odgers will preach on "Pharisee and Publican" next Sunday. The annual choir sermons were preached on Sunday week, November 1, by the Rev. H. S. Tayler. He took for hia morning subject, "The joy of the harp," and for the evening "The music of church bells." There was special music by an augmented choir. The collections amounted to over £35, an increase on last year.

Exeter.—In the lecture-hall of George's Chapel, on Monday evening, Mr. Eric Lemmon gave an interesting account of his visit to Holland in connection with the international meetings at Amsterdam last September.

Leeds (Hunslet).—On Monday evening Mr. and Mrs. Thornton gave an "At Home" to the congregation in celebration of the marriage of their daughter, Miss S. Thornton, A.R.C.M. Upwards of a hundred guests sat down to tea, and after an organ recital in the church, a very pleasant evening was spent in the schoolroom with music and a lantern exhibition, &c.

Liverpool: Ancient Chapel (Resignation).—The Rev. W. J. Jupp, having accepted an invitation to the Croydon Free Christian Church, has resigned the pulpit of the Ancient Chapel of Toxteth.

London: Islington (Welcome Meeting).—A thoroughly successful congregational soirée was held in the schoolroom of Unity Church on Thursday evening, November 5, for the purpose of welcoming the Rev. E. Savell Hicks, who, on the previous Sunday, entered on his ministry of the church, The room was crowded, and a very pleasant feature of the meeting was the presence of ministers of other denominations, and messages of sympathy received from others who were unable to be present. Of the present congregation, Mr. J. T. Preston and Miss Preston represented the survivors of the old Carter-lane congregation. The chair was taken by Mr. A. Wilson, and, after the singing of an opening hymn, the secretary reported friendly letters of regret that they were unable to be present in response to the committee's invitation from the Vicar of Islington, the Rev. W. J. Dawson, of the Highbury Quadrant Chapel, the Rev. W. H. Harwood, of Union Chapel, J. G. Henderson, and Elvet Lewis, also Congregational ministers in the neighbourhood. The Revs. Dr. Mummery and W. G. Tarrant and others also wrote, sending their cordial good wishes. Mr. J. T. Preston, the veteran of the congregation, offered a warm welcome to Mr. Hicks, recalling the memories of forty years ago, when Carter-lane Chapel was sold, and Unity Church built, and noting the changed condition since then, but expressing the strong conviction that there was scope for building up a strong congregation here. He urged the clear declaration of Unitarian principles, appeal to the young people, and diligent visiting as essential to the attainment of success. The Rev. Dr. Hall, of a neighbouring Presbyterian church, then offered a welcome on behalf of ministers of other denominations, and said that he was delighted to be there, as a mark of sympathy with minister and congregation in the union they were celebrating. He trusted it would result in lasting good to all concerned. Honestly, he confessed, it was on account of James Martineau that he was there on that occasion, whom he acknowledged as one of the masters of his life. With humour and good sense, Dr. Henderson then added some advice to the congregation, warning them against lack of concentration in their undertakings, and bidding them to allow time to their minister for his own special work. The Rev. Charles Garnett, minister of Arundel-road Church, also joined cordially in the welcome, expressing the conviction that, amid all differences of doctrine, they could have sympathy in the religious domain as well as in social work, striving together for the common cause of the kingdom of God. The Rev. C. J. Street, with whom Mr. Hicks had worked for three years in Bolton, bore warm testimony to his capacity and his eminent fitness for the ministry, and auguring well for a prosperous future for the congregation and their new minister. The Revs. H. Gow and W. Copeland Bowie, on behalf of London ministers, and Mr. Classon Preston, as one of the distant members of the congregation, who could not regularly attend the services, added words of sympathy and good wishes, and Mr. Hicks then responded, warmly acknowledging the great kindness he had received, and speaking with hopefulness and good courage and earnest purpose of the work on which he was entering. The singing of the Doxology brought the very pleasant evening to a close.

London (Lewisham).—Dr. Blake Odgers paid his annual visit to the Literary and Scientific Society last Monday, when he delighted the members with his exposition of "Lancelot and Elaine."

Malton.—Harvest services were held on Sunday, October 25, with a sacred concert in the afternoon. Rev. W. Rodger Smyth preached in the evining on "A Bit of Thanksgiving." On Monday evening following Rev. E. Ceredig Jones, M.A., gave a lecture, "A Visit to Hungary and Transylvania," with limelight views.

Parkstone.—On Sunday, November 1, opening the winter programme of work, the services, both afternoon and evening, were conducted by Mr. G. Cosens Prior, of Portsmouth, who preached to good and appreciative congregations. On Sunday, November 8, at the afternoon meeting, a service of song was rendered, entitled "Eva," Mr. Bushrod giving the connective readings.

Pudsey: Unitarian Church.—The forty-second anniversary of the church took place last Sunday, when the newly appointed minister, the Rev. Edgar Lockett, officiated. The afternoon service was chiefly musical, and in addition to anthems by an augmented choir, quartettes were rendered by members of the Bradford Unitarian choir, and solos were contributed by several friends. The evening service also included special solos. Mr. J. W. Varley conducted and Mr. F. W. Wilson presided at the organ. Mr. Lockett, in the course of his address in the afternoon, referred to his settlement as their minister He spoke of the freedom of their church, quoting a recent significant statement of Dr. Horton's on that subject, and then warned them, in conclusion, never for a moment to dream that freedom was enough—that freedom alone would redeem them or help them to redeem others. It was not freedom or truth, but the use they made of them that counted. If they were to be a living church they must get their life from the eternal source of life. They must have real communion with God. In a word they must be a praying church, and they must try to live more nearly as they prayed.

South Shields.—The anniversary services of the Unity Church Sunday School were held on Sunday, November 1. The special preacher was the Rev. W. H. Lambelle, of Middlesboro'. Mr. Lambelle also addressed a large gathering of scholars and friends in the afternoon. Special hymns were rendered in the afternoon, and the choir added their share towards a most successful celebration.

Wakefield.—The anniversary services and congregational soirée were held on November 8 and 9, and were well attended and helpful. On Sunday, the devotional part of the services was conducted by the Rev. Andrew Chalmers, and the special music and litanies were finely rendered. Two impressive and inspiring sermons were preached by the Rev. Matthew R. Scott, of Ainsworth, who also addressed the Sunday scholars in the afternoon. On Monday evening nearly two hundred people partook of tea in the school-rooms, and a hearty welcome was given to all by Mr. Chalmers, who acted as chairman. In his summary of the activities of the year, he spoke of the unbroken harmony that pervaded all their intercourse, and he rejoiced to see that the influence of the chapel and school passed into their home life. Votes of thanks were passed to the Rev. M. R. Scott for his help on the previous day, and to the Rev. F. H. Vaughan, of Hull (both of whom were present) for conducting the floral services in July last. Both responded in stirring addresses. A pleasing incident of the evening was the passing of a resolution of congratulation to the Rev. J. Collins Odgers, of Bury, who is a trustee of Westgate Chapel, on his appointment to Ullet-road Church, Liverpool. A vote of thanks to all helpers brought a very enjoyable evening to a close.

Yorkshire Unitarian Lay-Preachers' Union.—With the idea of drawing the members more closely together, and, if possible, infusing more energy into the important work of lay-preaching, a meeting was held in the Mill Hill Schools, Leeds, on Saturday last. Widely scattered, as the members are, over the county of broad acres, twenty out of a possible twenty-three were present. Mr. W. F. Clay (Leeds) was voted to the chair. After the secretary, Mr. Fred Clayton (Leeds), had made a statement setting forth the position of the Union, an interesting discussion took place, and various suggestions were made with a view of placing the Union upon a more substantial and satisfactory basis. Mr. James Tompson (Pudsey) was elected president, Mr. Fred Clayton was re-elected secretary, and Messrs. Stainer, Foster, and Clay constituted the committee. After tea, Mr. J. Dungworth (Sheffield) introduced the subject, "Do our Lay-Preachers receive the consideration to which their work reasonably entitles them?" Many difficulties encountered by laymen in prosecuting their work were enumerated, long distances in bad weather, cold railway journeys, early starting and late arriving at home, &c. The result of an interesting discussion appeared to be a fear that the self-sacrifices of the lay-preachers were generally under-estimated and lightly appreciated. Mr. F. Blackwell also introduced the subject of "The Relation of the Lay-Preacher to the Church," his contention being that all lay-preachers should be connected with our churches and Sunday-schools. After considerable discussion, the general opinion seemed to coincide with the views expressed by Mr. Blackwell. After agreeing to meet quarterly the readers of the papers were accorded hearty thanks, and the singing of the Doxology brought to a termination the best, heartiest, and most cheering gathering at the Yorkshire Union of Unitarian Lay-Preachers.

THE meetings of the North Midland Presbyterian and Unitarian Association, held at Leicester on Tuesday and Wednesday, at the same time as the autumn meetings of the British and Foreign Unitarian Association, we must report next week.

THERE is one kind of untruthfulness that seems a little more despicable than any other. It is the implied lie; the silence when not to speak will convey a false impression; when to speak would make oneself responsible; the half-truth, which will hurt someone else and clear our own skirts.—*M. Butler.*

DEATH.

CAFFIN.—On the 1st inst., at Lea Pale, Hurst-road, Horsham, Emma, daughter of the late John Caffin, of Coombe Farm, Dorking, Surrey, in her 78th year.

LONDON SUNDAY SCHOOL SOCIETY.

THE ANNUAL SOCIAL MEETING of Teachers and Elder Scholars will be held at Essex Hall, on Saturday, 21st November.

J. HARRISON, ESQ., will preside.

Tea at 6 p.m. Programme of music, &c., 7 to 8.30 p.m.

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MR. JOHN HARWOOD is prepared to give DRAMATIC RECITALS of two hours' duration to Societies connected with our own Churches and Schools, upon exceptional terms. Selections from Dickens's "Christmas Carol," "Cricket on the Hearth" (original adaptations), Shakspere, Colman, Sheridan, and other Authors; also a novel "Lecture," entitled "The Art of Public Recitation: its Humours and Difficulties—a Leaf from my own Experience," followed by one hour of illustrative Recitals.

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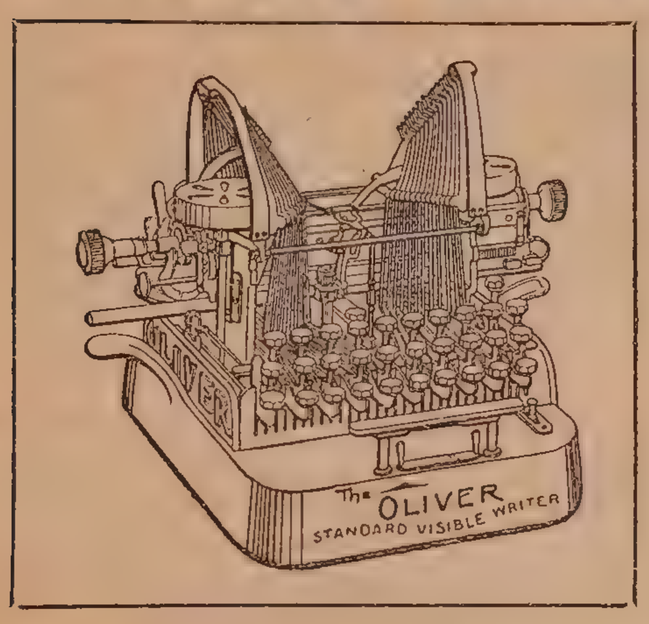
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OUR CALENDAR.

SUNDAY, November 15.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. J. B. BARNHILL.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. J. H. WICKSTEED, M.A., and 7 P.M., Rev. FREDERIC ALLEN.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M., Rev. E. SAVELL HICKS, M.A., and 7 P.M. at Grand Theatre.

Kentish Town, Clarence-road, N.W., 11.15 A.M., and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD BROOKE, M.A., LL.D.; 7 P.M., Rev. H. S. PERRIS, M.A.: "The Imperative Need of a Liberal Religious Faith."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. T. E. M. EDWARDS.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Rev. G. CARTER.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room). 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. HARWOOD, B.A.: "Christ our Leader, not our Substitute."

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M. Supplies, pulpit vacant.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M., Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Rev. T. ARTHUR THOMAS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Nov. 15, at 11.15 A.M., JOHN M. ROBERTSON, "The Religion of Gladstone."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Nov. 15, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Confessions of Augustine."

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THE PRESIDENT,
W. BLAKE ODGERS, ESQ., Q.C.,
IN THE CHAIR.

Addresses will be given by the Rev. JOSEPH H. WICKSTEED, M.A., on "The False Sectarianism and the True."

Miss HELEN BROOKE HERFORD, on "What Women may do for their Churches."

C. HERBERT SMITH, ESQ., LL.D., on "What Laymen may do for their Churches."

Reception by the PRESIDENT and Mrs. BLAKE ODGERS at 7 P.M. Chair taken at 8.

Tickets may be had on application to the Secretaries, Mr. G. HAROLD CLENNELL, 87, Downs-road, Clapton; Rev. J. E. STRONGE, 13, Ulysses-road, West Hampstead; at Essex Hall, and our London Churches.

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POSTPONEMENT OF BAZAAR.

THE Bazaar announced to take place on November 26 and 27, has been postponed till the Spring of 1904. The congregation has just acquired a building site, and this necessitates a larger effort. Help is earnestly solicited.

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No. 3204. NEW SERIES, No. 308.] LONDON, SATURDAY, NOVEMBER 21, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

THE discussion on Missionary Aims and Methods, to which three more contributions will be found in our present issue, will be concluded next week by Mr. Barrow's reply. Then also we must publish our report of the Autumn Meeting of the London District Unitarian Society, held at Essex Hall on Wednesday evening.

THE King and Queen of Italy have received a very cordial welcome on their visit to our country this week, and on Thursday morning, when they came into the City, there was happily a clear sky and a feeling of sunshine in the air. It is matter for sincere thankfulness that the ties of friendship between Italy and France and Great Britain should be closely knit. What we must hope is that the strength of these three great Liberal Powers may be speedily exercised to ensure the liberation of Macedonia from intolerable wrong.

OUR position and intentions in Thibet, as described by a news agency this week, stand sorely in need of further explanation. In the first half of the year, we are told, "strong representations" were made to the Thibetan authorities "regarding the non-observance of the existing treaties, and the consequent standstill of trade between India and Thibet." Then a "mission" was sent under Colonel Younghusband "to meet the Thibetan and Chinese officials to discuss questions of trade." This mission, which penetrated thirty miles into Thibetan territory, had an escort of 300 Sikhs and a maxim gun—a curious equipment for a commercial envoy travelling in the territory of a friendly neighbour in time of peace. The Thibetans refused to have anything to do with the mission till it had retired into Indian territory. Colonel Younghusband refused to retire and proceeded to entrench and fortify himself in Thibetan territory, where his "mission" still remains.

RUMOURS having come from Lhassa that an attempt was to be made to eject the invaders by force, an appeal was made for reinforcements, and now it is stated that an expeditionary force is to be despatched next week, to include a number of British troops, which is not merely to relieve the "mission" at Khamba Jong, but is to penetrate some ninety miles further, to Gyangtse, only 150 miles from Lhassa itself. As it stands the story looks like nothing but a deliberate attempt to pick a quarrel, by hook or by crook, as an excuse for extending our borders, and it is earnestly to be hoped that an official explanation will be forthcoming putting a different complexion on the matter. Unfortunately the history of our frontier relations is not without incidents which make the tale far less impossible of belief than one could wish.

THE name of Lord Rowton, the news of whose death has been received with general regret, is closely associated in our minds with the Earl of Beaconsfield and with improved lodging houses. This conjunction may serve to indicate Lord Rowton's many-sided character. The "Rowton Houses" are familiar words, and it is in connection with them that his memory is likely to last longest, as that of one who has left behind him a record of useful social work. It is true that the setting up of comfortable lodging houses for working men has been criticised as tending to impair the strength of home affections, but the value of such poor men's hotels can hardly be doubted by anyone who knows the actual conditions of a crowded town district. Lodgings for single men in a tenement room, that is almost filled as to the floor space by two beds, each of which is to be occupied by two lodgers, are not so healthy or desirable as to prevent our satisfaction when a good substitute is provided. The "Rowton Houses" are also admirable if we compare them with the earlier type of private lodging house. They owe their superiority almost entirely to the philanthropic enterprise of the late Lord Rowton.

AT the same time, it would be a mistake to suppose, as is occasionally suggested, that the "Rowton Houses" can solve the housing problem. Such a wild fancy can only spring from the curious preference for remedies that are easy, though they are not remedial, over those which may be efficacious but are certainly difficult. The utility of the "Rowton Houses," though within its proper limits very considerable, is a humbler one; viz., to provide a decent and comparatively refined residence for those who do not easily fit into the pattern of our normal domestic system. There is one other matter which it would not be right to omit from any notice of Lord Rowton's work; it was performed not only with enthusiasm but with scrupulous attention to details. The handsome furniture, the glazed bricks, the pictures on the walls at once catch the eye; it may not be so generally known that the wood used in making the tables was selected as that which could most easily be kept most clean and pleasant for use. And this is only one illustration of the care that contributed to success in a scheme that is at once a valuable achievement and a stimulating object lesson.

THE Manchester City Council, following the example of Salford, has resolved to establish Municipal Concerts in public halls during the winter months. The principle involved has been accepted long ago by the provision of music in the parks, and the organ recitals of Dr. J. Kendrick Pyne, the City organist, on Saturday evenings in the Town Hall. The extension of this department of civic organisation for the wholesome amusement of the people, is not expected to involve any considerable expense. The small charge made for admission may even cover the whole cost of the entertainment, considering the large numbers who throng inexpensive places of amusement, and under municipal control objectionable features can be avoided which are too often present in the music halls.

ESSEX HALL was well filled on Thursday week at a meeting of the Humanitarian League for a discussion on the subject of "Vivisection." The opening paper (which is to be published in the *Humane Review*) was by Mr. Edward Carpenter, who unfortunately was prevented by illness from being present. It was read by his brother, Captain Carpenter, R.N., and strongly insisted that the method of vivisection was cruel, unnatural, and misleading, and that the actual scientific results attained were inconsiderable, while great medical advances had been made by natural and hygienic methods.

THE action for libel and slander brought by Dr. Bayliss, of University College, against the Hon. Stephen Cole-

ridge, hon. secretary of the Anti-Vivisection Society, resulted on Wednesday in a verdict for the plaintiff, with £2,000 damages. The Lord Chief Justice, in summing up the case, pointed out that the question was not whether vivisection was right or wrong, but whether under the present law the plaintiff was guilty of the charge made against him of using a dog for a demonstration without the proper use of anæsthetics. On the evidence that the dog was completely unconscious the jury decided for the plaintiff as above stated. It is greatly to be regretted that Mr. Coleridge should have taken this most unfortunate step, in his eager advocacy of what we take to be a thoroughly good cause, and should have rendered himself liable to so severe a sentence.

AT the conclusion of his sermon on temperance reform, from which we quoted last week, the Rev. C. Hargrove makes the following forcible quotation from the *Hospital* of October 10. Having noted various measures of reform for which we ought to work, he adds:—And, what is perhaps most important of all, that when "six public-houses are licensed to every school that is built, and complaints are made that the national physique is deteriorating, and that the British workman is being ousted from the labour market; that the example of the United States and Canada should be followed, and scientific temperance teaching be included in the school curriculum; that the children should learn, for example, that alcohol is a poison and not a food; that it is not necessary to health or life; that its use is detrimental to vital force and power; that all the natural functions of mind and body may be performed without it; and that its habitual use predisposes the body to disease, and makes recovery from disease more difficult. And if instruction has any value at all, it should obviously, on a question of such vital importance to the health of the nation, be made definite, systematic, and compulsory."

A LINE of electric cars is running to Croydon. The tramway terminus is at Purley, and there has been a rapid development of house building in that suburb. The series, tram, dwelling houses, population, is not complete without the house of worship. Accordingly, the foundation-stone of a new Congregational church has been laid. The movements of an urban population demand the attention of many different authorities. If it is to the suburbs, it is from the centre. Fresh facilities for locomotion render old Board Schools unnecessary in the inner districts of our cities. Churches as well as schools are being closed. Yet the central districts are not depopulated, and provision will still be needed for their religious wants. At the same time, the new suburban towns must be remembered, and every electric tram line suggests the need for new churches to minister to the new migration of the people. Each neighbourhood acquires by degrees its own character. And to each new church there comes the opportunity of building up on the experience of the past a loftier tradition for the future.

To the November *Cornhill* Mrs. Ritchie contributes another of her delightful "Blackstick Papers," telling of Miss Eliza Horace Smith, "who died in her house at Brighton but the other day," the eldest and last surviving daughters of Horace Smith, of "Rejected Addresses." She remembered Keats and Shelley, and her father's constant kindness to the latter, and Mrs. Shelley coming to him in despair to Versailles after her husband's death. Mrs. Ritchie tells of the bright clever woman, and the society she and her sister enjoyed in the old days at Brighton. "Yes," she once said, laughingly, in answer to a question, "I suppose we certainly had what people call a *salon*, but what we piqued ourselves most upon was that it never led to a *salle à manger*." And Mrs. Ritchie adds:—

It is a received fact that people cannot eat and talk comfortably at the same time, and the superiority of the wit and the conversation of those bygone educated tea-tables to that of our more elaborate dinner-tables may be easily explained. Our generation writes when it wishes to be heard, that one wrote less, talked more, and more to the point; it read more thoroughly—in its own books, and not in Mudie's only; and people, having fewer acquaintances, gave themselves more to their friends.

NATIONAL CONFERENCE.—A well attended meeting of the committee of the Conference took place on the 10th inst., at Manchester, when a resolution was passed in favour of a joint meeting during 1904 of representatives of all trusts, funds and associations contributing to the incomes of ministers, the support of congregations and the education of students for the ministry, with a view to consider the possibility of co-operation in the work of aiding the maintenance of the ministry. The Advisory and Settlements Sub-Committee presented a report which expressed the opinion that the creation of a proposed board for assisting ministers to vacant pulpits would prove injurious to the independence of both ministers and congregations alike. They also deprecated the re-opening of the proposal of an advisory board for the United Kingdom, recalling the opposition which the matter met with at the gathering at Nottingham in 1890. This report led to considerable discussion, and was eventually referred back to the sub-committee, to which additional members were added.

A statement from the treasurer showed that the recent appeal for funds had met with a very scanty response, and a special sub-committee was appointed to take further steps.

The committee then adjourned until January 14, 1904.

THE lilies of peace cover the terrible fields of Waterloo, and out of the graves of our dear ones there spring up such flowers of spiritual loveliness as you and I had never known.—*Theodore Parker.*

ONCE begin to act with penitential, loving purpose, and there will be unexpected satisfactions—there will be newly-opening needs—continually coming to carry you on from day to day. You will find your life growing like a plant.—*George Eliot.*

CORRESPONDENCE.

"GOD AN INFERENCE."

SIR,—At the evening meeting in the Free Trade Hall, Manchester, held last week, the Rev. J. Page Hopps made a speech in which he used these words:—"God is an inference; you can have no experience of God." My recollection of the words is confirmed by others to whom I have spoken. Such a declaration seems to me to take away the ground of all personal religion, and to be, on that account, likely to give a wholly misleading impression of what our religion is. In the hope that I may have misunderstood Mr. Hopps' meaning, I would respectfully ask him, through you, to throw some further light on his statement.

R. TRAVERS HERFORD.

Stand, November 16, 1903.

UNITARIANS AND TEMPERANCE.

WE have received a letter from the Rev. A. O. Ashworth, of Belfast, who writes as a total abstainer, to enter a friendly protest against the implication of a letter, which we published on October 31, that only total abstainers are "pledged on the side of temperance." On this he remarks:—"I have many dear friends in our ministry, who, as yet, are not able from conviction to be abstainers, who still interest themselves in temperance work. Three of my brother ministers in this country (there may be more), though not abstainers, have living organisations in connection with their churches on temperance lines, doing, as I know, excellent work, in which they take an active interest. To seek an explanation of their non-abstention from the use of intoxicants seems to me to be injudicious, if not a violent interference with the liberty of the subject, an appeal to coercion unworthy of temperance reformers, and a course more likely to defeat than win the object in view. Our business is rather to rely upon example and appeal to sympathy and self-sacrifice."

TEMPERANCE SUNDAY, NOVEMBER, 29.—The following churches have promised to give special temperance sermons on this day, or have recently done so:—

London.—Peckham, Stratford, Wood Green, Mansford-street, Bermondsey, Highgate, Stepney, Richmond.

Provinces.—Liverpool (Mill-street, Bond-street, and Toxteth), Ashton-under-Lyne, Bury St. Edmunds, Brighton, Bridport, Colne, Colyton, Dukinfield, Halifax, Hyde, Hinckley, Lye, Leicester (Narboro-road), Manchester (Moss Side and Hulme), Northampton, Norwich, Oldham, Pudsey, Sheffield (Upper Chapel), Southend, Stratford-on-Avon, Sale.

Ireland.—Belfast(York-street),Rademon.

Wales.—Gellionen, Trebanos, Llwyn-rhydowen, Capel-y-fadfa.

Information from the ministers of the remainder is requested by the Organising Secretary of the N.U.T.A., 1, Fordel-road, Catford, London, S.E., who intends publishing a full list shortly.

TO CORRESPONDENTS. — Letters, &c., received: R.A.A.; A.C.; J.E.C.; T.C.; J.J.G.; L.H.; R.R.; A.J.S.; E.A.W.; N.R.W.

MISSIONARY AIMS AND METHODS.

X.

"IT is a part of its history," says Mr. Barrow, "that in the home the Manchester Domestic Mission began its work." This might mean that for a considerable period the M.D.M. limited itself to ministration "in the home." But the fact is that in the first year of its existence it had already made provision for public worship and established a Sunday-school. And can it, then, be quite fairly described as having been, even at first, "a mission without a church"? The history of Domestic Missions does not favour a narrow interpretation of the word *domestic*. Mr. Steinthal mentions (INQUIRER, October 31) how Dr. Tuckerman, within a month after starting on the enterprise that made him famous, found himself practically minister of a congregation. Further, he is "quite sure" that Dr. Tuckerman's ideal of a domestic mission was not Mr. Barrow's; and probably Dr. Tuckerman's ideal was that of the founders of the M.D.M., who would look to him as an authority.

But what is Mr. Barrow's ideal? He himself has not told us as plainly as he could—perhaps because he saw that a clear and explicit statement of it would be virtually a programme of reform, or rather a revolution, which he had no wish to offer. At any rate, unless I have misunderstood him, his doctrine is revolutionary, and logically demands nothing less than the destruction of our existing missions. A domestic mission ought to be "a mission without a church." It is not the missionary's business to organise scattered individuals into anything like a church or congregation, but to deal with them singly in their homes, or wherever he can catch them. (For one relaxation of the rule that his ministry shall be strictly domestic is allowed: some of his work may be done in the street or at the prison gate and among homeless persons.) The only aim that deserves to be called a missionary aim is the distinctly religious one of "spiritual regeneration" or edification; and he shall pursue it exclusively, leaving "social work" to agencies not missionary or religious. What need has he, then, on Sunday or week-day, for his work's sake, of any other building than the homes (or prisons or hospitals) that he visits? The first step towards the realisation of this ideal would be to close our chapels and Sunday-schools; and to improve our mission buildings were only to go further astray. Without being an obstinate conservative, one may be unable to accept this very radical doctrine.

In the name Domestic Mission both words are, unfortunately, capable of a narrow interpretation. But another recognised name for the same thing is Ministry to the Poor; and nothing hinders our conceiving the scope of a ministry to the poor in a broad and generous spirit. It may aim, as for many years the M.D.M. has aimed, at supplying the poor with just those aids to the Christian life which others find efficacious—religious fellowship, social worship, and whatever else a church offers to its members. Granted that this has to be done, the question presents itself what more we can do. It is a question of resources, and here the generous spirit may encounter a check. For instance, when Mr. Barrow asks, "Do you acknowledge any duty in respect of the outcast, the fallen, the criminal?" it is hard to say bluntly, No! But I think the right answer is that they are only a section of the poor, and so much a class apart as to require a separate ministry to themselves. Must we, if we have to choose, minister to them, and neglect the honest, worthy poor?

Mr. Barrow "does not believe in provided churches of any kind." It has been pertinently replied that many churches, perhaps the majority, are to a large extent "provided" by endowments or by the gifts of wealthy living subscribers, so that very many who use them do not really pay their own way. A fact of my own observing is that some mission people pay, through the weekly offertory, more than some voting members of independent congregations. "A working-class church," Mr. Barrow says, "must think and act and provide for itself, to be in any real sense a living church." Is that said of a working-class church alone, or intended to apply all round—say, to Anglican parishes? It is hardly true, without qualification, of any church. Our mission people know well enough how the facts stand. There is no reproach in the name "mission" (unless it is narrowed down to mean a ministry to the degraded and heathenish), and they feel none. They regard their minister as a missionary in the sense of a man *sent* among them, not appointed or paid by themselves. They do not find their self-respect wounded by the arrangement. Why should they? A Church of England clergyman and his people are usually in much the same case.

The separation of social from distinctly religious work (so Mr. Barrow explained when he read his paper) is advocated, not as an ideal, but as a "counsel of despair." I see no need for despair or the appropriate counsel. Institutional churches, in which all kinds of social work are done, are a modern invention and coming into favour. We do things on a smaller scale at Renshaw-street; but it would be injurious (the wisest of my young people agree with me) to sever our week-day recreation, at clubs, classes, and evening parties, from religious association and control.

Other topics I must pass over; but the friendly challenge about residence calls for an answer from one to whom it comes home. My answer is that were I a bachelor I should live in lodgings in Renshaw-street, but that conscience does not bid me make my wife and children live there.

The question really at issue appears to be whether our missions, conducted on the present lines, are worth preserving. After two years' work at one of them (in which work, let me gratefully say, my friend Mr. Barrow has always been ready with active help, as well as sympathy and wise counsel) my mind is troubled by no doubt or misgiving on that score. So far as my experience testifies, such a misgiving is more likely to intrude itself in other spheres of ministry. And therefore, having begun, and passed from youth to middle age, as minister of an independent congregation, I ask for nothing better than to end my working days as a domestic missionary.

A. W. TIMMIS.

XI.

I QUITE agree with Mr. Barrow in his protest against a "lock-up mission." When, some three or four years ago, one of our ministers went to live outside of his district and said he could get to any part of it on his bicycle in ten minutes, I replied, "but how about the poor people who hadn't a bicycle and urgently wanted your services at night when the mission would be in the hands of the caretaker?" In this matter I entirely disagree with my friend Mr. Bishop, it is my first disagreement with him in our five or six years, close intimacy and cordial working together in our Willert-street Mission; I know the surroundings of the mission house are depressing, but did not Travers Madge go and live, not only in the worst district, but in the actual homes of the poor; and did not Mr. Crossley, the wealthy engineer, leave his beautiful home at Bowdon, and go to reside in the centre of a Manchester slum? The same applies to Roman Catholic priests and the ministers and clergy of various denominations.

We are asked to abandon the Poor's Purse, or placing at the minister's disposal funds for meeting cases of distress that he is bound to meet with on his daily round of visits. Talk as much as you like, and condemn as strongly as you like indiscriminate almsgiving, but do not withhold money to alleviate the sad cases of distress that come under your minister's notice; but, if you did withhold it, he would only do on a larger scale what he is doing now, namely, go to his own larder for bread and milk and meat to help suffering families. Better let us make some mistakes rather than talk to these people about religion and "pass by on the other side" where their physical wants are concerned. In the name of religion I ask where does "I was hungry and ye gave me meat," "I was naked and ye clothed me" come in? You cannot carry on a mission without material help. I have always thought that a very great part of religion meant "to visit the fatherless and widows in their affliction," but surely it did not mean merely to look in upon them and say "be ye clothed," &c. It will be a bad day for our missions if, when our minister visits these wretched homes with empty grate, empty cupboard, and poorly clad children, he is unable to render help to the very poor in their pressing needs.

Mr. Barrow and others ask us to give up the various agencies that have clustered round our domestic missions. Well, to give only one instance, what would this mean at Collyhurst, in the matter of Sunday work. Dismissing 120 children who now attend a simple and interesting morning service, and 350 or 400 children at the afternoon school. It is impossible to calculate the extent of good that is being done directly upon these children, to say nothing of the easy access it gives to the homes of their parents.

Then you would close a bright and pleasant evening service taken part in by 100 or more; the choir composed of young men and young women belonging to the mission. But there are more agencies than these, which space and time will not permit me to mention. Now, instead of suggesting the doing away with such work, I would say, provide more suitable housing. The chapel is at the top of the building with a long flight

of ugly and awkward stone steps, impossible for the very old and infirm and dangerous for children. Build a more suitable chapel on the ground floor, and many that cannot possibly attend now will gladly avail themselves of the benefit of the service. No, instead of giving up our little mission chapel, I would much prefer to sell one or two of our half-empty city churches, and with part of their large funds erect suitable buildings, and employ a second or assistant minister at Collyhurst, where there is an enormous field for such labour, extending to Harpurhey and other densely populated districts.

For many years I have again and again urged upon the committee of the Manchester Domestic Mission that the members should take an active, personal share in the work of the missions. First, I proposed that we should take it in turns, to visit the missions periodically, but this was a failure, as none of us ever got into touch with the work and it was abandoned. Then it was decided that we should have branch committees, *i.e.*, some five or six members of the general committee be appointed to take charge of each of the missions, and a similar number of those workers who had grown up in the mission and were helping the minister in the different agencies he was carrying on. As to the success of that plan, none can know but those who were engaged in it. In Hulme it was taken up in a half-hearted way, and it languished and nearly died. At Collyhurst it only just escaped the same fate, in the first year; one meeting was held, we appointed our chairman, and were never called together again. The second year the committee was appointed, and we decided to have monthly meetings at the mission. This branch committee has been helpful to the minister in various ways, and was a great encouragement to the workers, and evidence may be seen in the aspect of the buildings and surroundings, which are now clean, wholesome, and sanitary, and the various institutions which are full of vigour and large in number.

Much can be done by our ministers in obtaining workers. I do not mean by speeches at public meetings or from the pulpit, or even in the press by general appeals, but by direct personal influence on the members of our congregations. We have had very important help from outside. One minister, in particular, sent us some admirable workers, although he had to build up in a short period a large congregation with extensive agencies connected. There is no part of my sixty years' work which I look back upon with greater pleasure than those few years in which I was associated with Mr. Bishop and those friends and fellow helpers who, after their day's toil, engaged in our deliberations until a late hour in the evening, and which was brought to a close by a serious illness and four score years.

A notable example of what may be done by working not merely for but *with* the people may be seen in that splendid organisation, the Wesleyan Central Mission. Twenty years ago it was one of our dying city churches with thirty or forty well-to-do worshippers. To-day, it is the centre of a great organisation ministering every Sunday in chapel, music-hall, and theatre to the religious needs of 15,000 people, and on week days through its fifteen social agencies influencing for good upwards of 15,000 more of the destitute, the afflicted, and fallen, in the worst districts of our city. Is it not high time that we awoke out of our long sleep, and throwing off our lethargy should, according to our means, opportunities, and numbers go and do likewise?

E. C. HARDING.

Charlton House, Prestwich.

XII.

MR. BARROW'S paper was so full of serious thought and far-reaching suggestion that it must necessarily have caused stirrings of heart and mind in all those who heard or have read it. On the one hand those who know well what admirable work can be done and is done by our missionaries by means of the methods so deliberately criticised cannot help feeling fluttered lest that good work should in any way be checked or discouraged; on the other hand the glimpses given of deeps beneath the lowest deep of material and spiritual poverty touched by the missionary make one feel as if something more and better should yet be done. In this discussion I touch upon two points only.

(1) The indisposition of the poor to attend services in a mission church, and their sense of awkwardness can hardly be regarded as fixed and unconquerable facts. A missionary overcomes that sense of awkwardness, and all the accompanying feeling of distrust in a hundred cases. If there remain cases where he is permanently unsuccessful, those need not disturb him to any greater degree than any minister is disturbed who discovers that neither a Liturgy nor the absence of a Liturgy, neither earnest sermons nor good choir-singing are sufficient to make some of those people, whom for their own good he would like to attract, feel at home in the services. A missionary, like another man, has to be content to do *something*, keenly conscious all the while that it is not all that he wishes to do, sometimes not all he hoped to do. Some other man may break down a prejudice which he found invincible; in any case that prejudice is nothing special to one class of the population, it is only part of the general distrust which men still unchristianised and only partly civilised feel towards other men.

(2) The argument about residence might lead a man to reside in the prison as well as in the unwholesome court. Even in the court his life will not be like that of the poorest, unless he has a house with no passage through, and rooms so small and few as to make decent life impossible. And what boots it? His aim will not be to make people contented in a slum, but so to improve them that slum life shall be as intolerable to them as to him. Slums and prisons should be looked upon as temporary evils, not as ultimate conditions to which a man will conform in order to teach others how to endure them. After all there is no merit in descending into hell, much less in settling down there; the merit, if I read rightly, is in harrowing hell and fetching thence condemned but still salvable souls. If a missionary go on with his work faithfully, raising and helping such as are drawn to him, helping the better rather than the worse, those that are nearest him rather than those farthest off, he will do better than by swimming out of his depth, and endeavouring to speak to just those that have least capacity to hear. If those whom he affects for good can help those still further off, and for him inaccessible all the better. Holding these views, some of the objections raised by Mr. Barrow seem to me decidedly merits in our present methods.

J. RUDDLE.

DAYS OF CREATION AND THE GLADNESS OF LIFE.

II.

I HAVE been musing of late on those lines of Shakespeare in the play which are so wonderful in the power and sweetness with which they express this feeling. They occur in the lovely night scene at the close of the last Act of the *Merchant of Venice;* they are familiar to every lover of English poetry. But we may not have noticed—I had not before—how the three kinds of harmony, to which the soul may be responsive, are brought together there, in the rapt lover's spech. There is the harmony of music produced by human instruments; there is the sphere-harmony of heavenly orbs, whose motion is a kind of singing to the cherubim; and there is the inner spiritual harmony, which, for the poet, dwells in the soul, though rarely if ever heard on earth.

How sweet the moonlight sleeps upon this bank!
Here will we sit, and let the sounds of music
Creep in our ears; soft stillness, and the night
Become the touches of sweet harmony.
Sit, Jessica: Look how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-ey'd cherubims:
Such harmony is in immortal souls;
But while this muddy vesture of decay
Doth grossly close us in, we cannot hear it.

Ah! yes, we can hear even that, sometimes, O Poet, and the rhythmic melody of thy words doth help us to hear, and hearing, to rejoice with thee!

The Happiness of Living Things.

But it is Nature herself—this actual world of law and life and love, that aids us most to feel the serenity and gladness of creation. The writings of a modern naturalist, which have so lately come to us from across the Atlantic, should be very precious, especially to town-dwellers, for the witness they bear to the happiness and harmony of life among the wild free creatures of the earth and air and waters: We have heard so much of the relentless cruelty of Nature, of the merciless strife and widespread misery prevailing among her children, that it is good to hear the other side, from one who has been a life-long student and lover of these. In his three delightful books, "The Birds of the Air," "The Beasts of the Field," and "The School of the Woods," Mr. W. J. Long has given us the results of many years' watching and recording in the virgin forests and by the lonely lakes and streams of New Brunswick. To turn his pages, and linger over the striking illustrations which beautify them, is to be carried away to places where Nature has been little disturbed by man and the fellowship of living things is still unbroken. The main issue of this writer's patient and loving observation is a conviction that a wonderful

happiness and harmony of existence prevails there. Amid all the struggle and conflict, the preying of the strong upon the weak, the severities of climate and occasional scarcity of food, he finds an abounding joy in life, a freedom from care, from fear, and from prolonged suffering; so that to watch or to remember the ways and habits of wild creatures has become to him a deep and pure delight. One morning he had been observing two of these—an eagle that soared, hour after hour, high in the summer air, and a small turtle that was holding on to a stick, one end of which was sunk in the waters of a stream near the bank and was gently swayed to and fro by the motion of the current. The eagle swept round and round in great circles, sustained on outspread wing, in easy, joyous flight; the turtle swung in placid happiness, "rising, falling, swaying with the river's flow, glad of his little life, which was yet big enough to know pleasure, glad of light and motion, and, for aught I know, glad of a music in the stream below, the faint echo of the rustling, rippling, fluting music that filled the air and the woods around me. Life," he continues, "is a glad thing for the wood folk; that is what the eagle was saying, far overhead; that is what my little turtle said, swaying up and down on a twig at my feet; that is what every singing bird and leaping salmon said, and every piping frog along the shore, and every insect buzzing in the warm sunshine. And I remembered suddenly a curious fact, which till then had never come home to me with its true significance; in all my years of watching the wild things, watching, not to record or to make a story, but only to see and understand for myself just what they were doing, and what they thought and felt—I had never yet met with an unhappy bird or animal. Nor have I *ever* met one, before or since, in whom the dominant note was not gladness of living. I have met all sorts of beasts and birds at close quarters; some whose whole nature seemed bent into a question mark . . . . some fond, like a certain green frog that attached himself to me, with an affection that denied his cold blood; some foolish, like the fawn that would never follow its leader; some morose and ugly, like the big moose that first watched and then twice tried to kill me; but never a one, great or small, among them, to whom life did not seem to offer a brimming cup, and who did not, even in times of danger and want, rejoice in his powers and live gladly, with an utter absence of that worry and anxiety which make wreck of our human life." "Nature above and below tingles with the joy of mere living—a joy that bubbles over, like a spring, so that all who will, even of the race of men who have lost or forgotten their birthright, may come back and drink of its abundance and be satisfied." *

Men also must Rejoice.

I find it good to read of such things, as well as of things which the morning paper tells of, not always so cheerful and pleasing. It is good to know that a law which works for such harmony of joy is very strong in this world of ours—that it is in the heart of one who can write thus of its workings there, and in every heart that can respond to the gladness of nature and her children. For it carries the hope that this is what creation means for all, somehow, somewhere. It bids us trust that the purpose of creation must be the joy of human, as well as of other and, as we think, lower forms of its manifold life. The race of mankind is not disinherited, however it may seem to have sold its birthright of peace and happiness. For the world is a unity, and God is one, and His ways must be just and fair. He cannot have favourites among His creatures. The eagle soaring on high in the joy of its strength cannot be dearer to Him than the child playing in a slum court, or the child's mother toiling in a cellar dwelling, or the disheartened reformer, sad because he cannot yet win for these people worthier conditions of life. If no bird or beast is really unhappy, and only man is, that cannot be because *they* are elect and *he* is reprobate. It is that he is allowed to be unruly and wayward for a while that so he may learn the deeper meaning of that law which the other creatures obey with spontaneous wisdom. His trouble is a passing discord in the great harmony, not a break in the real continuity of evolving life. He too will learn the wisdom of living happily, and on a higher plane, and with a larger sense of the beauty and glory of the world. He will come to know and obey, with conscious willingness, that law of the whole, which lowlier creatures obey in unconscious surrender to the impulse or instinct of desire.

Perfect Summer Days.

Sometimes, on summer days, when the heavens and the earth attain to their highest splendour of light and loveliness and calm, the truth of life's deep harmony of joy seems borne in upon us from the very heart of nature. Even in England there are always some days of every year which, in their serene perfectness, seem meant to reveal to us the real significance of it all. The sky is filled with light; the woods are silent and shadowy; the green grass is radiant with sunshine; the fields of corn are slowly ripening their treasures of food; the bright creatures of the air and fields and waters live and rejoice; and God seems to be saying to us: This is what my creation means, this is an outward and visible sign of that life and love and joy of the spirit which My creatures must all know and possess. Beauty which the eye beholds, which the mind loves, is my gift, my smile, my benediction, in which you also, my human children, shall come at length to rejoice abundantly.

A poet of our own time tells us how one summer day, when his mind was troubled with the disappointment and imperfection of things, this truth came home to him. He had been complaining and murmuring to himself; he had said that nothing satisfies, because nothing is perfect. But—

> As I spoke, beneath my feet
> The ground-pine curled its pretty wreath,
> Running over the club-moss burs;
> I inhaled the violet's breath;
> Around me stood the oaks and firs,
> Pine-cones and acorns lay on the ground;
> Over me soared the eternal sky,
> Full of light and of Deity;
> Again I saw, again I heard,
> The rolling river, the morning bird:—
> Beauty through my senses stole;
> I yielded myself to the perfect whole.*

Summer in the Soul.

It is in such hours that the sure deep meaning of creation's endless work seems revealed to us; the veil is withdrawn, or becomes luminous to the soul's clear gaze; the real and the ideal are made one. And having felt this, we may go back to the homely duties of life, and mingle again with the sad confusions of the world, and toil at the problems and perplexities of human things; but we shall take with us, in our hearts, the thought that reconciles all, and the joy which belongs to the paradise of wise and far-seeing and exultant love.

And we may be assured of this, that he who has that thought and that joy in his heart is best equipped for life's most stern demands. To hear, to-day, amid the rancour of sects and the conflicts of opinion and the strife of tongues, amid the jealousies of nations, race hatreds, and the rage for riches, and the fierce fightings of men in great cities—to hear amid all this the eternal harmony of nature and of God, is to have greater grace whereby to maintain our sanity of mind and courage of soul, and to have more strength wherewith to do our work with patience, and to use what gifts of service may be ours, not without some effectiveness, in life's great onward movement—the creation of a world where love, controlled by reason and crowned with beauty, shall some noble make happiness possible to all.

W. J. JUPP.

LITERATURE.

BEATRICE BARMBY'S VERSE AND PROSE.†

THE publication, after her death, of Beatrice Barmby's "Gísli Súrsson" and Icelandic Poems and Translations told us that we had had a great poet amongst us. But her self-identification with Iceland seemed so complete that we wondered whether other sides of her nature were capable of catching the poetic fire and passion which burnt so intensely in these poems. The answer is contained in this second volume of poems, which shows us that her genius was as many-sided as it was intense. Taken as a whole, the first volume was a volume of achievement, and the second a volume of promise. The first surprised us with the knowledge of what we had gained, the second fills us with the sense of what we have lost.

The imaginative sympathy which enabled Miss Barmby to take her place amongst the poets of Iceland responded to other heroic themes. Those who have any acquaintance with the old French poetry, will have felt the spell of the mysterious figure of Charlemain, hundreds of years old, yet still swaying the destinies of men; and they will see how it had asserted itself in the mind of the poetess

* "School of the Woods," pages 316, 342.

* Ralph Waldo Emerson: "Each and All."

† "Poems." By Beatrice Helen Barmby. (Archibald Constable & Co. 1903.)
"Rosslyn's Raid and other Tales." By Beatrice Helen Barmby. (Duckworth & Co. 1903.)

who could write in her "Ballad of Count Roland":

And towards Paris Charlemain
Through the night rode sick with care;
O'er his long beard privet-white
Swept his white locks dank with rain;
And about him in the night
Slowly in their sockets turned
His great eyes that ever burned
Cloudless with an unspent light.

The lover of Shakespeare's Sonnets will recognise in Miss Barmby's imitation (though it must be ranked rather amongst her poetic exercises than her direct poetic utterances), something more than mere echo.

I would that I had beauty for your sake,
And yet thank God I am not beautiful,
For peevish Time would me his plaything make,
And leave the bright edge of your fancy dull.

I would be subtle, keen as mountain air,
Fit to be mated with your master-mind,
But Time might steal this jewel from my care
Till you should scorn me that I lagged behind.

Alas! sweet friend, I have nor grace nor wit
Nor aught that dare your dear acceptance crave,
For all I have to give is nothing fit,
Save my poor love, which you already have.

But happier I—because I know indeed
Your love, like priceless sunlight, came unfeed.

The "Foiled Invasion" is the most imaginative of a series of poems dealing with the borderland on which Mythology, the personification of the powers of Nature, and Witchcraft blend:

There was not a flower nor a stunted tree
But was rife with poison and treachery;
And the victors cowered in their camp by night,
And the sentinel died ere the morning light.

The very sun when the daylight came
Was a poisonous ball of blood and flame,
And the victors turned and trembled and fled,
And the passes rang to their fugitive tread.

The volume abounds, too, with what one feels to be metrical experiments, which yet display a sense of music and a mastery of form that is past the stage of imitation. One of the most remarkable of them is the poem on page 50, beginning—

Now the wings of the wind come down.

From one point of view, the general impression conveyed by the volume is that of a poetic mind revelling in a wide range of literary and imaginative associations, and in soliloquy, affectionate or passionate, answering and echoing to the great voices by which it has been stirred. But through all there is the sense of original power, a power that presses for no recognition, but that is not afraid to recognise itself.

If it be God's own voice sublime
That fills my ears with ringing rhyme,
I will not shut them to the chime.

Nor dare I, though my dulled sense win
But struggling echoes faint and thin,
Blaspheme the pealing voice within.

Echoes are never mistaken for inspiration, and from end to end of the volume there is not a single case of derived emotion or reflected thought mistaking itself for experience and observation, or of description taken from books and not direct from nature.

Miss Barmby often feels two sides of a truth, and always feels them nobly. Thus on two opposite pages we have poems one of which represents the unreasoning rebellion of grief against the facts of life, hugging what it knows to be superstitions:—

Is it not strange
That love must beg the cast-off robes of Faith
To robe himself withal?

and the other, that strange acquiescence which feels so deeply that the terrible fact is true, that its truth becomes part of that eternal order of things which we cannot even wish otherwise

I would not grudge the life you gave,
I would not hate the heavens black,
I would not curse the rolling wave,
The winds that never cease to rave,—
Ah, God! I would not wish you back!

And amongst the Sonnets we have one in which the insecurity of the life that is built only on its own weal or woe is contrasted with the larger life of sympathy:

And so we garner up our love and hope,
Not in our petty granaries, where the thief
Breaks in and steals; but where the world expands
To such a vast infinitude of scope
As leaves no room for private joy or grief.

And another in which we are taught to look behind the spectacular or statistical aspects of collective life to the throb of individual hearts.

My heart was once as keen as children's are
For tales of loss, of struggle, of debate,
The crash of falling dynasties, the fate
Of nations, and the hideous noise of war.
The long parade of history, the jar
And bustle of our times, the conquered state
Struggling against those Powers misnamed great:
I loved them all as pageants seen from far.

But now I hear the units in the mass,
And now I see the atoms in the spheres,
How hearts must break to let the pageant pass,
How every triumph veils a nation's tears,
Sorrow tracks sorrow—as in Banquo's glass
Stretched out the cruel triumph of the years.

Dante is often made responsible for the sentiment "That there is no greater pain than to recall a happy time in wretchedness;" but few notice that the sentiment is not Dante's own, but is placed by him on the lips of a lost soul in Hell. The germ of her future misery was already contained in her joy.

Miss Barmby knows a better truth. In "Parting," she tells us (the *italics* are mine):—

Seeing the memory of true happiness
Is joy itself, and *their delight was less*
Than mine, who weened that misery's sharpest stress
Comes from the thought of dead joy overcast
By present sorrow—but the withering blast
Of keen regrets beats not upon my past.

It is probable that the majority of these poems were written without the smallest thought of publication; and every page shows that the writer was following her own thought or her own fancy, or trying the weight and swing of her tools, in perfect self-abandonment. It is the more remarkable that through every mood of tenderness and dramatic self-identification there is never a touch of feeling merely brooding over itself. In the wide range of sentiment there is never a note of sentimentality.

Miss Barmby tells us that it is only the "great dreamer" who "greatly acts," and the touch of reality is never absent from her own dreams.

I must conclude this notice with a single quotation from one of the nature poems:—

No wind can vex the quiet, and the rise
And fall of the slow waters on the beach
Metes out the hush, as often some soft speech
Deepens the more the silence when it dies.

I have left myself no room to speak of Miss Barmby's Prose Tales. They are full of varied vigour, and show great constructive power. There are four stories, and every reader will have his favourite. Mine is the Oriental tale, "The Slave of Lagash," in which a touch of Western sentiment is introduced with extraordinary skill. It is treated as a portent, and what came of it the authoress leaves untold. PHILIP H. WICKSTEED.

OBITUARY.

MR. I. C. THOMPSON.

THE news of Mr. Thompson's sudden death, on the morning of November 6, came as a painful shock to the wide circle of his friends. He was on the doorstep of his house in Croxteth-road, Liverpool, preparing to go out as usual, when the swift summons came to him. "His too early death," wrote Sir Oliver Lodge, in the *Liverpool Daily Post*, "in apparently full vigour of life, is a great loss, not only to Liverpool, but also to his department of biological science throughout the world. It will be still more keenly felt by the large group of personal friends who loved and admired his sterling personal qualities. In a quiet, unobtrusive way, he exerted a beneficent and harmonising influence wherever he was known, and the circle of his friends was annually growing wider. Happy in his family, and gifted till quite lately with excellent health, he might have been expected to withstand the attacks of time for many years; but he did not spare himself in the performance of his duties, and some recent strain must have told upon him more severely than his friends were aware of."

Isaac Cooke Thompson was born in Liverpool, July 27, 1843. His father, George Thompson, was in business as a chemist and druggist, and subsequently established the well-known firm of Thompson & Capper, homœopathic chemists. The father died more than thirty years ago, and to the end of his life Isaac Thompson was constantly active in the business of the firm. At the same time his life was devoted to scientific pursuits, and as a record of the high position he attained we cannot do better here than add to Sir Oliver Lodge's tribute, just quoted, passages from a longer letter of Professor Herdman's, in the same issue (November 9) of the *Liverpool Daily Post*:—

"There were few of our local organisations for the advancement of science and the applications of scientific teaching in which Mr. Thompson did not play a prominent part. Although fully occupied as an active man of business, with many concerns on his mind and hands, he found time to help on good work on very varied lines. Few men had more appeals for lectures, for papers, for help in organising, for his services (which were always highly valued) as hon. treasurer of funds, as member of council or committee; and never in the experience of some of us were such appeals made to him in vain. On the occasion of the last visit

of the British Association to Liverpool, in 1896, Mr. Thompson was one of the local secretaries, and his colleagues can testify how well he did his share of the hard work, and how much the success of that great meeting depended upon his admirable business arrangements and careful attention to detail.

"In earlier days he was prominent in organising the association of local scientific societies, which held an annual gathering in St. George's Hall, and for many years he was one of the most active members of the Microscopical Society, and an ardent field-naturalist and an accomplished microscopist. His position at that time in the local scientific circles was fitly indicated by his selection in April, 1882, to attend Darwin's funeral in Westminster Abbey as the representative of the Liverpool scientific societies.

"In later times he was one of the founders of the Biological Society, and of the Liverpool Marine Biology Committee, and it is in connection with the latter, and during the last twenty years, that most of his original scientific work on the copepoda has been done. It has long been a characteristic feature of English science that really distinguished work has come not only from those professionally engaged but also from serious amateurs, men who have the scientific spirit and training, but do the work solely for the love of research, and for the interests and beauties of nature which their investigations reveal. This has been especially the case in natural history: and Thompson was one of these serious amateurs who did good work of lasting value. Like Dr. George Johnston, Alder and Hancock, Hincks, H. B. Brady, and Gwyn Jeffreys—to mention only a few of those who preceded him—Isaac Thompson made contributions to our knowledge of the marine fauna, which, taken with the memoirs of these other amateurs, constitute one of the glories of British zoology."

Professor Herdman then gave further particulars as to Mr. Thompson's work, and concluded:—"It is in connection with the Liverpool Marine Biology Committee investigations, the dredging expeditions in the Irish Sea, and the work in the laboratory at Port Erin that the present writer has been brought into the most intimate relations with his friend, and has learned to appreciate not only his scientific knowledge and skill, but also his honest, fearless, upright character, and his sympathetic, loving nature. The loss to science is great, the loss to Liverpool of the man doing his duty nobly and full of good works is greater still, and of the loss to those who were privileged to enjoy his friendship or to be united with him in still closer ties it is impossible to speak."

Isaac Thompson was born a member of the Society of Friends, in which his mother was a recognised minister, as his sister Frances Thompson still is. During the ministry of the late Charles Perry, however, more than twenty years ago, and through intercourse with him, Mr. Thompson became a decided Unitarian, and a member of Hope-street Church. Latterly he had been connected with the Ullet-road Church.

The funeral service, before cremation, was conducted by the Rev. W. J. Jupp, at the Ancient Chapel of Toxteth.

THE CHILDREN'S COLUMN.

1 CORINTHIANS XIII.

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal."

IN the Book of Acts there is an account of a meeting of the disciples at the time of the Jewish feast of Pentecost, when, we are told, "they were all filled with the Holy Spirit, and they began to speak with other tongues as the Spirit gave them utterance." This, had never happened before in their meetings and they believed it to be the Spirit of God speaking through them.

It is difficult to know exactly what it was; but once when I went to a little Methodist chapel in the country, I seemed to get some idea of what it was like. I sat beside an old man, who was entirely absorbed in the service, and, at intervals, in the prayers or the sermon, he made exclamations, quite loud, such as "Amen!"—"Ah!"—"Oh Lord!"—or "Glory!" He seemed quite unconscious that he was saying anything, and no one took any notice; and other people in the chapel did the same thing. I wondered then whether the "Gift of Tongues" was not something of the same kind.

In the verse above, I think we learn that Paul felt that the disciples were getting to think too much about this sort of gift of a fervour which must be spoken; and he tells them that though this may be a good gift if anyone is there to interpret the meaning, it is nothing at all worth having unless there is a much geater gift besides—the great heart of Love. If they give themselves up to *expression* of feeling of any sort, without the deep feeling behind, it is only the *outside*, like the sounding of brass or the clashing of cymbals. If they have the Love which is the greatest thing in the Universe, other gifts may follow as God wills to give them; but without Love they are worth nothing, and will not influence anyone.

And by Love Paul does not here mean any special love for any special person, but the large and gentle and loving heart, ready to help and sympathise with every one of God's creatures. No one had so large a share of this Love as Jesus had. When he spoke, the people felt that "never man spake like this man." Why was that? Not because he was a great orator, but because his speech was simple, and he spoke of the things they saw and knew and understood, the lilies, the sheep, the mountains, and all that God had made. His speech went right home to their hearts and made them love him in return.

Think how he called the children to him and took them in his arms, when people thought they would only trouble him; how pitiful he was to the sorrowful and mourning; how he helped everyone, and how good he was to those who were penitent. In all these ways the great Love of which Paul spoke showed itself, and far more plainly than in any "tongues," whether "of men or of angels."

There is a story of a poor woman who had done something very wicked; and some of the Scribes and Pharisees brought her to Jesus, saying to him that for the sin she had committed the Jewish law would condemn her to be stoned to death; "but what sayest thou?" they asked. At first Jesus did not answer, and seemed not to hear; but when they went on asking he looked up, and saw the poor woman and the eager cruel faces round her; and then he said "He that is without sin among you, let him cast the first stone." They were "convicted by their own conscience," and went out, one by one. When Jesus looked up, all were gone; only the woman remained. He said to her, "Where are these thine accusers? Hath no man condemned thee?" She said, "No man, Lord." And Jesus said, "Neither do I condemn thee: go, and sin no more."

We do not know any more about her story. But how she must have felt his loving and pitying spirit, so different from the Scribes and Pharisees! His words and his Love must have gone straight to her heart.

And, children, only think to how many of our hearts those words must speak, "Let him that is without sin among you cast the first stone." We are so eager to find out faults in others, so quick to reproach them—to cast the first stone—forgetting that we have done as wrong things also, and are not "without sin." Where now is our Love? We may be clever, we may be learned, we may have faith, and be able to do great deeds that need courage and strength; but where is the large-hearted love that feels for another, and can put itself in his place? "If I have the gift of prophecy, and know all mysteries and all knowledge; if I have all faith, so as to remove mountains, but have not love, I am nothing." No, our conscience convicts us; we are not without sin; we may not cast the first stone; we go out, ashamed, and leave our companion alone with the Love which feels for him and which we have been too unkind to feel And if we are really "ashamed," we shall never again try to cast the first stone.

A big boy at school had done very wrong, and had also led younger boys to do the same. He was a clever, eager boy, and one whom the younger ones admired and followed gladly. He was found out in his fault, and the under-master talked to him very severely, and told him what his punishment would be. He spoke well and strongly, but the boy stood upright before him with a hard cold look; he said nothing, and nothing seemed to touch him. He moved about restlessly, and wished he might go. He knew he had done wrong, but he was not sorry; and he only felt angry with the master for all he said. He dreaded his punishment, but intended to go through it manfully. Later in the day the headmaster sent for him. He was rather frightened, as he had a tremendous respect for him. He opened the door timidly, when told to come in, cast one glance at his master, and then stood still, waiting, with his eyes on the ground. What was coming? What would he say? The boy was almost trembling now. The master came up to him, put his hand on his shoulder, and looking in his face said gently, "My boy, what were you about?" John was sixteen, but in a moment he burst into tears. There was no more to be said. His proud heart had met with that great Love that can "remove mountains."

GERTRUDE MARTINEAU.

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EFFECTIVE MINISTRY.

THE paper on "City Churches and the Theory of Independency," read by the Rev. CHARLES PEACH at the recent meeting of the British and Foreign Unitarian Association in Manchester, is published in full in our present issue, and we would ask for it the serious attention of all who have the welfare of our churches at heart. It furnishes a clear statement of an urgent problem affecting the common life of our religious community, and makes a suggestion of the highest practical importance, which we earnestly hope will be taken up as it deserves, for the consolidation and strengthening of our work.

How an effective ministry is to be maintained in city churches, from which the greater number of old adherents have removed into the suburbs, and connected themselves with other churches there, is the immediate question which presses for an answer, and in offering what we take to be the true solution of practical wisdom and religious faithfulness, Mr. PEACH opens also a wider question, and shows a way by which the work of our churches as a whole, both in town and country, may receive a fresh impulse of life, and enter with good hope upon a wider field of effective service.

Churches are starved, the energies of ministers and people are wasted in often hopeless struggles over the question of finance, where the old resources are no longer forthcoming for the maintenance of a separate ministry for each church. What, then, shall we do? asks Mr. PEACH. These city churches can still do a work of genuine religious ministry among the people remaining within their reach, there are groups of humble folk who still look to them as their religious home, and it is a shame to abandon the field. So we may say also of not a few churches in country places, where formerly the presence of one or more wealthy families prevented any serious anxiety in the matter of finance, but now that support is no longer forthcoming. The day of independence in the enjoyment of a separate ministry for such congregations is gone by, and it is well that the miserable struggle to maintain an incompetent man on a pittance should cease. The right solution of the difficulty, which Mr. PEACH has clearly pointed out, is in the wiser distribution of our forces, making fuller use of capable ministers and calling a larger body of auxiliaries into the field.

That means, the enlistment of a new force of lay-preachers, both men and women; but it means also an appeal to our churches as a whole for a deeper sense of fellow-feeling, so that the stronger may more adequately help the weaker churches, and more fully share their privileges together, and for a deeper sense of responsibility in the members of each congregation for the maintenance of that fellowship in worship and union in common work, in which the great end of their existence is to be found.

The first practical suggestion which Mr. PEACH makes is that where there are two city churches, neither of which can adequately maintain a separate minister, they should federate their forces, under the superintendence of one minister, who should preach alternately in both churches, and arrange for the other services with lay help. The same suggestion will apply to any two or three little country churches which are near enough together, and if the churches in the union of their district associations will work out a scheme and secure an adequate force of lay preachers, we believe that it will be found not only an immense relief to sordid cares, but a great gain in the quickening of religious life among our people.

That is the point on which the chief stress ought to be laid. The financial suggestion is marked by practical good sense, but the religious appeal goes much deeper. It is a call to service addressed to our people as a whole, to realise, as too often they have not done in the past, that they themselves are the living church, that the work of ministry is in their hands, as a worshipping people and as workers, whether they have a specially trained minister at their head or not, and that it is a trust laid upon them to maintain the true spirit of worship and all the energies of practical beneficence which centre in the church. If there is supposed to be sacrifice on the part of a congregation in not always having a fully trained minister in the pulpit, let the sacrifice be gladly made, and the spirit of prayer and service be made to minister in the common life of the people the more truly on that account.

Mr. JAMES BEARD pointed out in the discussion on Mr. PEACH'S paper that this principle has a still wider application, and that where people remove from the city beyond the reach of their old churches, and find no other in the suburb to which they remove, they should yet form fresh groups of worshippers, even where there is no possibility, for a time at any rate, of establishing a new church with a settled ministry, and so should maintain the essential life of religious fellowship, there in the new districts, as it is to be maintained within the city which they have left.

On the subject of lay-preachers we shall have something more to say next week; here we desire simply to call attention to Mr. PEACH'S paper, and to lay stress upon the one point that it is a call for new life in the churches themselves, on the one side for greater independence of religious activity; on the other, for closer co-operation and the fuller use of all the forces for a helpful ministry which we have at our command.

RELIGION IN THE DAY SCHOOLS.

IN discussing last week the position to be taken up by liberal Christians when the time arrives for a final settlement of the question of religious education in our public elementary schools, we laid it down as common ground that, assuming that the State continued to supply virtually the whole of the funds for the maintenance of the schools, and so became entitled to take their management and control completely into its own hands, it could not employ its appointed teachers to give instruction in the tenets of individual denominations, and those teachers must be appointed without reference to denominational distinctions. The rate-payer and tax-payer must no longer be compelled to pay for the teaching of a theology opposed to his own, and the public school teacher must no longer be required to profess conformity with the tenets of any sect as a condition of his taking service under the State. On the other hand, we took it as common ground also that it was desirable that we should teach in our schools the elementary ethics of CHRIST—the love of God and man—common to all the Christian sects and to most earnest-minded men outside the sects, even to many self-styled Agnostics—always provided that this could be done without injustice to, or without creating too keen a sense of injustice among, our fellow citizens.

But that ideal will be enormously difficult to attain—first, because, in the case of great numbers of teachers and managers, something more than pure theism must, with or without intention, inevitably be added to the instruction given, thus immediately creating manifest injustice to parents or ratepayers whose views do not coincide with this theological superstructure; and, secondly, because, even if the ideal could be strictly followed,

there are those who would contend, justly or unjustly, wisely or unwisely, that the teaching so given was prejudicial to the further theological instruction they desired to give to the children of their own denomination. Moreover—and this is a point not referred to last week—there would be logical difficulties in justifying the public endowment even of pure Christian Theism if those members of the community who refuse to affirm the existence of the Deity, or actually deny it, chose to declare that they had a conscientious objection to the use of their money for such teaching, or if similar objections were raised by Jews or others who refuse to JESUS the first place as the exponent of Theism which Christian teachers would inevitably give him.

Supposing, then, that religious teaching in schools under the authority and at the cost of the State is found to be impossible, what is the alternative to be aimed at by men of liberal religion? Two plans are pressed upon us. One is, that the State should invite the sects to undertake, in the school buildings, and inside or outside school hours, the theological instruction it cannot impose upon its own servants; and the other, that it should itself organise "moral instruction" as distinct from instruction in religion or theology. We cannot profess ourselves enamoured of the idea of inviting the sects to carry their warfare into the people's schools with the State to "keep the ring," and see fair play. The people's schools should be places where the children are taught, not that which divides, but that which unites. Men will differ in their theology as long as the veil remains which separates the known from the unknown, and the children must learn these differences as they mix in the world with their fellows. But it were a thousand pities that such controversies should be forced upon them, with an insistence out of all proportion to their relative importance, every morning of their young lives as they turn into class-room A for instruction in one theological system, while those who are their class-mates and play-mates through the rest of the day march into class-room B for instruction in another. At least, we must resist the demand that these sectional theological classes shall be carried on during the hours of compulsory school attendance. That would be frankly intolerable. If permission to use the school buildings for this purpose out of school hours be found really to help in composing our differences—which we are inclined to doubt—the plan may, at least, receive our careful consideration. But the thing must be done out of school hours, and the task of gathering the children in must be undertaken not by the State, but by the denominations concerned, on their own responsibility and initiative.

We come to the other alternative of "moral instruction." It would be sad indeed were the children debarred from being taught at school their duty to themselves, to each other, and to their country, because their elders could not agree upon the precise nature of the religious sanction upon which that duty rests. It may be doubted, however, whether a programme of daily lessons based only on the last six commandments of MOSES and the second of CHRIST, would be received with any great enthusiasm either by the religious world at large, by the teachers, or by the scholars. If once religious education be ruled out, it would probably be better to rely for the dissemination of sound morals upon the general tone of the teaching through the whole "secular" curriculum, and the good use made by the teacher of such opportunities for pointing a moral as are constantly afforded in the study of history, science, and literature, even in its most elementary stage.

"Secular" education is not an attractive phrase, and we should be sorry to see our elementary education made "secular" in the bald meaning of the term. But the kind of education we have in mind would be very far from merely secular in this sense. After all, the chief value of religion lies in its practical application to the daily affairs of life, and a religious minded teacher will have his influence for good upon his pupils, whatever the curriculum by which he works, while the work of the man who teaches without such an impulse will be largely barren, even if he belong by profession to the most right thinking religious society. Let us improve the conditions of the teaching profession and improve the training of its members, and so obtain the help in this work of those best fitted for the most noble of the liberal professions, and our teaching, whether "denominational," "unsectarian," "moral," or "secular," will make inevitably for the uplifting of the people.

THERE is one feature in the work of the new mission settlement of the Congregationalists at Pentonville that must be particularly interesting to Sunday-school workers. The Claremont Chapel had fallen into decay with the shifting of a residential population, and had remained closed for some time, a monument of desolation to all passers by, until it was re-opened and worked under Rev. F. W. Newland in a way more suited to the changed habits of the district. It was decided, with a boldness that justifies itself, that the Sunday-school should be confined to children over twelve years of age. We are constantly talking about the difficulty of retaining our elder scholars. May the institution of a school that is only for elder scholars contain a suggestion by way of answer to our perplexity?

CITY CHURCHES AND THE THEORY OF INDEPENDENCY.*

BY THE REV. CHARLES PEACH.

IT was in this city, and not far from where we are now assembled, that Dr. Parker made his impassioned appeal to the Congregational Churches to rise out of the isolation and weakness of their traditional Independency into the unity and strength of an organised church. The problems with which he dealt, and the arguments he used, all sounded familiar in the ears of a half-dozen Unitarians gathered in the gallery of the Free Trade Hall that day. For in the matter of church order and government, we have become identical in our methods with our Congregationalist friends. The old tradition of the Presbyterian origin of some of our churches only survives in the name of our local Association and in the priceless heritage of freedom which we owe to our honoured ancestry. In practice our churches have become Independent, and the Independency of our adoption is as ill suited to the needs of city life as is the Independency of their inheritance.

Independent Churches.

I am not now going to discuss the theory of Independency; I am not going to try to estimate exactly how much "Presbyterianism," as generally understood, there was in our old Presbyterian churches. I am going to take the simple popular conception of Independency as it works out in general practice; and then I am going to suggest that it is a hindrance to our proper work in the great centres of population to-day. Independency as thus understood means the sufficiency and completeness of each little group of worshippers for all the functions of a Christian church. The little group *is* the church and the Union is a Union of churches each complete in itself. From this it follows, in practice, that each little church must have a minister of its own. Thus the parish of the minister is the little group of persons to whom he is indebted for his call and with the masses of people who may live near his church he has no special relations at all, except perhaps as a missionary to the unconverted.

Now while we have never adopted this as a theory, it has been largely forced upon us in practice in consequence of historical circumstances. We have been compelled to organise our churches wherever we could gather our adherents and without special relation to the exact spots in which they might be planted. That was all very well so long as our churches merely provided for a particular type of spiritual culture and took no part in the general work of evangelisation of the world.

Changed Conditions.

But two things have happened in recent years, and they are, I submit, the controlling factors in the situation to-day. The first of these is the drift of our old adherents from the cities and towns out into the country; the second is the growth of parochial agencies and functions in connection with our churches themselves. By some gracious dispensation of provi-

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* A paper read at the Autumnal Meeting of the British and Foreign Unitarian Association in Manchester, on Wednesday, Nov. 11.

dence the comparative emptiness of our churches on the Sunday which often leaves us disheartened is compensated by the crowded state of most of our Sunday-schools, by the teeming agencies which fill up all the nights of the week, and by the readier approach of unchurched working men to our ministers, as compared, I think, with those of other denominations, when in search of help or guidance in the problems and cares with which they are concerned.

What are we to do?

This, then, is the problem of many of our city churches. Our congregations are going or gone—gone to found new churches elsewhere—but our real work remains. What are we to do? Are we to sell up our city properties so as to follow our people out into the cleaner air of the suburbs? That were a consummation devoutly to be wished, if it were consistent with our duty to the Gospel itself. But to do so would be to make the cynical avowal that we have no part or interest in the religious culture of the masses. For while most of our Manchester congregations have suffered heavily in the way I have named, there remain some tens of thousands of people still living in close proximity to our several churches. Have we any mission to these people? To put it another way, "Are we just little groups of spiritual eclectics, or are we a church sharing in the common commission of the church to preach the Gospel to all mankind?" I cannot doubt as to our answer. The common people heard our Lord gladly, and our belief in the primitive purity of our Christianity is not worth much if we despair of a like ready hearing to-day. But whether we may be heard or not; whether we may gather working men into our churches or not, the actual work that we are doing remains. Every one of our churches justifies its existence, I believe, by the services it renders to the neighbourhood in which it is placed. I know of many churches here which are centres of light, homes of peace and comfort, sources of inspiration, and real helps in the lives of very great numbers of people. Indeed the closing of any one of our churches would inflict a serious if not irreparable moral injury on the neighbourhood in which it is placed. It would, in short, be a gross betrayal of our responsibilities and it would stultify our faith in the brotherhood of man.

Overtax of Ministers and Churches.

What then remains? Simply this. We cannot abandon our work; but we must adapt our methods to its changed conditions. Now what is it that threatens the permanency of our work? what is it that makes it so extremely difficult for our churches to hold on after our old families have moved away? Is it anything else than this old theory of Independency; the pitiful confession that no church can continue to exist without the whole time of a separate minister devoted to it, or else that our churches have not got sufficient in common with each other to federate together for the purpose of pastoral oversight? Let me say frankly it is the intolerable strain of a separate minister for each little congregation that is threatening the permanency of our work in the city churches to-day. And in saying that I am not reflecting either on the ministers or the congregations. Our congregations tax themselves as heavily as they can be expected to do; our ministers half starve themselves—mentally if not physically—in order to hold on. Indeed it is not the parsimony of our congregations but the extravagant and unsatisfactory use of their gifts which humiliates me. I want to see our churches initiating agencies of social amelioration, bearing a fuller share in the redemptive work of religion, but on every hand we are handicapped and crippled for want of funds.

Federate the Churches.

My suggestion, then, is this. Let us federate our churches for common work under a common pastoral oversight. Let us come out of our isolation and group our churches together, in twos or threes as circumstances may determine. Let us develop the lay agencies in our churches; let us make our ministers leaders of bands of fellow-workers, and not leave them, as they too often are now, solitary preachers to "hearers of the Word." There is no group of churches to whom this suggestion should come so naturally as ours. We are the least sacerdotal of all the churches in theory, but we are the most sacerdotal in practice. We never forget to remind our ministers that they are not priests, but we always shrink from sharing in their duties as if they involved priestly functions. It would be life to our churches to get our laymen at work in our pulpits. We lose our best men simply because we do not find work for them to do. There is no laity in Christendom better fitted or so little occupied in the service of the churches as that of the Unitarian community.

Crippling Burden of Finance.

With the drift of our old supporters into the country and the consequent straightening of our finances, our churches are beset by a fatal temptation. They are apt to think that the first essential is the raising of money and to give themselves to that to the neglect of their proper work. There are churches amongst us whose thought is almost wholly occupied with this question of mere self-existence. Special services are conceived of as opportunities for special collections; the minister becomes an organiser of variety entertainments, and the minister's wife is only distinguished from a hard-driven sempstress in that she is not paid for her incessant toil at sewing meetings and at home preparing for eternal bazaars and sales of work. These are the alternative expedients to which our churches are driven and they are not good. Moreover they defeat the end they have in view. An occasional bazaar for a forward movement or for genuine special work is usually helpful to a congregation, but perpetual bazaars year after year merely to keep the church doors open are apt to suggest the inquiry, "Is it worth while maintaining an institution which more and more withdraws itself from its work and gives its energies to mere self-preservation?" And so the few supporters left in our city churches, able and willing to work and give, grow fewer, and the strain is greater than ever.

New Method Essential.

Now I hope this does not sound pessimistic. I am very far from being disheartened. We have good workers left with us in all our churches, and most, if not all, of our churches are doing splendid work. It is the greatness of our opportunity and the importance of our work which makes me most anxious to indicate, in its incipient stages, a danger which if unchecked will drain the spiritual life of our churches and destroy their power for good work. Because this tendency of our people to remove into the suburbs is one which cannot be checked. It will grow stronger and stronger. It is, I think, a natural and inevitable consequence of the growth of our great cities. But the masses of the people who must be near their work will remain. Are we going to neglect them? Are we going to abandon the field to the great Wesleyan Missions of whose splendid work I only say that it does not meet all the requirements of our times. If we are going to remain, we must have a definite policy, suited to the conditions of our times. The policy of drift is of no use. It is of no use to leave our churches to struggle on on the old lines, more and more limiting their aggressive work, more and more absorbed in the struggle for survival until, finally defeated and despairing, they are bound to give in. We are now, as I have said, in the incipient stages of this difficulty. It is not yet too late to meet it and overcome it; but it will be too late if we wait until our churches have become quite submerged in the struggle to meet new difficulties with the old methods, and to maintain the old standard of expenditure with a greatly diminished income.

Something more than Finance.

I do not want to go more closely into the financial question. I am advocating the grouping of churches under one pastoral oversight because of the spiritual quickening which it would, I believe, produce, by the development of lay preaching, in our churches; and I merely indicate the financial difficulty as the immediate practical necessity which will probably compel us to review our theory and practice of Independency. I recently had an opportunity of examining the balance sheets of most of the churches in our Manchester Association. There was only one of those churches which had paid its way during the then current year. The reports accompanying the balance sheets in nearly every case spoke of this as a serious state of things. And it is serious; but its seriousness is here, that we are in danger of devoting a disproportionate amount of attention to our balance sheets. A church does not exist for the sake of its balance sheet, and it has not necessarily justified itself even if it has closed the year with a balance in hand. But we must give this attention to our balance sheets if we are going to maintain the old methods. Because, of course, we must meet our expenses or else cease to exist. The only alternative to perpetual and increasing worry over ways and means is to reduce our expenditure in the way I have indicated and to turn the thought of our respective church committees from problems of finance to plans of work. There is not

much that is very inspiring in the ordinary meetings of our church committees to-day. The dark cloud of ways and means hangs over most of them, and it is hiding the sunshine of our Gospel and the glory of our work.

Appeal to Laymen.

Ministers are not business men. We are told that too often not to know it. You laymen are. I put it to you, therefore, *as* business men, this the business side of the question. Will you face the problem? Will you look ahead? Is this drift of our people away to the suburbs a fact? How can you meet the financial consequences it involves save by yourselves coming to our aid; by yourselves taking such a share in our work as will make possible the grouping of, at least, two of our city churches under each minister; by yourselves becoming not merely our paymasters but our comrades in the work.

For our ministers I have no special claim to speak; but I venture to say this on their behalf that they would give a fair hearing to the discussion of any such plan as I have suggested; that they would not be deterred by any additional work it might involve; that, on the contrary, they would hail any scheme which would end the discussion of ways and means as a very emancipation of the better spirit of our churches which is now too often crushed out by the mere machinery of finance. It is not work which wears out our ministers, it is worry, and nine-tenths of it is worry over the wretched question of pounds, shillings, and pence.

Objections Answered.

My time only allows of a simple and crude statement of the case. I have no time to argue it. In conclusion let me anticipate one or two objections. First to those who think my diagnosis of our condition in the great cities is wrong, I only say if these conditions do not apply in your case then I do not urge on you this remedy. But these conditions do obtain in some cases I know of.

Others will object that this is an age of specialisation; that the day of the lay preacher is past; that only specially trained men will be listened to. To which I reply, "Religious experience can never be the product of specialisation, and by the very nature of our profession we can never make any distinction between the real qualifications of ministers and laymen.

That the newer adherents whom our churches serve to-day should maintain them is an objection which ignores the facts of the case. It is simply impossible for them to do so on the old methods, and the number of our churches actually self-supporting and not subsidised by the dead or the living is extremely small.

Finally, it may be said that we could not get the necessary lay help. I do not believe that. For now nearly twelve months I have been responsible for the regular supply of three little chapels in addition to my own. I have depended almost exclusively on laymen; but although in each case a journey of over thirty miles each way is involved, yet those services have never failed once.

Share the Work of Ministry.

In making these suggestions, then, I am not deterred by any practical difficulties which I can foresee. I believe a modified circuit plan would work with us as it works with the Wesleyans. I believe we shall be forced to it, or worse, in the case of our city churches. But it is not the practical necessity merely or mainly which induces me to make these suggestions. It is a profound conviction that ultimately the life of a church as a spiritual institution depends on the readiness of its members to serve it and to bear their testimony for it. We are weakened to-day by our dependence upon our ministers. Our religious life would become deeper, finer, and more real if more of our leading laymen would only come at times into our pulpits and tell us what religion means for them, how it helps them, and how the sense of a divine purpose in life lends to all their tasks a sacred meaning and lifts all their labours from mere sordid drudgery into divine service.

SUNDAY-SCHOOL ASSOCIATION.

THE series of last week's Autumnal Meetings in Manchester was concluded on Thursday morning by a Conference of the Sunday-school Association.

A service of devotion was conducted in the hall of the Lower Mosley-street schools by the Rev. W. R. Shanks, after which the chair was taken by Miss Marian Pritchard, President of the Association.

The PRESIDENT, in her opening address, said their Association was born in 1833, and two years afterwards a printed report told of an annual meeting held in London. In those days the Association was made up of six schools, four in London and two in the country—in Wiltshire and Sussex. Not until 1839 did Manchester come into the Association, but it came in as a worker and formed a depot for the books of the Association, and in 1840 there were statistics of two of the schools of Manchester. It was pleasant to know that of the two schools one was Lower Mosley-street. From the beginning the aim of the Association had been to strengthen the schools and to raise the ideal of the teachers. In later years, perhaps, the most delightful manner in which they had striven to do this was by the Oxford summer meetings, and she was glad to be able to say that they would have the privilege of going there again next year. Their great point was their literature, and she wished especially to call attention to the periodical literature for the practical help of teachers.

Mr. ION PRITCHARD, the hon. secretary, made an encouraging statement with regard to the operations of the Association and the literary work done by it in London.

Mr. RICHARD ROBINSON read a paper on "The Responsibilities of Church and School towards each other." He defined the church as consisting of a number of men and women bound together by the common tie of a desire for public worship of God, for the cultivation of their own spiritual life, and for the help and service of their fellows. The first recipients of our care and attention should naturally be our own young ones whom we gather into our Sunday-schools. If any church is called upon strenuously to support the Sunday-school it surely must be the one whose congregations, for the most part, advocate the sound educational principle:—The knowledge that is agreed upon by the nation to be taught by the State; that upon which the nation differs to be taught by voluntary agencies. The first call upon every congregation is to provide a teaching staff, and the necessary income for the work of the Sunday-school. Religious education is not merely the committing to memory certain doctrinal statements as to God and our relation to Him, not merely the familiarity with the words of one particular book however beautiful; but the encouragement in the soul of the child, already eagerly receptive of such impressions, of the sense of deep affection and kindly care with which it is surrounded, and the gradual drawing of these higher emotions of the child's soul up to the greatest affection of which the human soul is capable, the love of God gained through and by means of the love of man. Members of the church should visit the school and show a kindly interest in teachers and scholars. The school should lead by a natural and definite transition to the church and its membership. The entrance into membership of a Christian church on the part of any young person who has had the right training at home or in the Sunday-school, ought to be a solemn religious act, and yet there wa no religious community of which he had knowledge which made that act, at least in outward form and expression, a more distinctly secular one than our own. Entrance into membership should be made an act of religious and conscious choice, and not a mere payment of money. The young people should be made to feel that while they are desired to support the church and its institutions to the best of their power, both with time, ability, and money, the only test of membership required of them is that of their wish to take a part in the common worship and work of the church. Mr. Robinson thought that the guilds met a real want; in them Sunday scholar and church member met, and the one gradually merged into the other. In them was the nucleus of the solution of the problem of the proper relation between the church and the school. Their borders needed widening until they included every member of the church and every senior scholar of the school; and then the distinction and name of the guild could be abolished, and there would be one communion of the seekers after truth, those who have felt the love of God and who desire to learn yet more of it by their devotion to and service in the cause of their fellow men.

Mrs. MANNING gave an address on the same subject from the school point of view. The relation of church to school, she said, should correspond to that between parent and child. The true parent is not neglectful of the moral and spiritual atmosphere needed. It is said that the Unitarian Church does not attract young people. It lacks the ritualism of the Roman Church, and the prestige of the English Church. Are the young people from our Unitarian homes at church with their parents, or playing at golf and tennis? The Sunday scholars do not find their way into the church. As they grow older they either go to no church at all or to that of another communion. She did not believe

that Unitarianism had no attraction for the young. Based as it was upon absolute freedom of inquiry, it alone could meet their needs when the old systems of thought were crumbling away. Were we failing in our methods? We have no creeds, no catechisms; but was it right that our teaching should be so colourless with regard to belief that a child should think there was no difference between that and what it was taught in the day school? If so, there was no wonder that when it grew up it should see no reason why it should go to a Unitarian church. Mrs. Manning asked for more Bible teaching from a Unitarian standpoint. One Unitarian believed in the miracles and another did not; but that did not matter, so long as the methods adopted were rational. Would not the rational teaching of the Bible give them an influence over the mass of the people? If they taught it candidly as lovers of truth they would find an enormous increase in their numbers, and in the influence of their churches. It was not for the sake of the Unitarianism of Channing or of any other individual man, but for the spirit which animated them all, the spirit of absolutely free inquiry, and candour in every question which comes before them. Commending the admirable teaching in our schools of the cardinal virtues, in which she thought they were specially strong, and which in our hands tended to the production of better citizens, she questioned whether we sufficiently impressed on our young people the need of prayer and of worship, of great reverence for everything sacred. She knew no school which was adequately supplied with teachers. We had amongst us a number of young men and women of leisure and culture who should be working in the Sunday-school; but parents often put obstacles in the way. The young people say they would teach history or science but could not teach religion; yet if they were encouraged by their parents, they would find that the task would become easier. This Sunday-school teaching would interest them in the life of the poor. They would go to their scholar's home in a case of sickness, and a longing would at last come to do something more to help in the moulding and directing of young lives in less advantageous conditions than their own, and so they would become workers in our great city problems. If Unitarian parents fully recognised their responsibilities to their children the Sunday-school difficulties would cease.

An interesting discussion was carried on by Mr. Wigley, Mrs. Howarth, and the Revs. J. H. Rossington, W. G. Cadman, T. P. Spedding, L. Smith, and W. H. Burgess.

THE man who finds not God in his own heart will find him nowhere: and he who finds Him there will find him everywhere. The reason why men are so often disappointed in their search for God is, that they do not look for Him first of all where He should chiefly be sought—in the manifestations He makes of Himself in their own minds and hearts. They suffer the noises of the world to drown the "still small voice" that never ceases to plead with them to keep in the path of righteousness and peace.—*David Swing.*

THE NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE annual meeting was held last week at Leicester, and was inaugurated by a *conversazione* on Tuesday evening (Nov. 10) at the Great Meeting schools. A large number of guests were received by the Chairman of the Vestry (Mr. A. H. Paget) and Mrs. Paget, amongst those present at the formal welcome to the Association being Mr. J. Harrop White, of Mansfield (president), the Revs. E. W. Lummis, H. Gow, W. G. Price, Peter Dean, W. Stoddart, J. K. Smith, W. Whitaker, E. I. Fripp, and J. M. Lloyd Thomas (hon. sec. of the Association), and a representative gathering of local friends. A cordial welcome was offered to the Association by the Chairman, who shared the hope of the committee that such a gathering would help to bring the churches into closer touch one with another, and be a fitting prelude to what they hoped would be a successful series of meetings.

Mr. J. H. White, President of the Association, then gave a stirring address. Never in the history of Unitarianism was there a greater need, he thought, for personal consecration to the work than at the present time. Sometimes he had almost a feeling of despondency when he thought that the century had made such a bad start. He was bound to say he did not see much to encourage them. They seemed to be living in an age of low ideals, and of comparatively small men. If they took literature, art, or the drama, where did they find men occupying distinguished places who were doing something to uplift the human race? Speaking of the drink question and the spread of gambling, the speaker said that horse-racing and football were doing much to encourage the latter evil. There was a call to everyone at the present time to uplift the low ideals, and it was for Unitarians, who, if they stood for anything, stood for the brotherhood of men, to attack these social evils. He felt they were not doing their duty with regard to social questions at the present time. Time was when they were in the forefront, but now they were allowing other bodies to beat them. They had a simple and rational faith to teach, which should attract those who were repelled from other churches. In conclusion, he urged the claims of their scattered churches to help and sympathy.

On Wednesday morning a religious service was conducted by Rev. E. W. Lummis, in the Great Meeting, when the annual sermon was preached by the Rev. H. Gow.

BUSINESS MEETING.

In the afternoon the annual business meeting took place, the PRESIDENT in the chair.

The Rev. J. M. Lloyd Thomas presented the annual report.

The report stated that the past year had been unusually full of incident and activity. The financial position of the Association was unsatisfactory, and unless the funds could be increased the work would have to be curtailed.

The position of the trust relating to the Lincoln Chapel had for a number of years been a source of anxiety, and several attempts had been made to put matters on a proper footing, but without success. The one surviving trustee had, owing doubtless to some misunderstanding as to his position and the intentions of the committee, declined to appoint additional trustees or render accounts. It was with much satisfaction that the committee were now able to state that this undesirable condition of affairs was at an end. In 1902 the committee took the opinion of a well-known equity counsel, and, acting on his advice, they, in conjunction with the British and Foreign Unitarian Association, approached the members of the Lincoln congregation with a view to legal proceedings. An application was then made to the Charity Commissioners by Messrs. Arnold Wilkinson, Brooke Revitt, and Joseph Fletcher (three of these members) for authority to commence an action against the surviving trustee. On this authority being given proceedings were taken against that gentleman with the concurrence of the Attorney-General. The plaintiffs and the committee's representative were met with the utmost frankness by the defendant's solicitors, and in the result accounts of the trust estate and of the dealings with the trust funds were duly submitted for investigation, and eleven additional trustees were appointed.

There was now a yearly income of about £150 available towards a minister's stipend and general chapel expenses. It was confidently expected that ere long a minister could be appointed to succeed the late Mr. Revitt, and that the chapel, which had been closed for upwards of a year, would be re-opened. The committee expressed their obligations to Messrs. Wilkinson, Revitt and Fletcher, for their courtesy and help in this matter, and their indebtedness to Messrs. Langtry & Tweed, of Lincoln, the solicitors to the trustee, for their assistance in bringing a long-standing difficulty to a satisfactory termination. They also wished to record their thanks to Mr. Franklin Winser and the Rev. J. Kertain Smith for their timely services, and also to Mr. J. C. Warren for his unremitting interest and invaluable work both in his private and professional capacity.

The report and the balance-sheet presented by Mr. B Dowson (treasurer), showing an increase on the year in the balance due from £31 7s. 10d. to £45 5s. 3d., were adopted. The officers of the Association were re-elected, and the new committee appointed.

After tea a conference was held, the President again occupying the chair. The Rev. E. W. LUMMIS read a paper on "An Imperial Church," in which he projected a scheme for the establishment of a church built upon the broadest and firmest foundation, coincident in extent with the British Empire, which, though a complex unity, he claimed to be a real unity. In reply to the query, Why restrict the church to the British Empire? he said by all means let them work towards the erection of the world-wide Church of Humanity, but let them support every effort that sought to realise it in part. The creation of an Imperial Church would not only be the accomplishment of a great part of the larger task, but also the best possible preparation for the remaining work. With regard to other objections, he thought the unwillingness of many possible helpers to extend their active interest beyond the limits of their own congregation was a sore obstacle in the way. Never in all history had such a church so rich an opportunity as their composite Empire presented, and he contended that such an Imperial Church as he propounded was quite practicable.

A discussion followed, in which Miss Clephan, Rev. W. G. Price, Rev. W. Whitaker, Mr. T. W. Belfield, the Rev. J. M. Lloyd Thomas, and others took part.

Mr. Lummis replied, and a vote of thanks to him and to the chairman brought the meeting to a close.

MANCHESTER THEATRE SERVICES.

THE third and concluding service of the present series in the Manchester Palace of Varieties was held last Sunday evening, when a congregation of more than eighteen hundred people assembled. The Rev. J. Page Hopps conducted the service, and took for his subject, "Six things we are all sure of." The great certainties of religion, those which all alike feel who have any religious feeling at all, these were what he spoke of: that we should content ourselves more with the real inspiration and enjoyment to be obtained from them, without troubling about the minor matters which divide us. If we are wise we enjoy to the full the fresh air and sunshine which are granted to us. Why should we not live in the conscious sense of the great realities of religion?

Mr. Hopps spoke earnestly of his hope that the services would be resumed in the near future. There can be no question that the attendances have shown that a real want exists among those who apparently cannot be persuaded to attend "respectable" religious institutions. Competent observers have agreed that only a comparatively small proportion of the audience was composed of those attending Unitarian churches already, and inquiries made result in the assurance that comparatively little difference has been observed, except in some of the church choirs, upon the attendance at the Unitarian churches in the neighbourhood. One congregation, that of Pendleton, was an exception, the evening service having been closed for the three Sundays.

Some criticism has been directed in Manchester against the choice of the particular theatre in question by the committee. The result has amply justified their choice. The building is an attractive one, comfortable and roomy, well lit and handsomely decorated, and a large audience can hear the speaker with the greatest ease. The entrances and exits are numerous and well planned. The effect when the large congregation stood after the closing hymn at each service, and sang reverently the "Lord's Prayer," was most marked. The singing, led by a large choir of eighty voices, conducted and accompanied by Mr. Oliver H. Heys, was hearty and well sustained. At the closing service Miss Blanche Mackie, of Burnley, sang the solo, "Hear, O Israel" (Elijah). This was the only departure from the customary form of service usual in our churches.

Naturally the preparation and conduct of these meetings necessitated a large amount of work, which was managed by a sub-committee of the governing body of the Manchester District Association. Mr. Richard Robinson, to whose work in this connection we alluded last week, tells us that to the Chairman of the Committee, Rev. W. R. Shanks, was chiefly due the eminent success which has attended its labours. Among other activities he personally superintended the distribution of 100,000 leaflets of invitation to the services. Besides these leaflets, which contained a few sentences written especially by Mr. Hopps, 3,000 of the pamphlets of the British and Foreign Unitarian Association, and 3,000 notices calling attention to the Unitarian and Free Christian Churches in the Manchester District, were distributed among the audience.

The collections taken at the door amounted in all to about £28. A voluntary band of stewards, numbering from forty to fifty, each evening rendered splendid assistance. The general question heard as the audience left the theatre on Sunday was, "When will these services be resumed?"

The numbers attending the services at the Grand Theatre, Islington, also show a steady increase. Last Sunday, when the service was conducted by the Rev. James C. Street, a congregation of about 700 was present.

MR. CARPENTER'S LECTURES.

THE subject of the Rev. J. Estlin Carpenter's third lecture, delivered in Nottingham, on Monday last, was "The Christ of Paul: Spiritualised Judaism." The large attendance of the preceding week was well maintained, and among those present were some of the leading Free Church ministers of the city.

Mr. Carpenter opened with a high estimate of the character and work of Paul. But for him, Christianity could hardly have emerged from its apocalyptic form. It was he who saved it from being a mere sect of Judaism, with Jesus as Messiah. Paul was the champion of liberty, the author of the high phrase, "life in the spirit," the great missionary, the organiser of the early Christian communities as well as the advocate of their unity and organic connection as members of one body. He was, moreover, a thinker of extraordinary force and daring.

In studying the apostle's views of Christianity, we had the inestimable advantage of having his own words, and not, as in the case of the sayings of Jesus, the reports of others, and translations from another tongue. The lecturer accepted the Epistles to the Thessalonians, Corinthians, Galatians, and Romans as authentic, and fixed as their dates 51–55 A.D. Philippians, Colossians, and Ephesians were more disputable. He had no doubt as to the first; the second had large elements of genuine Pauline material, but the third was most doubtful. These he placed 61–63 A.D. The pastoral letters were admitted by most scholars to have been largely edited, and they certainly contained elements of a later time.

Having called attention to the occasional character of these writings, the lecturer proceeded to describe the cosmological background of the apostle's thought. He lived in a world of seven heavens that rose in successive tiers, and were occupied by good and evil powers—angels, thrones, dominions, principalities, &c. Paul believed that once he had personally been caught up into the third of these heavens. His world was one subject to a divided sovereignty: over against God stood the realm of Satan.

The apostle fully shared the views of the early Church as to the resurrection, judgment, and second coming, and even in the last years of his life he still cherished some of these apocalyptic hopes.

Great stress was laid on the personal peculiarities of the apostle's religious experience, culminating in his conversion. This inward crisis, which changed the whole current of his thought and being, connected itself naturally with Jesus rather than with God, because it was Messiah that filled his mind and imagination. Paul had not had personal intercourse with the earthly Jesus. His Messianic dignity was deemed to be established by his death and resurrection, not by the miraculous birth or the incidents at the baptism. For Paul, Christ lived at the right hand of God in the spiritual world, and was identified in the apostle's thought with what might be called the Ideal Man. This "Heavenly Man" was believed to have pre-existed in some radiant form of spiritual being. This thought was by no means unfamiliar to the Jews, some of whom held it in a far firmer and more concrete form than that presented to us in the Platonic doctrine of Ideas. In this connection, the lecturer quoted a most interesting and significant saying of Enoch, to the effect that *every* soul was created eternally, before the creation of the world. Christ, through God having raised him from the dead, was really restored to his pre-existent glory, freed from all earthly limitations. The earthly life of Jesus, the Jew and Palestinian, was thus the entry into natural humanity of the pre-existent "Heavenly Man." This act of voluntary humiliation and surrender for the sake of the redemption of man excited the apostle's rapturous gratitude and devotion.

But, however exalted the prerogatives which were assigned to Christ, the sole final power resided in the Father, who alone could be called God; and in that ultimate victory over the powers of evil, the Son himself would resign his authority to the Father, "that God may be all in all."

We are glad to hear of increasing attendances at these lectures at Lewisham and Richmond also.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

APPEAL.

London: Rhyl Street Domestic Mission.—A Girls' Club has been established at the Mission, and a room specially furnished for its use, but a piano is still greatly needed to complete the equipment. If any friend has a small cottage or boudoir piano, and would be willing to devote it to this purpose, kindly communicate with Dr. Read, at 22, Willoughby-road, Hampstead, N.W., or at the Mission.

Bolton (Unity Church).—On Tuesday evening Mr. John Harwood, of Manchester, gave one of his delightful miscellaneous recitals before a large and influential audience. The subjects were taken from Shakespeare, Dickens, Ben Brierley, Edwin Waugh, Arnon, and others.

Burnley. — On Monday evening, at the weekly meeting of the Unitarian Literary Society, the Rev. M. R. Scott, of Ainsworth, delivered a lecture on "Robert Burns." In a very racy address Mr. Scott hit off some of the chief aspects of Burns' poetry. He said that whilst some

people believed that Burns' popularity would soon wane and disappear, he thought otherwise, and he believed his message was as much for our day and for our time as for the day in which he lived. Burns was many-sided, but his special theme that evening was the poet's message for the twentieth century. He believed that the main trend of his teaching was reality. It was often said that Burns was not a religious man, that he scoffed at religion; but he quoted extracts from Burns' poems to show that it was only the cant and hypocrisy which characterised so many professors of religion against which he directed the shafts of his satire; and that for the realities of religion, purity, kindness, reverence for all created things, low as well as high, for nobleness of character, whether found in peer or peasant, he had the profoundest regard. The lecture was embellished with many sallies of wit and touches of pathos. Mr. Scott was heartily thanked for his lecture on the motion of Mr. David Harrison, of Padiham, seconded by Mr. J. S. Mackie, and supported by Mr. James Rowley. There was a large and appreciative audience.

Colne.—The second of a series of pleasant Saturday evenings was held last week under the auspices of the "Ladies' Guild," and was an unqualified success. Songs were rendered by Miss Wilson (Wesleyan) and Mr. J. H. Brigge (Churchman) of Colne. Recitations were given by Miss Eccles, and selections on the gramaphone by Mr. R. H. Eccles, B.A. (Congregationalists, of Lower Darwen, members of Mr. McGee's former Church). The proceeds amounsed to over £5.

Garston (Opening of Iron Church).—A public meeting was held last Monday on the opening of the new church. Mr. A. S. Thew, President of the Liverpool District Missionary Association, was in the chair, and among those present were the Revs. W. J. Jupp, J. Harwood, J. C. Hirst, C. Harvey Cook, R. P. Farley (missionary), H. D. Roberts, Mr. W. B. Bowring and Mr. C. W. Jones. Rev. H. D. Roberts stated that the church now opened was, by the generosity of good friends, free from debt. The president recalled the history of the movement and its progress during the past six years, of the services in the Co-operative Hall, and the pleasure it was to meet the Garston congregation on this auspicious occasion. The Rev. W. J. Jupp welcomed the congregation, and impressed upon them the feeling of fellowship with the other churches in the district, who were all in hearty sympathy with them. Mr. W. B. Bowring described this as his Parish Church, and was glad to note the progressive movement. Rev. J. C. Hirst (who has helped in the building up of the congregation) congratulated them on what had been accomplished. Mr. Charles W. Jones, the Revs. C. Harvey Cook, J. Harwood, and R. P. Farley also spoke.

Glossop.—For the second year in succession Glossop has a Unitarian Mayor and Deputy-Mayor in the persons of Captain Partington and Councillor H. Partington. Once more the Captain has made a courageous stand for the right of private judgment in matters of faith by attending service in his official capacity, at Fitzalan-street Unitarian Church. As was the case last year, his action has aroused a good deal of adverse comment, and a number of public officials absented themselves from his "Church Parade" by way of protest against the innovation. But in spite of very dismal weather there was a large and thoroughly representative congregation, numbering about three hundred, and nearly all men, last Sunday morning. Rev. A. Cunliffe Fox conducted the service, and spoke on "The Vision of Dry Bones." A collection in aid of the church funds realised close on £12. Local Unitarianism has just lost a staunch and true friend in Mr. Wright Booth, who died on October 31. He was one of the pioneers of the movement in Glossop in 1871, the founder of its Sunday-school in 1872, and up to the time of his death its sole superintendent. He came to Glossop from the neighbouring village of Mottram, where also he had been a zealous and devoted worker in Church and school.

Great Yarmouth.—The inaugural meeting of the Old Meeting Social Union, recently formed for the social, intellectual, and religious welfare of the members, was held in the upper schoolroom on Thursday week, and was a great success The Rev. John Birks, F.G.S., president of the society, took the chair, and gave a cordial welcome to all present. A programme of readings, music, and selections on the phonograph gave much satisfaction.

Lewes.—The election of Mr. J. H. Every, a well-known member of the Unitarian congregation, as Mayor of Lewes has given widespread satisfaction in the borough. Mr. Every is universally respected, and has made it abundantly evident that he has the well-being of his fellow-townspeople at heart. Mr. Every is the largest employer of labour in the town, and his relations to his employes are not limited to what Carlyle calls the "Cash nexus." Connected with the works is an institute where the workpeople can have games and baths and access to papers, and where, during the twelvemonth, concerts and lectures of a high order are provided. Last Sunday morning, the new Mayor, accompanied by the members of the council, attended service at his own place of worship, when an appropriate sermon was preached by the Rev. J. Felstead, showing how God was best served in the service of man. The service throughout was pervaded by an earnest and reverent spirit, which, it is to be hoped, left a not unhappy impression upon the minds of some in the audience who were then present in a Unitarian chapel for the first time. A few weeks ago Mr. Every presented to his minister a copy of John Morley's "Life of Gladstone" (an example worthy of imitation elsewhere). He has also presented a copy of the same work to the Lewes Free Library.

London: Stamford-street Chapel.—A conference of Sunday-school teachers and Band of Hope workers, under the auspices of the National Unitarian Temperance Association, was held on Saturday evening, November 14. Refreshments having been served, the meeting was opened with prayer by Mr. Thomas Paxton, and Mr. H. G. Chancellor, who was in the chair, explained the purpose of the meeting—to establish a better relationship between the Sunday-schools and Bands of Hope. In spite of the fact that an enormous amount of work has still to be done to stem the tide of increasing drunkenness, especially among women, Unitarians remained extraordinarily inactive and apathetic. He sincerely hoped that the conference would have a sensible effect upon the London Sunday-schools. The Rev. T. E. M. Edwards then read a paper on "Temperance." He explained at the outset that he suspected he was in a similar position to Newman Hall, who, on being invited to the Metropolitan Tabernacle to have a go at the students, found that there was only one non-abstainer there. Reviewing the enormity of the drink traffic and its attendant evils, he stated his opinion that if the three and a half million children now in Bands of Hope could be kept under the abstinence banner King Alcohol would be dethroned in thirty years. What could teachers do to weaken and remove this terrible scourge? Cease to use it. By this simple, quiet abstinence a silent protest would be made more effective than pulpit or platform orations. No man has a right to form habits which injure his neighbour. No man liveth unto himself. It is good to refrain from that which causes my brother to stumble. He appealed to them to recognise the evils he had tried to describe and to join with others in seeking to remove them. The Goliath Drink could not stand if the Christian Church unitedly went out to meet him. Every Sunday-school teacher should abstain from that which blights childhood at every step. On some fixed day temperance principles should be taught in the Sunday-school and discussed from every point of view. He appealed to them on behalf of the children. In the discussion which followed, some interesting speeches were made, and attention was called to the opportunity provided by Temperance Sunday, November 29, for a clear declaration of principle. At intervals during the evening a musical programme was rendered by the Stamford-street Band of Hope and Mercy Choir.

Park Lane: Wigan.—A very successful bazaar on behalf of the Shaw Memorial Schools has produced a total in receipts of over £700, which is be further augmented by a small sale of work to be held in connection with the New Year's congregational tea.

Rochdale.—The current number of the *Monthly Messenger* of the Blackwater-street congregation contains the following announcement:—"We referred briefly last month to the approaching tercentenary of the birth of Rev. Robert Bathe, ejected Vicar of Rochdale, and founder of the congregation which now worships at Blackwater-street Church. Mr. Bathe died in March, 1674, aged 70 years, and although the exact month of his birth is not now known, it is generally considered as being early—probably January—in 1604. Assuming this to be so, and the date is bound to fall within the first quarter of the year, January next will mark the tercentenary of his birth. It is fitting that the occasion should be commemorated, and that the celebration should be in the old home of local Nonconformity. It will be gratifying to the congregation, therefore, to learn that Mr. Richard Heape, whose interest in Nonconformist history is well known, has written to the committee offering to place a marble tablet in the church to the founder's memory. A suitable inscription, based on the statements of the historians of the period, has been prepared, and the work is entrusted to Messrs. Hems & Co., of Exeter. The offer has been very gladly accepted, and a sub-committee has been appointed to consider the best method of carrying out a celebration, which, while it primarily concerns our own church, may also be regarded as of interest for the general Nonconformist community of Rochdale."

Walthamstow.—A course of Unitarian lectures are being held in various parts of the town during the winter season. The second of the series was given on Tuesday evening, Nov. 10, by the Rev. H. S. Perris, M.A., of Little Portland-street Chapel, his subject being "The Nature of God and His Method of Revelation as viewed from the Unitarian Standpoint." The lecture was highly appreciated by those present. Although the attendance up to the present has not been what we should desire, it is gratifying to observe that the lectures are attracting a few thoughtful people who at present are strangers to our faith.

Whitchurch.—The Church of the Saviour has sustained a great loss in the death of Mrs. Groom, at the age of 43. She had been a member of the congregation from the time of its formation, except for an interval when she left the town, and was earnest and indefatigable in all the work of the church and Sunday-school, with untiring zeal, patience, and kindness, and was ready to follow as well as to lead. She was also known and loved for many acts of unwearied kindness to those who needed the personal services she was generous in rendering. Her activity continued till the early part of the summer, when her strength began to fail, and on Thursday, November 12, she passed quietly away, to the service of the higher life.

Yorkshire Unitarian Union.—Particulars of the bazaar to be held in the Leeds Town Hall next week, in aid of the funds of the Union, are advertised in another column. The following congregations are taking part in the bazaar:—Mill Hill (Leeds), Holbeck, Hunslet, Bradford, Idle, Pudsey, Sheffield (Upper Chapel and Upper Thorpe), Stannington, Dewsbury, Hull, Rotherham, Doncaster, Halifax, Huddersfield, Elland, Lydgate, Pepperhill, Malton and Selby. Contributions of goods and money have also been received from members of the Scarborough and Wakefield congregations.

DEATHS.

GREENE.—On November 6, at 35, Marmion Road, Sefton Park, Liverpool, Charlotte Price Greene, widow of the late John Howe Greene, and daughter of the late Benjamin Bowring.

HOLT.—On November 14, at 23, Brideoake Street, Leigh, in her 51st year, Alice Sansome, the beloved wife of the Rev. Peter Holt, of Astley, and daughter of the late J. C. Farn, of Eccles.

NEW LAID EGGS.

Cooking Eggs of excellent quality, and weekly Hampers containing poultry, eggs, butter, and vegetables, &c., supplied by the Misses YATES and GRUNDY, The Cottage, Royston, Herts.

Details and prices furnished on application.

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YORKSHIRE UNION COUNTY BAZAAR.

LEEDS TOWN HALL.

November 26, 27, *and* 28, 1903.

President: SIR JAMES KITSON, BART., M.P.

£5,000, and more if possible, to be raised in aid of the funds of the Yorkshire Unitarian Union.

	£	s.	d.
Already acknowledged ...	1,527	2	0
Additional Contributions :—			
Mrs. Mosley	25	0	0
Miss Paget	1	0	0
Miss S. S. Wrigley	3	0	0
Mrs. J. W. Brooke	10	0	0
Miss Bulmer	10	10	0
Mr. James Laycock	5	0	0
Mrs. James Laycock	5	0	0
Mrs W. Walker	5	0	0
Mr. J. Harrison	2	2	0
Miss Ridge	1	1	0
Miss C. Smith	0	10	0
Misses Lambert	1	0	0
Mrs. Cobb	1	0	0
Mr. R. Affleck, J.P.	1	0	0
Mrs. Barber	1	1	0
Mr. C. M. Holland	0	10	6
Mrs. Arthur Greg	5	0	0
Mr. G. W. Chitty	1	1	0
A Friend	2	2	0
The Right Hon. the Earl of Carlisle	10	0	0
Sir John T. Brunner, Bart., M.P. (additional)	50	0	0
Mrs. Oldham	0	10	0
"Well-Wisher"	5	0	0
Mr. E. B. Squire	2	2	0
Mr. O. Nettlefold	2	2	0
Mrs. R. T. Heys	1	1	0
Mrs. J. W. Crompton	1	1	0
Mr. Farrer Briggs, Proceeds of Concert at Mill Hill	11	6	9
Mrs. Peacock	1	1	0
Miss Kitson	25	0	0
Mrs. Joshua Buckton (additional) ...	20	0	0
Mr. Charles Wurtburg	5	0	0
Mr. J. T. Dodgson	5	5	0
Mrs. J. T. Dodgson	5	5	0
Mill Hill: Proceeds of Entertainment	16	7	1
Do. Do.	2	0	0
Mrs. B. Taylor	5	0	0
Mr. Harold Cliff	5	0	0

The above list does not include amounts given to local stalls.

Further Subscriptions and Goods for Sale will be gratefully received by the undersigned:—CHARLES HARGROVE, 10, De Grey-terrace, Leeds, Chairman of Committee; GROSVENOR TALBOT, Southfield, Burley, Leeds, Treasurer; J. T. KITCHEN, Waratah, Apperley Bridge, Assistant Treasurer; MRS. GROSVENOR TALBOT, Southfield, Burley, Leeds; MISS AGNES DODGSON, Southleigh, Headingley, Leeds; E. CEREDIG JONES, 14, Grove-terrace, Bradford; BERTHOLD FERRO, 28, Lyddon-terrace, Leeds, Secretaries.

WHO WAS THE FATHER OF JESUS OF NAZARETH? A Pamphlet in reply to Dean Fremantle's Theory of the Alleged Virgin-Birth will be sent free to applicants by Rev. FRANCIS HAYDN-WILLIAMS, Whitby.

WINIFRED HOUSE.

Invalid Children's Convalescent Nursing Home,
Wray Crescent, Tollington Park,
London, N.

THIS Home receives poor children, after illness or surgical treatment, in order, by good air, good food, and good nursing, to assist them to regain their health and strength.

Girls admitted from 3 to 12 years old; boys, from 3 to 10 years. Application to be made to Miss M. PRITCHARD, Hon. Sec., 11, Highbury-crescent, London, N.

Subscriptions and donations will be gratefully received, and may be sent either to the Hon. Treasurer, W. M. BLYTH, Esq., or to Miss M. PRITCHARD. A report of the work done during the last year can be had on application.

PULPIT SUPPLY.—Rev. B. KIRKMAN GRAY, 32, Well Walk, Hampstead, N.W.

OUR CALENDAR.

SUNDAY, November 22.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.

Brixton. Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Mr. HERBERT RIX.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. GORDON COOPER, B.A., and 7 P.M., Rev. FRANK K. FREESTON: "Thomas Emlyn."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M., Rev. E. SAVELL HICKS, M.A., and 7 P.M. at Grand Theatre.

Kentish Town, Clarence-road, N.W., 11.15 A.M. Rev. G. CRITCHLEY, B.A., and 7 P.M.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD BROOKE, M.A., LL.D.; 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M., Mayor's Sunday Service, Rev. F. K. FREESTON, and 7 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. E. CAPLETON.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A.

Wood Green, Unity Church, 11 A.M., Rev. Dr. J. MUMMERY; and 7 P.M., Rev. GEORGE CRITCHLEY, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room). 6.30 P.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. HARWOOD, B.A.: "The Holy Spirit a Divine Influence."

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M. Supplies, pulpit vacant.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M., Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., D. STEPHENS, U.C.W.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., The Australian Church, I.O.O.F. Temple, 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Nov. 22, at 11.15 A.M., JOSEPH McCABE, "The Model Bible of Japan."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Nov. 22, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Confessions of Rousseau."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3205. NEW SERIES, No. 309.] *LONDON, SATURDAY, NOVEMBER 28, 1903.* [ONE PENNY.

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NOTES OF THE WEEK.

TO-MORROW is Temperance Sunday, and we have received from the organising secretary of the National Unitarian Temperance Association a list of thirty-one of our churches in which special reference to the subject of temperance is to be made. In other churches this has quite recently been done, or will be done on an early Sunday.

THE discussion of "Missionary Aims and Methods" is concluded this week by Mr. Barrow's reply. We hope next week to publish Mr. Worsley Austin's paper, read at the autumn meeting of the British and Foreign Unitarian Association in Manchester, and on December 12 Mr. Emmanuel Thomas's paper on "A Church of the Present."

WE are glad to see that the North and East Lancashire Mission is following the example of the Manchester District Association. The first special meeting of friendly visitation to the churches of the district was held at Burnley, and the second, as advertised in our present issue, is to be at Leigh this day week. We trust that the churches of the district will take full advantage of this opportunity of mutual helpfulness.

THE Dean of Westminster's Tuesday morning lectures on St. Luke's Gospel, given in the Jerusalem Chamber, and attended by about fifty clergymen and other ministers, were concluded this week. The Rev. Frederic Allen, who has attended these lectures for several sessions, expressed at the close the gratitude of those present to the Dean, and his own special pleasure, as a Nonconformist, in being present. He was seconded by the Rev. G. Sadler (Congregationalist), and Dr. Armitage Robinson, in acknowledging the thanks accorded to him, said it was a great pleasure to him personally to have those of different opinions and communions meeting together within the walls of that ancient Abbey, and to feel that, underlying their differences of thought, there was a bond of unity to be discerned in these meetings for the study of that which was in the interests of Christian truth. He then gave the benediction, and the proceedings terminated.

WE would ask the special attention of our readers to Mr. Dowson's letter, in another column, on the libel action Bayliss *v.* Coleridge, the result of which we briefly recorded last week. We should be sorry indeed if our note did any injustice to Mr. Coleridge, for whose work as an opponent of Vivisection we have the warmest sympathy. What we intended to express was our serious regret that such a mistake had been made as could hardly fail to damage the cause we have at heart.

AT the same time, as Mr. Dowson points out, the trial has thrown instructive light on matters of vital importance, and the question, particularly, of the supposed necessity of demonstrations in class on the living animal ought not to be lost sight of. In this connection a letter addressed by Mr. Stephen Smith, M.R.C.S., to the *Daily News*, seems worthy of attention :—

> The law forbids a demonstration on living animals before students unless "absolutely necessary." The experiment over which the action arose is very simple, and the underlying theory very easy to comprehend. Sir Victor Horsely and others informed the jury that the demonstration was necessary. This bold assurance has caused hearty laughter among my medical friends, including those with no anti-vivisection bias. I am not maintaining that such demonstrations are either right or wrong. I merely draw attention to the kind of evidence which a vivisector can call up when he needs it.

As to Mr. Coleridge's damages, the £2,000 has been paid, but many friends of the cause are determined that the loss which, with all the costs, is estimated at about £5,000, shall not fall upon him personally. Mr. William Watson made the first suggestion of a fund in the *Daily News*, and this has been taken up throughout the country. By Thursday the *Daily News* Fund amounted to £145 5s., in gifts ranging from £20 to 1s., and it was also stated that Mrs. Everard had sent Mr. Coleridge a cheque for £1,000.

A THOROUGH-GOING condemnation of certain modern modes of religious thought, from the pen of Dr. Forsyth, Principal of Hackney College, has been appearing by instalments in the *Examiner*. In this lecture, which is entitled: "Our Need for a Positive Gospel," Dr. Forsyth opposes his conception of Christianity to the tendency of the hour which presents it as the religion of the heart republished on a higher plane, as natural religion spiritualised, as the latest result of a sensitive and romantic psychology.

> Its Christ differs from other men, not in kind, but in degree. . . . We cannot begin with our soul and the light there, as Channing said we must, but with Christ's soul and the grace there. A positive gospel takes its stand on Christ, not as man's soul writ large, but as God's soul writ small.

DR. FORSYTH likes the influence of Sabatier no better than that of Channing. He objects to a religion that is "evolutionary, impressionist (subjective even to being feminine), and institutional." He traces all these influences, the greater emphasis that is laid on human nature and its possibilities, to the growth of the democracy of Rousseau, whereas what we need is the democracy of Calvin. It is probably fair to state Dr. Forsyth's position as thus :—that the possibility of human nature is simply that of being redeemed. The one article of Christian faith is: "Forgiven for Christ's sake." The whole article is worthy of careful consideration, because the writer is a courageous thinker, and has the gift of stating his argument in terms of unflinching decision. It is interesting also as the protest of one who is fully conscious that he is fighting against forms of thought that are becoming more and more prevalent among the orthodox churches. The humanism which he distrusts is increasingly the religion of those whose fathers, or certainly whose grandfathers, were Calvinists.

IT is cheering to know that out of fifty-one prisons in England and Wales only six are without lady visitors. Indeed, we may hope that the number now is less, for we quote from the official report for 1900. These visitors up to that year had worked singly, with but little help from communication one with another, or knowledge of each other's work. But in 1900 was formed the Association of Lady Visitors to Prisons, whose aim, informally stated, is "to become, as it were, a witness to the reluctance which is rightly felt by free men and women to deprive a fellow-creature of liberty, and, while recognising the justice of the penalty, to endeavour to utilise it by timely counsel and help."

It is surely difficult to think of a vocation for women which makes larger demand upon the individual worker than this. The enterprise of an explorer, the devotion of a missionary, and the patience and skilled watchfulness of an astronomer, the personal purity and self-forgetting love of a Christ-like spirit, a balanced judgment, a resolute will, and shrewd commonsense, these are some of the qualifications of an ideal prison visitor. And who is sufficient for these things? Yet one is thankful to learn that many men and women are thus witnessing, on behalf of the whole Church of God and of our common humanity, to the principle "that punishment should be remedial and reformatory as well as deterrent in its aim and character." They are witnessing, these men and women, to the love which our ideal humanity feels to those who have made shipwreck of life, in spite of the fact that they have injured our humanity in that shipwreck.

A VERY clear and eloquent paper, setting forth the aims and principles borne in mind by the members of the Association referred to above, was read by the Duchess of Bedford at a conference of Prisoners' Aid Societies, held in Manchester at the end of October. With a candour which many philanthropic workers might imitate, she tells us that, in the work, their hopes are often dashed, there are many disappointments. But, with a noble optimism, she adds, "A principle on which we rely is that a steady consistent witness to light and love must be carried into the dark places of the earth and maintained there. Whatever be the outcome of our work, we maintain that there is such a thing as social reparation, and that we are bound to make it."

IT is only within a very few years that women visitors to our prisons have been recognised by the authorities. Permission was granted to ladies who desired to undertake the work, but they had to make their own experiences, they rendered no account of their proceedings, they got no encouragement. All female convict prisons were closed entirely against visitors until 1895; but in that year the suggestion contained in the report of the Royal Commission on Prison Education, that lady visitors should be appointed, was acted upon. Yet in all the years since Eliazbeth Fry so nobly led in the work there have never been wanting a few volunteers who have gone "not only to those who wanted, but to those who wanted most." Mrs. Aingell, Sarah Martin, Miss Antrobus, Felicia Skene, and many more have carried on the tradition, and their faithful successors, with a better standpoint for work, are labouring diligently in the field to-day.

WE quoted recently from the speech of the German Emperor, on the occasion of the confirmation of two of his sons. On the following Sunday, statues of his parents, the Emperor and Empress Frederick, were unveiled in Berlin, near the Brandenburg Gate, and at a subsequent banquet the Emperor made another speech, recalling the memory of his father and mother, and for that purpose adopting the written words of an old family friend, the Geheimrat Hinzpeter. The Emperor and Empress Frederick, he said, entered on their life together at a period marked by great movements of thought and life, at the dawn of a new and richer time for Germany. They were both inspired by the new ideals; as none other, they were filled with dreams, thoughts, and plans, courageous to leave behind the old and take hold of the new, filled with hope and confidence for the future. Among their contemporaries they were distinguished by the intimate spiritual fellowship which united them, by their zeal and enthusiasm for new and loftier aims for the freer development of all powers and the richer unfolding of the national life. It was an idealism of lofty flight, and while their career was cut short by a cruel fate, they stood now as representatives of the new generation, at the head of a new line of emperors, who had a higher and more difficult task than the old line of princes and kings, demanding a stronger idealism for its accomplishment. They represented the enthusiastic youth of the German Empire, the inspiration of that culture which must give soul to the life of the people.

MESSRS. WILLIAMS & NORGATE'S last "International Book Circular" (No. 137, price 6d.) opens with a biographical sketch of Harnack, by Dr. W. F. Cobb, and with the "Circular" is enclosed a reproduction of Kownatzki's portrait of the famous Berlin professor. Adolf Harnack was born May 7, 1851, at Dorpat, in Russia, where his father was professor of Pastoral Theology in the University. Thence the young student went to Leipzig, and in 1879 became professor of Church History at Giessen. The first volume of his great History of Dogma was published in 1885. In the following year he received a call to Marburg, and in 1889 to Berlin. In concluding his sketch of Harnack, Dr. Cobb speaks of him as belonging to the "Middle school of theology" in Germany, and as standing for freedom of thought in all that concerns Church history and Christianity generally. And he concludes:—

As James Martineau did more to influence clerical thought in this country than any other Englishman of his day, so Adolf Harnack has done more to influence it in the Teutonic peoples than any other living man. From his Seminar in Berlin he is sending out every year men who are carrying his ideas not only through Germany, but far beyond its borders. His influence is as healthy as it is wide. Of him it may be truly said, "Nihil tetigit quod non ornavit."

AMONG Messrs. Williams & Norgate's announcements we are glad to notice a substantial work by Dr. Drummond, Principal of Manchester College, Oxford, "An Inquiry into the Character and Authorship of the Fourth Gospel" (demy 8vo, 528 pages); Mr. Travers Herford's "Christianity in Talmud and Midrash"; and an English translation of Professor Jean Réville's "Liberal Christianity: Its Origin, Nature, and Mission," to be included in the Crown Theological Library.

I CARE for myself. The more solitary, the more friendless, the more unsustained I am, the more I will respect myself.—*Charlotte Brontë.*

LIBERAL RELIGION IN FRANCE.

"LA REVUE CHRÉTIENNE" for November contains several interesting editorial paragraphs under its Review of the Month. One of these refers to the Free Churches of France, which M. Puaux regards as the vanguard of French Protestantism. He quotes this admirable *ordre du jour* voted by their recent Synod held at Clairac:—

The Synod of the Free Churches of France, having considered the duties of Christ's disciples in respect of the world, being convinced that none of the Christian Churches has its end in itself, and being pursued by the idea of the Kingdom of God, declares that the place of every Christian is wherever any effort is being made in favour of justice, of brotherhood, or of liberty; thinks with cordial sympathy of all who, outside any ecclesiastical body and even outside of any religious belief, hunger and thirst for justice; and, awaiting the day when all men of goodwill may extend to one another the hand of fellowship without giving up any of their private convictions, appeals to Christians who claim to be worthy of the Reformation, and urges them to prepare measures which will cast down the barriers between their Churches, and facilitate fraternal collaboration in the service of God in humanity.

Other paragraphs deal with the attitude of the Roman hierarchy towards the author of "L'Evangile et l'Eglise," and the liberal Catholic movement. In 1678, the great Bossuet obtained the seizure of Simon's work on the "Critical History of the Old Testament," and thus, the editor declares, "destroyed a scientific movement of which France had the initiative and the honour, leaving foreign countries to take its direction." Now, by the same spirit, "cardinals, archbishops, and bishops" have prohibited the reading of the Abbé Loisy's work in their dioceses. Yet this was written as an historical defence of Catholic beliefs against the Protestant criticism of Harnack and others. Although a second edition of "L'Evangile et l'Eglise" has been withdrawn on the eve of publication, the Abbé has not been silenced. He has just published a reply to his detractors under the title of "Autour d'un Petit Livre" (Paris, Picard, 3 fr.). No one, says the *Revue Chretienne*, "can read this book, written in such noble language, so rich in clearness of ideas and pervaded by so proud an irony, without recognising in its author at once the scholar (*le savant de race*) and the man of conscience.

The Fathers of the Vatican supposed when they issued the *placet* which made a poor mortal into an infallible doctor of truth, that henceforth the age of controversies was over, and that they had sealed the tomb of liberal Catholicism. No! Never in any time has freer and more learned teaching been heard than from this priest, who in his rectitude and loyalty has recognised and affirmed that certain Catholic theses were no longer defensible.

The writer proceeds to point out that the movement which this volume represents is of even greater consequence than the struggle of the Republic with the congregations. "The most profound revolutions are not accomplished on barricades, but in thought The old ecclesiastical and philosophical edifices are deserted when the spirit which raised them dies in oblivion and abandonment. Such is the profound crisis through which the religions of authority are passing to-day."

UNIVERSITIES AND THE STATE.

"If our present University shortage be dealt with on battleship conditions, to correct it we should expend *at least* £8,000,000 for new construction, and for the pay-sheet we should have to provide (8×£50,000) £400,000 yearly for personnel and upkeep."—*Sir Norman Lockyer's Presidential Address to the British Association, September* 9, 1903.

IT is hardly necessary, at this time of day, to justify the claim of higher education for State support. The claim is recognised in the maintenance of the British Museum, of the National Gallery, of the South Kensington Museums. It is recognised by the State decentralised into municipalities, in the formation of libraries and art galleries in all our large towns. Now, too, it is recognised in relation to the special type of higher education given in our universities, in the yearly grants by the Treasury to the various universities and university colleges—grants which are added to by the municipalities.

The State, then, already admits a duty to support higher education. But we can only describe it as a reluctant admission. There is no enthusiasm on the part of governments to encourage such education, no determination to secure that it shall be provided, and shall be efficient. What has been given by the Treasury has been given almost grudgingly. The Treasury has held that higher education is chiefly to be supported by benevolent subscribers. If these are not forthcoming, the State has no call to help, no duty lies on it to see that the education shall be efficient, or even that it shall be provided in any form. This lack of enthusiasm is really shared by the general body of the people. Here and there are wealthy men, willing to contribute large sums to our colleges, but the subscribers form a minute proportion of the population. As a nation, we have little interest in the subject. A generation ago we woke up to the necessity for universal elementary education. Now the new education committees are devising machinery for improving secondary schools. But, still there is no change in the provision for higher education. Newspapers of every party express the pious opinion that Sir Norman Lockyer is justified in his advocacy, that we ought to face the situation and spend more money, but there it stops. No member of Parliament advocates the claims of the universities in season or out of season, no commission is appointed to inquire what a proper equipment would be, no Chancellor of the Exchequer dare suggest a fraction of the expenditure urged by the president of the British Association, for the nation is not interested.

Yet some such expenditure is necessary if higher education is to be general and efficient. At the risk of saying what has been said often and better by others, I am going to attempt to point out briefly why it is important that the nation should be interested, and why it should determine to spend enough to make higher education much more general than it is and much more efficient.

In old days, and right down to the last generation, when either literary subjects or science subjects, taught more or less by literary methods, were the chief vehicles for higher education, the expense was not necessarily very great. A teacher, a room, and a few books only, were needed by the pupils. But we have begun to learn that in a very large proportion of young people, and, I believe, in the vast majority, attention is best aroused, interest is best kindled, and ultimately most culture is attained by putting scientific or professional or technical studies in the first place, and giving literary studies the second place. We have begun to learn that not only pure science, but science applied to manufacture and commerce may be studied as a means of culture, not, perhaps, the highest, but certainly the most efficient for many students. I wish we could cease to compare ourselves with Germany and America, cease to argue that we shall be beaten in the commercial race if we do not improve our education, and take instead the far higher ground that the study for a profession or a trade may be an ennobling study, that every reputable profession or trade may be prepared for and lived as if it were a life worth living. That is the true view. When once the nation is inspired by the idea, students will flock to our universities and adequate State support will not be lacking. For most of the students, the universities will be training grounds for the professions enabling them to prepare worthily for their work in life. Quite clearly, then, it is essential for the higher life of the nation, that what is done at the universities should be done thoroughly; and this involves vast expenditure on teachers, on libraries, and on laboratories.

There is another reason why universities should be expensive to maintain. They are, or should be, seats of learning, not only for pupils, but for teachers. Everyone in a university should be a learner. On the side of letters this means, in the first place, libraries; on the side of science, in the first place, laboratories. But, above all, it means more leisure for the teachers. It means more professors, more assistants, so that all their time and energy should not be given, as it now too often is, to teaching. The advantage of the atmosphere of research round a college or a university is not merely in the discoveries made, which may or may not lead to money and comfort, but it is far more in raising the ideal, in directing the attention of the young student to learning, to the investigation of the past, to the patient study of nature, lifting him above the sordid study of examination methods and the craving for letters to stick after his name. I am inclined to believe that the British worship of degree examinations is very largely responsible for the lack of enthusiasm for higher education. I am a teacher of too many years' experience to wish to abolish examinations. I know how important they are to both pupil and teacher in their proper place and on a proper scale. But they may be made much less formal and much more efficient than they are as a rule in this country. Here the examination to be passed at the end of a course is *the* great consideration all through the course. The one public, all important, final examination is, I am convinced, bad for many men, and thoroughly bad for all women. It concentrates the attention on the wrong issue, leads to an overestimate of the value of a degree, and an underestimate of the culture which the degree should merely attest. This mischievous concentration of attention on examinations and degrees has been forcibly borne in on my mind when I have acted as examiner at the University of London. Year after year I have recognised the same faces at the same examinations; often elderly candidates coming up again and again, each time only to fail. At first sight it looks like a courageous struggle worthily maintained. But look at what it means. Look at the futile waste of the little leisure these men have from their labour as teachers—and they are nearly all teachers—to prepare every year the same set of subjects for examination. Every study has now become merely a "subject," for all the life was sucked out of it in the first year. They waste their time in fruitless efforts to put an examination edge on to their knowledge. They spend themselves on a treadmill when they might be out in the fresh air.

A larger equipment of our universities in staff, in libraries, in laboratories, would make them more efficient as seats of learning or research, and would inevitably reduce their importance as examination machines. The examination would sink into its proper place, and no longer be the wretched ideal it now is.

Universities equipped on any such scale cannot be self-supporting. They would only then be accessible to the wealthy, who, at present, do not show any very keen desire for higher education, at any rate of the scientific kind. But they would benefit the nation as a whole, and the nation should support them. It is too important a matter to be left much longer to the chances of private benevolence. As yet, I do not think we want all that Sir Norman Lockyer asks for. We have not yet attracted the students. There is not yet the demand which may encourage such expenditure. But the nation will yet wake up to the need for higher education for all the professions, not that it may keep abreast in the commercial race, not that it may win back the pearl button trade or the aniline dye manufacture, but that it may live a higher life, a life worthy of a great people.

J. H. POYNTING.

THE Rev. L. E. Tony André, of Florence, the author of the paper on "The Liberal Movement in Italy," contributed to the London meeting of the International Council in 1901, obtained this autumn the degree of Doctor of Theology in the University of Geneva. The thesis which he "brilliantly defended," as a writer in *Le Protestant* relates, before the Theological Faculty of the University, dealt with the "Apocrypha of the Old Testament," and this work is now published as a substantial volume, of which we hope before long to give a fuller account in these columns. Meanwhile, we congratulate Dr. André upon his book, and the distinction he has achieved.

MISSIONARY AIMS AND METHODS.

A REPLY.

I ACT upon the permission given me to say the last word in this discussion, though I feel that I have already been allowed a more than liberal share of space and attention.

It may be well, perhaps, to present once more the main points of the original paper:—

(1) A mission should reach those to whom settled churches appeal in vain.

(2) A mission which becomes itself a settled church loses its power of wider and freer appeal.

(3) The primary object of mission work is to awaken, or re-awaken, the thought of God.

(4) Its methods should be distinct from those of ordinary social or philanthropic work, and be independent of them.

(5) It ought not to be connected with charitable relief.

(6) It will find its opportunities in the strengthening of family life rather than in the construction of congregational life.

(7) The missionary should be resident.

I must not repeat the arguments by which these points were supported, but I may, perhaps, be excused if I say that I do not think they have always been fully faced. That they have not, in some instances, even been understood, is perhaps my fault only.

The first two points have not been seriously questioned. In connection with the third, one objector expresses doubt as to the value of "visible" conversion, or "sudden" regeneration. I will remind him that the adjectives are his own, not mine, and address myself to the exceptions taken to the remaining four.

(4) Several disputants ask why mission work proper should be detached from what is commonly called social work: are they not both religious? My plea is the plea of expediency. There is no reason why they should not be combined, except that in the present state of society such combination is unwise. As long as social work in poor neighbourhoods is bound up with denominational interests, and is made to serve them, so long will its usefulness be limited, and its motive be suspected. Nothing, I fear, will now convince the labouring poor that clubs and classes, treats and entertainments, in connection with religious missions, are not so many rival devices for attaching them to the bodies which send them forth. The result must be in many cases a lowered respect for both objects. There is great need of social settlements, in which workers of all denominations may co-operate with greater social effect, and with wider public support; and there is need also of bolder and more direct deliverance of a message which cannot be received at all, if it be not received for its own sake. Have we lost faith in the message, and in men?

(5) All that has been said under the last head applies with even greater force to the connection of mission work with almsgiving. I observe that some of my co-debaters admit the economic argument, and then fall back upon the plea that "occasions will arise," &c., &c. May we not say that the question is again a question of expediency? There are forces which must be insulated, that they may have their due effect. Every official, for the sake of his office—its character and its efficiency—must recognise the bounds of his office, and see also that they are recognised by others, or mischievous confusion will arise. Would it not be better to break the connection between religious effort and charitable relief, if in these days, as many now tell us, it brings discredit on charity and religion alike? What else will root out that lurking suspiciousness which follows the pastor, as it does not follow other professional men?—follows the poorer members of his flock, as it does not follow those who act under other professional direction?—makes the self-respecting and independent stand away, lest suspicion should fall in turn upon themselves? I am only echoing what has been said again and again, not by the enemies, but by the friends, of religious endeavour. The minister's rule must be a fast rule. By occasional exceptions he makes general confidence impossible. To dole out that which is placed in his hands is a fatally easy way out of many difficulties, and it is this taking of the line of least resistance, Mr. Booth contends, which leaves him in the end with only poor women and children to look after. If he would have a robust influence, let him take Prudence as his companion, and allow Charity to have her own separate mission. I have not forgotten the injunctions to feed the hungry and clothe the naked, but neither have I forgotten the *pastoral* injunction: "Be ye wise as serpents."

(6) As to "provided" places of worship, some correspondents ask whether "endowed" churches are not "provided" churches. My answer is that endowments given by the rich, worshipping with the poor, are one thing, and the provision of mean churches for mean streets by those who have no intention of entering either the street or the church is quite another. Healthy sentiment rebels against this "patronage," as Mr. Drummond courageously calls it. And is not developed worship, with its advanced and difficult demands, something which should be the end rather than the starting-point? Would it not be more "edifying," in the true sense of the word, to begin with simpler forms of association? There is a social scale in rough neighbourhoods which runs down many degrees below the point at which it is assumed that you wear a black coat or a comely bonnet, and can find your place in a hymn-book. Opportunities for public worship everywhere abound, and are little used. The people who most need help are the last to come to be preached to. Let them first be helped to help themselves, and one another, where they live. If separate congregational life be afterwards desired, let it grow out of the spontaneous feeling and voluntary efforts of those who desire it, and have spirit enough to maintain it. It is not a question, let me here say, of "giving up" certain missions, and the agencies which have clustered round them; they might be maintained under another name; the question is, whether a missionary's work is not rather preparatory than administrative work, and this is all that I mean when I say that he should often change his ground.

(7) The almost unanimous feeling in favour of residence, as advisable in itself, is qualified by more than one "but" of practical consideration. Let me say once more that there are practical considerations on the other side. If I were a poor man in a poor house, I am afraid it would make a great difference to me whether my well-meaning visitor, with his kindly interest in my affairs, were a neighbour, or not; and, I must add, some difference in my reception of him.

The contributions of Mr. Harding and Mr. Timmis are interesting in themselves, but they draw the discussion down from the region of abstract debate, and attach it too much to places and names and actual operations, with which we are not immediately concerned.

We have not done much, I fear, towards the solution of the problem, but it is something, perhaps, to have looked a little more closely into its difficulties.

E. P. BARROW.

AT ALLAH'S BAR.

WHEN the trumpet wakes the dead—
So Arabia's sage hath said—
And all nations gather'd are
Trembling before Allah's bar:
To the children word is sent—
"Come, for ye are innocent:
Come to Paradise your home;
Not for you the sinner's doom."
Then the children hesitate,
Pausing at the Golden Gate;
Saying, "Let our parents through,
Let them share our pleasure too."
But the Angels make reply:
"They have sinned, it cannot be;
They to judgment must be sent,
And perhaps to punishment."
Still the children's cry is heard,
And it smites the ear of God.
"What is it I hear," says He,
"Children crying bitterly?"
Then the Angels will reply:
"O Compassionate! they cry
For their earthly parents dear:
They refuse to enter here
While without their parents stand."
Allah then will give command:
"Children, take them by the hand,
Drag them up, and take them in,
Safe from judgment, saved from sin:
By their little ones restor'd
To the Paradise of God."

C. E. PIKE.

THE last report of the late Rev. S. Fletcher Williams on "Life and Work in India" has been reprinted in handy form for distribution in that country, with the memoir prefixed which appeared in the INQUIRER of Nov. 23, 1901, and the memorial resolution of the British and Foreign Unitarian Association, and the farewell address from friends in India appended. Copies of the booklet may be had on application to the Association at Essex Hall. If by post, 1d. should be enclosed for postage.

REPUTATION is what men and women think of us; character is what God and the angels know of us.—*Thomas Paine.*

LITERATURE.

LIBERAL ORTHODOXY AND MODERN UNITARIANISM.*

ONE of the great needs of our religious communion is more definite doctrine. We have soothed ourselves too long with the platitudinous maxim "Religion not Theology," as if the object of our worship were not eternal truth as well as infinite love. We, who to our critics seem to stand for an austere rationalism, sometimes profess among our own comrades a fellowship of religious sentiment not virile enough to render an intellectual account of itself. Some among us have indeed sought to provide a remedy that is only ten times worse than the disease, namely, a bitter anti-trinitarianism hopelessly out of touch with life. Others, weary of the hallowing discipline of thought, have sunk into mental lethargy. These remain in a fog of half-beliefs, not having energy enough to think themselves through to the other side. Even if we grant that religion is based on feeling, yet "Feeling by itself is blind. Man is made not only to act and to feel, but also to think; and a religion which neglects thought is in a hopelessly decadent condition." In this work of thinking out religious feeling, may it not fairly be said that liberal orthodoxy is rapidly pushing ahead of us, and that we are in danger of becoming mere camp followers on the march of contemporary theology? Liberal orthodoxy has at least firmly grasped the actual situation, and clearly perceived that the difficulties of our time are not those to which we are in the habit of addressing ourselves. The problems that confront us are stubborn problems of thought. The controversies of Scriptural Unitarianism and of old-fashioned orthodoxy already give forth a hollow sound. The few differences that remain between us and our orthodox friends will be practically settled by higher criticism and the science of comparative religion, in probably less than twenty years. In the meantime we are being challenged to a supreme experiment. Modern liberalism suffers from too little and too much thought; too much to become a popular revivalism, too little to conquer the scepticism of our age. It cannot go back. To go forward, it must concentrate on a decisive effort to make prehensible for the Agnostic head but Christian heart, those imperishable realities that are gathered up into such words as God, Christ, Church, inspiration, duty, prayer, immortality. To habituate ourselves to a masterly shirking of this task is not only to weaken our movement but to import into it something akin to unreality. Ignorant orthodoxy and crude secularism are no longer living forces. They may be left to the tender mercies of time. The element we have to reckon with is a polite but unphilosophical agnosticism that seeks wistfully after a satisfying religion and meanwhile plays with one or other of the modern cults or with the neo-pagan side of the High Church movement. Trained intellects that might come to the rescue have too frequently either lacked religious purpose or have disdainfully confined themselves to technical pronouncements delivered to an academic coterie. It is all too rarely that they condescend to come down from the heights to hold human converse with merely "well-read" persons still struggling in the valleys.

Dr. Mellone is one of the notable exceptions. He sees our need and sincerely tries to meet it. Those of us who have wrestled with his volume of "Essays in Philosophical Criticism and Construction" have felt the strength and suppleness of his mind. Since then we have had the pleasure of reading his "Leaders of Religious Thought in the Nineteenth Century," by far the most fascinating biographical presentation of liberal religion that has been given to us. And now he appears in yet simpler form in this slight volume of 179 pages. What the Rev. R. J. Campbell did for liberal orthodoxy in "A Faith for To-day," what Mr. Herbert Rix has lately done for the more religious wing of the ethical movement in "A Dawning Faith," that Dr. Mellone has attempted to do for modern Unitarianism in "Converging Lines of Religious Thought." One of the chief merits of the book is its sympathetic consideration of liberal orthodoxy. The author, who counts it "a privilege to serve the little group of churches known as Unitarian," is steeped in the writings of broad-minded theologians of the right. He realises that the arid "anti" attitude towards the various doctrines which Christendom has hitherto regarded as fundamental will not do. That is only to advance to nothing. The book does full justice to these doctrines, treats them with patience and respect, and re-interprets their essential truths into more consistent and universal forms. Another attractive feature is the moderation and restraint of its method. It never overstates an argument so as to make the reader cry out, "Prove less and I'll admit all." How often have we been given arguments for the "existence of God" which proceed with an irritating dialectical precision and leave us at last, like the verger after the bishop's elaborate "proof," protesting, "He may say what he likes, but I *still* believe in God, I do!" Dr. Mellone approaches this subject in another way:—

> "Prove the existence of God, if you can." A plausible demand; yet it is a thoroughly unreasonable one. As a matter of fact, no such proof could ever be given; for if anyone sets out to "prove the *existence* of God" he finds himself—just in proportion to the thoroughness with which he thinks the problem out—thrown back on another question, as to the meaning of the existence which we assert of Man and the World.

From this standpoint he proceeds, taking us on our own ground and moving slowly and persuasively, neither demanding too much nor doubting too little, until we are disposed to belief. The chapter on "Revelation, Inspiration, and Miracle" is a model of affirmative treatment. These are just the truths from which we have washed out nearly all the distinctive colours. Here, however, they are restored to real significance and power:—

> God himself says something to man, that is revelation; God himself does something for man—that is miracle. If, therefore, we simply deny all revelation and all miracle, we are asserting a God who has nothing to do with us, and who might as well not exist so far as we are concerned. . . . Every genuine religious belief involves belief both in revelation and in miracle of some sort.

Of what sort I leave the reader to find out for himself. Again:—

> Even the great thought of God as the Life on which all other lives depend, the Life which is the perfect realisation of all that is best in other lives, may be so understood as to compel the conclusion that the existence of God makes no difference to any particular thing, that we need not take account of him, any more than in our bodily life we take account of the pressure of the atmosphere.

It has been said that to see the ideal anywhere we must see it everywhere. Dr. Mellone seems continually to be emphasising the far more important practical truth that to see the ideal everywhere we must learn to see it somewhere. While "universalising" the great truths of Revelation, Inspiration, Miracle, Authority, &c., he does not empty them of all original content, and so run liberal thought into a blind alley with, as Professor William James puts it, "a God who can raise no particular weight whatever, who can help us with no private burden, and who is on the side of our enemies as much as He is on our own." He sets before us God as One who is not only *found* but who *finds* and comes to meet us.

"The Incarnation and the Trinity" are handled in the same constructive temper. A brief but adequate historical sketch precedes an examination of modern Sabellianism and the "social" Trinity of the New Theology. The doctrine of the Incarnation, not as connected with a miraculous birth, but in the now familiar sense of "God in Christ," is convincingly defended; but that God *is* the personality of Christ is denied, for this fails to give any intelligible account of his human nature. The alternative, either the Trinity or a lonely God, is met thus:—

> Seeing that there is a vital relation and constant communion between God and his rational offspring, he could only be "lonely" if or when this intercourse did not exist. Was there ever a time when the Infinite God was not calling into existence worlds fitted for the development of lives in whom he might, in gradually increasing measure, reveal himself? There is no reason to believe that there ever was such a time.

And in a note it is added:—

> There may be worlds upon worlds of life, unknown to us, and these may have always been.

With the same desire to evoke the soul of truth from partial error, Dr. Mellone discusses orthodox doctrines that deal with the Atonement, Redemption, Jesus of Nazareth, and the Immortal Hope. But enough has been said to indicate the scope and method of a book which breathes throughout a high spirit of Christian discipleship. Its chief defect, in my opinion, is the unsatisfactory brevity of its treatment of evil. This problem is one of the most desperate that a religious teacher has to face. Even in such a short and simple sketch as this we might reasonably have expected to find a chapter instead of a paragraph devoted to the subject. I also think the book is somewhat overweighted with quotations, though these are always well chosen and to the point.

J. M. LLOYD THOMAS.

* "Converging Lines of Religious Thought." By Sydney Herbert Mellone. (Philip Green, 5, Essex-street, Strand, W.C. 2s. net.)

AN AGNOSTIC'S APOLOGY.*

PERHAPS the demand for a second edition of Sir Leslie Stephen's pleasant volume of essays is due rather to their literary charm than to the intrinsic value of their argument. It is always entertaining to follow the thrusts and parries of a skilled fencer (especially if the general air of good-humour on his face gives you confidence that there is a button on his foil), apart from the merits of the dispute in which he is engaged. There is also a quaint humour in the assumption of the rôle of despised and persecuted heretic by our popular K.C.B., crowned, as he is, with literary honours. For we all know in our hearts that in these days the part of cultivated "agnostic" is a much surer pass to the pleasant places of the social and literary worlds than that of one of the "theologians" a little outside the strait paths of the fashionable orthodoxy. It is quite *comme il faut* to be an agnostic in company with Huxley or Stephen or Arnold, but decidedly *outré* to be a pronounced Unitarian. To be an unpronounced one is quite another thing.

So that Sir Leslie's account of the social woes accruing from his agnostic idiosyncrasies has not, we confess, kept us awake o' nights. On the contrary, we can read without perturbation his sallies on "the theologians," enjoying them when they are deserved, and laughing at them when they are not—perhaps the more frequent case of the two.

In the first essay, for example, that which gives a title to the book, there is many an argument that is provoking, whether it be of resentment or amusement. What, for instance, could be more eighteenth-century-like in its rigid and narrow logicality than the paragraph (p. 21) beginning: "The free-will hypothesis is the device by which theologians try to relieve God of the responsibility for the sufferings of His children"? The words "hypothesis" and "device" imply that the belief in the freedom of the will is a plan hit off by logical ingenuity, without relation to the facts, for a certain theological purpose. Whereas, Sir Leslie Stephen knows well enough that in the systems of all thinkers of the better sort it is not a "device" at all, but a simple attempt to state the immediate deliverance of consciousness. We do not argue *to*, but *from* free-will. "I can" is a primary deposit of self-consciousness, however mysterious, however inexplicable, however difficult to harmonise logically with other facts of the universe. "I think, therefore I am," is not a more fundamental syllogism than "I can, therefore I am"; nor is the one less capable of supporting the superincumbent structure of a complete philosophy than the other. Even if it were true, as alleged, that the "device" makes "the universe a moral chaos," none the less would a faithful reading of consciousness compel every man of us to say "I can." And Sir Leslie Stephen, with every other human being, conducts all life on that "hypothesis."

The same reply is obvious to the statement (p. 28) that "we escape from Pantheism by the illogical device of free-will." Free-will is not a "device" excogitated for the sake of engineering a road of escape from any philosophical bog, but a bottom fact of human experience.

Again (p. 30), the distinguished critic says:—

> The Christian revelation makes statements which, if true, are undoubtedly of the very highest importance. God is angry with man. Unless we believe and repent we shall all be damned. It is impossible, indeed, for its advocates even to say this without instantly contradicting themselves. Their doctrine frightens them. They explain in various ways that a great many people will be saved without believing, and that eternal damnation is not eternal, nor damnation. It is only the vulgar who hold such views, and who, of course, must not be disturbed in them; but they are not for the intelligent.

Now this is certainly racy, but is it not a little cheap? Surely the foremost English literary critic of the day might find men worthier of his steel than the men whom this will hit. We can all be smart at the expense of persons not worth noticing, though perhaps not so cleverly smart as Sir Leslie; and we shall have the laugh with us, which is pleasant. But our essayist, of course, knows quite well that "the Christian revelation" does not make these statements. He knows, too, that educated and accredited theologians make neither the assertions nor the reservations which he sets down to them. Or, if he persists in ranking the men who do thus assert and shuffle as educated and accredited theologians, he knows that in hacking them to pieces, exhilarating work though it be, he is making no real contribution to the controversy between theology and agnosticism.

But Sir Leslie Stephen winds up with further expatiation on the horrible treatment which he suffers for his agnostic opinions:—

> When one of us ventures to declare that we don't know the map of the universe as well as the map of our infinitesimal parish, he is hooted, reviled, and perhaps told that he will be damned to all eternity for his faithlessness. (P. 40.)

However, Sir Leslie will be magnanimous, and meekly declares:—

> Whilst you trumpet forth officially your contempt for our scepticism, we will at least try to believe that you are imposed upon by your own bluster. (P. 41.)

This is indeed turning the other cheek to the smiter. We close the essay with a silent tribute to the essayist. Sir Leslie gives as good as he gets, but he will do so no more. That is good news; but we confess to some inquisitiveness as to the when and the where of the "hooting" of this poor, unprotected K.C.B., and the official trumpeting forth of the official trumpeter's contempt. R. A. A.

* "An Agnostic's Apology and other Essays." By Sir Leslie Stephen, K.C.B. Second Edition. London: Smith, Elder & Co. 7s. 6d.

ALL true science begins in the love, not the dissection, of your fellow-creature; and it ends in the love, not the analysis, of God. —*John Ruskin.*

TO CORRESPONDENTS.—Letters, &c., received from the following:—E. G. B. B.; G. B.; E. E.; M. H.; W. H.; H. A. R. J.; H. M. J.; F. A. L.; F. W. L. (Hong Kong); W. M.; A. E. O.; M. R.; W. R.; E. L. H. T.

THE HEART OF A HERETIC.*

THIS is a supremely interesting book, which quite fulfils the claim of its subtitle, and really is "A Human Document on the Search for Spiritual Truth." The writer is evidently a man of considerable culture, as his range of quotation shows. Sometimes his work is overloaded with the thoughts of others, when the reader is anxious to enjoy his own. It is dedicated to truth-seekers, not "to those who are comfortably tucked up in one or other of the various forms of Christian faith, which are familiar amongst us." The book is not, after all, an exposition of a very terrible heresy. Its author's first object is to reach spiritual truth. He has evidently been more deeply influenced by the teaching of St. John than by the narratives of the Synoptic writers. But that fact only gives a higher and a deeper value to his thoughts. He is said to be a man of affairs; he is undoubtedly a man of keen observation and considerable humour in expressing the results of his observation. He claims to be an optimist; but his optimism does not prevent him from criticising with considerable sharpness the failure of men in general to realise the spiritual meaning of their Christian profession, and the importance of Christ to any sound religious progress. He has evidently suffered much from sickness of some kind, which has had an abiding effect on his style and his thoughts.

His book is divided into three sections: The first is touchingly entitled "From the Schoolroom," and implies that he has taken his physical weakness as God's method of schooling him for his life in the world: His abhorrence for creed early shows itself, and he seldom loses an opportunity of pointing out the little help which creed affords to holy living. The second section bears the name of "A Holiday Task." He would seem to have been sent to Egypt for his health, and the influence of the wide desert has done much to give its tone to this portion of his work. There he had opportunity to measure his own thoughts, the keynote to which is well struck in the following passage:—

> You shall know Love as the fulfilling of the law. Not the Christ of the Jews, nor the Christ of the ecclesiastics, nor the Christ of a particular and partial conception of the Atonement, but the Christ who is the First-born, first among the potential equals—equals in kind, though not in degree—differing from us as the Perfect from the imperfect, as that which is from that which shall be, Christ the revealer of the potential divinity of man, Christ the revealer of At-One-ment, the point of contact between God and man, the Christ who announced to us our *right* to be sons of God. Christ the Word made Flesh, now made Spirit in the hearts of men. This is the Christ of God.

Few will deny that the foregoing words are strong writing, or that they have a most important bearing upon the thought of the Christian world. Throughout the chapters dealing with the author's "Holiday Task," in different words and illustrated by a too abundant wealth of quotation, these thoughts recur again and again. The misfortune of most theological speaking or writing is this, that it emanates either from professed theologians, or from

* "The Heart of a Heretic." (London: R. Brimley Johnson. 5s. net.)

the ministry. It is not easy to get at the real thought of the laity upon the deep things of life. Here we have much thought pungently expressed, and the result of hard thinking, which can hardly fail to stimulate thought in ourselves.

In illustrating his deep sense of the need of greater spirituality, the author often presses home his point by an apt comparison of the state of things as it is, with the state of things as it might be. On one occasion he exclaims with too much truth, "Who that knows some of the conditions of life still obtaining in rural England, the overbearing, narrow-minded attitude of some of the country clergy, but regards the spirit they exhibit, and rightly regards it, with a feeling amounting to loathing? But even though we be not of them, shall the picture blind us to the self-sacrificing lives of many of their brethren in orders in the large cities and the slums, giving their lives to helping the living and soothing the hours of the dying poor?" Herein our author does but justice to the town clergy and to some of the country clergy. He is sick of the narrowness of a section of the latter, and sighs for a spiritual teaching which they cannot give. We should do well to take care that we ourselves do not offend in this way. Of many a Free Churchman it may truly be said, *Mutato nomine de te fabula narratur*. Once again he puts in a powerful plea for the wise use of the Bible, making no fetish of it but feeling its inspiration where the inspiration is manifest. He says, "If only we could rid ourselves of the artificial difficulties which result from its artificial treatment, and as men and women—"men in a world of men"—pick it up from a railway bookstall, or alight on a chance copy in a camel-track of the desert, as a book that was absolutely new to us, then, if ever questioned as to whether we believed it to be inspired, should we not answer with the friend I have already quoted, I don't believe it, I feel it?"

Perhaps enough has been said to attract the attention of readers to a book, which is a real human document. All will not agree with the third section, in which the author is "in the schoolroom again," and treats of "The Cross and the Cosmos" and "Egypt in England." By the last subtitle possibly is meant the living influence which the recollection of the sublimity of the desert and the thoughts which it inspired, exercised over him in the invalid room. The book is a human document, we repeat, quivering with emotion and thrilling with an intense desire to help wandering truth-seekers. The author finds his link between God and man in the Christ, who taught us to be "one with the Father," and who has left us a living example of that final consummation of Christianity. The stern condemnation of modern unreality and self-seeking, of loud professions and poor practice, the repeated plea to seek the Father as Jesus did, the noble insistence on the value of a spiritual life, the wide culture employed to illustrate these varied thoughts, and the forceful if somewhat disjointed style, appeal to such readers as are capable of serious reading and as really care to know what has helped another truthseeker to find his way through the gloom of sickness to the Father of all.

ARTHUR W. FOX.

THE CHILDREN'S COLUMN.

1 CORINTHIANS XIII.

II.

I HOPE you will all learn this chapter by heart, children, if you have not done so already. It will be a possession to you all your lives.

In the third verse, Paul continues, "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

He tells them of the love that must run through and colour all we do, to make our deeds worth anything. If a person gives his goods to the poor he should give some of *himself* too. There was a rich man who was very much pressed by a benevolent man to give him some money to help some poor people in a time of need. The rich man refused, but after a time he said, very unwillingly, "Oh, well, I'll give you five pounds; I don't suppose I shall miss it." The other said to him, "Thank you, sir; I only wish you would give me something that you *would* miss." You know how delightful it is to receive a present from someone who gives it with love and willingness, especially if you know that he has gladly taken trouble about it for you, and been determined to give the best he could. Gifts that are only made because we think we *ought* to give are very different from those that spring from a free and loving heart.

I read a story once, which I have not been able to find again, about a little boy who asked his mother what a martyr was. She answered that the martyrs were people who, out of love, gave up what they most cared for—their own lives, their friends and homes—for the sake of others and the truth; and when she told him more about them, the little boy thought it very grand, and wished to be like the martyrs. A little friend came to play with him, and he thought he would give him some of his very nicest toys; so he arranged his cupboard, so that all the things would look nice and be handy to get out. But there was one thing that he loved above all the others, a little accordion, for playing music. When he came to that, and felt that he loved it best, he sat on the floor with it in his hands, thinking. Would the martyrs have given up *that?* He couldn't do it. He thrust it to the very back of the shelf, and hoped Tom would not see it. When Tom came, Freddy showed him the cupboard, and told him he might choose something out of it; Tom was overjoyed, and took the things out, while Freddy stood by; but when the accordion was found, and the child liked it best, Freddy burst into such a passion of crying that his mother came to see what was the matter. He hid his face in her dress; and when he could speak he said, "I wanted to be like the martyrs; but I *can't* give him my accordion!" But Tom still liked it the best, and Freddy's mother told him that the martyrs gave with a willing heart; and Freddy said that perhaps they did not care quite as much as he did for his accordion. But yes, his mother thought they did, quite as much. And then she told him that Tom had hardly any toys, whilst he had a cupboard full; and Freddy said Tom might have any of the other things. So his mother put all the toys back in the cupboard, and sent the boys out to play in the garden. They were very happy, and did not think much more about it; but when Tom was going home, Freddy came rushing out of the nursery, and thrust the accordion into Tom's hand, with a very red face; and when he was gone he hid his face for a minute in his mother's dress, and then looked up brightly and said, "Now am I like the martyrs, mother? and will God be angry with me because I can't help being sorry."

When King David wanted to make a sacrifice to the Lord which he thought would stop a pestilence which was raging, he asked a man named Araunah to sell him a "threshing floor," where corn was threshed that he might make an altar there; and Araunah wanted to give it to him, and the animals for the sacrifice also. But David refused to accept it, and said, "Nay, but I will surely buy it of thee; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

"If I give my body to be burned, but have not love, it profiteth me nothing." You have heard of the martyrs who were taken to the stake and burned for their faith, or persecuted in other ways. If it were possible for them to "give their bodies to be burned" without love, it would indeed be a useless thing; but some very strong love must have held them up and given them courage to face so terrible a death. Their great faithfulness and love of truth made their sacrifice a grand inspiration to those who beheld it or heard of it, and realised what they had done and borne. It gave men a sort of holy vision of what faithfulness and truth must be. They learnt that no outward suffering, however fearful, can ever touch or come near the real faith that a man holds and loves and sees to be true. The fire may burn the body that God gave him, but has no means by which it can reach his soul, any more than it can touch God himself.

There is an old story in the Bible in which Balaam the Prophet was called by Balak the King of Moab to curse the Israelites whom Moses had brought into his country, and Balaam believed that God had forbidden him to do so; so he says, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God." *I cannot*—that is fine; it is what the martyrs felt. With God's help they could *bear anything*, but they *could not* yield.

And even to Jesus it was hard to "give his body" to be killed; life is dear to every human being; and in reading the story of the end of his life we see that he was "sorrowful even unto death" with the shadow of what was coming; and he prayed that the "cup might pass" from him which it seemed so bitter to drink; but when he learned that it "could not pass from him except he drank it," he freely gave himself to be done with according to God's will.

But what impressed men most was not the terrible death of the martyrs, but the spirit that submitted to it rather than be false; the love so strong that death could not touch or come near it. They gave their bodies to be burned because they *had* love; love strong enough to conquer death.

GERTRUDE MARTINEAU.

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LONDON, NOVEMBER 28, 1903.

THE MINISTRY OF LAY PREACHERS.

THE need of a larger body of lay preachers adequately to maintain the ministry of our churches, where financial resources are not over-abundant and there is yet an abiding call to service, was indicated in our leading article last week, referring to the valuable paper by the Rev. Charles Peach, published at the same time, on "City Churches and the Theory of Independency." It was pointed out that both in city churches, so largely deserted by their old congregations for the suburbs, and in small country places, where the support of resident families of wealth was no longer forthcoming, it was increasingly difficult, and in many cases impossible, for an independent ministry to be maintained, in the sense of each church having a settled minister to itself; and yet the duty was clear, to find some method by which those churches could be maintained as centres of religious life and beneficent activity, for the sake of the people still looking to them or within reach of the ministry they might offer. And the proposal was to group two or more of such churches under the superintendence of one minister, with lay help at his disposal, to provide for regular religious services in each place, and to sustain the various activities centred in the churches.

It should be part of the accepted responsibility of each District Association to organise such a body of lay preachers, with the hearty co-operation of the ministers of the district and the fullest sympathy of the churches, to encourage and promote their training, to recognise the honourable office they fulfil, and to find the best means of directing their activities.

We are accustomed to speak of lay *preachers*, and yet it is not the preaching that is the chief thing. What we really want is *ministers*, both men and women, of a truly religious spirit, with devout simplicity and earnestness, to conduct the religious services of the churches. If there is in our community any prejudice against lay preachers, it will be found, we believe, not among ministers but in congregations, and the chief reason, if we mistake not, might be traced to certain unfortunate experiences, where men of self-confidence and too-ready speech have pressed themselves forward, without realising in the least the essential qualification for a devout ministry. If our work is to prosper, it must be understood in our churches by preachers and hearers alike, with a new clearness and earnestness of purpose, that it is not the preaching that is the chief thing, but the maintenance of genuine religious service, both in the worship of the church and in its work.

For this the primary duty rests with the people themselves, with every little gathering of worshippers, which is at the same time a brotherhood, pledged, in however humble a way, to helpful service in the world. For the work, whether in school or in week-night activities, the people on the spot must be chiefly responsible, with the encouragement and guidance, in such cases as we have imagined, of small congregations grouped together, of the superintendent minister; and for the worship, no less, they must realise their own responsibility, and be determined even if no ministerial help is to be had, that they will yet come together, and the voice of prayer and aspiration shall not be silent in their midst. If they are but a handful of humble folk, there will yet surely be one among them who could read a chapter and a hymn or two, and they could look one another in the face, and confess that they still believed in God and His truth, and meant to help one another in brotherly sympathy to be true to Him. Even if none had courage to pray aloud with his brethren, they could at least all say the Lord's Prayer together.

But for the most part, and more surely in the future under the wise plan now suggested, they would have the help in their religious service, either of minister or lay preacher. Still the chief responsibility for the hour of worship would rest with them, but undoubtedly it is a great encouragement and help when the worship is led by a gifted man or woman, with powers of utterance, fully realising the essential demands of a united religious service.

And here there is a great opening for the sincere devotion of lay preachers, and the churches must do their part to call out the gifts of their members and encourage their development and use by heartfelt sympathy. Let it be clearly understood that the first requirement is simplicity and singleness of purpose and a truly reverent spirit, and that what is needed is a man or woman to lead in worship. And for the preaching a beginning may well be made by the reading of some of those sermons, of which there is a good supply, suitable for any service of devotion. To give a specific instance, we will name the little volume of the late Charles Perry's sermons, "Spiritual Perspective," or Brooke Herford's "Courage and Cheer," or his later volume, or some of Robert Collyer's well-known sermons. These are always good to read and good to hear, and take to heart; and if more of our young men of intelligence, nurtured in the traditions and the spirit of our churches, would exercise themselves in the preaching of such sermons, and in all simplicity in the conduct of religious services, it would be a great gain to our common life. If afterwards they were led to the speaking of their own word, so much the better, but let it be understood that this is not essential to a truly helpful ministry in the churches.

As to prayer in the church, where no liturgy is used, there is also sufficient literature for the help of those who desire it, though perhaps more might be provided to meet this specific need. But let any lay preacher anxious to enter on the work, yet fearing to trust himself in public prayer, turn to Dr. Sadler's "Prayers for Christian Worship," the prayers of Theodore Parker and George Dawson, or Robert Crompton Jones's "Book of Prayer," and he will find what he can readily adapt to his own use.

Such work as that for which we plead, to sustain a helpful ministry, will involve much sacrifice on the part of men and women engaged in other regular work throughout the week. This our well-tried lay preachers, who already do so much for the churches, know full well. But they also know what joy there is in the service, to what deepening of personal religion and of strong human sympathies it leads. The more fully this opportunity is realised, and the work adequately organised, the more, we are assured, will the spirit of worship and of brotherhood in our churches grow; out of the sacrifice will come fulness of life.

IMPERIAL EXPANSION.

THERE is no matter, surely, upon which religious-minded men living at the heart of this vast Empire of ours should keep a more jealous eye than the methods by which that Empire is from time to time enlarged and consolidated at the expense of the uncivilised tribesmen around our borders. Following hard upon the heels of the account of the proposed punitive expedition into Thibet, upon which we commented last week, comes an account from the same news agency of a completed expedition of a similar character into the Aden hinterland.

It appears that some tribesmen of the Dumbari country had been shooting Government camels, and looting Government mails. Accordingly, an armed force was despatched to "destroy the chief

village of the tribe as a reprisal." This force, which was stubbornly resisted, "proceeded to blow up the houses of the village with gun-cotton, the more inaccessible houses being simply shelled till they collapsed. The crops were then destroyed by the men with their bayonets and swords," after which the force retired to its base. "The time of the expedition was well chosen, the crops on which the tribesmen [with their women and children] depend for their food being fully grown, but not yet cut." It is added that "there was a fierce fire" while the corn-cutting and house-shelling proceeded; "the enemy evidently not having expected such a reprisal." Perhaps they had chanced to hear that England was a signatory of the Hague and other Conventions which forbid a civilised Power to destroy the property of non-combatants without compensation, or to deprive women and children of food and shelter.

This is work, perpetrated in our name, upon which assuredly the Churches should have something to say. Something may yet be done to save the innocent victims of this particular raid from starvation and death. The worst of the mischief in Thibet, too, may still be prevented. No official light has been shed, up to the time of writing, upon the true origin and aim of the proposed further expedition towards the Thibetan capital. Ministerial papers seem quite content with the explanation given by the news agency quoted last week—that a mission set out to discuss trade matters and the alleged non-observance of commercial treaties by Thibet; that the Thibetan authorities, taking exception to its escort of three hundred Sikhs and a maxim gun, refused to treat till the mission had retired into Indian territory; and that rumours have come from Lhassa that an attempt is to be made to eject the invaders by force.

We pointed out last week the absurdity of seeking to justify an armed expedition into a foreign country on the ground of opposition offered to a previous armed expedition carried out in time of peace. But apart altogether from this, the mere announcement that Thibet has given cause of offence which can only be wiped out by war, with its inevitable corollary of annexation, read in the light of the repeatedly expressed views of the "forward" party in India, is sufficient to arouse the suspicion that a quarrel has arisen because a quarrel was desired. If Thibet does not want to trade with us, it is difficult to see what right we have to make her, and it would be interesting to know to what extent she was a free agent in the negotiation of the commercial treaties she is alleged to have broken. At a time when our statesmen at home are representing foreign imports as an evil to be fought by all legitimate means, we are surely hardly in a position to enforce more enlightened views of the question upon the monk rulers of Lhassa by means of bayonets and maxim guns.

But it is pleaded by the apologists of the expedition that it is necessary to counteract the growing influence of Russia in this buffer territory, and even that if India is to be safe Thibet must be in British hands. If that is the real reason for the expedition it seems a little unworthy to put forward all this talk of breaches of commercial treaties and to attempt to put the responsibility for hostilities on Thibet. If we must be filibusterers in the interests of India, let us be frank filibusterers and not hypocritical ones. It has repeatedly been shown, however, that our best line of defence against Russian aggression is the very line which now separates us from Thibet in the north-east and from Afghanistan in the north-west. By subduing the tribes beyond this line and making military roads through their mountain fastnesses we are making easier and not more difficult the task of the Russian invader. It has never yet been shown that Russia has the least intention or desire to conquer India, but popular credulity has been played upon, and the bogie of a Russian invasion has been used to justify extensions of territory desired on their own account, and impossible of defence merely on the ground on which it is pretended they are required.

War is intrinsically an abominable thing, and a war of conquest is the most abominable kind of war. But it must always be borne in mind that, in the quarters where these campaigns of annexation, great and small, are planned and pushed forward, that is not the light in which it is regarded. When we are at war it is necessary to consult the soldier as to the strategy to be adopted to secure success. But we must not surrender to the soldier the right to determine when or whether war is necessary or desirable, or what our treatment shall be of the non-combatant population of the country we invade. To attack Thibet after deliberately picking a quarrel—still more to attempt to conquer Thibet—would be not only foolish and dangerous, but wrong—as wrong as to deprive a whole countryside of all food and shelter for the supposed wrongdoing of a section of its population. And it is because we know that this kind of method of extending our empire is wrong that we seek to hoodwink ourselves and each other—we cannot hoodwink our opponents or our neighbours—with cant about broken treaties, scientific frontiers, and Imperial missions.

DR. G. DAWES HICKS, late minister of Unity Church, Islington, was appointed by the Senate of the University of London, at their meeting on November 18, a member of the Theological Board of Studies.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE MYSTERY OF GOD.

SIR,—When people talk about their "experience of God," they usually mean the enjoyment of an emotion which may be anything, from the whisper of an angel to an æsthetic thrill.

I was talking about the supposed difficulty of belief in the spirit-people, and I said it was as easy to believe in them as in the Spirit-God; and easier, for we have experience of a person who is somewhere; but no experience of a person who is everywhere. That transcends not only experience but imagination. So God is to me a great inference, inevitable, irresistible, overpowering; and I am more certain of His existence than of my own, because I am only one of the small throbs of the Universal Life.

As for taking away the ground of all personal religion, my own opinion is that it is the excessive humanising of God which does that. I have no more to say.

J. PAGE HOPPS.

BAYLISS *v.* COLERIDGE.

SIR,—Your note on the result of this libel action hardly does justice to Mr. Coleridge; it also passes over the good that may result to the anti-vivisection cause, by having the practices that go on under the ægis of the present Acts brought before the public gaze.

So far as the action itself is concerned, the question was simply whether Dr. Bayliss, who had a limited licence, only entitling him to vivisect animals under anæsthetics, had notwithstanding operated upon a dog not under such protection. The charge against Dr. Bayliss was in effect one of torture, and was especially serious for him, holding as he did a limited licence only. Many persons, though they may realise that the verdict of the jury on the issue presented to them was justified, cannot by any means feel certain that the truth was entirely on the side of Dr. Bayliss, or think £2,000, the damages awarded, otherwise than very excessive.

During the trial, however, other points came out, which it behoves all who are interested in humanity to carefully note.

First, the provision of the Acts that the animal operated upon should at the conclusion of the experiment be destroyed at once, is treated by a distinguished professor very much as a dead letter. The plaintiff admitted that the dog operated upon in this case had been operated upon more than once before, and had lived under the results of one of such operations for several weeks prior to the final operation. What was the excuse given? Only that another dog had been spared!

Secondly, the Acts provide that no vivisection shall take place for demonstration unless it is absolutely necessary for the instruction of students. It appears from what transpired at the trial that the professors of London University College construe the Act to mean that whenever,

in the judgment of the professor, instruction can be better given by having recourse to the bodies of living animals, he is at liberty to use vivisection for purposes of demonstration. In the course of lectures referred to at the trial, illustrations by way of vivisection were arranged at more than half the lectures.

These serious disclosures are due to Mr. Stephen Coleridge, and those who sympathise with him should feel it a privilege to help in the fund that will assuredly be raised to save him pecuniary loss, and give him renewed courage to continue the crusade on behalf of humanity to which he is devoting his life. B. DOWSON.

Nottingham, November 22, 1903.

RELIGIOUS EDUCATION.

SIR,—Nothing but good can come of the series of dispassionate and careful articles which you are devoting to the education controversy, whatever your final conclusions may be. And those of us who support the policy of "only secular instruction during school hours" cannot but be grateful to you for recognising that we do not put this forward as an ideal, but only as a practical solution for the present, which will give time for the ideal to ripen in men's minds. As you rightly say, "secular" education is not an attractive phrase. All men who care for religion must, one would think, have strong sympathies with Churchmen and Dissenters of all kinds who insist that religion ought to play a great part in the training of the young. If therefore some of us find ourselves (in the strange world of politics) thrown together with the professed antagonists of religion, it is through no hasty and blatant opposition to traditional pieties. We believe that the proposed policy is a necessary step to the ideal.

What is the ideal? It is religious education. If Mr. Carpenter will excuse me for bringing in his name, I should like to say that a hint which he threw out in conversation many years ago, seems to me to touch the highest truth on the matter. He said that the ideal for elementary religious education should be precisely the same as that pursued in Manchester College, the ideal of unfettered teaching of the deepest convictions (whatever these might be) of the teachers' minds. All religious men are agreed that religious teaching can only come from religious convictions. And the ideal is not so Utopian as it seems. Given a set of average teachers who have, by the nature of the situation, only a limited time for religious instruction, and who know that for the good of the school they *must* work together, we may be sure that common sense would prevent a Catholic teacher insisting on dogmas one day which would be effaced by an Agnostic another day. Within each school, left to itself, a *modus vivendi* would soon be arrived at. This I believe to be the wisest ideal. It does not lose itself in the quagmires of the liberal doctrine of "each religion paying for its own instruction." It recognises the solidarity of a social system of education. It is (1) Unitarian, and (2) Socialistic.

But for the present the obstacle to be removed is the feud between Church and Dissent. This will not be accomplished by a temporary victory of one of the two parties to a quarrel of three hundred years duration. The "secular" plan aims at getting rid of this misery by permitting denominational instruction out of school hours. And we believe that when it has once been made clear to both parties that the State will not tolerate nonsense, there may be at last a chance for the more excellent way.

Leicester. W. WHITAKER.

MILTON'S LONDON.

IN his address at the autumn meeting of the London District Unitarian Society, Dr. Blake Odgers referred to Milton's noble description of London in his "Areopagitica." For those of our readers who cannot easily turn to the book itself we will quote the passage here. The "Areopagitica," it will be remembered, was an appeal to Parliament, in 1644, "For the Liberty of unlicenced Printing." Milton believed in the people of England, he believed in liberty, and he believed in the power of truth. "Give me," he said "the liberty to know, to utter, and to argue freely according to conscience, above all liberties." (We quote from the Clarendon Press Edition.) "Though all the windes of doctrin were let loose to play upon the earth, so Truth be in the field, we do injuriously by licencing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the wors in a free and open encounter? Her confuting is the best and surest suppressing."

This is the passage with the description of London:—

"Now once again by all concurrence of signs and by the generall instinct of holy and devout men, as they daily and solemnly expresse their thoughts, God is decreeing to begin some new and great period in his Church, ev'n to the reforming of Reformation it self. What does he then but reveal Himself to his servants, and as his manner is, first to his English-men; I say as his manner is, first to us, though we mark not the method of his counsels and are unworthy?

"Behold now this vast City: a City of refuge, the mansion house of liberty, encompast and surrounded with his protection; the shop of warre hath not there more anvils and hammers waking, to fashion out the plates and instruments of armed Justice in defence of beleaguer'd Truth, then there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present as with their homage and their fealty the approaching Reformation, others as fast reading, trying all things, assenting to the force of reason and convincement. What could a man require more from a Nation so pliant and so prone to seek after knowledge? What wants there to such a towardly and pregnant soile but wise and faithfull labourers, to make a knowing people, a Nation of Prophets, of Sages, and of Worthies? We reck'n more than five months yet to harvest; there need not be five weeks; had we but eyes to lift up, the fields are white already. Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding which God hath stirr'd up in this City. What some lament of, we rather should rejoyce at, should rather praise this pious forwardnes among men, to reassume the ill deputed care of their Religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity might win all these diligences to joyn and unite in one generall and brotherly search after Truth, could we but forgoe this Prelaticall tradition of crowding free consciences and Christian liberties into canons and precepts of men."

LONDON EDUCATION.

ON Monday evening a brilliant and informing address on London education was given at the Friends' Meeting House, Bishopsgate-street Without, by Mr. Sidney Webb, L.C.C., being the fourth of a series of lectures on the Problem of Poverty. Mr. Webb said he knew of no cure for that problem, but he felt that much might be done to create a socal condition in which the problem could not exist. Towards this end education must play a great part. Many at least of the two millions of the poor of London were ignorant and lacking in persistence, in regularity, and in "gumption." They belonged to the incapable class; and, to a large extent, they were incapable because they had never received any real education. This, he said, was one of the grounds of his own optimism, when he faced the present situation. The main causes of poverty were manifestly preventible causes, and if that were so, there was every reason for hope. Social and individual disease was not only unnecessary, but something akin to a disgrace, and even to a crime, because it was, on the whole, preventible.

Proceeding, Mr. Webb turned to the actual problem of education in London at the present day. In spite of the many faults and shortcomings of the Acts of 1902–3, he regarded them as the first attempt to give systematic education to London. At last the education of society as a whole is recognised as a public function. Hitherto national education had hardly existed; it was broken up into innumerable fragments; these were now being co-ordinated, and the gaps in our system had at last become evident. The reforms now needed in London were, the lecturer considered—

(1) The "tightening up" of the children's attendance; the 15 per cent of absentees including perhaps 60,000 systematic "irregulars."

(2) The equalising of education in all public elementary schools. Some 200,000 children were compelled by law to attend schools of a most inferior character (principally voluntary schools); these must be levelled up to the best Board School level.

(3) The teaching staff must be improved.

The lecturer laid stress on the fact that the creation of non-sectarian training colleges by local authorities is authorised under the new Act; but dwelt on the narrowing influence of the whole college or seminary system with its segregation of

teachers, and the broadening effect of university training.

Speaking of the secondary education of London, Mr. Webb noted that, although chaotic, it showed the largest and most varied array of schools of any city of the world. There were ninety public secondary schools of every kind, with some 25,000 scholars. Besides these, we had the evening schools at 400 centres under the School Board, and in forty large institutions under the Technical Education Committee. But only one-quarter of the children are even on the rolls of these evening schools. He urged that we should look to a time when some evening attendance would be compulsory. Referring to the University of London, he pointed out that no distinction was now made between evening and day students, the privileges of the University being equally open to all, at their own doors, in their own hours, at their own price.

Replying to questions, Mr. Webb suggested that valuable work might be done by individuals.

(1) By studying and thoroughly understanding the powers and scope given under the Act, and explaining these to others.

(2) By filling the very useful position of School managers.

(3) By inviting teachers into their homes and assisting them to a wider social life and horizon.

He approved the reasonable teaching of temperance as a part of physiology and sociology, and said that although he recognised the grave difficulties of religious teaching, his own experience of foreign systems had not encouraged him in any love for purely secular education.

LONDON DISTRICT UNITARIAN SOCIETY.

AUTUMN MEETING.

THE autumn meeting of the London District Unitarian Society was held at Essex Hall, on Wednesday evening, November 18, and was well attended, the formal meeting being preceded by the usual pleasant social hour, at which the company was received by the president, Mr. W. Blake Odgers, K.C., and Mrs. Odgers. The chair was taken at eight o'clock, and the meeting opened with the singing of Samuel Longfellow's hymn, "One holy Church of God appears."

The PRESIDENT, in his opening address, said that the value of that society was that it endeavoured to unite the Unitarians of all parts of London to help in the common work. London he regarded as the finest city in the world, and it was strange to him that those who lived in London were not more proud of their citizenship. If they were to picture an ideal city, it would be one with a noble history, with ancient buildings which spoke to them of the past, a city where men of all nations came, bringing what they had of ancient learning and original thought to the common store, a city of broad streets, with pure water and wholesome dwellings for the people. In that last respect London was infinitely better than it was when he first came to live there, about the year 1865, but a great deal had yet to be done before it would be the ideal city in the matter of the housing of the poor. Turning to another aspect of city life, he recalled Milton's noble picture of London in his "Areopagitica," when Charles had been driven out, and there were as many men keenly at work searching out the truth as there were anvils ringing with the making of armour for the war. Milton pleaded that there must be no restriction in the publishing of truth, and in that matter London stood foremost among cities. But were they doing all that they ought to do, in publishing the truth? Were they doing all they could to dispel error, and to present the truth to those who were alienated from all religion, who yet might welcome their message? What ministers and laity could do in London to spread God's holy truth, was the question they were to consider that night.

The Rev. J. H. WICKSTEED, the district missionary minister, gave an address on "The False Sectarianism and the True." To the former he alluded only so far as to point out that it was found where one sect sought to dominate all the rest. True sectarianism was essential to the best work of the world, which had to be done by men in different camps. Jesus indeed broke down the sectarianism of his people, with its sharp racial distinction, and showed how sonship to God was open to all without distinction of race; yet the idea quickly reasserted itself, for man needed a sect to belong to, to call out his best work. All the greatest men were great sectarians. Such were Gladstone and Mazzini, and Martineau. Saint Paul went to the root of the matter in his parable of the body and its members. There must be the different members, but the one spirit in all, or there would be no body. So a tree was made up of innumerable small cells, devoted to different uses, but a common life in all, and thus all were part of the one tree. When they saw all the different sects, the first instinct was to ask why all were not as they themselves? But to understand the matter aright they must look not at the differences but at the unity which existed. It was to be found in that "still more excellent way" of which Paul wrote in 1 Cor. xiii. The love, which was greatest of all, was the very core of the great Church of Christ. When he was a child he used to think that every good man was a kind of Unitarian in disguise; but the more they mingled with good men the more they found it was not so, that other creeds had profound meaning for other men, and different creeds were necessary to one another as the different members of the body. Just as the two eyes looking upon an object give the true impression of its solidity, so the different points of view of a spiritual Quaker, for instance, and a Unitarian made things stand out with a solid reality for them. The great spiritual truths of life were greater, he often thought, than any one man could grasp, but men from different sides looked upon the central truth, and each sect had its own contribution to make. What was demanded was not an easy tolerance; they must believe in the reality of their vision, though it was only partial, and try to get to the very centre of truth, to represent it clearly to their own minds and make it clear to others. Their task was to declare the highest truth, in which love was supreme. Thousands, even millions, he was convinced, belonged to their sect, and ought to be brought in. Only so could they fulfil their great function in the world. To that end he appealed earnestly for support of their Society in its most vital work.

Miss HELEN BROOKE HERFORD spoke of "What Women may do for their Churches." Ministers' wives, she said, were already doing the work of a good many other people, but it was the work of the laywomen of which she had to speak—what they can do in organised bodies and as individuals. Some women's ideas in organising began and ended with sewing-meetings. The sewing-meeting was not to be disparaged. She had known little churches in the West kept together by that very thing, when they had no minister. The women got together for the sewing, and cooked the supper, which the men came and ate, and so they maintained their union, until they were able to have a minister again. But women might do more than that. She instanced the Women's Union, which they had organised at Rosslyn Hill. Before that, the work was not done by the women, it was left undone by the men. What they could do in that connection was, for one thing, to see that the chapel was kept clean. The vigilant eye of the housekeeper was wanted, to attend to all small details for the comfort of minister and people. They could also see that the chapel yards were kept in seemly order, and they might have the care of the communion plate. They should also undertake arrangements for hospitality when supplies came to preach, and should look after the waifs and strays who came up to town and were alone in lodgings. Then as to women's individual work, the training of young Unitarians was, to a great extent, in their hands; it depended largely on the mothers of that generation whether there would be any Unitarians in the coming generation. Mothers could guide the reading of their children. They were often enthusiastic church workers themselves, they should know how to awaken the same enthusiasm in the young people. They should see to the instruction of their children not in doctrine alone, but in the history and principles of their churches. Let them understand what their forefathers had endured, and why it was that their old chapels were sometimes hidden away in back streets, that they might feel how honourable the tradition was and its claim upon their loyalty. Her father's "Story of Religion in England," though it did not tell much about Unitarians, would help them to realise what their past had been. A little persecution might be good for the young people even now; it might put new life into their loyalty.

Dr. C. HERBERT SMITH then spoke on "What Laymen may do for their Churches." There was, he said, great necessity for Unitarians to rouse themselves, and he appealed to the older men not to put on the drag when eager new comers and younger men were pressing forward. They had suffered much in the past, and lost many members, through lack of cordiality in welcoming strangers. He gave his own early experience, when he came to London as a perfect stranger, and for years in the church he attended no one held out a friendly hand to him. It rested with the laymen to increase the

sociability of their churches; it was simply the lack of good organisation that strangers who came in were left to feel strange and drift away again. He was tired of hearing reports of how Unitarianism was declining. Even if it was true, let them not talk so much about it, but find out the cause and remedy the evils. Those who had funds to give and were extremely generous to other public institutions, might remember that there were denominational institutions also needing liberal support. Fathers and mothers should remember that if the young people fell away, the responsibility rested with them. In their hands was the training of the young; they ought to instil the right enthusiasm in their children and insure their loyalty. How many of the fathers, for instance, took THE INQUIRER? Yet that would keep them in touch with the work of the churches, and they might enlist the sympathy of their young people. Much more could be done to strengthen their common life by the interchange of visits among the churches. That, no doubt, meant a strain on busy men, but the very object of good organisation was to relieve that strain. To the young men he said, "Join the Laymen's Club"; and they would have to make haste, for there were already 86 members and 100 was the limit. It added zest to the work to feel that they were banded together for a united advance. He appealed to them to have faith in the work. If anyone said the figures were against them, they had excellent authority for saying the figures were only useful for illustration; it was a principle for which they were contending. Great changes were taking place in the religious world, which was rapidly dividing into two main camps. On the one side was the party of retrogression, on the other that of progress. The Roman Catholic Church was gaining recruits from those who were tired of the efforts of freedom and wanted rest; but the forces of progress were growing still stronger, and the scientific spirit was bound to prevail at last. Unitarianism, he believed, so far from being a spent force, was just beginning to do its part in that great fight, and its creed would be found more and more to satisfy thinking people. Whether in the future it would be called Unitarian or not, did not matter. The future was theirs, and they must not be content to dwell on the glories of the past, but believe they were nothing to the glories the future had in store for them.

Mr. DAVID MARTINEAU proposed a vote of thanks to the speakers, and as a veteran in the work, who had always believed that the young men must be allowed to go forward, expressed his sympathy with what Dr. Smith had said. The motion was seconded by the Rev. E. SAVELL HICKS, who received a cordial welcome as a new comer to the district. The motion having been passed, a vote of thanks to the President, moved by Mr. H. Stannus and seconded by Mr. G. H. Clennell, and the singing of the Doxology brought the meeting to a close.

THERE is no teacher like obedience, and no obstruction like its postponement.—*George Macdonald.*

MR. CARPENTER'S LECTURES.

THE fourth lecture of the series on "The Christ of the Creeds and of Experience" was delivered in Nottingham, on Monday evening, the subject being, "The Doctrine of the Word: Christianity and Greek Thought." Christianity, Mr. Carpenter said, was early brought into contact with a remarkable combination of Greek and Hebrew thought. Greek thought was chiefly concerned with speculations about the world. Hebrew interest centred rather in the destiny of man. Hellenic philosophy applied itself to explaining the relation between the passing and the eternal elements in the world. Thus arose the doctrine of ideas which sought to explain the transition from the world of spirit to that of sense. This doctrine had analogies elsewhere. Isaiah spoke of a Heavenly Sanctuary. The law had its perfect counterpart in heaven. Philo, who was steeped in Greek culture, used it in his allegorical interpretations of the Hebrew Scriptures. According to him, what knit the world together in one intellectual whole was the thought of God. Thought within expressed itself without in utterance or speech. This reason or thought of God was therefore called "logos," or the word. How was this word related to God? It was conceived as "personal," and yet it was not strictly a person. The visible world was its product. The problem soon presented itself of combining this doctrine of the logos with the Christianity of the early Church. The first attempt was made in the Epistle to the Hebrews. According to this letter the old Judaism belonged to the order of things that were passing away. In its place we had presented a heavenly sanctuary of which Christ was at once the Eternal High Priest and Victim, thereby abolishing the sacrificial requirements of the ancient law. It was a curious thing that in this Epistle there was no attempt to reconcile the earthly and heavenly life of Christ. They were simply set side by side without any scheme of connection. It offered no doctrine of incarnation or of miraculous birth.

This reconciliation was, however, attempted in the Fourth Gospel. Controversy was still busy with regard to the date and authorship of this Gospel. Some scholars argued for a time as early as 90–95 A.D., others put it as late as 135–140 A.D. The latest date which the lecturer considered reasonable was 110–115 A.D. The purpose of this document was to prove that Jesus was the Christ, not, however, in the Judaic but in a metaphysical sense. He is the logos become flesh; the dramatic and scenic apparatus of Apocalyptic Christianity disappears. Jesus comes again not with signs and portents, but invisibly, in the inward life. He is the instrument through which all manner of inward spiritual processes are wrought. This doctrine of Christ as the logos of God begat a host of problems. Two types of theories of the relation of the logos-son to the Father ultimately emerged—the "Adoptionist" and the "Consubstantialist." The lecturer then gave an account of the Arian controversy, which ended in the victory of the Consubstantialists. He pointed out a parallel development in India, whereby Gotama, who held views of a human nature without a soul and of a world without God, is himself interpreted as the self-existent and eternal Buddha, who is born and dies under the form of man in order that men may share in the Buddha nature—just as it had been argued by the Athanasians that "God became man that man might become God." Mr. Carpenter concluded with an impressive defence of the essential truth of the Athanasian idea. The doctrine, stripped of its limitations and applied universally to man, was a doctrine of profound worth. We were familiar with the statement that we lived and moved and had our being in God. But deeper truth still was this—the mystery of mysteries—that God lived and moved and had His being in us.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Ainsworth Presbyterian Chapel.—On Saturday last the Renovation Committee held another and very successful party. After tea the programme consisted of songs, recitations, and dances. Songs were given by Misses Nellie Kirkman and Dora Sellars, and Miss F. Scholes sang "A Shower of Rain," for which she received an encore, and gave "Away in Ohio." Recitations were given by Mrs. Peter Greenhalgh, who was encored, and very much appreciated. Dances were given by Miss Bessie Scholes, including Butterfly Dance, Highland Fling, Sailor's Hornpipe, &c. Rev. M. R. Scott moved a vote of thanks to the artists and all who had assisted with the party, seconded by Mr. Jesse H. Hayes; carried unanimously with loud acclamation. Mr. Glover, of Elton, officiated at the piano. About £10 was realised by the party.

Ashton under-Lyne.—The recently formed committee for the management of municipal concerts, which consists of members of the Town Council and representatives of the local churches, has elected the Rev. W. C. Hall as its vice-chairman.

Bolton District Sunday-school Union.—The annual meeting was held at Halliwell-road, Bolton, on Saturday, November 21. After tea Rev. J. Evans presided, and in moving the adoption of the annual report and financial statement, said the Union had a good record to give of its past work, but he would like to see more steps taken to obtain and publish statistics and details of the way in which their schools were carried on. He emphasised the advisability of definite and systematic instruction in the principles of our faith, and more careful and intelligent Bible teaching. He believed that the only satisfactory solution of the education difficulty would be found in removing definite religious instruction from the curriculum of the elementary schools. This would necessitate increased activity and devotion on the part of Sunday-school workers. Mr. Joseph Lancaster seconded, and the resolution was passed. The accounts showed a substantial balance in hand, notwithstanding several items of unusual expenditure. Mr. J. L. Davies (Chowbent) was elected president, and Mr. Jos. Chadderton treasurer, and Mr. Isaac Barrow secretary for the ensuing year, a cordial vote of thanks being passed to the retiring officers. A vote of condolence with Rev. P. Holt (Astley) on the death of his wife was passed. An attractive musical programme was then gone through, under the presidency of Mr. Davies. The meetings during the past year have been well attended, and have included rambles and lectures by Rev. T. P. Spedding on "Transylvania," Rev. T. Robinson on "How Plants Obtain Nourishment and Propagate their Species," Mr. J E. Jones on "The Duty of Sunday-schools in National, Social and Religious Questions," and united services were held on Whit Sunday at Bank-street, Bolton, and Chowbent.

Boston.—On Sunday week the Mayor (Alderman Joseph Cooke) attended by the Corporation, magistrates, and officials, attended, according to custom, morning service at the parish church; and in the evening,

again attended by members of the Corporation, he attended the Spain-lane Unitarian Chapel, where the service was conducted by the Rev. W. Stoddart and a large congregation. Mr. Stoddart's sermon on "The Recognition of Religion by the State," is printed in full in last Saturday's *Boston Guardian*. Having dealt with the false theory of a State Church, the preacher showed how the true recognition of religion by the State was in just legislation and administration.

Devonport—On Sunday afternoon, the first of a series of popular services, similar to those held in London and Manchester, was held in the Metropole Theatre, Devonport. The work of organising these services has fallen upon a small but faithful band of workers. The weather on Sunday was unfortunately very bad, but a congregation of 200 attended the service and listened with evident interest to the address given by the Rev. W. Copeland Bowie, whose subject was "Does God Speak to Man To-day?" Mr. Bowie showed how the generally accepted doctrine of inspiration had had a mischievous effect by causing people to imagine that God had not spoken to us since the last word of the Bible was written. He was speaking through all common natural things, calling us to follow the true, the good, and the pure, and to turn our backs upon the false, the impure, and the evil. Every department of life would be the better if we listened to and obeyed the voice of God which speaks now as of old to all of us. Listening to God's voice and obeying it had made heroes and saints, it would make a great difference to our lives to-day, it would bring into our homes, our work, our politics, and our religion the spirit of honesty, of truthfulness, kindness and justice. The singing was led by the Christ Church choir, and the theatre orchestra. The congregation included a good proportion of people who do not usually attend the church, and it is hoped that under more favourable climatic conditions, the rest of the series will be better attended. Mr. Bowie preached at Christ Church in the evening to a good congregation. The Plymouth Chapel being closed in the evening, some of the congregation attended at Devonport.

Kidderminster.—On Sunday week the Mayor (Colonel Talbot), paid the customary official visit to the parish church, attending morning service. In the evening also he was largely attended when he went to service at the New Meeting. The service was conducted by the Rev. W. Whitaker, of Leicester, and the church was crowded. The sermon was based on the Deuteronomic law of the three Cities of Refuge, and was an eloquent vindication of the law of mercy as the true fulfilment of the law of justice. The conclusion of the sermon as reported in last Saturday's *Kidderminster Shuttle* was as follows:—"Society was riven with factions, disease lurked in their midst, poverty still raised its gruesome head, vice flourished in high places, the lives of rich and poor had not yet been cleansed from impurity, there was still a great division between the Sermon on the Mount and their actual lives. Still in the human heart there were great longings after the true, the beautiful, and the good, and there was nothing which would satisfy it short of the infinite God. Augustine declared that man was made for God and could find rest only in the eternal. In the North Country there was a saying about men when they had got past the power for work that they were only fit for the scrap-heap. God had provided no scrap-heap for the human soul. With Him failure was not a thing to be considered. Society was strewn with failures, but so long as the human soul was striving to find opportunities for development there were no failures with the Almighty. Let the law of mercy triumph, let Society strive to realise more completely the Divine law, and then acknowledging their shortcomings let them turn to the great Father who received every prodigal and bound up every broken heart, and He would say, 'Children, you have tried.' And do not let them believe that there was anything in the universe of God that could contradict that great and Divine law."

Liverpool Unitarian Temperance Society.—A meeting of this society was held on the evening of Thursday, Nov. 19, in the Hope-street Church Hall, to discuss the present position of the compensation question. The Rev. H. D. Roberts presided, and there were over forty members and friends present. The Rev. R. A. Armstrong opened the discussion. After dwelling on the fact that the brewers have no legal or moral claim to compensation from public funds, he went on to say that there was no objection to the trade compensating themselves out of their own funds, and it might be advisable that Parliament should undertake the equitable distribution of such funds. He was afraid that at the present day the question of compensation was standing in the way of further temperance reform, and that the Government might endeavour to tie the hands of the licensing magistrates in the full exercise of their discretion. He alluded to the manifesto recently issued and signed by several well-known Temperance workers, which suggests some measure of compensation from the trade funds, with due safeguards, and with no bar to any other scheme of reform, such as Local Veto. Miss H. M. Johnson continued the discussion. She objected to the manifesto mainly on the ground that it suggested compensation for licences, and she advocated Lord Peel's Report, which places compensation on a basis of an unexpired time-limit. She believed that the brewers' own insurances were quite sufficient. She declared that in Victoria where this system has been tried, it has been a failure. Mr. W. H. Thomas, Mr. Fred Robinson, and Mr. W. T. Haydon also spoke. In reply, Mr. Armstrong pointed out that the manifesto was not a ready-made Bill, but a basis for negotiation on which a Bill might be framed.

London: Islington.—Last Sunday's theatre service was attended, according to a careful counting, by 924 people. The concluding service of the series is to be held to-morrow evening, when the Rev. J. Page Hopps is to speak on "A rational and humane view of a future life." The solo, "Hear, O Israel," is to be sung, and at the close the Rev. E. Savell Hicks, the recently appointed minister of Unity Church, is to have an opportunity of speaking to the people before a final singing of the Hallelujah Chorus.

London: Peckham.—On Tuesday an entertainment, under the direction of Mrs. W. J. Cooley, was givan in the Avondale Lecture Hall by senior members and friends of the Band of Hope. The programme included several part-songs and choruses, which were admirably rendered. The evening closed with a capitally-acted farce.

London (Plumstead).—On Sunday last the little church was crowded to the utmost capacity, the occasion being the attendance at morning service of the Mayor (the Rev. L. Jenkins Jones, J.P.), accompanied by the Town Clerk, aldermen, and councillors. The service was conducted by the Rev. F. K. Freeston, whose thoughtful and stirring address evoked numerous murmurs of assent from many of those present who heard Unitarian teaching for the first time. The evening service was conducted by Mr. Jones, who preached to a largely augmented congregation, on "The Problem of Atonement in its Relation to Experience." On Monday evening a conversazione was held, when close on a hundred members and friends attended to congratulate Mr. and Mrs. Jones on the distinction conferred upon them by the borough, and to assure them of the hearty co-operation of the Church during the coming year. On Wednesday evening the Rev. H. V. Mills, of Kendal, delivers the third in the series of lantern lectures on Evolution. For these lectures the seating accommodation of the Hall is totally inadequate.

London Sunday School Society.—The annual social meeting of teachers and elder scholars was held last Saturday evening at Essex Hall, and was very largely attended, some 200 scholars being present, representing eighteen of the London schools, about 60 teachers and a number of their friends. A very pleasant evening was spent, tea being served at six o'clock, and a high-class entertainment afterwards given, which was evidently greatly enjoyed. Mr. John Harrison, president of the society, was responsible for the programme, which, in addition to songs by Mr. Veillard and Miss Ettie Spice, included items for violin by Herr Ammon Hering, and 'cello by Miss Alice Glover. Miss Richardson was at the piano. The Rev. R. H. U. Bloor gave two of his always popular recitations, the first being Tennyson's "Window" Cycle of Songs of the Wrens, which the less experienced part of the audience took for something comic, and "Etiquette" ("Did you know Robinson?") which was enthusiastically encored. The President, in opening the proceedings, was supported on the platform by Miss Marian Pritchard (president of the Sunday-school Association), Mr. Ion Pritchard, and Mr. Alec Barnes (hon. sec. of the society). Mr. Harrison expressed his warm interest in the work of the society, and recalled the memory of his own active connection with it, when, for years he was superintendent of the Brixton School. Their Sunday-school work, he said, was likely to grow in value and importance. If the rate-aided education throughout the country became strictly secular, and that seemed likely to be the only satisfactory solution of the difficulty, in view of the doctrinal teaching of the High Church and the Orthodox Passive Resisters, then the religious instruction of the Sunday-schools would be all that many children would receive. They must therefore redouble their efforts to increase the efficiency of their schools. It was a great work, and they must be ready for the emergency. He made an earnest appeal to the young people to recognise the claim which the churches had upon their loyalty. The school was a natural preparation for the church, and he urged upon the elder scholars the duty of attending the church services. Past experience in that connection had made him sceptical as to Wordsworth's saying that "the child is father to the man." Only in the way he indicated would the Unitarian child be father to the Unitarian man. In conclusion, he acknowledged Miss Pritchard's presence on the platform, and paid a tribute of warm admiration to her work for the schools. The programme having been completed, on the motion of the Rev. Frederic Allen, a hearty vote of thanks was passed to the performers, the ladies who had provided the tea, and the president. The meeting closed with the singing of the National Anthem.

Manchester: Oldham-road.—The Rev. W. Reynolds writes to correct an impression gathered from our report of the recent Palace services in Manchester, and to say that his congregation suffered severely, because so many of his people went to help at the services. He suggests that such popular services should not be held during the ordinary hours of worship.

Middlesbrough.—Sunday-school anniversary services were held at Christ Church on the 15th inst. The Rev. F. Henning Vaughan, of Hull, was the preacher, and special hymns were sung by the scholars, assisted by the church choir. There were good congregations at both services, the church being crowded in the evening. The anniversary celebrations were continued on the following Wednesday, when a great number of people sat down to tea and very much enjoyed the entertainment which followed it. A "Kinderspiel," entitled "Rip Van Winkle," by J. C. Grieve (published by Ernest Köhler, North Bridge, Edinburgh), was most creditably performed by the scholars, assisted by the teachers. This "Kinderspiel" is really good, the music being exceedingly good and pretty. The entertainment was repeated the following evening, and again the school-room was well filled. The anniversary celebrations this year have been the most successful that have been held at Christ Church Sunday-school.

Northampton: Kettering-road Church.—For some time past the members of the Ladies' Social Working Party have been busily engaged in furnishing a stall for a bazaar lately held in the town to promote the general efficiency of the Association of the Blind. Great satisfaction was felt by all concerned when it was known that the sum of £33 was realised by the united efforts of members and friends. At the celebrations of the National Lifeboat Institution on Saturday and Sunday, considerable assistance was given by the Church Committee in granting the free use of the building for a public meeting on Sunday evening after the usual service. The Rev. Arthur Harvey took the chair, and, in the course of his address, reminded his hearers that the church was built for the use of the congregation and for any worthy object, and he could conceive of no worthier object than the Lifeboat Fund. Mr. Charles E. Fish, ex-coxswain of the Ramsgate lifeboat, gave a very telling and descriptive narrative showing the hardships of the men who serve on lifeboats. The collection in aid of the institution amounted to £3 5s.

Rochdale.—In fulfilment of a promise made to the late Rev. Thomas Carter many years ago, Mr. G. J. Holyoake gave an address on Sunday evening in the Unitarian Church, Blackwater-street. There was a crowded congregation, including many old friends of the distinguished speaker. Mr. Holyoake's association with Rochdale extends over more than sixty

years. It was as a disciple of Robert Owen that he first came to the town, and his lectures had no small influence in banding together the weavers and others who, in 1844, established the Equitable Pioneers' Co-operative Society. Later he wrote a "History of the Pioneers," a little book that had great vogue, and was a powerful help in the extension of the movement. It was while on a visit to the local veteran of the movement, Mr. Abraham Greenwood, that he kept his promise to speak in the Unitarian church. The service was conducted by the Rev. T. P. Spedding from the chancel, and Mr. Holyoake, who occupied the pulpit, took for the subject of his address "Wayside Wisdom," recalling some of his old Rochdale memories. The *Rochdale Observer* of November 25 gives a full report of the address.

Tavistock.—Professor Worthington gave a lecture on Sunday week after evening service in the Abbey Chapel on "Marvels of Instantaneous Photography illustrating the Story of a Drop." Numerous limelight pictures showing a drop of water and a drop of milk in the various stages of their descent and their effect on the liquid into which they fell, were shown on the screen. The details of what happened when a marble with a rough surface and another with a partially dust-covered surface severally fell into a pool of water were also shown, and the similar effect of a heavy shot penetrating an iron plate, photographed at the moment of impact.

Walmsley (Resignation).—After a ministry extending over twenty-five years, the Rev. Edward Allen is retiring from the charge of Walmsley Chapel, and last Sunday evening, at a special meeting of the trustees and congregation, a resolution regretfully accepting his resignation, and expressing a deep sense of gratitude and appreciation of his faithful services to school and chapel, was unanimously passed. Many other friends in the province and throughout the country will unite with the congregation in these expressions of warm regard and good wishes for Mr. Allen.

Yorkshire Unitarian Union.—To last week's list of congregations taking part in the bazaar that of Whitby should have been added.

NOTE.—Several items of Church News are held over until next week

A CORRESPONDENT points out to us that a note in last week's INQUIRER is open to misconception. There is no line of electric cars running from London to Croydon. The line in question runs right across the borough of Croydon from Streatham to Purley.

FREE CHRISTIAN CHURCH KENTISH TOWN.

A performance of "THE SUN'S DARLING" (A Moral Masque) will be given in aid of the Funds of the above at the Portman Rooms, Baker-street, on Friday, December 18, 1903, at 8 P.M. The production will be under the management of Mr. SAVAGE COOPER, and the music under the direction of Mr. SYDNEY BAYNES.

Tickets, Reserved seats 10/6 and 5/-, admission 2/6 and 1/-, may be obtained of Mr. A. SAVAGE COOPER, 27, Chancery-lane, W.C., and at STEDMAN'S Musical Agency, 58, Berners-street, Oxford-street, W.

UNITARIAN HALL, Forest Gate, E.

SALE OF WORK.

Thursday and Friday, Dec. 3 and 4.

JOHN HARRISON, Esq.,

will open the Sale at 6 P.M. on Thursday, supported by Ministers and friends.

Contributions in money or goods will be gratefully received by

Mrs. PERRIS, 87, Chestnut Avenue.

OUR CALENDAR.

SUNDAY, November 29.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. J. H. Wicksteed, M.A., and 7 P.M.; Rev. Gordon Cooper, B.A.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. E. S. LANG BUCKLAND.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M.; Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. GORDON COOPER, B.A.; and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M., Rev. E. SAVELL HICKS, M.A., and 7 P.M. at Grand Theatre.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

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Stratford, Unitarian Church, 11 A.M., Mr. W. J. HAWKINS; 3 P.M., Mr. W. R. MARSHALL (N. U. Temperance Association); 6.30 P.M., Mr. G. WARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

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BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

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BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.

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No. 3206. NEW SERIES, No. 310.] LONDON, SATURDAY, DECEMBER 5, 1903. [ONE PENNY.

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NOTES OF THE WEEK.

THE British Ambassador at Constantinople has written to Lord Lansdowne, enclosing a report of the Consul-General at Salonika, on the terrible distress now prevailing in the ravaged districts of Macedonia, and the efforts being made to relieve it. Sir N. O'Conor warmly endorses the appeal to the people of England for help.

THE Bishops of Durham, Hereford, Liverpool, London, Rochester, and Worcester, and the Revs. R. J. Campbell, R. F. Horton, C. H. Kelly, and F. B. Meyer are issuing the following appeal on behalf of the sufferers in Macedonia :—

We venture to appeal to the ministers of religion in this country for a continuous and public intercession on behalf of the peoples of Macedonia. Sunday, December 20, has been suggested as a day of special prayer for this purpose, where another has not fixed. When possible, a sermon should be preached to inform worshippers as to the state of things which so urgently calls for prayer, and as to our national responsibility on the matter, and a collection made for the Macedonian Relief Fund, of which the treasurer is Sir T. Fowell Buxton, Bart., 116, Victoria-street, Westminster.

THE terrible accounts sent home by Messrs. Nevinson and Brailsford of the destitution prevailing in Macedonia as the result of the havoc wrought by the Turk in suppressing the rebellion of last summer must appeal strongly to the compassion and generosity of people at home. We in our comfortable homes have had a foretaste this week of the discomfort winter brings even in temperate England to the well clothed and decently housed. What it must mean in the snowy Balkans to those whose homes have been rased to the ground, whose crops have been destroyed and whose bread-winners have died fighting for freedom, can only be guessed at. Mr. Brailsford describes the shelters made of straw-thatch roofs, built up against mud walls, in one of which a party of twenty-nine have been reduced by seven within ten days through the hardships endured. He describes his desperate efforts to replace the bedding, coats, and blankets burned and looted. "At present," he says, "I am able to give only one blanket to each family. They are large and warm, no doubt, but to send one blanket to ten or twelve persons who are all sleeping practically in the open in the rags of their summer clothes seems almost a mockery of their misery. Later I hope that it may be possible to be less niggardly, but that depends on the generosity of England."

BUT for England and the "peace with honour" she secured at Berlin in 1878, Macedonia, we cannot too often remind ourselves, would now be as peaceful and prosperous as Bulgaria. It is our manifest duty, therefore, to do what in us lies to abate the worst and most immediate effects of the callous policy which has left these people so long at the mercy of the Turk. But our duty does not end here. Winter has put an end for the moment both to rebellion and to direct massacre by the sword, though the steady stream of deaths from exposure and starvation started by the summer's ravages still continues. But "when the snows melt," unless something effectual is done by one or other or all the Powers, the rebellion must inevitably be renewed, this time with the open participation of Bulgaria, and the Turk must renew retaliatory methods after his kind.

THE Sultan continues to play with the demands of Russia and Austria, and confidence in the effectiveness of the intervention of these Powers on the lines they have laid down for themselves is steadily diminishing. England must intervene, with or without the support of France and Italy. A definite announcement that the Mediterranean Squadron was about to make a demonstration at Salonika, and to require the Sultan forthwith to surrender his authority in Macedonia into the hands of a European governer responsible to as many of the Powers as chose to come to our side, would be hailed with a sigh of relief throughout Western Europe, and would enlist in its support an international public opinion which Austria and Russia could not, and in all probability would not desire to resist.

THE reconstructed Cabinet perseveres in its determination to attempt another Parliamentary session, and has been hard at work at the usual series of Autumn Councils for the preparation of its legislative programme. Though we are in theory rushing as fast as we can upon national ruin through "our obstinate adhesion to the policy of free imports," we are to be invited to do nothing at all in the matter for, at least, another Parliamentary year, but tranquilly to take up the task of domestic legislation as though all were for the best in the best of all possible worlds. The plan fails to reckon with two very important factors in the political situation—the sincere Free Traders and the sincere Protectionists, neither of whom can or will acquiesce in the shelving of so vital a matter. The issue has been raised and it must be fought out, and Ministers are not likely to succeed for long in their [illegible] of maintaining a balance between the two and turning the energies of Parliament to the discussion of other themes.

IT would be a mistake, nevertheless, to treat too lightly the forecasts of the legislation to which Parliament, in these extraordinary circumstances, is to be invited to give its attention. A liquor trade endowment Bill and some sort of project of army reform seem to be the most prominent items in the programme, and a determined attempt is certain to be made to secure that the Liquor Bill, at any rate, shall get through before the expected disaster comes. And it is to be feared that many members of Parliament who are anxious, from one motive or the other, that the tariff issue shall be promptly settled, will be willing enough to pass first a brief Bill calculated to secure them the vigorous support of the powerful liquor interest when the general election comes. All, therefore, who are concerned that the path of temperance reform shall not be blocked by an enormous gratuitous appreciation in the money value of superfluous liquor licences should prepare for a very vigorous campaign against the forces of reaction early in the coming year.

FOR centuries past licences for the sale of intoxicants have been held subject to the unfettered discretion of the local licensing authority to revoke or modify those licences wherever and whenever the public interest appears to them to require such a step, and licensed property

has been bought and sold through the years on that understanding. To abolish that discretion, or to qualify it by making its exercise conditional on grants of compensation out of public funds, is simply to make a present to an already wealthy interest of an enormous increase in the market value of the property it holds. We may or may not be willing, on the lines of Lord Peel's report, to give legislative sanction to the creation of a fund out of which licensees retaining their licences shall pay compensation to those of their colleagues whose licences are withdrawn, in consideration of the withdrawal of their competition. But if we desire at all that the infirm among us shall be eased of the temptations offered by the present scandalously excessive facilities for over-indulgence, we must set out faces as a rock against any legislation which shall recognise any vested right, to be bought out from the National Exchequer, to continue the sale of intoxicants in districts already supplied beyond what can, by any stretch of imagination, be described as their "legitimate needs."

THE visit of British members of Parliament to France as a reciprocal expression of cordiality to that of the French Senators and Deputies who came to England last summer has been received in Paris with great hospitality and goodwill. Between the two visits the Anglo-French Arbitration Agreement has been signed. The many receptions culminated in that by President Loubet at the Elysée, at which Baron d'Estournelles de Constant presented the British Members of Parliament. These things help to establish goodwill and good understanding between the nations, and will, we sincerely hope, produce a sentiment and desire on the part of legislators in both countries to treat definite and practical affairs affecting the interests of the two countries, with mutual consideration and forbearance whenever matters arise which are difficult of adjustment.

THE question of unemployment is a pressing one, as indeed it has been during several generations. What is new is not the problem, but the serious attention that it is attracting in various directions. A few weeks ago we noticed the conference of Free Churches on this subject. A proposal for dealing with it has now been set before the public in a letter to the daily press signed by the Bishop and the Mayor of Stepney, Canon Barnet, Rev. Peter Thompson, Mr. F. N. Charrington, Mr. W. C. Steadman, L.C.C., and others. This Stepney scheme is designed to provide work for men who are willing to work, utilising for this purpose the colony of the Salvation Army at Hadleigh, that of the Christian Union for Social Service at Lingfield, and Osea Island recently acquired by Mr. Charrington for the purpose of an inebriate retreat. If the requisite funds are forthcoming a certain number of men can at once be set on useful work at these places. Many of the local authorities are also alive to the serious nature of the problem, and are endeavouring by a re-arrangement of work to provide for the period of slack employment and destitution which will be very keen if the weather should become really severe.

CANON BARNET has explained to a *Daily News* interviewer that the wages to be paid should be sufficient to maintain the men and their families in comfort, a condition sometimes neglected in relief works. The result of this would be that "they will return to London when the hard times are over hugely improved. Under other systems the poor fellows have only been but partly fed, and so have become unfit for work when that work arrived." The Stepney scheme may be open to criticism; it does not, of course, deal with the whole problem, because the ranks of the unemployed are largely recruited from those who are not suited for work upon the land. But as far as it goes, it seems to be sound, and it is all to the good that the duty of finding work for the workless should be thus prominently brought to the front. It is to be hoped, however, that we shall not have a number of sectional funds, but that the different people and societies who are working in the same direction will be able to act in concert, or even to form one central committee representative of all the religious societies.

A VERY wise and suggestive little booklet, entitled "The Beginnings of Education," by Miss Margaret MacMillan, has just been issued by the City branch of the I.L.P. It will be a pity if its paper covers and low price should lead to its being regarded as of merely passing interest. Miss McMillan's experience as a member of the Bradford School Board, enforced by her sympathy with children, and a certain ethical enthusiasm, find their issue in these pages of valuable thought. It is worth the consideration of our Sunday School Associations whether an effort should not be made to bring it under the notice of the teachers.

THE central thought of the pamphlet is contained in the remark that teachers have to "deal with children during that phase of human life which is now called by psychologists the 'art period,' that is to say, the period during which the intellectual and moral faculties depend on the expression of the growing creative power through free art. 'Imagination,' said Goethe, 'is the forerunner of reason.' If you crush a child's fancies you crush his reason, just as you destroy a fruit when you tear or trample the apple blossom." But imagination demands expression, and, accordingly, Miss McMillan lays stress on the importance of a larger place being given to the cultivation of the child's implicit powers. An instance which she gives of a child of twelve who thought that "the rainbow is mostly white and brown" is evidence of the crippled sense of sight among city children. They find it difficult to see anything unless it is near at hand, and for this the fact that the vision is habitually surrounded by the near lines of monotonous streets may be in part responsible. The greater need for light, and for things of beauty to see and enjoy in the course of education.

THERE is another interesting suggestion, that in the planning of schools the parents ought to be considered as well as the children; that good would accrue to all, teachers included, by bringing mothers and fathers into closer touch with the schools and so arousing a deeper sympathy with education. Among other subjects dealt with is that of the physical condition of the children which clearly has an important bearing on the power of the children to enjoy any education at all. Miss McMillan makes the startling statement, on the result of a medical examination, that in one school, out of 285 children "the general nutrition of five left nothing to be desired." This is a fact which, following as it does recent revelations as to the physical deficiency of town-bred children, is "suggestive of much."

A USEFUL and humane experiment is being tried on the steep hill that leads from Norwood to the Crystal Palace. The local secretary of the Society for the Prevention of Cruelty to Animals has been enabled, from funds supplied by some ladies residing in that district, to provide a traction engine to help the horses of heavily laden vehicles up the hill. The use of the engine is given free of charge, and when not in use it is kept in a house provided by the directors of the Palace. There must be many lovers of animals in other hilly suburbs, such, *e.g.*, as Hampstead and Highgate, who would be glad to imitate this practice, and so to relieve the strain upon horses, who are often seen struggling with loads far beyond their strength. If only a few more experiments were made, and the value for our humanity, as well as of the animals, of such a plan were further demonstrated, it should then become possible to obtain local byelaws under which the Councils might provide the engines, and the use of them be made compulsory.

THE Brabazon Employment Society was founded twenty years ago by the Countess of Meath, then Lady Brabazon, to make life more interesting to inmates of the workhouses exempted by the Board of Guardians from the regulation tasks of th house. The old folks are taught to do light and interesting work (if they need the lesson), sewing, knitting, wool-work, netting, mat making, &c. Materials are provided, and the articles produced are sold at an annual sale held at the workhouse. This scheme has been adopted in 300 workhouses. It is mainly worked by ladies with the concurrence of the guardians and officials. The proceeds of the annual sale, after paying the cost of materials, are used to provide little pleasures or comforts for the inmates who have done the work—tea, tobacco, biscuits, or a country ride, for example, as each may choose. Each branch is self-supporting. The need, therefore, in furtherance of the work is not for large subscriptions, but for willing helpers in each district who will give some of their time to a most useful effort. In unions where there is no Brabazon Employment Scheme in operation, a few ladies might readily form the nucleus of such a society. They could obtain all necessary information from the secretary, 39, Victoria-street, London, S.W., and it is usually found that the master of the workhouse is willing to

co-operate, and the guardians to sanction such beneficent work.

THE HOWARD ASSOCIATION.

THE annual report of the Howard Association, just issued, contains many points of interest. The committee press upon the notice of the Prisons Commissioners the need for more reformatory training for women prisoners, for the appointment of female inspectors of prisons for women, and for more helpful intercourse with persons likely to exercise a good influence over prisoners; and they desire that the attempt should be made to provide better means of bridging the gulf that now divides the mechanical routine of prison life from the temptations of free life outside. They also urge the further adoption of the "probation" system, which has saved so many young offenders in America from prison life; the fuller training of prison warders, and the improvement of their position in the matter of pensions; and the final discontinuance of flogging, as a punishment for breaches of prison discipline. The Irish Prisons Board is asked to secure an alteration of the rules in order that (as in England) remission of part of a prisoner's sentence may be obtained by good behaviour in local as well as in convict prisons; and the desirability is urged of establishing more reformatories for inebriates.

Much literature has, as usual, been distributed, including a pamphlet on "Prison Industries," by Mr. Edward Grubb, the Secretary, and papers on "The Housing Problem," "The Rural Exodus," and "Can Prisons Reform Men?" A pamphlet on "The Probation System in America," by Miss E. P. Hughes, is in course of distribution.

The most interesting part of the report deals with the subjects of lynching and of the treatment of coloured prisoners in some of the States of America. An appeal on "The Evils of Lynching and Convict Camps" was sent to the chief American newspapers; and the same subject was brought by the secretary before a standing committee of the Society of Friends, who issued some 30,000 copies of "A Plea for Humanity" to newspapers and ministers of religion in the States where lynchings have occurred.

The revival of slavery, in the form of "Peonage," in Georgia and Alabama, which has been made the subject of prosecutions by the Federal authorities, is alluded to, and a horrible instance is given of the cruelties associated with it. A chief reason why such crimes have been allowed to go on, in States not destitute of humane and public-spirited citizens, is declared to be the fear on the part of anyone inclined to make a protest, lest he should be charged with disloyalty to the white section, and with desiring to encourage social equality with the negro race.

THE Rev. Addison A. Charlesworth, who recently concluded his ministry at Newhall Hill, Birmingham, was to leave this week for Brussels, and proposes to take a few months' holiday abroad before taking up active work again.

LITERATURE.

SOME PHILOSOPHICAL BOOKS.*

IT was Dr. Everett's custom to divide his course of instruction in the Harvard Divinity School into two portions, the first dealing with the bases of religion in human nature, and the second with special questions in theology. The first course has been published since the Professor's lamented death. The material had to be compiled entirely from students' notes, as Dr. Everett never wrote out his lectures. The result is the interesting volume which stands first on the list mentioned below. Although the lectures appear in a condensed form, they have, under the careful editorship of Professor Hale, of the Harvard Divinity School, by no means lost the qualities of style and matter which made them so impressive to all who heard them. The book does not contain a complete "philosophy of religion," but an account or analysis of the elements (emotional and intellectual) in human nature which lead to religious beliefs. Anything more than a bare indication of the mode of treatment is not possible in this place. The lecturer's aim is to give an explanation of religious belief which shall afford a means of critically distinguishing between its higher and lower forms. The fundamental element in religion is held to be not thought or will but feeling. The frank and skilful way in which this conception is worked out lends special interest to the book. Feeling, it is held, becomes religious when manifested towards the supernatural, which, on the intellectual side, is the basal conception in religion. This idea, of course, is capable of indefinitely various forms; and in the highest religions, the supernatural is regarded as manifesting itself in the ideals of truth, beauty, and goodness. The importance assigned to feeling constitutes a much-needed protest against the current tendency (especially among Hegelian "idealists") to assume that reason somehow creates religion, whereas in reality reason interprets it; but on the other hand, in his explanation of the ideas of truth, beauty, and goodness in their religious significance, Dr. Everett lays a one-sided stress on the mere notion of unity, as if that were the all-important thing in the highest human ideals. This is a characteristic of nineteenth century "idealism," which sometimes even provokes the reflection "it's all one," the ambiguity of which might be a lesson to "idealists."

Mr. Frederick Harrison, in his interesting introduction to M. Lévy-Bruhl's account of the philosophy of Comte, which now appears in a good English translation, states that "Professor Lévy-Bruhl writes as a student, but not as an adherent of Auguste Comte; his entire work is rather an exposition, not a refutation, or a criticism, or an advocacy of Comte's philosophical system; but it may be said at once that no one abroad or at home, certainly neither Mill, nor Lewes, nor Spencer, nor Caird, has so truly grasped and assimilated Comte's ideas as Mr. Lévy-Bruhl has done." The "exposition" is certainly sympathetic in the extreme; one would have expected to find more discussion of the criticisms to which Comte's scheme is universally admitted (save by his devoted adherents) to be open, criticisms which it would be ridiculous to ascribe to any mere misunderstanding; as, for instance, on the question of the so-called "Law of Three Stages," and on the difficulties of introspective psychology. However, there is not the least doubt that the author is a thoroughly competent expositor, and he writes in that brilliantly lucid style which seems to come naturally to French writers, even on the most abstruse subjects.

Mr. John M. Robertson occasionally repels by his habit of writing, as if he were conscious of a unique mission to enlighten humanity, and especially to destroy Christianity and other evils. The essays contained in the volume mentioned below were for the most part delivered as lectures. They deal in an interesting way with various subjects of practical importance, such as "The Ethics of Propaganda," "Compromise," "International Ethics," "Equality," "The Ethics of Vivisection." He considers the South African war to be "the great test question" in present-day ethics.

The author of "God and the Agnostics, or the End of the Age of Faith," differs from most Englishmen in that he is able to read philosophical books. He has read widely, but we fear that the results of the reading are not very well digested. He writes in an exceedingly vivacious and unconventional style, which he perhaps intends to explain by observing in the preface that "he has lived many years in Australia, where much less respect is paid to convention than in England or other old-world countries." We have found his book very interesting reading. His position may be described as Humanism, and is opposed equally to Agnosticism, Theism, and Materialism. He is convinced that "the founder of Christianity stood at a level to which even the European world has not yet risen" (the "even" scarcely seems required). With regard to the central problem of religious thought, his conclusion is as follows:—

To postulate God is to assume that the constitution of the universe is such as to allow of the continual emergence of higher and higher forms of reality, to assume that all things co-operate to produce a higher and higher result We ourselves are the result of this universal co-operation . . . But we work towards a still higher result, namely, towards the realisation of a better social state, and not only that, but towards the realisation of a higher personality.

The last two volumes on our list, from the pen of that ready writer, the editor of *The Monist*, explain and defend, from various points of view, the solution of the mystery of "mind and matter," which regards them as two "sides" or "aspects" of one fundamental reality.

S. H. MELLONE.

* "The Psychological Elements of Religious Faith." Lectures by Charles Carroll Everett, D.D., LL.D., late Professor of Theology in Harvard University. (Macmillan & Co. Pp. ix, 215. 5s. net.)

"The Philosophy of Auguste Comte." By L. Lévy-Bruhl, of the University of Paris. Authorised Translation by Kathleen de Beaumont-Klein. (Sonnenschein & Co. 10s. 6d.)

"Essays in Ethics." By John M. Robertson. (A. and H. B. Bonner. Pp. xii. 228.)

"God and the Agnostics." By an Englishman. (Sonnenschein & Co. 6s.)

"Fundamental Problems." By Paul Carus. (Kegan Paul & Co. 7s. 6d.)

"The Surd of Metaphysics." By the same. (5s. 6d. net.)

PROBLEMS OF LIVING.*

ALL who know J. B.'s previous work will welcome this new volume. There are those who buy the *Christian World* for the sake of J. B.'s essays. It is to be hoped that none who buy the paper leave the essays unread. And it is good to have them in less ephemeral form. Mr. Brierley's thought is worth having by one. His books are worth taking down from the shelf from time to time and dipping into here and there as one would have a chat with a wise and kindly friend on serious things.

There is no evidence in this new volume of an exhausted spring, the flow is rather fuller. There is the same charm of style and lightness of touch, the same richness of suggestion and interest of illustration, together with the same happy absence of the violence of thought and expression, the endeavour to startle and the gloating in eccentricity which characterise certain other essayists on religious, ethical, and social subjects in the weekly and daily press. Mr. Brierley's strength is in his quietness.

While the thirty-six essays of which the volume is composed deal with a wide range of subjects connected with personal religion and individual and social ethics, a considerable section has to do with the decay of dogma, which is emphasised and supported. The abandonment of the old Christian phrases, it is pointed out, means in every case the attainment of wider and greater truth. But still the author appears to rest on the ethical teaching of the Gospel as the perfect. It may be questioned whether in some cases the teaching is the best, and in others, admirable as Mr. Brierley's interpretation is in itself, whether it is legitimate to attribute his meaning to the Gospel saying. Anything can be interpreted to mean almost anything. Only in a small proportion of cases is it legitimate to attribute the interpretation to that which is interpreted. The interpreter is always an important, often the most important factor. It is so in the case of the interpretation of some Gospel ethics. It is common for an interpretation to be given impossible in the nature of things to Gospel time. Such interpretations belong not to the Bible, but to the human heart, to man, who is the interpreter. Man is greater than the Bible, and there is progress. The focusing upon the past what was impossible to that past hinders the progress of religion; retards, though it cannot prevent, the attainment of the fundamental necessity, a fuller and a universal recognition of to-day, and neither yesterday nor to-morrow, as the centre of gravity of the religious life. To-day's thought in connection with the words, "resist not evil," for instance (a case Mr. Brierley takes), was clearly impossible, if only because too abstract for Judæa, to Jesus, or to the compiler of "Proverbs."

The author is right in not defining Christianity in these days. The creeds no longer define it. It is coming to be recognised that Christianity is the name for the two Commandments, and whatever a man thinks right. That which was the essential in Christianity no longer necessarily belongs to it. It is not justification that men care about to-day, as Mr. Brierley well points out, but justice. Not justification by faith, but justice between nation and nation, and between class and class. And if it is also well that theological students should study percentages of work and wages, the cubic feet of air allotted in workrooms and sleeping places, and the death rate in certain trades, and these things Mr. Brierley says they are told to study, let them not preach these things when they leave college. That is not their business. The answers to social and economic problems are not for the preacher of religion to give. His duty is to impress upon his hearers the improtance of these problems, the imperative duty of everyone to study them as best he can, and, most important of all, to teach the spirit in which they should be approached and grappled with.

This book is confidently to be commended to the general reader. It is not a book for the specialist, theological or philosophical. Let no possible buyer unacquainted with J. B.'s pervious work be deterred by the title; and if, having bought, he does not find the thread of the first essay at once easy to catch, or if neither of the first two essays appeals especially to him, let him, by no means, lay the book aside, but dip into the middle. R. D.

* "Problems of Living." By J. Brierley (J. B.) (James Clark & Co. 6s.)

BLOSSOM BUDS.*

READERS of the volume on "Liberal Religious Thought at the beginning of the Twentieth Century" will remember the name of the Rev. F. C. Fleischer as author of an interesting paper on the Dutch Mennonite Community to which he belongs; and at the meetings of the International Council, in London, in 1901, and this year at Amsterdam, many of our friends had opportunities of making his personal acquaintance. Mr. Fleischer's interest in Unitarianism is shown by an article he recently contributed to *de Tijdspiegel* on *De Unitariërs in Het Vereenigd Koninkrijk*, in which he displays a remarkable familiarity with the past history and present position of Unitarianism in this country.†

The sermons in this volume, to which Mr. Fleischer has given the title "Bloesemknoppen" (Blossom Buds) are permeated, as the title suggests, by a poetical spirit, and reveal in the preacher no small gift of imagination, which is not only displayed in many delightful descriptive passages, but is, in some measure, the secret of his sympathy with the tempted, the tried, and the suffering; at the same time they are marked by an ardent piety which is the outcome of a deeply religious nature.

If we might couple terms which are not often found in conjunction, we should be inclined to describe the religion of the sermons as Evangelical Theism. They have all the warmth and earnestness and care for souls which is usually associated with evangelicalism, but with an entire absence of all "orthodox" theology; the theology is that of the Psalms and the Gospels. Mr. Fleischer assumes the critical point of view, and treats the Bible with the utmost freedom as religious literature. In the opening sentences of the first sermon he gives the key to his conception of the earliest books in the Bible; the subject is Jacob's dream (Luz-Bethel). This most beautiful legend, he says, comes down to us from ancient times, when thought and poetry were one, and the song was reckoned wisdom, when it was still held true, as the Greek singer said, that "dreams are communications from God." After an impressive and at the same time picturesque paraphase of the story of Jacob's dream, it is enlarged upon and applied with great insight to various circumstances in life, the preacher dwelling with special force upon the truth that we are often unexpectedly led to feel—"Lo, God is here, and we knew it not!" Some of the other sermons are worked out in the same way; an incident is treated quite freely, and some lessons of life and religion effectively drawn from it. The sermon, "In the Wilderness of Life" is based on the temptation of Jesus. Of this legend Mr. Fleischer says:—

> Here no historian is speaking, no biographer, but a poet. An ancient Goethe who creates a Mephistopheles; and what a Mephisto! How crafty, how fluent! He speaks to every one in his own language, and to the Son of God he speaks in the language of the Psalmists and Prophets. How seductive, how diabolically cunning!

The tempter comes to the pure in heart and is foiled—that is the subject. But the tempter is the world with its allurements and deceits, and the preacher enlarges upon the various temptations with which society endeavours to betray the pure in heart. "At the Cave of Suffering" is on Mary at the sepulchre, and another of the same class is "The Anointing at Bethany." One sermon is on "Soul-light," "the spirit of man is the lamp of the Lord," and others are "A pure heart and a steadfast spirit," "Seek God while He may be found," and "Sickness and happiness."

These sermons, of which there are only nine in all, give us an interesting glimpse into the inwardness of liberal religion in Holland, and we are grateful to Mr. Fleischer for setting it so clearly and at the same time so devoutly before us. It would not be possible without quoting passages at length, and in Dutch rather than in English, to convey any idea of the preacher's style; for, though these discourses are printed, they have all the effect of spontaneous delivery, with their short sentences, emphatic repetitions, and earnest appeals to the feelings as well as to the intelligence and imagination of his hearers.

WALTER LLOYD.

* "Bloesemknoppen." Preeken van F. C. Fleischer, Broek op Langendijk, 1902. Since the publication of this volume Mr. Fleischer has removed to Makkum, in Friesland, and copies of the book are still to be had from him at that address, price fl.1.10.

† Our readers will remember also two articles contributed by Mr. Fleischer to the INQUIRER (August 22 and 29) on the "Universities of Holland," and "Religious Liberalism and the Dutch Protestant Churches."

BENEFICENCE is the bank that pays the best interest on deposits, and pays back in better coin than was put in; and our proverbs have well declared that the best way to keep what we get is by giving it away in some good cause.—*H. M. Simmons.*

THE POEM OF JOB.*

MISS PRITCHARD professes not to be acquainted with Hebrew, but we are not sure whether this is merely a manner of speaking. At any rate, all she claims is to have compared together the versions of a number of the best modern scholars, and to have composed her translation from theirs, nowhere adopting a rendering without learned support. Aided by a familiar study of the book itself and a definite idea as to the aim of its author, she has produced on these lines a version which is clear and self-consistent, and which may be unreservedly commended to those English readers who are puzzled by the obscurities of Job in the ordinary English Bible. Miss Pritchard has been enabled to avoid some of the difficulties of the book by the courage with which she accepts and applies the theory of interpolation. On this ground she deletes eight chapters completely, and fragments from eighteen other chapters. For most, if not all of these omissions, she has no doubt good authority; but it is very doubtful if her theory that the motive of interpolation was the desire to prove the orthodoxy of the book can be pushed so far. It will explain the epilogue, but not, really, the Elihu speeches. The fact is that the author of Job was an obscure writer, like Browning or Meredith, and his text was easily corrupted, in the main from perfectly natural causes. In spite of her rigour in excluding, Miss Pritchard retains the prologue. In honesty we must confess that the rhythm of Miss Pritchard's rendering does not always please us. A preponderance of anapæsts produces sometimes an incongruous effect, and now and again accidental rhymes have been allowed to stand. The analyses and notes which accompany the version are brief but sound, but the printer has dealt hardly with the names of Montefiore, Delitzsch, and Bickell.

In her introduction, Miss Pritchard puts forward a theory of the motive of the production of Job which is, so far as we know, entirely new. She notes the correspondences between the evils threatened against disobedient Israel in Deuteronomy, and the sufferings which actually fell upon Job, and she points out how strongly in Deuteronomy the doctrine is put forward of material prosperity as the divine reward of obedience to the law of the covenant. She argues, accordingly, that just as Ruth was probably a book of protest against the rigidity of the law in regard to marriage with aliens, so the original Book of Job may have been produced as a protest specifically against the teaching of Deuteronomy in regard to the fortunes of the righteous. The law itself accepted the test of experience as the principle by which true prophecy was to be distinguished from false. By that test the doctrine of the Law was untrue. The author of Job had the courage to contest the teaching, in spite of its great authority, and in his book he affirmed that material fortunes are not causally connected with moral states. Miss Pritchard puts forward her suggestion with great diffidence, but it seems to us an ingenious and plausible theory. Its chief difficulty would be the reception of the poem into the canon of the sacred writings. It is easy to explain the acceptance of Ruth, for that dealt with the family history of David. But if Job were a heterodox book at the start, there was no reason for its adoption, no reason for the laborious correction of its teaching. Had it been regarded as the work of a Moses or any other great teacher the case would have been different; that would have lifted it into the canon in the same way in which the Song of Solomon and perhaps Ecclesiastes were included. On the other hand, Miss Pritchard's case might be strengthened by the interpretation which sees in Job not any chance individual, but a type of suffering Israel. This improves the connection with Deuteronomy a great deal; for the passages there are national, and not individual. Further support might also be found in the so-called non-Hebraic character of the poem. It might be urged that this is the result of the author's unwillingness to appear directly in conflict with the sacred law of his own people.

Miss Pritchard is not the first lady to issue a translation of Job. A version, by Elizabeth Smith, was issued in 1810, which was accepted as an excellent piece of work at its date. Miss Pritchard's work worthily sustains the honourable precedent. J. H. WEATHERALL.

* "The Poem of Job." A Version prepared by M. Pritchard. With Introduction and Notes. (Kegan Paul & Co. 1903. 3s.)

THE Girls' Guild Committee, a Free Church organisation with aims similar to those of the Church of England Girls' Friendly Society, has been holding conference, and reports good progress in various parts of the country. Papers were read by the Hon. Mrs. Bertrand Russell, who herself has worked as a factory girl at a rope factory, on the life of these girls; and by Miss Simmons, of the Bermondsey Settlement on the ever interesting subject of "Servants: Whose fault is it that domestic service is so unsatisfactory?" One branch of the committee's work is the providing of clubs. Cheap restaurants for girls are especially needed. For while the coffee houses are not always too comfortable, and the girls may not linger in them, the public-houses are attractive, and they are not hurried away from them. Accordingly, our friends of the orthodox Free Churches organise in order to make life a little more wholesome and humane for the working girl.

A CONFERENCE of nearly three hundred representatives from the various English quarterly meetings of the Society of Friends met at York from the 23rd to the 25th ult., to consider the question of the ministry in their meetings. Valuable papers were read by H. Ll. Wilson and W. C. Braithwaite, and were followed by free discussion of the whole question. The custom of the "Recording" or "Acknowledgment" of ministers was much debated, but the conference was not prepared to recommend any fundamental change in this matter. It was decided to publish the two papers, and to ask the yearly meeting to appoint, during its May sittings, a special conference with younger Friends, in which the opportunities, responsibilities, and privileges of the ministry might be fully laid before them.

MR. CARPENTER'S LECTURES.

THE DOCTRINE OF THE TWO NATURES.

IN his fifth lecture at Nottingham on Monday, Mr. Carpenter pointed out that the decision at Nicæa in 325 only begot a fresh series of problems, in the necessity of determining how the union of the divine Word with the manhood of Jesus was to be understood. After adverting to the different conditions of the doctrine in India, where it was not complicated by any element of sacrifice, and then describing the various influences, religious, political, and ecclesiastical, which operated on Christian theologians, the lecturer showed how the question might be approached from the side of the manhood or from that of the Godhead. The first method started with the Gospels, and laid stress on the elements of human experience, such as growth and freewill; and this was illustrated by the theology of Antioch in the person of Theodore of Mopsuestia. The second laid stress on the immutability of the divine element, and found a representative in Apollinaris, who conceived that the Word had taken the place in Jesus of the human *nous* or intelligence. After sketching the course of controversy through the mutual oppositions of Nestoriu and Cyril the lecturer described the incidents that led to the settlement of Chalcedon (451 A.D.), the terms of which were followed by the clauses of the *Quicunque vult*. The principles of Athanasius really led to some doctrine of the monophysite type; the formula of Chalcedon, however, though it did not show a firm basis in the historical record, like the Antiochan Christology, did not let the humanity go. The contradiction was left unresolved: but Christ, whatever else he might be, was still a man.

During the latter part of the last century, the question had been revived in English theology by the transference of the centre of interest from the Atonement to the Incarnation. No one had been franker in his recognition of the Gospel facts of the growth, the moral experience, the human emotion, of Jesus, than Dr. Gore. After illustrating the earlier explanations of Christ's "economic ignorance," the lecturer sketched different types of the doctrine of the divine "self-emptying" (Kenosis), and dwelt on the difficulties which they involved. How could the divine Word be conceived as divesting himself of his omniscience? Where knowledge and being were inseparable, how could the Word part even with his own consciousness of his eternal dignity? And yet greater perplexities were involved in the temporary surrender of the omnipotence with which the Word was supposed to maintain the physical energies of the universe. On the one hand, we were told that he was at the same moment "in his mother's arms and on the wings of the wind"; on the other, that he had ceased to live the life of Godhead and exercise his cosmic functions. Similar confusions arose in the attempt to describe the Word as "quiescent" or "holding itself in reserve" in the field of moral action, so that Christ might be conceived as really subject to temptation. Finally, the doctrine that Christ was not an individual but Man, invented in order to justify the proposition that the benefits

of the Incarnation extended not only to a single person but to the whole race, turned Jesus into an abstraction which could have no existence save in thought, and could not appear in the field of history. The chapter was a painful one in the long courses of Christian thought. Yet these dogmas had helped to shelter Christian piety and preserve the Christian life; and a day would come when they would be needed no more, and the churches would unite more closely in the great quest for the Kingdom of God.

On Sunday evening Mr. Carpenter concluded the course of four lectures on "The Gospels, and How to Read Them," which he has given in the smaller assembly room of the Guildhall, Cambridge, to audiences chiefly of University students. The concluding lecture was on the Fourth Gospel. A strong desire has been expressed by some of those who attended these lectures for Sunday morning services during term at Cambridge, and there seems to be good prospect that in the New Year this will be arranged.

On Tuesday afternoon Mr. Carpenter concluded a similar course of four lectures which he has given through the kindness of Mr. and Mrs. Humphry Ward at their house in Grosvenor-place.

The last lectures in the courses at Nottingham, Lewisham and Richmond will be given next week.

YORKSHIRE UNION BAZAAR.

FOR the first time in its long history the Mill Hill congregation has been engaged with a bazaar, not merely as subscribers or purchasers—that, of course, has been a common experience with us all—but as an interested party, undertaking the larger part of all the organising and arrangements required for successfully carrying it through. We have tried our best to divide the labour and the honours, and could regret that we have not been more successful; but inevitably the chief share of the work falls to those upon the spot, and where honour implies the expenditure of both time and money men are apt to shirk it, and those who would readily give the money often can ill spare the time.

So, in spite of many efforts to obtain from other parts of the county and country both openers and chairmen, Leeds was compelled to take for itself the larger share of the prominent offices. The exceptions were very welcome to us all, and the Rev. C. J. Street had a hearty reception when on the last day he took the chair as representative of the ancient and important congregation of Upper Chapel. But special acknowledgments were due and duly expressed to the president of the British and Foreign Unitarian Association, who left his business in London to give up practically two days to our service.

But if I were to begin making acknowledgments, I am afraid, Mr. Editor, you would have either to cut down unmercifully what I had written, or else to give up many columns to merely local news. The bazaar has been as great a pecuniary success as I for one ever anticipated it could be. We have not reached the sum we set out to raise. I never thought we should, and others who know nearly as much of the prospects as I do formed much more gloomy anticipations. A letter lies before me now, written (before the terms of the circular appealing to our public were yet decided) by one who has been for many years a faithful and diligent worker for the Union. He is a business man, and not given as many of us are to alternate fits of despondency and enthusiasm, or at all swayed by sentimental considerations. "I think," he writes, "we ought to stop 'crying for the moon,' in which category I place the talk about supporting a minister at large, and also raising £5,000 by a bazaar. We should regard it as a bazaar for the assistance of our most needy congregations, and should aim at £1,000." At the time this letter was written the opinion was a sensible if not a hopeful one. The change in the situation was entirely due to the interference, which we sometimes deprecate, more often I hope gratefully welcome—of the women—of one woman especially, who took up the idea of a bazaar with characteristic energy and spirit, and speedily fired others with her own enthusiasm. The situation was at once changed. The draft appeal which we poor-hearted men had drawn up was remodelled: a new tone of resolve and hopefulness was imparted to it, and the movement was started which culminated on Saturday evening in our reaching very near to the goal we had set before us.

To have made £4,000 net, or very near it, is a good reward for our work. But to me it seems the lesser part of the gain which the bazaar has brought to us. Our real triumph is for once, and the first time in our history to have united all the churches of the Yorkshire Union in a common work, and work not of three days but of many months. In my last "Provincial Letter" I spoke of Wakefield, York, and Scarborough, as not being represented in the bazaar. York, alas! is not in the Union, has not belonged to us these many years. But of the other churches, though not officially represented as we could have desired, they all sent contributions, and subscribers and purchasers from them were present and not on one day only. There is not one of our twenty-three churches which has not one way or another helped do the work, and so made an acknowledgment that the cause was theirs, and that they too, though perhaps too far away to take an active share in it, were interested in its success and in their measure responsible.

This is a great gain, and if we must count upon its being but temporary, and if the interest newly awakened is sure to fall off, yet is it much that it has for once been awakened. It was worth all the labour and expense of the bazaar to have attained so much.

Another happy feature of these three days' work has been the amount of support we have had from outside our own denomination. Some came of good will. Unitarians had always been so willing to help them, they said, that they could not refuse help in return. Others wanted to see the decorations, which were of a kind new at least to Leeds. Brown paper of a fine texture was the ground work, and along the top ran a decorative frieze in red. In the centre of the hall was a market clock tower, and on the platform a rustic cottage of admirable design in which the Lady Mayoress (Mrs. A. C. Briggs) carried on an active business in the sale of flowers, fruit, bulbs, and plants. Altogether the scene was most pleasing, and on Saturday night the large hall was inconveniently crowded. Entertainments of really excellent character and a café chantant helped to induce some people to spend longer hours and probably spend more at the bazaar than they had ever intended. It is over now, but I think for long years to come Yorkshire Unitarians will talk of this our county bazaar, just as still our older Leeds peo le talk of the bazaar held fifty years ago in the new infirmary. That was a grand affair, but for the small constituency to which we can appeal this too has been "grand," though conscious how numerically insignificant a body we are we purposely refrained from using the word in our advertisements.

If we succeed as well in the difficult task which now lies before us of spending well the money we have so well collected, the bazaar will indeed mark the beginning of a new era of Unitarianism in Yorkshire.

CHAS. HARGROVE.

OBITUARY.

SIR JOHN R. ROBINSON.

AFTER only a few days' illness from heart-failure Sir John Robinson passed away on Monday night, at his residence, Addison-crescent, Kensington, being 75 years of age. His departure means to THE INQUIRER the loss of an old and faithful friend, for his connection with our paper in the early years of his distinguished career as a journalist in London is one of the memories, linked with the names of John Lalor, Richard Hutton, and J. L. Sanford, which it is a happiness and an honour to cherish.

In our two Jubilee numbers, in July, 1892, and again in 1902, Sir John Robinson wrote with warm friendship and generous appreciation of THE INQUIRER, his "first love," and told how in 1847 he came up to London, "introduced by my kind friend and adviser, the Rev. Henry Solly," to sub-edit THE INQUIRER, then the property of the late Richard Kinder, after the retirement of the first editor, the Rev. William Hincks. Mr. Robinson was then just 19. Born in 1828, at Witham, Essex, a son of the Rev. Richard Robinson, a Congregational minister, he was sent to the Lewisham (now Caterham) School, and very early entered on his journalistic career as reporter to a Bedford paper. When after a varied experience in the provinces he came to London, it was not only to THE INQUIRER, but as sub-editor of Douglas Jerrold's "Weekly Newspaper." This brought him into touch with the *Daily News*, while he wrote with great diligence for other papers on both sides of the Atlantic, and his official connection with that journal began in 1854, first as editor of the *Express*, an evening paper established by the proprietors. When in 1868 he was appointed manager of the *Daily News*, he gave up his other journalistic connections to devote his whole strength to what was, in fact, his life work. In those days he knew Dickens and

Thackeray, and Harriet Martineau was his warm friend. He was brought into personal contact with Kossuth and Mazzini. and his inborn liberalism was quickened to new fervour.

His management of the *Daily News* was a brilliant success. He secured Archibald Forbes as war correspondent during the Franco-Prussian War, and raised a *Daily News* Fund of £20,000 for the relief of distress in France. His generous sympathies found many other outlets, and when he retired in 1901, one of the most valued testimonies to the high esteem in which he was held was an address from the people of the Balkans. From 1887 to 1896 he was editor, though the work of night-editor was in the hands of the late P. W. Clayden.

It was in 1893 that Sir John Robinson received the honour of knighthood.

Our friend's direct connection with THE INQUIRER ceased soon after the lamented death of Mr. Lalor, though for a short time he was joint-proprietor of the paper, when, in 1863, he joined with the Rev. T. L. Marshall and the late E. T. Witfield in purchasing it from Mr. Kinder. His first association, when he became sub-editor, was with Dr. Sadler, of Hampstead, who was then writing most of the leading articles. Of Mr. Lalor, who became editor in 1849, he always spoke with devoted admiration.

Since 1867 Sir John had been one of the Dr. Williams' Trustees, and was the oldest surviving member of the Board, with the exception of Mr. T. Smith Osler, who was appointed in the previous year. Quite recently he attended a meeting of the Board, and took an active part in the business.

Sir John married in 1859 a daughter of Mr. W. Granger, of Wickham Bishops. She died many years ago, but a son and daughter remain; and Sir John's nephews, Mr. Richard Robinson, of Manchester, formerly of Liverpool, and his brothers, are well known in the circle of our churches.

Wednesday's *Daily News*, in addition to a full biography, had a brief leader, with the following words of warm tribute:—"For nearly forty years Sir John was associated with this journal as manager, and for a considerable period as editor also. More than any man living he embodied the traditions and aspirations of the *Daily News*, and he entertained for it to the last a personal affection that had something paternal and touching in it. Sir John Robinson was a sincere Liberal and a great journalist—great in his instinct for news, but great chiefly in his devotion to those high ideals of honour, veracity, and faithfulness to principle without which journalism is an unworthy and even pernicious calling. Few men have won finer journalistic laurels than the gentle, gracious old man whom we mourn to-day, but the greatest of all his many titles to praise and lasting remembrance is that he won them without the surrender of a single principle that he valued or one departure from the high path of duty that he pursued."

It was Sir John Robinson's wish to be cremated. The funeral service is to be held this (Saturday) morning, at Essex Church, Kensington, at half-past ten.

THE CHILDREN'S COLUMN.

1 CORINTHIANS XIII.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up."

"LOVE suffereth long, and is kind." There is no love so long-suffering as God's love. Think how He lets us all muddle along, going wrong, getting into trouble, danger, and mistakes, when He knows all about it, that we may learn by our own experience. Must it not need infinite patience and long-suffering to see us going wrong, and yet wait for us to find things out for ourselves? And in all the wonderful things that men learn and discover about the stars, the desert lands, the Arctic regions, about electricity, and all the natural laws, God does not tell us all about them at once, but leaves us to take pains and trouble, and undergo hardships, and make mistakes, that we may gradually learn what is known to Him all the time.

And a good teacher follows the same plan; see the patience with which he will explain the lessons over and over again to a child, waiting till he learns his lesson, correcting his mistakes, showing him the reasons, chiding his idleness, and helping him to work steadily on till he makes the lesson his own. Many children try their teachers greatly, and have no idea how much "long-suffering" is needed.

And think of the patience of your mothers; how they tend you, as tiny babies, and lose sleep and rest in untiring care of you helpless little creatures who would die if you were neglected; how they lead the little toddling things up from babyhood till they are real little boys and girls; how they teach them gradually, as they are able to learn; and then as they grow older, they let them go about more alone, and find out things for themselves. Then the mothers know that the children must sometimes get into trouble or accidents, and in that way they learn much more quickly than if they were only *told* what is good and safe for them and what is harmful. Mother would gladly save you from every accident, and when you get into any trouble it pains her more than it does you, but she "suffereth long" that you may learn and understand. And when you are naughty and she has to punish you, and you refuse to be sorry, she "suffereth long, and is kind," till her child returns from his wandering.

And remember how God "suffereth long" with us all when we do wrong! How we must grieve Him with our sins. We harden our hearts, and shut our ears so that we do not hear Him speak to us; and when, at last, we come back to our Father, like the prodigal son in the parable, because we cannot live without Him, He takes us back again, to try us again.

Peter once came and asked Jesus, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said to him, I say not unto you, Until seven times; but, Until seventy times seven." That story is in Matthew xviii. 21; and if you read on in the same chapter, you will find the story which Jesus tells to explain his saying. There should be *no end or limit* to our long-suffering and kindness; and if we have in our hearts the great Love which Paul speaks of, and if we are free from selfishness, this long-suffering kindness will come easily to us.

"Love envieth not." No, indeed! Envy is a most hateful and selfish sin. Can we imagine a worse feeling than to envy another the success or happiness which we should so much like to have ourselves? Just in as far as anyone can feel envy, he is without love; and can anything really be worse than that? It is so plain, that I need not say more about it. You all know stories of envy, which brings "hatred and malice and all uncharitableness," but we can none of us be too careful in crushing out every smallest beginning of envy; as, when it once takes root, it grows like the rankest of weeds. Never envy your schoolfellows or friends any success or good fortune, but always be ready to rejoice with them that rejoice.

"Love vaunteth not itself, is not puffed up." That means that it does not boast, and is not conceited. If anyone does well, and then boasts of what he has done, he spoils all the goodness of the deed. If a boy is clever, and boasts that he can do things that his companions cannot do, no one respects him. He could not "vaunt himself" or be "puffed up" about anything that he could do, or be, if he had Paul's "love" in his heart; for that is a love of all that is great and good, and such vanity is a mean and base feeling. Such a love would show him that there were vast regions of beauty and nobleness and wisdom that he had never reached, and could only hope to draw nearer to by earnest effort and patience. It would give him an *ideal* towards which to work. As Paul says in another place, "forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal," like the runner running a race, with the goal in view which he has to reach. The people who do really great deeds are not the ones to boast.

There was a man who undertook to go out in an awful sea in his little boat to a wrecked ship. He said coolly, "Who's coming?" and his two sons stepped forward. Just as they were launching the boat, a horse, frightened at the raging sea, ran off with a cart, and knocked a hole in the little boat; but as there was no other boat, the man took off his jacket, rolled it up and laid it over the hole, and said to one of the men, "Sit against that." The man took his seat at once, and they faced that sea with its awful waves, and reached the ship. Amongst the crowd who watched them go was a woman with clasped hands, whose face was very white, and had a wonderful look upon it. She did not speak nor make any sound. It was her husband and sons that were in the boat. Presently the boat came back, plunging over the waves. They were baling hard to keep it afloat, as the leak was very bad, and the boat was heavy now, for the shipwrecked crew were all in it.

The fisherman and his sons quietly pulled the poor little boat up; they thought nothing of what they had done, and never dreamed of boasting. They had thought only of the lives to be saved, and risked their own without a moment's doubt.

GERTRUDE MARTINEAU.

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LONDON, DECEMBER 5, 1903.

RECONCILIATION.

"A DISCOURSE read at one of the meetings of the National Triennial Conference in Liverpool, April, 1903, is here reprinted, with some slight additions and corrections. It was further entitled, "A Study of Human Experience in the Life of the Spirit." These words, though omitted now from the title page, may yet serve to suggest both the intent and the limitations of so brief an utterance on so large a theme.

"The personal note which prevails in one part of the discourse might well, perhaps, have been changed or subdued for the printed page. It is retained, if with some reluctance, in the hope that the experience there disclosed may avail, however slightly, in the service of others to whom a like inward struggle is appointed. Possibly, by lessening for such the painfulness of a spiritual conflict, there may be granted to one who ventures thus to speak, some lowly part in that *vicarious suffering*, through which, in the fellowship of thought and love, we aid each other and realise together the sacred brotherhood of souls that search for truth and find it after many days."

Such is the Prefatory Note to the address on "The Forgiveness of Sins and the Law of Reconciliation," by the Rev. W. J. JUPP, as separately published in booklet form.* Many of our readers will remember the deep impression made by that address as the closing utterance of the Liverpool Conference last April; others will remember it as it appeared in these columns and in the reprint of the Proceedings of the Conference. They will be reminded by this prefatory note of what all should know, that here is a personal testimony of rare simplicity and earnestness, beautiful in the manner of its utterance, telling of one who "emerged from a great spiritual darkness into the light of reconciliation and great peace." The story of emancipation from the dread of a wrathful God, the terror of impending fate over the great mass of sinful men, is here told once more, and so as to open the way to universal hope, not by the partial remedy of any doctrine of vicarious suffering and atonement, but through a larger vision of the ideal good. The religion of mediatorial grace was indeed a step in advance from the religion of fear, but the more perfect joy was yet to come in the conviction that love is always and everywhere supreme, that there is no "offended" Deity, and that the sense of sin is but the shadow cast by the soul already aspiring to a higher good.

In one exquisite passage, Mr. JUPP tells of the burdened youth, whose experience he records, how one evening walking alone over a wide grassy common, there came to him, he knew not why or whence, a new thought of the overruling Power of the universe as Love.

"Across the wide green earth on which he trod and filling all the space above, far into the softening splendours of that light-filled sky, the presence of a silent brooding love seemed making itself known to him. A strange sweet spirit of kindness and goodwill compassed him about; a tenderness touched him like that which had looked forth in other years from his mother's face and trembled in her voice when it addressed him—like that, but infinitely greater, stronger, more intense." Such Love, known to the human heart, must indeed overcome evil with good, and give a true insight into life's discipline. Thus, in a later passage, Mr. JUPP speaks of its bearing upon the facts of human sin and aspiration:—

"The Divine Heart must always love; and however it afflict, or punish, if we must still think of suffering born of wrong as punishment, the grace of its magnanimity can never change or be withdrawn from the weakest and the worst. Greatness that is also goodness must needs be merciful, and its relation to the finite and the frail is always compassionate, redemptive, strong and tender, bountiful and kind.

* * * * *

"Yet this should in no wise hint of leniency, or any solemn trifling with evil. The great stern laws of right know no relaxing. Justice, however tempered with mercy, remains justice still. The cleansing fires that burn out sin burn with a steady flame, and no drop of water is allowed, or should be prayed for, to subdue their heat. Only, they are the fires of purgatory, not of hell; an awful and unswerving love glows in them; the purpose of their pain is deliverance, and every sufferer may endure cheered and comforted with hope."

We have quoted this passage in order to call special attention to it, as to some extent a corrective to other passages in the address, at which we confess to have stumbled, because they appeared to us to pass over somewhat too lightly the stress of the moral conflict in man. We are completely at one with Mr. JUPP in what we take to be his main plea, and grateful to him for so clear an exposition of the truth, that the attitude of moral endeavour should always be with the forward look, with perfect confidence in the Supreme Goodness, and that victory over sin will come not through brooding over past unfaithfulness, but through a more strenuous and joyful obedience to the true ideal. Yet it appears to us that the conviction of sin, brought home to a man's own conscience, is not fully described simply as short-coming and failure to live up to the ideal; too often there is wilful sin against the light, rebellion against what is known to be the nobler course at the bidding of mean or cruel self-indulgent passion. Then when a man awakes, to see what he has become and what he has done, there is a terror of alienation from the purity of the Divine Law, a remorse and hatred of himself, from which he ought not to shrink. When Mr. JUPP says in his narrative that the sense of sin was to the young man his consciousness of failure, yet at the same time his inward response to the attraction of the Ideal; and that "the gloom of remorse, as of some awful guilt, lying darkly on the soul, was seen now as the shadow cast by the pure light of holiness falling on his poor, imperfect deeds," we can well believe that to be the record of a veritable experience; but where deeds have not been simply poor and imperfect, but there has been wilful, infamous, and cruel wrong, there surely it is inevitable that the soul should pass through an agony of remorse.

Even when the man is lifted up into whole-hearted love of the ideal good and gives himself to loyal service of the Highest, by whatever means the new quickening has come to him, he cannot forget the stain of guilt upon his life, or efface the bitter memories of the wrong he has done. He cries to the living GOD to be forgiven, not that he may escape from that remorse which must remain as a cleansing fire in his soul, still less from the suffering which is the stern yet most merciful discipline of life, but that he may be once more at peace in his submission to the Divine Will and his acknowledgment of the Supreme Good.

The pardon we need is not that, indeed, to be wrung from an offended Deity, but that simply of a child received again into his father's arms of love. In wilful disobedience we must feel alienated from that love, and the depth of guilt must be the measure of the utter misery of the soul so estranged; but when the will and the whole desire of the heart are bent once more on doing what is right, with the passionate longing so far as possible to make good the wrong that has been done, then surely it is natural and right to ask to be forgiven, to be received back once more into harmony with the Divine purpose of life, and the wonderful peace and the renewal of joy in the soul brought back to its true allegiance are the Father's token of welcome to His child.

This is the reconciliation of which Mr. JUPP so beautifully speaks, but in the history of the soul awakened to a sense of guilt, and brought back through bitter penitence to true life, it seems to us that the distinct thought of pardon or forgiveness, asked and received in a supreme confession of the soul, must also have a place.

* London: Philip Green, 5, Essex-street, Strand, W.C. Price 6d. net.

A GREAT IDEAL.

A HOLY CATHOLIC CHURCH OF GOD.

BY THE REV. J. WORSLEY AUSTIN.

I AM to speak to you during the short time at my disposal this afternoon on the subject of the strengthening of our congregational life. It is an old subject. Like the poor, it is ever with us—this problem, how to make our churches centres of greater vitality, how to retain and effectively utilise the energy we possess, and which is so apt to leak away, leaving behind only a memory and a tradition.

It may seem perhaps a little incongruous that I who am only at the beginning of my ministerial work should be addressing you on the subject, so many of you being older and of large experience in all church problems. And yet I think many of us younger ministers are beginning to look at some of these problems in a new way, and to feel that there are new methods to which we are slowly advancing in dealing with them. And it is on the understanding that you are ready to accord a value to the dreams of youth, as well as to the mature experience of age, that I venture to take up the theme.

Why this constant Attrition?

Often enough we have it asked, why it is that, with so many modern tendencies setting our way, the influx of fresh life into our churches from the outside is comparatively so small. There is another question which interests me even more. Why is it that so often we fail to keep our own? Have you ever considered this fact—that if we had only retained all who during the last thirty or forty years have been born and reared within our fold, our churches would now be filled to overflowing? We in England have been apt to give very inadequate reasons for this constant attrition from which we suffer, often laying all to the charge of fashion and the social attractions which the dominant State Church here possesses. The inadequacy of such reasons is seen from the fact that our Unitarian churches across the broad Atlantic in New England suffer in a similar way. Even in those favoured spots, and there are many there, where tradition and fashion are all in our favour, the result is precisely similar. I have gone very carefully into the recent statistics of our New England churches, and have come to the conclusion that even there during the last thirty years the visible body of our Church has made but a feeble growth, however much its spirit may have gone abroad. Of course, we are constantly being told never to mind statistics, and the counting of heads is even cried down as a procedure worthy only of grovelling, faith-lacking minds. Personally, I feel that much good may come of a little more ecclesiastical arithmetic. And as this is only a matter of the rule of simple addition, it at any rate cannot lead us into any very grievous error.

Then here is another pointthat appeals to me. We often make great claims, *e.g.*, that our faith is in tune with modern science, and modern thought, as none others; that it is in line with modern research and scholarship as regards the Bible, as regards the world religions; that it is founded on an adequate and rational theology. Now if all this be so, where are our great scientists, our great modern thinkers and writers, our great Biblical scholars, our great philosophers of to-day? Certainly they are not within our fold, they are not taking their stand as champions or sustainers of our efforts. Yet I venture to think that in a vast number of cases the attitude to the universe taken up by the real influential thinkers of to-day is identical with our own. And all we can say is this—that our movement, as such, is somehow without attraction, an attraction we feel it ought to possess.

Now let us try to get at a more adequate cause of these phenomena I have referred to. Here is the way I, for one, look at it.

Need of a great Idea.

Comte in his "Philosophie Positive" wrote, "Ideas govern the world." He went so far as to imply that his readers, being thoughtful men, would scarcely need reminding of that fact. Great ideas have ever been the cementing and inspiring forces in every great movement, social, religious, political, in human history. But what do we mean by a "great idea"? Not, in this connection at least, something abstract and visionary. We mean a possibility on which the mind seizes, and which it discerns may be made actual and concrete. It is a possibility which becomes a power because it kindles the imagination, lays hold of dormant energies, and demands expression, incorporation in actual life. Just now we are hearing much about "the Empire." That is a great idea, and when you mention it, you touch at once the springs of human action. A tariff theory by itself is a fairly dry and abstract affair, but link it to the idea of an Empire, and passion and will are stirred to their depths. When the British colonies in America a hundred and thirty years ago began their struggle with the Mother Country, the quarrel was about certain principles of taxation. Presently, a great idea flashed into the hearts and minds of the colonists, the idea of an independent Republic. By its advent a nation was born, and its right to live was speedily justified.

The Holy Catholic Church.

To come nearer to my point. Christianity first flourished in a number of more or less independent and isolated religious communities. How long it could thus have gone on flourishing we may speculate if we please. But Christianity also gave birth to a great idea, which settled for ever the question of its permanence as a distinct movement. That was the idea of the Holy Catholic Church. Here was something that appealed to the devotion, the fidelity, the aspiration of men. We may criticise the forms that idea assumed, and the claims and assumptions made on its behalf. But the fact remains that more than for any worldly ambition or personal desire, men lived and struggled and died for the realising on earth of that idea of an all-embracing, all-authoritative Church of Christ.

The Reformation dealt this a certain disaster. But where the reaction has been strongest and most permanent—I mean in England—the Catholic idea was simply superseded by another, that of a State Church. This is indeed the real secret of the hold this Episcopalian institution has ever had on the English mind. Men have been gripped together in loyalty to it through the centuries, men remain within its borders to-day when theologically they are outside, through the power of this bond—which is not a prayer-book, nor a creed, nor an ecclesiastical theory or combination of theories, but which is the idea of a State Church itself. This has ever set before them a real, concrete, definite end, and it is an end great enough to inspire their devotion, to inflame them with a persistent, quenchless zeal. Yes, it is an end great enough to keep men true to its service in spite of theological differences, which to us on the outside appear vital.

What have we to offer?

Now put yourself in place of a man who is breaking away from this service, who has been caught by the tide of rational liberal thought, and has been swept from these old moorings. He drifts along in the flood, and perchance comes near to our settlement, and begins to hear the call and the promise we are continually sending out to guide once more to a secure anchorage. He lands, perhaps, and takes stock of our little colony. What does he find? He has left, remember, a great enterprise. He has been reared where men have been busy, not with vague dreams and distant prospects, but with an immediate reality that has absorbed their life. He has been watching, perhaps helping in, the building of a mighty structure, in which for centuries the hopes of men have centred. He has read how the foundations were laid, how the walls began to rise, and has seen the endeavour still going forward, men planning and measuring and laying stone on stone and rearing the vast fabric of a Church of God. He comes to us and looks at the enterprise we have in hand. We tell him of our principles, of new and rational forms of theology, and speak of liberty and liberalism in religion, and their value. But he needs something more than these. He looks inevitably at the immediate end we are striving to attain, to the actual concrete result for which we are working, that shall embody these principles and this liberal theology. And he begins to lack, and he sees that we lack, the inspiring force of a great idea. We are building up, or trying to, individual congregations, specialised movements, and our strength goes into the individual enterprise, merely as individual, and we have not yet risen to a thought of a Church of God which shall lift these up out of their isolation and give them their setting as parts of a mightier structure.

New Clearness of Conception.

Now, as I see it, in so far as this is true, here is the explanation of three-fourths of our weakness. Here is the explanation of the fact that many drift back from our free position into the haven of our historic State Church. It is not fashion entirely, nor theological difference. It is a greater idea that captivates, and the visible and real end in which that idea is being expressed.

Now there is another side to this, and

* A paper read at the Autumnal Meeting of the British and Foreign Unitarian Association in Manchester, on Wednesday, November 11.

it is the side I love best to look upon, and to which I turn in any pessimistic mood. In America, perhaps more than in England, there are the indubitable signs that a larger and more wonderful meaning is being read into our liberal movement, a meaning that is quickening energy and fanning the flame of enthusiasm, a meaning outshining the dreams of our forefathers as the rising sun makes pale the light of the lesser luminary. It was one of our American brethren who, at the first meeting of the International Council, declared: "We as liberals need to give up once for all the idea that we are standing for 'the dissidence of Dissent' and to take our place manfully as leaders in that Catholicism, vaster in its sweep and more practical than that which Hildebrand ever dreamt of. The great word of the ancient creed given to us liberals, and given to us because we are liberals, is, '*We believe in the Holy Catholic Church.*'"

An Inspiring Thought.

You may count such words as the expression of mere meaningless sentiment if you please. Knowing as I do the way men have responded to similar calls across in our sister land, the growing hold on their hearts that sentiment daily gains, I see here the first pulsations of a great idea, struggling to come into consciousness, and bringing with it a fresh aspiration, and a vitality that nothing shall quench. I see here the first signs that we are becoming conscious of an end to be achieved commensurate with the greatness of the ultimate principles for which we are standing—an end beyond the individual church—beyond the national denominational interest—an end which can only be described as the building of a Holy Catholic Church of God. I mean this in the most literal and concrete sense. To our Unitarian forefathers it was enough that they were Unitarians. To-day by our very Unitarianism we are set in relation to a great number of religious movements in other lands of similar character to our own. We can no longer think of ourselves as a sect. We but represent here in England that wave of rational thought and liberal religion which is slowly rising in all lands, England, America, Holland, Switzerland, France, Germany, Hungary, and which is to sweep away the outworn dogmas and irrationalities of orthodox Christendom. So our outlook is expanding, the horizon of our interest is being thrown further and further back; our isolation is broken through, and we begin to feel that we are in a deep sense members of a great Church of God. And though we are still struggling on with scattered ranks and adopting guerilla tactics, it has at least become rational to dream of a time when we shall be linked more closely together, and move forward like a mighty army.

Its Practical Bearing.

But this is all very distant, at any rate, it may be urged, and there is nothing here that can exercise any immediate influence on our churches, or help to solve any of their practical problems. If I thought thus I should not be speaking to you here this afternoon. Admitted that the unifying of all these scattered forces is going to be a long and difficult process, has not that process already begun? Is not the movemental already in the direction of greater cohesion? And is not a power and an inspiration trying to enter our hearts, which no mere local interest could ever give, but which springs from the thrill of this great idea, this vision of a vaster possibility which rises before us and delivers us its challenge?

Now in so far as we have felt that inspiration, we have found, I am convinced, the secret of a larger growth. We have come in touch with the power which is going to be the future attracting and cementing force in all our scattered communities, which will offset those other attractive forces against which we are now struggling with such indifferent success: which will stop the slow attrition from which we suffer, which will bring new life into our borders, which will kindle a higher enthusiasm in the pulpit and in the pew, and nerve us to labour and sacrifice, as no other power can.

The Standard of our Building.

In proportion as we feel the inspiration from this source, I believe the methods by which we work will be vitally affected. I should like to say a good deal on this head, but I have already drawn largely on my twenty minutes, and can barely touch it. But it is obvious that the requirements in building a small lecture-room are very different from those necessary to build a mighty cathedral. As we rise to the fact that we are in for the erection of the cathedral, the House of the Lord to which all nations shall flow, we shall necessarily adopt new architectural methods. Judging from American developments, I think that one of the changes here will show itself in a growing distrust of all loose associations, and a growing sense of the importance of a real and living church membership. We shall take the children in our homes and train them for that. We shall bridge the great gulf that lies between the church and the Sunday-school. Our idea of the Sunday-school will change. It will be more and more regarded as the preparatory ground for church members, and we shall hold that it fulfils its function only as its scholars, with maturing years, pass on naturally and inevitably to the larger life and increased responsibility of the church. We shall probably see in the joining of the church a much more solemn and serious procedure than we count it now, and shall mark this by the institution of some simple form to correspond to the confirmation service in the Church of England. Whether this be so or not, I feel assured that we shall strive to give a reality and meaning and a dignity to church membership which it does not now possess.

The Wider Outlook.

But, methods apart, have we not in this connection an immediate task—to begin to foster and nourish that larger idea of our church and its meaning in the world? We ministers are grasping it. We must transmit it, and its inspiration, to our congregations. We must awaken their interest in this vaster outlook, supplement their local patriotism by this more cosmopolitan spirit. It is not a large percentage that possesses a denominational interest in addition to the local. And there is much work to do before this international interest rises in our churches to the heights of a living force. That it can become such I am personally assured. I know that, as I gaze into the future and strive to grasp the meaning of that great event to which we are moving, my heart thrills with a deep and solemn joy. The vista of even grander possibilities rises to my view. The strife of creed and party grows silent in my ear. The light of heaven, no more in fitful rays but in one bright flood of radiance, breaks over the earth, dispelling the mists of ancient fear and doubt, the shadows of despair. I catch the strains of nobler anthems than man has yet poured God-ward. I seem to see the fuller meaning of that kingdom of heaven on earth, the sweet reign of light and love for which Christ toiled and prayed. I cannot doubt that the world needs us. There is a need of light in its darkness, of strength in its struggling, of hope in its despondencies, a need of God in its pessimisms and negations and speculations, in this age of growing free thought, which the old orthodoxies are powerless to touch. And to bring these to men will be the priceless privilege of a Liberal Church, which you and I are called to take an humble part in building, with a significance vast enough to attract all who work for the intellectual, moral, and spiritual upbuilding of our race; a church

> Lofty as is the Love of God,
> And ample as the needs of man.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

BAYLISS *v.* COLERIDGE.

SIR,—Now that, thanks to the admirable full report of this trial given in the *British Medical Journal*, it is possible to make a careful survey of the whole of the evidence, certain points are seen to emerge which—without, of course, affecting the main issue decided by the jury—are, perhaps, of sufficient public interest to deserve being briefly stated.

(1) The trial, in the words of the Lord Chief Justice, "had nothing whatever in the world to do with whether the question of vivisection was *right or wrong*." That question remains an open one, unaffected by the verdict given in favour of Dr. Bayliss.

(2) The trial has not settled the question whether there is any cruelty connected with vivisectional experiments as conducted under the existing law; the verdict, based upon the evidence of provivisectionist witnesses, and rejecting that of anti-vivisectionist witnesses, pronounces merely to the effect that a certain dog was really insensible at the time of being experimented on.

(3) The evidence shows that this particular experiment was performed, not, as Mr. Rufus Isaacs said, "in order that human lives might be saved or prolonged," but for the purpose of demonstrating a physiological law known for over thirty years.

(4) While the Act lays down the prin-

ciple that "no such demonstration to students is to take place unless it is *absolutely necessary* for their due instruction," and while it is laid down by Sir James Paget that "generally speaking, classes can be taught as well without experiments as with them," this experiment was performed on the sole ground that the physiological law in question would by this means be better impressed on the students' memory and general knowledge. Such an interpretation of the words "absolutely necessary," renders the provision of the Act nugatory, and frustrates the humane intention with which it was framed.

(5) The evidence adduced reveals the hopeless conflict of expert opinion as to whether morphine—the drug in the first place administered to the animal—is or is not a reliable anæsthetic in the case of a dog. Mr. A. J. Sewell, a veterinary surgeon in practice since 1877, called as a witness, denied the reliability of morphine; Claude Bernard, the great vivisector, held that "narcotised with morphine, the animal still remains sensitive; it feels pain, but, so to speak, has lost the idea of self-defence." Where such a doubt exists, one feels that the animal is entitled to the benefit of it.

(6) The public will be usefully reminded by this case that the law since 1892 insists upon complete anæsthesia only during the *initial operation* of the experiment performed, a provision compatible with acute suffering during the succeeding, and frequently prolonged, stages of the experiment.

(7) Whereas "under the Act, when a dog has been the subject of an experiment, and that experiment is completed, the dog must be destroyed," this animal had been operated upon in December, 1902, kept under observation till February, 1903, and on the experiment being concluded by a second operation, was handed over to another vivisector for another experiment, on the plea that it "was being destroyed all the time." If this is consistent with the letter of the law, it is well that the general public should appreciate the spirit in which the law is interpreted and administered. Does not the fact so brought to light prove the the futility of merely "restricting" the practice of vivisection, and the impossibility of framing restrictive measures which shall prove incapable of being evaded?

Incidentally, a few statements were made on behalf of and by the plaintiff, which fill the mere outsider with wonder.

(1) Mr. Rufus Isaacs seemed to insist that "there was no cutting operation licensed by the Home Secretary, unless it was done under an anæsthetic, so that the animals did not suffer pain." Can it be that Mr. Isaacs has not heard of special certificates being granted, dispensing the vivisector from the use of anæsthetics when, in his opinion, their application would interfere with the success of the experiment?

(2) Mr. Bayliss is reported as saying that "the opening of the pancreas was not a very painful operation under anæsthetics." On the face of it, such a statement is a puzzle: "under anæsthetics"—*i.e.*, in a state of anæsthesia—an operation can, *ex hypothesi*, not be "painful" at all. The qualified remark that it is "not *very* painful," seems to hint at the imperfect action of anæsthetics—*i.e.*, at partial sensibility.

(3) Sir Victor Horsley informed the Court that "when he was a student in 1874, physiology was really not properly taught at all." Such a remark, if well founded, ought to lead to the compulsory retirement of all medical men who have the misfortune of having started in practice before the vogue of visisectional demonstrations; but if Sir Victor does not mean to issue such an edict against the "ill-taught" practitioners of more than a generation's experience, perhaps, we shall not take his sweeping statement *au grand sérieux*.

May I say in conclusion, as one who was present during the whole of Miss Hageby's and Miss Schartau's examination, that nothing could exceed the simplicity, dignity, and clearness with which these young ladies gave their evidence, facing a terrible ordeal with exemplary bravery, and that it is they rather than anyone else who are chiefly entitled to the respectful sympathy of humane men and women.

J. WARSCHAUER.

Clifton, December 1, 1903.

DOGS FOR VIVISECTION.

SIR,—In your issue of September 19 the heading "Dogs for Vivisection" attracts my attention to a letter you have published. Though it is generally the custom of medical men and "scientists" to ignore such sentimental effusions, yet for the honour of the Unitarian name, which stands for freedom of thought and for earnest truth-seeking, I would that whatever opinions are expressed by our denominational papers they may be in accordance with facts.

If Mr. Gibson has witnessed the "brutalities of a vivisector," or an "agonising death in a vivisectional laboratory," let him report the matter to the proper authorities and he will get ample satisfaction in seeing the "abolition of the loathsome barbarities of vivisection," at least in one case. The burden of proof is with him. The world of science is tired of vague general invectives that have no foundation of fact.

Anti-vivisectionists and most other people of extreme views on one issue are singularly impressed by hearsay and as singularly blind to demonstrations of fact or to arguments of reason. Mr. Gibson will find it as difficult to prove that physiologists and pathologists are *brutal* and bereft of all humane feelings, as to prove the necessary futility of all experimental work on the lower animals.

The plain and well-worded rebuke administered by the Home Secretary to the deputation which came before him to protest against the increase of vivisection is read with satisfaction by all who can take an unprejudiced view of the aims and methods of scientific progress. Mr. Akers-Douglas's reply is a model of reasonable support of scientific freedom, and shows not only a broader mind but a better acquaintance with facts, which seem to have escaped the notice of those who waited upon him.

Hong Kong. F. W. LAMBELLE.

MORE LIGHT WANTED.

SIR,—Miss Marian Pritchard, in the course of her speech at Manchester, is reported to have protested against any "hedging" with the Trinitarian doctrine on the ground that God manifests Himself in three forms, "whereas they knew that He manifested Himself in millions of forms." May I ask, like another of your correspondents, for more light? Does Miss Pritchard mean that God manifests Himself equally in all forms, or that we should disregard all manifestations as mere appearances and seek the reality?

If she takes up the former position, may I point out that though God does manifest Himself, *e.g.*, in stone or wood or fire, yet He does not do so to stone or wood or fire, but only to self-conscious rational spirit. Therefore, the manifestation of God in spiritual natures will be of a higher order than that in His material creation. On the other hand, if we are to ignore all manifestations as only appearances, how are we to apprehend the reality? This is the crux which Mr. Hopps appears to have faced, and thereby startled some of his hearers.

I venture to say that there are three aspects under which spirit is apprehended by spirit, and it is difficult to conceive any more. There is God as He is manifested as the principle of life in all creation, the Jehovah, or Jupiter, or Zeus of the ancients, and the Father of Jesus. There is God as He reveals Himself in the souls of men, the infinite background of our being, the sense of a holiness we have not reached, the Holy Spirit that is ever pleading with us, "Be ye perfect as I am perfect." And if this be true, then the necessities of thought require a third aspect. For if it be possible for the human spirit by obedience to the divine will to become perfect and one with the Father, then so far as the limitations of the flesh permit it will manifest divinity, and thus objectively become a quickening revelation to those who have not yet found the law of life, or are treading the way. That is the Son of God born into the Father's likeness. It is not necessary for me to show how this law was long ago fulfilled by one. Every Unitarian meeting testifies to the power of Jesus, for the problem his life presents cannot be avoided.

God the Son, is God realising Himself in humanity so that His kingdom may come on earth. If we deny that possibility, not only do we deprive ourselves of part of the heavenly vision, but we deny God's infinity and make vain His appeal to our individual souls. Are we not too apt to look within and not without, to regard God as speaking to us and not to our brethren, and to confine the kingdom of heaven to our own souls? Thus we become individualistic, opinionated, introspective, and incapable of social effort.

We say that the word Unitarian stands for freedom, but it won't carry the implication, as Dr. Martineau pointed out. Surely that is a strange kind of freedom that offers hospitality to Hindoo and Mohammedan forms of faith and denies it to that form of Christian faith that has swayed the Western world. Would it not be better to discover the underlying truths that constitute its power, and present them in a purified form?

If God be manifested in so many forms, then let us recognise them all in our worship and practical faith. In that Free Catholic Church to which some of us look forward, there will be neither Unitarian nor Trinitarian; at least they will worship side by side, and see the beauties of the other's faith.

E. CAPLETON.

113, *Highbury New Park*, N., *Nov.* 24.

UNIVERSITIES AND THE STATE.

SIR,—Mr. Poynting's able and earnest article is a typical example of a too prevalent mode of thought which constitutes, I am more and more convinced, one of the gravest of our national dangers.

His opening remark that "it is hardly necessary, at this time of day, to justify the claim of higher education for State support," is indeed in one sense true, sadly true. In the same sense, Philip II. might have remarked, when sending the Duke of Alva to the Netherlands, "It is hardly necessary, at this time of day, to justify the burning of heretics. Such precedents as the burning of Savonarola at Florence, of Huss at Constance, and, more recently, of Ridley and Latimer in England by my late lamented consort, show that this duty has long been acknowledged by all Christian states. But it has been a reluctant admission, and the duty has been performed without enthusiasm, on too small a scale to be effective. I propose to do the *auto da fe* business thoroughly, on a scale worthy of the empire on which the sun never sets." The modern demand for more and more State education is milder in form, but identical in principle. Dr. Poynting's heretic is the man who will not willingly give money for a new laboratory. He does not propose to burn him, but only to rob him in due form of law, and with the gentle procedure provided for "Passive Resisters." If Dr. Poynting were to come into my study, revolver in hand, and say to me, "Subscribe to my university fund, or I blow your brains out," he would be only doing directly what he is now trying to do indirectly. If the modern state does not find it necessary to arm its tax-collectors with revolvers, that is only because it is known to have an abundance of such persuasives in reserve.

When your esteemed contributor pleads that the *nation* would do well to spend more on higher education and research, I am wholly with him; but it cannot be too often repeated that *nation* and *state* are not convertible terms. By the State we mean in this country the composite body made up of King, Lords, House of Commons, and Parliamentary electors, which is the organ of the nation *for purposes involving coercion.* This composite body has, by definition, sufficient might on its side for any purpose to which it can manage to make up its composite mind; but the moral right of the State to take our money, or our lives, can never rise higher than its source, which is the right of every man to use such force as he possesses against a manifest and obstinate wrongdoer. We class governments as good or bad, we obey them cheerfully or reluctantly, according to the degree in which they satisfy these two essential requirements: (1) Efficiency in the employment of force in those few cases where it is the only remedy, and (2) abstinence from the use of force where the necessity is not clearly made out. How a case of clear necessity is to be made out for the forcible extraction of money from the uninterested masses for such a purpose as advanced scientific research, I am at a loss to conceive. The nation, on the other hand, is something vastly greater and nobler than the State. Its chief glory lies in those manifold spontaneous activities (the pursuit of knowledge, for one) of the individuals composing it, with which its force-organ, the State, has, or ought to have, only slight and occasional relations. The measure of a nation's true greatness is the relative insignificance of its officialdom and its politics.

If the apostles of higher education will give up currying favour with the State, and be content to make their appeal to the generosity of the great, free community behind it, they may indeed have a little longer to wait, inasmuch as force is a more summary method than persuasion; but the difference even in that respect cannot be very material, seeing it will take almost as much persuasion to get a Parliamentary majority in their favour as would suffice to extract the same amount of money from the pockets of willing contributors. In any such appeal they will have the hearty sympathy of voluntaryists like your humble servant,

R. K. WILSON.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

APPEALS.

London: Blackfriars Mission and Stamford-street Chapel.—Mr. C. F. Pearson, the hon. treasurer, writes from Redington Lodge, Hampstead, N.W.: "Will you allow me space to appeal to our subscribers and friends on behalf of the poor's purse for the winter, which is now close upon us. During the interregnum caused by a change of missionary, a committee of workers and collectors of the Provident Fund are undertaking the general missionary work in looking after the poor who are connected with our mission and chapel. All contributions may be sent direct to me. Having now been treasurer of Carter-lane Mission and then its successor, the Blackfriars Mission, for about thirty years, I take this opportunity of appealing to our Unitarian friends to help us to new names for our general subscription list, which gradually and inevitably declines as our many old friends pass away."

London: Mansford-street, Bethnal Green.—The Rev. John Ellis writes: "Will you kindly allow me to appeal, as in former years, to the generous friends who have helped in the past, and to those whose sympathies may be touched by the present need, for the replenishing of my Poor's Purse, and for funds to provide Christmas dinners and entertainment for poor and distressed. Many of my neighbours in this crowded district are suffering acutely from lack of employment. If work could be found for those who want it, there would be less need for this appeal. Until better times come round I must ask those who are touched with the feeling of brotherhood to help me, in as large measure as possible, to feed the hungry and clothe the naked. Gifts of warm clothing, old and new, especially for men and women, and books and toys for the children, should be addressed to Rev. John Ellis, the Parsonage, Mansford-street, Bethnal Green, London, E."

Acton.—The Rev. J. H. Wicksteed has just concluded a series of Sunday evening lantern lectures on "The Sources of Man's Religious Inspirations," illustrated by some very beautiful slides.

Belfast Domestic Mission. — A week's special mission, has just been conducted at Stanhope-street by the Rev. W. H. Drummond, of All Souls' Church. The meetings were very well attended, many strangers being present each evening. The subjects of Mr. Drummond's inspiring addresses were: — "The Invitation of Jesus," "The Teachings of Jesus," "The Prodigal's Return," "Only Believe," "This do and thou shalt live." Special hymns from Mr. Hawkes' collection were sung, and solos rendered by members of the choir. Leaflets, announcing time and subjects were distributed in the surrounding neighbourhood by willing helpers, and the response to the invitation given was very encouraging. All the winter meetings at the Mission are now in full swing, and increased success is attending the work.

Blackpool (South Shore).—On Tuesday, November 24, the New Hall was completely filled when the Rev. V. Mills delivered the last of a course of three lectures on "From a Molecule to a Soul." The lectures have been delivered on three consecutive Tuesdays, and there has been a marked increase in the attendance on each occasion. The title of the first lecture was "The Evolution of the Physical Body;" the second, "The Coming of Mind into the Body." At the close of the first lecture an excellent optical lantern was presented to the Church by Dr. Broadfoot, for the better illustration of these and similar lectures, and a new sheet was also presented by Mr. John Grundy. A hearty vote of thanks was accorded to the lecturer, and a hope was freely expressed that he would again lecture in the Church at an early date. The lectures have been arranged under the auspices of the "North Lancashire and Westmoreland Unitarian Association."

Blackpool: South Shore.—The opening of the new hall was celebrated on Wednesday, Nov. 25, by a public meeting, preceded by tea, to which about 110 persons sat down. The chair was taken by Mr. J. Wigley, of the Manchester District Sunday School Association, and he was supported by the Revs. Principal Gordon, D. Davis, and T. Leyland, and Mr. W. Healey. After an opening hymn and dedicatory prayer offered by the Rev. D. Davis, the chairman urged upon the members of the church to stand united for the common good and prosperity of the church, and the Rev. Alex. Gordon then gave an address, which was heartily appreciated. Other appropriate addresses were delivered by the Revs. T. Leyland and D. Davis, and Mr. W. Healey.

Bury.—In the December number of the Bank-street Chapel Calendar, the Rev. J. Collins Odgers publishes a letter of farewell to the congregation to which he has ministered since 1895. The call of new duty, Mr. Odgers says, takes him away, but he cannot really be separated from old friends, and he leaves with them earnest wishes for their continued well-being as a Christian congregation. In the same Calendar we find the following:—The work of the late Committee of Managers of the Day Schools was practically ended some months back when the committee of the Town Council became responsible for the elementary education of Bury. But before the old committee was finally dissolved it was felt that the members ought not to separate before they expressed in a tangible and permanent form their high appreciation of the devoted services of Mr. Thomas Holt, who has held the important office of secretary of the Day School Committee since their inauguration in 1866. Through all the varied fortunes of the schools he has stuck to his post with assiduous constancy and loving care. On Sunday morning, November 1, the members of the late committee met in the library, and requested Mr. Holt to accept, as a memento of their common work, a silver inkstand and a reading glass, which they hoped he would find useful in the coming years. Mr. Holt accepted the gift in the spirit in which it was offered, and said he trusted that under their new management the schools might recover the prosperity of former days.

Chowbent.—A united meeting of the Chowbent, Leigh, and Swinton Guilds, together with friends from Astley and Bolton, was held at Chowbent on Saturday last. There was a large

attendance. Tea was served at 5 o'clock. A most interesting and helpful meeting followed, over which the Rev. J. J. Wright presided, and among the speakers were the Revs. W. E. George and R. S. Redfern, Messrs. Richard Robinson and J. Ridyard. It was unanimously agreed to recommend to the various guilds the formation of a District Guilds' Union. Friends from Hindley and Bolton (Unity) were prevented from being present by parties at their own places. A "Social Hour" brought the very successful gathering at Chowbent to a close.

Cefn Coed: Merthyr Tydfil.—The first of a series of lantern lectures was given at the Old Meeting House an Monday, Nov. 9, by the Rev. J. Hathren Davies to a crowded audience. The handsome lantern lately purchased by the Sunday-school was used for the first time, the subject being "A Day in London." A free library for the scholars has also recently been opened. Nearly 150 books were obtained, part purchased after a collection among the members themselves, and part a kind and much appreciated grant from Dr. Williams' Trust. The number of scholars (now over 150) had been more than doubled during the last six months, and regular worshippers at the morning and evening services are continually being added. A glee party, under the leadership of Mr. J. Lewis, and a string band, conducted by Mr. W. Harris, hold week-night practices, and have already given one public concert.

Dover.—On Monday, November 30, the Rev. James Harwood delivered a most interesting lecture at Adrien-street Church on "India," telling of the visits to this country of Rammohun Roy and Keshub Chunder Sen, and the relations between the Unitarians and the people of India. He also gave a statement of the principles of the Brahmos. A brief meeting was held at the close of the lecture, at which Mr. Harwood urged the claims of the British and Foreign Unitarian Association on the Churches. A hearty vote of thanks was accorded to the lecturer.

Gateshead. — On Wednesday evening, November 25, the Rev. G. A. Ferguson, who has recently accepted a six months' engagement as minister of Unity Church, opened the Literary Society with a lecture on "The Life and Work of Henry George," which was greatly appreciated by all present. In the next lecture Mr. Ferguson is to treat of Henry George's social philosophy and his reform of our land system. These lectures are of special interest at the present time, when the taxation of land values is already becoming a burning question as affording the true alternative to any policy that would lay still further burdens on the industrial portion of the community.

Horwich.—A bazaar and sale of work, held on Nov. 26 and 28, has passed off successfully. It was opened on the first day by Mr. John Lawson, J.P., of Highfield, Sharples, Bolton, and on the second day by Alderman Thomas Holt, J.P., of Bury. Messrs. C. J. P. Fuller, F.C.S., of Horwich, and Thomas Harwood, of Bolton, presided respectively. The proceeds, which were to establish a guarantee fund to sustain the finances of the church, included several generous donations, and amounted to £156. This result is extremely satisfactory, in view of the bad state of trade in the town.

London: Islington Theatre Services.—The series of services held at the Grand Theatre during November, concluded last Sunday evening, when the Rev. J. Page Hopps gave a powerful address on "A Future Life; a Rational and Humane View of It." His concluding word was that the key-note of the future life must be *Progress*, beginning there where one left off here; and *Justice*, for he maintained that bare justice, let alone love, would empty hell. In the course of the service, Miss Blanche Mackie, of Burnley, sang very beautifully the solo, "Hear, O Israel," from the Elijah, and at the end of the service, when the Rev. E. S. Hicks had given a very cordial invitation to all to Unity Church, the choir of nearly a hundred, under the direction of Mr. G. Callow, gave a fine rendering of the Hallelujah Chorus. It is an encouraging sign to note that each week showed a substantial increase in the numbers attending, which were reckoned as 463, 675, 924, 1,453, on the four Sundays. In connection with the services the district about the theatre was thoroughly canvassed by a few friends, 19,000 circulars being thus distributed. Very satisfactory also was the large number who so willingly came forward to help either in the choir or as stewards. About 150 people helped in the choir, and about 50 as stewards during the series. Mr. E. F. Boult (of Hampstead), who took up the work of organising with great energy, desires to add his personal thanks to those who so kindly came forward and helped at the services, and to whose willing help their success has been so very largely due.

London: Highgate.—Of the bazaar on Wednesday and Thursday we hope to have a report next week.

London: Wandsworth.—On Friday evening, Nov. 27, a meeting of the Social and Literary Union was held to receive a visit from the representatives of the London Layman's Club. Mr. H. B. Lawford, in the regretted absence of the Rev. W. G. Tarrant through illness, presided, and offered a very cordial welcome to Dr. Herbert Smith and the other members of the club who were present. Brief addresses, explanatory of the rules and ideals of the club, were delivered by the President, Dr. Herbert Smith, and by the one clerical member of the club present, the Rev. W. Copeland Bowie. Music and songs were contributed by Messrs. A. Savage Cooper, Walter Odgers, W. F. Wartzburg (vising members of the Club), and by Messrs. Hugh James, Benson Lawford, and W. Pearce. Mr. H. B. Lawford gave a recitation. In spite of most unpropitious weather there was a large attendance, and a most delightful evening was spent. It is to be hoped that representatives of the Layman's Club will make the round of the metropolitan churches.

London: Limehouse.—On Thursday, November 19, a lecture on "India" was given at Durring Hall, with limelight illustrations. On Thursday, November 26, Miss Jennet Humphreys gave a concert, when she and her friends were heartily welcomed, and songs, violin, and pianoforte solos were re-demanded with undoubted good intent. The boys' brass band of the Institution, numbering some 25 players, gave capital proof of their skill in the spacious outer hall at the conclusion of the concert. The Thursday entertainment this week was a cantata, "The Holiday Concert," rendered by the Sunday scholars.

Rotherham.—The opening lecture of the Church of Our Father Literary and Social Union for the present session was given on Wednesday evening, November 25, by the Rev. E. G. Evans, of Chesterfield, his subject being "Oliver Cromwell." There was an excellent attendance, and Mr. Evans was heartily thanked for his lecture.

South Cheshire and District Association.—On Wednesday, Nov. 18, the Autumnal Meeting was held at Knutsford. Owing to the place of meeting being so far from most of the churches and schools of the Union, there was only a moderate attendance of representatives. Owing to an engagement elsewhere the president, Rev. J. C. Street, was unable to attend, and the chair was taken by the vice-president, Mr. R. Mansell. The proceedings opened with a conference, at which an interesting paper was read by the Rev. G. A. Payne on "Sunday-school Difficulties and How to Surmount Them." After tea a religious service was held in the old chapel, conducted by the Rev. C. D. Badland, who preached from the text, "Leave me not, neither forsake me, O God of my salvation." Despite the smallness of numbers the whole proceeding were hearty and encouraging.

Stockton-on-Tees.—A bazaar was held here on November 19 and 20, and was in every way a success. After all expenses were paid, there remained some £85.

Sydney: New South Wales. — We have already announced the amalgamation of the "Australian Church," founded by the Rev. George Walters five years ago, with the Hyde Park Unitarian Church, from which he had seceded. The first reunion services were held on Sunday, October 4, when there was an attendance of about 150 in the morning, and in the evening the building was comfortably filled with over 300, when Mr. Walters took for the subject of his discourse "Why I am still a Unitarian." A reunion concert was held on the 6th, and on Wednesday, the 14th, a social meeting was held in the church, at which addresses were delivered by Mr. William Donald, J.P., Mr. A. T. Munro, Mr. H. C. Bell, and Mr. Walters. It was noted as worthy of satisfaction that more members had returned with Mr. Walters than had left with him five years ago, and altogether a spirit of great hopefulness was exhibited. Apart from the work of the church, Mr. Walters is president of the Shakespeare Society of N.S.W., and also o the Cremation Society.

Temperance Sunday.—Special sermons on temperance were preached in 38 of our churches last Sunday.

Whitby.—The Rev. F. H. Williams writes to say that a friend enables him to offer a second fifty copies of his "Bible for the Practical Man" free to Sunday-school teachers for the price of postage—4d. per copy.

Wolverhampton.—On Sunday, Nov. 22, the preacher at both services in All Souls' Church was Dr. Darby, secretary of the Peace Society, who had been specially invited to come and preach peace sermons. His addresses were much appreciated by fair congregations, quite a number of strangers from other churches being present; and after the evening service a short meeting was held, and a vote of thanks to Dr. Darby was proposed by the Rev. J. B. Higham, the resident minister (who had conducted the services), seconded and supported by two Congregationalists, a Quaker, and Mr. H. E. Perry, chairman of the Church Committee, and unanimously carried. Dr. Darby expressed his pleasure at having been able to come and give some assistance to minister and congregation by setting forth the wrongfulness of war as a method of settling international disputes, and advocating the more Christian and sensible way of arbitration.

To CORRESPONDENTS. — Letters, &c., received: E.E.; A.W.F.; J.J.G.; E.K.; J.S.M.; W.M.; E.G.R.; M.A.S.; P.H.W.

BIRTHS.

ANDREAE.—On November 30, at Slack House, Hyde, near Manchester, the wife of Alex. R. Andreae, of a daughter.

FYSON.—December 1, at 44, Park-road, Ilford, E., to Mr. and Mrs. Ethelbert R. Fyson—a son.

SINCLAIR.—On November 27, at Inglewood, Adelaide Park, Belfast, the wife of S. Sinclair, jun.—a daughter.

DEATHS.

SMITH.—On November 19, aged 23 years, Thomas, the beloved son of John Whittaker and Martha Smith, of Highfield, Penwortham, Preston.

ROBINSON.—On November 30, at his residence, 4, Addison Crescent, Kensington, Sir John Richard Robinson, aged 75. Funeral service, Essex Church, Notting Hill-gate, Saturday, December 5, at 10.30 A.M.

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OUR CALENDAR.

SUNDAY, December 6.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. B. KIRKMAN GRAY.
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. T. PAXTON.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Mr. HERBERT RIX.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M. Rev., FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. J. H. WICKSTEED, M.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD BROOKE, M.A., LL.D., and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M., and 7 P.M. Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. FELIX TAYLOR, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room). 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M. Supplies, pulpit vacant.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR
TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanic's Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Rev. W. JAMES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Dec. 6, at 11.15 A.M., HERBERT BURROWS, "Man the Creator."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Dec. 6, at 11 15 A.M., Dr. WASHINGTON SULLIVAN, "The Thoughts of Pascal."



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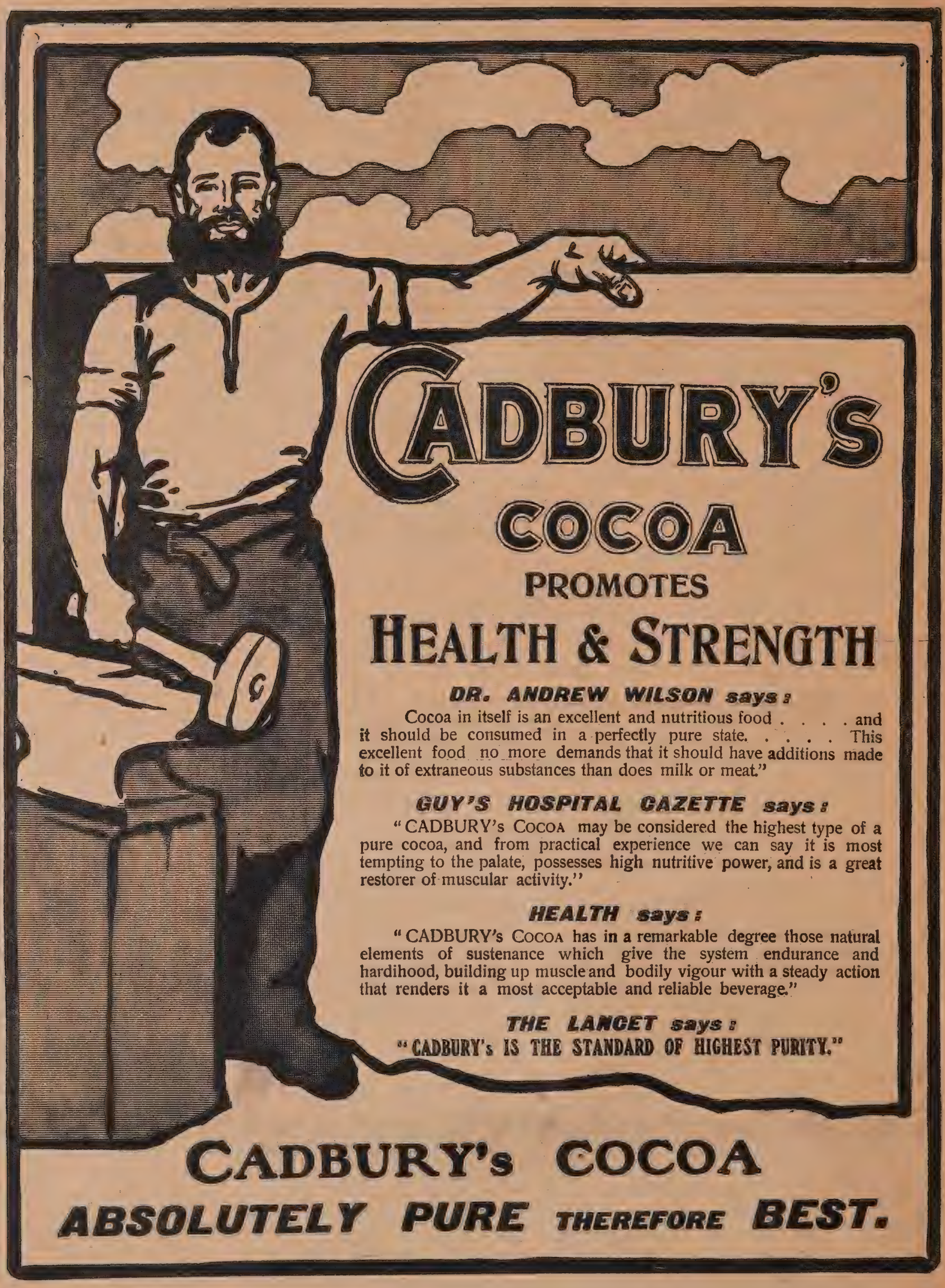
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTES OF THE WEEK.

THE INQUIRER of Dec. 26 will be our Christmas Number, and also the last of the year. For next week's issue we must reserve the paper by the Rev. E. L. H. Thomas on "A Church of the Future." Then also we hope to publish a special article on Unitarianism in the light of the London Religious Census, and the third of Mrs. Bosanquet's articles on Work in the Parish," in the series on Questions on Social Economics.

WE propose to publish next week a calendar for Christmas Day, as well as for Sunday, and shall be glad to have notice in good time of Christmas Day services, which are to be included.

THE Sunday School Association has issued its annual motto card, "In due season we shall reap if we faint not," tastefully illustrated, and with a calendar of Bible readings for each Sunday of the year printed on the back. The Association's admirable classified catalogue of "Books for Young People," 1903-4, is also ready. A good show of Christmas books will be found in the S.S.A. room at Essex Hall, of which an early inspection is invited.

WE trust that friends in London will not overlook the performance of the Moral Masque, "The Sun's Darling," to be given at the Portman Rooms, Baker-street, next Friday evening, in aid of the Kentish Town Free Christian Church. Particulars will be found advertised in another column. This old seventeenth century masque is to be produced under the direction of Mr. Savage Cooper, and those who remember the delightful open-air performance of "Comus" a few years ago, in connection with the London Bazaar, will feel confident that this other revival also will be thoroughly worth seeing.

FRIENDS of the Noel Society, which aims at making a brighter Christmastide for city children, will be welcome at the annual distributions of toys, the first of which is to take place at the Passmore Edwards' Institute, Tavistock-place, W.C., on Monday, Dec. 21, at 4.30 p.m. The toys will be on view from 3.30, and Mrs. Humphry Ward, President of the Society, will take part in the proceedings. Particulars as to other distributions may be had from the hon. sec., Miss K. M. Robinson, 37, Adair House, Chelsea, S.W.

OF Herbert Spencer, who passed away early on Tuesday morning at Brighton, in his eighty-fourth year, Professor Upton writes in another column. He had accomplished a great work, with wonderful persistence in the economy of his strength, in the completion of his system of philosophy, and set a noble example in the steadfast devotion of his life to worthy ends.

ON Monday, Dec. 7th, the last of the series of addresses on the Problem of Poverty was delivered by Mr. John Burns, M.P., L.C.C., to a large audience in the Friends' Meeting House, Bishopsgate. Mr. Burns described and defended the work of the municipalities in dealing with city poverty. Poverty, he said, may be natural in a poor land, but in a great and wealthy city, he regarded it as unnatural, the very sign-manual of social disorder. Under these circumstances it was dangerous and degrading. Much might be done by individual effort, and he commended the example of Mr. Seebohm Rountree and Mr. George Cadbury. But unaided individual effort could never solve the ever-increasing city problem which confronted the municipalities. The business of the municipality was, acting in a neighbourly spirit, to do for the individual who is merged in the mass what he cannot do for himself alone.

MUCH adverse criticism had been passed on our municipalities for extravagance; in forty years they had spent upon the most beneficent productive works a sum about equivalent to that expended in the South African war. Consider the assets of the one as compared with the other! He urged Friends to enter more and more into municipal work; it was perhaps the freest and widest field for that social service which Woolman and Penn had urged upon their forefathers. He reminded his hearers how Whitman described his ideal city as "the new city of Friends." Mr. Burns then alluded to the housing work of the L.C.C., showing that in ten years they had reduced the number of the overcrowded in their district by 105,000—the population of a provincial town. He was wholly opposed to pauperising the poor, but this had been done without a charge on the rates, indeed, with a profit of £8,000. Homes, however, are incomplete without a garden; and to provide the equivalent for this, the Council had increased the London parks from 60 to 106, and had made them in every respect more serviceable to the people. He regarded the £12,000, spent upon music in the parks as the best spent money of all.

HAVING referred to the important temperance reforms brought about in Liverpool by the municipality, Mr. Burns spoke of his own borough and the work of its council in providing counter attractions to the public-house and low music-hall. Special efforts had been made in Battersea on behalf of the young people by the organisation of municipal concerts, gymnasia for lads, and boy's clubs. The net loss to the Council for these social enterprises over a period of three years had been perhaps £1,000; and for that sum they had entertained and instructed 160,000 people. He concluded with an appeal to his hearers to win the supreme happiness of self-sacrifice on behalf of those who could not act for themselves. As our power and privilege, so was our duty. He saw a change for the better coming over London; and he was convinced its golden days lay ahead, days when it should become in William Dunbar's phrase, "London, gem of all joy."

THE Wesleyans have procured a freehold site at Plumstead upon which they are intending to build a Central Hall, to accommodate 1,500 people, a smaller hall to hold half as many, with various room for mothers' meetings, classes, committees. There will be living rooms for a caretaker, and for two resident Sisters. The whole is estimated to cost £18,500. It is believed that in 1905 it will be possible to open the building free of debt.

ARTICLES IN THE REVIEWS.

IN addition to this month's *Nineteenth Century and After*, the editor has issued a most interesting catalogue of the contributors and contributions to the first twenty-five years of his Review. Under each letter of the alphabet in the list of authors the articles are arranged chronologically. Thus, under "M," we find in April, 1877, Dr. Martineau's contribution to the symposium on "Morality and Religious Belief"; in February, 1883, his article on "The Creed of Christendom"; in June and October, 1893, two articles on "The Gospel of Peter"; and in April, 1895, his review of Mr. Balfour's "Foundations of Belief." The catalogue fills 161 pages, and is a valuable record of the Review, which, as the editor says, has maintained the principle of "free public discussion by writers invariably signing their own names." In the Review itself, we note Sir Wemyss Reid's chronicle of "Last Month," Professor Lehmann's article on "Hammurabi's Code," and Miss Edith Sellers' on "Shifting Scenes in Rural Workhouses."

The *Independent Review* in its third number has a second contribution towards an "Educational Concordat," suggesting a way of peace in the matter of religious teaching, on the ground that for a permanent settlement a place must be found for that teaching, though not by the State teachers, or at public expense. The President of Trinity College, Oxford, contributes some interesting reminiscences of Mommsen, and Mr. E. H. Young sketches a plan for the pacification of Macedonia, including, of course, the appointment of an independent Christian Governor.

The *Monthly Review* also has a pleasant article on Mommsen by Dr. Emil Reich, and the interesting religious discussion story or symposium, "The Veil of the Temple," is brought to a conclusion, though not to a satisfactory end, for the final confession of the leading spirit is: "We haven't got to the foundation." "I have much more to say." All that he has arrived at is that in looking for the foundation, "the Universe as revealed by science" is not the right place to dig. The Buxtons, representing the Balkan Committee, write on "Public Opinion and Macedonia."

The *Contemporary* is rich in articles of personal interest. It also tells of Mommsen; Sir Robert Hunter contributes a reminiscence of Sir Joshua Fitch; there is a long and very pleasant account of the King and Queen of Italy, and Archdeacon Boutflower furnishes "Some Sayings of Bishop Westcott." Among them, "The greatest thing in modern fiction is Romola—and that scene on the steps the greatest thing in it"; and this on Oxford:—

> "Oxford killed her two poets of this century—Matthew Arnold and Newman—and turned them both into second-rate theologians."
>
> The Bishop would say that he never could hear "Lead, kindly Light" without thinking what Newman might have done if he had not mistaken his calling.

The *World's Work* is to be congratulated on a happy birthday, having gained in its first year an assured place in the public regard. In this number, the "Talk with Mr. John Burns, M.P. — Life, Labour, and Hope," is specially noteworthy. There is an admirable full-page portrait of Mr. Burns, and also of Mr. J. A. Spender, editor of the *Westminster Gazette*, who writes on the Fiscal controversy.

MR. CARPENTER'S LECTURES.

THE CHRIST OF EXPERIENCE.

MR. CARPENTER brought to a close at Nottingham, on Monday last, his course of lectures on "The Christ of the Creed, and of Experience." The audiences exceeded expectation, and their response was enthusiastic and sincere throughout.

Mr. Carpenter said that in this last lecture on "The Christ of Experience," he would have to leave the sure ground of objective testimony and discuss the argument of those who appealed from historical criticism to inward witness. Spiritual things were spiritually discerned, and those who claimed to have experience of communion with the living Christ endeavoured to base on that experience the doctrine of his Deity. They found in the Pauline Epistles language which spoke of this living communion. But this experience was subsequently overlooked. It did not appear in the Synoptic Gospels or in the Book of Acts, where Christ is the risen Lord reserved in heaven. Peter and James, Clement and Barnabas, the Apocalypse and Hebrews were alike silent. In the Didache, in Hermas, and in the Apologies of Justin, in none of these is there any clear reference to such communion. But in the fourth Gospel and in Ignatius, the Pauline idea, which had fallen into neglect, comes again to view.

The lecturer then showed that in the cult of Isis, and especially in Mithraism, we had clear analogies. Communion through Christ with God had its parallel also in Franciscan records, which spoke of being "inseparably one through Francis in Christ."

The Evangelical testimony undeniably presented to us a sincere experience, whatever we might think of its interpretation. But, granting this, how can the soul in its moments of ecstatic communion recognise and discriminate between the persons in the Trinity or between the two natures in Christ? Dr. Beet said Christ was thus known because he is identified with the Spirit. "The Lord is the Spirit." Dr. Forrest says we cannot distinguish the persons, but we know that in such communion Christ is there because the Scriptures say so. Dr. Dale said we might affirm this independently of the Scripture on the strength of the continuity of Christian experience. But Dr. Forrest replied that this overlooked the problem how to control excesses and extravagances, and how to furnish the Evangelical with an adequate reply to Catholic superstitions. The lecturer, having emphasised these difficulties, proceeded to show that in the Gospels we had no hint of such mediation. Jesus, in the Lord's Prayer and in the parable of the Prodigal Son, teaches forgiveness without mediation. He kneels *with us* indeed, saying "Our Father"; but he does not interpose himself between us and God.

Mr. Carpenter then dealt with the similar Catholic experiences, which no reasonable Evangelical believing in the validity of his own, could possibly regard as merely gigantic illusions. Not only did this conviction centre in Christ, but also in answers to prayer, &c., in devotion to the Virgin, where we had a similar conviction that there was as immediate an access with the spirit of Mary as with the spirit of Christ. So, again, in India, in the personal devotion of worshippers to Krishna, who was one of the Avatara or incarnations of Vishnu. In Buddhism we had a yet more striking development. It was first believed that when Gotama died he had ceased to be. His memory was revered, his sayings treasured, pilgrimages were made to places associated with his life. Gradually there arose the idea that he was the incarnation of the Absolute, and immediately this begat a religion of communion. To-day we had a theistic Buddhism, in which the disciple, in communion with the eternal Buddha, partakes of the Buddha-nature. From this survey of religious experiences it was clear that communion was a universal fact, not limited to forms or persons or races, to ages or climes. The lecturer would not now ask how these experiences were to be reconciled, but they all expressed one fundamental reality, and evidenced one truth, that it was possible for the soul of man to enter into personal contact with that infinite spiritual Life we call God. By what means this communion is effected he could not tell, but of the reality of it he was well assured. The experiences of Catholic and Evangelical, of Buddhist and Christian, gave us a conception of the human soul surrounded by the Life of Life. Sometimes the barriers were broken down, and the spirit had insight into the source of its highest life. These moments came to different people under different conditions. On the mountain top, before the sea, while contemplating the breaking of the dawn, or listening to great music, the Heavenly Presence might be thus realised. Or, again, in sudden vast openings of intellectual illumination one might cry, "O God, I think Thy thoughts after Thee," or it might be in gleams and flashes of beauty, or in tracing the moving drama of human evolution, in which we discerned a purpose working out some end larger than we know: in such and other ways there was formed within us the conviction of a power ever with us. This power we saw in Christ, in the men and women we know, in teachers and poets, in great toilers for truth and righteousness, in the grandeur of the world, in the growth of the human spirit, in innumerable souls that called us forwards to far-off issues of justice and purity, of righteousness and truth and love. In God was our sufficiency, God our everlasting source, and our eternal goal.

At the close of the lecture, a most cordial vote of thanks was unanimously accorded to Mr. Carpenter on the motion of Mr. J. M. Perry, seconded by Mr. G. W. Barrows.

WHAT I want is not to possess religion, but to have a religion that shall possess me.—*Charles Kingsley.*

A GERMAN LIBERAL RELIGIOUS UNION.

DR. MARTIN RADE, of Marburg, is editor of *Die Christliche Welt*, a weekly liberal religious paper (now in its seventeenth year), which counts some 4,500 subscribers and circulates throughout Germany. It works for reform in the Church and the liberalising of religious thought, appealing not only to professed theologians, but to the laity as well. In a recent prospectus the editor declares his foundation principle: "Jesus Christ has not yet finished his work in the world, new streams of life flow forth from him in these modern times, and he remains lifted high above all spirits and powers, Saviour also of the twentieth century."

Dr. Rade is not only editor of this paper, but the moving spirit in an annual gathering of the "Friends of the *Christliche Welt*," which has been held for some years for conference on religious and theological subjects, and has numbered some of the leading liberal theologians among its members. The last gathering, which was held at Eisenach on September 29 and 30, was attended, at the request of the British and Foreign Unitarian Association, by Miss Gertrud von Petzold, who, as our readers are aware, is studying for the ministry at Manchester College, Oxford. On her return from Germany, Miss von Petzold presented an interesting report to the Committee, telling of the meetings at which Professors von Soden and Gunkel, of Berlin, Johannes Weiss, of Marburg, Wendt, of Jena, Dr. Weinel, of Bonn, and other well-known theologians were present. Professor Harnack has taken part in previous meetings, but was not there this year. The Christian idea of Revelation and the Relations of Church and State were the subjects for discussion at the two principal sessions, but another question was also raised, and a momentous decision arrived at, as will be seen from the particulars given in the following appeal.

ADDRESS OF DR. MARTIN RADE.*

To the Readers of the "Christliche Welt."

Those of us who met at Eisenach on Sept. 29 and 30 unanimously determined to form a "Union of the Friends of the *Christian World*" with a minimum yearly subscription of 2 marks (2s.).

Proposals for the organisation of our body have from the first been repeatedly made, but every time were almost unnaimously declined. If now the decision has appeared natural and inevitable, that can only be because the time is clearly ripe.

The decision was twice arrived at. First at an informal conference with tried friends in active work as ministers and teachers, where the matter was quite unexpectedly (so far as I was concerned) brought forward, and with no dissentient voice thoroughly discussed; and then on the second day, when the general meeting agreed to the proposal, and those who were present at the close of the meeting without exception signed their names as joining the organisation so formed.

The organisation is to be put at once into working order. The minimum subscription is so moderate that we must rely on the support of a very large number of our readers and friends, if the union is to carry out even its most immediate and most modest objects. What are those objects?

It is no question of the support of our paper the *Christliche Welt*. However thankful the editor might be for a wider circulation of the paper, there is no need to set so much machinery in motion for such an object; still less am I inclined to sacrifice my editorial freedom to any organisation, nor is that expected of me. The *Christliche Welt* will remain, therefore, as it is, yet ready for every possible effort for the improvement of its contents, prepared to give every consideration to the wishes of its friends.

The name "Union of the Friends of the Christian World" for the new organisation was adopted only as an expedient, because no one had any other suggestion to make: Whether, or how long it is retained must depend on future developments.

The immediate objects aimed at under this name are the greater effectiveness of our friends and those likeminded with us in every kind of good work, and the strengthening of our position in the Church. A fellowship in common thought such as ours has in fact no right permanently to stultify itself by refraining from organisation. A firmer bond of union must be established, so that the leading spirits amongst us, in all their efforts, may be in touch with one another, and the scattered friends for whom they speak may have that support. There must be the possibility, whenever in our circle a common purpose is stirring, to give it proper utterance in public at an appointed place. We have the feeling that we do not always receive in the church the consideration which from our numbers and our work is fairly due to us. Then, also, we allow many a stimulus, given at our meetings or otherwise, to pass fruitlessly away, because we have no instruments with which to retain or turn them to account.

The yearly subscriptions would be used in the first place to appoint an officer of the Union, what is usually called a general secretary, though we need not use that name. His business would be to carry on an extensive correspondence with the members, and by every means, *e.g.*, by travelling, to keep the bond of union between the individual members and groups of members active and strong.

The organisation is, therefore, intended for the present to be purely central. How far it may put out local and provincial branches remains for future development to determine. Nor will any other societies, which may have been already formed here and there in various ways under the name of "Friends of the Christian World," be interfered with by our Union: our appeal is everywhere simply for individual members. And, similarly, there is no reason why membership in other unions and parties should hinder anyone from joining our organisation. We are, of course, all members of several societies. Whoever feels at all in sympathy with the position of the *Christliche Welt*, whoever wishes the spirit which is active in it in the meetings held under its name to become more vigorous and effective, is asked to help to that end by membership and subscription. His obligations to other organisations will clearly be thereby as little affected as hitherto by his purely spiritual relations with us.

There is no intention of binding us to a programme. Nevertheless, we shall take pains to give expression in a terse form of words to the common principle of which we are conscious. But that we need not hurry. On the other hand, we shall at once form a free committee, as head of the Union, in which the more important countries and churches of the Empire will be represented. (We hope also that other countries, and Switzerland and Austria, in the first instance, will to that extent participate.)

Finally, the Eisenach resolution appeared to us all very simple and natural, timely, and necessary. May this be further proved, in response to our present communication, by the adhesion of a large number of our readers as members.

For the rest, what is required in this matter is confidence. In confidence the resolution at Eisenach was arrived at, and we ask the confidence of our readers in that resolution. God grant that something may come of this to His glory, for the welfare of His Church, and the spreading of His truth!

In the next number of the *Christliche Welt* (Oct. 22) Dr. Rade announced that the following, among others, had consented to act on the committee of the new Union:—Professor Baumgarten, of Kiel; Professor Gottschick, of Tübingen; Dr. Guttmann, a schoolmaster at Dortmund; Professor von Saden, of Berlin; Professor Tröltsch, of Heidelberg; Professor Johannes Weiss, of Marburg; Privatdocent Otto, of Göttingen; clergymen from Gotha, Frankfort, Dresden, Görlitz, and others. He also announced that a large number of members had been enrolled, and that a first paper of confidential communications to members would be issued during the present year. It was actually issued on Nov. 10.

Friends in this country who sympathise with the movement, and are willing to subscribe to its support, will be cordially welcomed as members. Their adhesion to the *Vereinigung der Freunde der Christlichen Welt* should be sent (with name and address distinctly written, and the name of their church or denomination) to Dr. Martin Rade, Verlag der *Christlichen Welt* in Marburg i.H., Germany. The amount of the subscription should also be added, and sent to Dr. Rade by post-office order or cheque. It will be seen from the following letter which we have received from Miss von Petzold, with reference to Dr. Rade's appeal, that she is willing to receive the subscriptions of intending members.

SIR,—There are only one or two words which I should like to add to the above appeal of Dr. Rade's, namely, to point out the deep significance of the opportunity here offered to all who are in favour of liberal religious thought and study.

The appeal, no doubt, is cautiously worded, and may even strike the uninitiated British reader as somewhat vague and aimless. For this very reason it is incumbent on me to point out that, on the one hand, the readers and friends of the

* A few sentences of temporary application are omitted from this translation.

Christian World—which is the chief, if not the only, organ of liberal religious thought in Germany—know, of course, perfectly well what the aims of the paper are; and, on the other, are as anxious as Unitarians in this country have ever been not to formulate their tenets in a dogmatic way, but to leave as wide a scope as possible for the future development of the Society which by this new organisation is to be strengthened for its task of liberalising religious thought in Germany.

How easily that is stated, and yet what an enormous work it will prove, even though undertaken by the first theologians and scholars of the country! Are British Unitarians in sympathy with this work? If so, are they prepared to become members of the new society? They are invited to do so on the same terms with their German brethren; invited to work hand in hand with them at their annual conference, which usually takes place in Eisenach; but there is no reason why it should not at some future time assemble somewhat nearer to this country. For that will alone depend on the strength and influence of British members.

What more, then, can I say to bring this matter home to them? I know too well some of the shortcomings, the painful limitations of Unitarianism as an isolated, small religious body. Still, I here speak as one who has learned to love it for its earnest striving, its ready response to all things that are noble and true; as one who yearns to open out for them a wider sphere of work and influence, a greater opportunity of fellowship. Ought they not to remember how much they owe to German scholarship, which through decades of unwearied research has succeeded in establishing Unitarianism on a scientific basis, and which is now stretching out a hand of fellowship to them? Ought they not to use this opportunity, which may not offer itself again for a long time, but which now may become a firm bond of union between them and the foremost theologians of the day?

Dr. Martin Rade, Marburg, Germany, as I myself, will be glad to supply forms of application and receive subscriptions from intending members.

GERTUD VON PETZOLD.

Manchester College, Oxford.

Miss von Petzold speaks of the *Christliche Welt* as the chief, if not the only organ of liberal religious thought in Germany; but we must not forget the *Protestantenblatt*, the weekly organ of the Protestantenverein, with editors in Bremen and Berlin, and published by Schünemann at Bremen. With last week's issue of this paper a supplement "Zur Kirchlichen Zeitgeschichte" is published, which opens with a vigorous declaration of principles and appeal to the liberal laity in the church. We gather that the Protestantenverein is not wholly convinced of the wisdom of Dr. Rade's new organisation, but hopes that it may develop fruitful activity, making for new life in Church and nation.

TO CORRESPONDENTS. — Letters, &c., received from A. H. B., C. B., H. B., H. C., B. K. G., L. O. H., L. M., W. M., H. S. P., S. S., M. B. W.

LITERATURE.

ON A STUDY TABLE.

WITH unwearied industry Mr. John M. Robertson places beside his volume on *Christianity and Mythology* (formerly noticed in these columns) a group of four studies under the name of *Pagan Christs*.* They are entitled "The Rationale of Religion," "Secondary God-making," "Mithraism," and "The Religions of Ancient America." The first of these is chiefly a criticism of Mr. F. B. Jevons, but deserves attention for its insistance on the sociological aspects of the development or religion. The main thesis of the book is produced in the second essay, where the author out-Frazers the famous chapter of *The Golden Bough*. Not only does he maintain that "the Gospel Story of the Last Supper, Passion, Betrayal, Trial, Crucifixion, and Resurrection, is visibly a transcript of a mystery Drama," he does not, with Mr. Frazer, admit the historical reality of Jesus of Nazareth; the most that he will concede is that Christianity finds "a quasi-historic basis in a Jesus who appears to have been put to death by stoning and hanging about a century before the death of Herod" (p. 90). The author is, of course, entitled to his opinions. But he is not entitled to claim support for them by constant inaccuracy, or by suppression of evidence, or by treating the wildest conjectures as historic facts. It is part of his view that a "Jesus the son of the Father" was a figure in an old Semitic ritual of sacrifice before the Christian era. This is then justified as follows:—

> The Syrian form of the name, Yeschu, closely resembles the Hebrew name Yishak, which we read Isaac, and that Isaac was in earlier myth sacrificed by his father is a fair presumption. We have here the inferrible norm of an ancient God-sacrifice, Abraham's original Godhood being tolerably certain, like that of Israel. In Arab legend, Ishmael is sacrificed by his father, though apparently the sacrifice is commuted for a ram, in the manner of the story in Genesis.

Well may the author look on his work and find it very good; for he concludes, "As a hypothesis the proposed solution must for the present stand" (p. 154). The next step is to prove that there was a pre-Christian cult of a Jesus or Joshua. This is done by identifying the successor of Moses with the "Angel" of Exodus xxiii. 20, who is again identified in the Talmud with the mystic Metatron, who is in turn identifiable with the Logos, and the triumphant conclusion follows: "Thus the name Joshua = Jesus is already in the Pentateuch associated with the conceptions of Logos, Son of God, and Messiah" (p. 155).

No historical student needs to be warned against these preposterous assertions. But the unwary reader may easily be dazzled by the wide array of references (many of which are very useful to the collector of critical curiosities), the legitimate product of extensive reading. The mischief is that Mr. Robertson does not understand what evidence is, and is the easy prey, therefore, of Talmudic vagaries. Of course, if he sets aside the Christian Gospels, he naturally undervalues the historical testimony of the Buddhist books. But when he asserts that "it is certain that most of what Buddhists accept as Buddha's teaching was penned long after Asoka's time" (p. 261), he is flying in the face of the evidence gathered in recent years from inscriptions in different parts of India, which shows the existence in the third century B.C. not only of particular passages cited by name, but also of the titles of the collections in which the teaching was grouped.

In passing to Mithraism, the writer opens his discussion with a complaint that Professor W. Robertson Smith as editor of the Encyclopædia Britannica, only allowed one column to Mithra and his cult, while he inserted "some hundreds of pages on certain books of the Hebrew Bible" (p. 289). This is a characteristic inaccuracy. We have counted fourteen articles (we hope we have not omitted any) on the Bible and certain books of the Old Testament, bearing the familiar signature, "W. R. S." They cover in all forty-eight pages. With M. Cumont to help him, Mr. Robertson should not go far astray. But a further instance must be cited by way of illustration of the writer's inability to use his materials. "The first day of the week (he tells us), Sunday, was apparently from time immemorial consecrated to Mithra by Mithraists; and as the Sun-god was preeminently 'the Lord,' Sunday was 'the Lord's day' long before the Christian era" (p. 318). In support of this assertion we are sent back to a note on p. 170, "That the word Kuriakos is not a Christian coinage is now fully established," with a reference to Deissmann (not Deismann) on the "Lord's Day" in *Encyclopædia Biblica*. Mr. Robertson's statements require him to show (1) that Mithra was called *Kurios*, and (2) that his worshippers gave the name *Kuriakê* to the first day of the week before the Christian era. The first he does not attempt to prove. In Cumont's list of epithets of Mithra, the god is nowhere called *kurios*; though the Sun-god (without Mithra's name) is called *Dominus*. Drexler, in his elaborate list of gods to whom the epithet *kurios* was applied (in Roscher's *Lexikon*), does not quote a single instance for Mithra. But, secondly, Mr. Robertson misunderstands Deissmann's evidence. It used to be supposed (for instance, see Thayer-Grimm, as late as 1896) that the word *kuriakos* was of Christian origin, and was limited to Biblical and ecclesiastical use; Jülicher, for example, conjectured that Paul was its inventor. Deissmann has shown from inscriptions and papyri from Egypt and Asia Minor that the word was in use in the sense of "imperial," especially in matters of taxation. But he cites no instance of its application to designate a day. That is the unwarranted inference of our author, who ascribes its use to the Mithra-worshippers "long before the Christian era" without a shadow of justification. It is painful to write thus of a student who is undoubtedly in earnest. The general impression which his work produces is that his mythological combinations applied to Christianity are worthless and misleading, and that no single statement can be trusted without verification.

The results of the valuable researches of Professor Cumont on the worship

* Watts & Co., London. 1903.

of Mithra under the Roman empire are now open to all English readers in the little volume on *The Mysteries of Mithra*, sent across from Chicago by the Open Court Publishing Company.* It is a translation into English of Professor Cumont's own summary, by Mr. Thomas J. McCormack. The second French edition (1902) has been used, with the addition of a large number of valuable illustrations; the French edition having only 21 figures besides the frontispiece, while the American contains fifty. The valuable map, showing the distribution of the Mithraic cult from Babylon to Great Birtain, has been retained, and a useful index is appended. The singularly limpid style of the original loses some of its grace in translation; one may wish here and there for a less cumbrous phrase, as "a categorical system of ethics," for *une morale impérative* (p. 191); but the general rendering seems sufficiently exact. For "the devas, who inhabit the places of darkness" (p. 3), Mr. McCormack is not responsible. It is a pity to use the Sanskrit form which is always associated with the radiant dwellers in the light. It would have been better had M. Cumont adhered to the Avestan spelling *daevas*, which distinguishes the Iranian powers of evil from their older Vedic kin. Those who wish to see a masterly summary of difficult investigations, and to get a first-rate guide to the study of a cult which showed extraordinary parallels to some of the ideas of early Christianity will find invaluable help in this little volume. The story is also rehearsed briefly, but with abundant scholarship, by Professor Julius Grill (of Tübingen), in a lecture entitled *Die Persische Mysterienreligion im Römischen Reich und das Christenthum*.† In Rome the Mithraic clergy about 250 A.D. numbered 155 persons; they supported more than 1,500 poor; and so, "on a moderate estimate," grimly says the evangelical theologian, "they deceived at least 30,000 souls!" No such innuendoes will be found in Professor Cumont's pages. His work is a model of learning, insight, and impartiality.

J. E. C.

On Nov. 29, the day of his last Sunday evening lecture at Cambridge, the Rev. J. Estlin Carpenter conducted a morning service at the Brahmo Prayer Meeting. About twenty young men, English and Indian, met at 45, Panton-street, and joined the service. Mr. B. C. Ghosh read Ps. xv., and offered the Invocation. Then two others of the congregation gave readings from the Old and the New Testaments. As there was no arrangement for singing, the hymns were read by one of the students present. Mr. Carpenter then followed with a prayer and an impressive sermon. One result of the service has been that at least a few more young members of the University are taking interest in the projected regular Sunday Services at Cambridge from next term.

* London: Kegan Paul, Trench, Trübner & Co. 1903.

† Tübingen und Leipzig. 1903.

HAPPY ENGLAND.*

Lovers of England who can afford to buy this beautiful book may be counted happy indeed in its possession, and we should like to think that such a gift will gladden many homes this Christmas time. Here are eighty of Mrs. Allingham's pictures, the exquisite water-colours reproduced with the utmost skill, engraved and printed in colours by the new "three-colour process," which appears to us a real triumph both for science and art. The pictures are, of course, reduced in size, but not overmuch, nor so as to destroy their unfailing charm. Here are lovely glimpses of Surrey woods and meadows, open commons and wide stretches of the country, Blackdown, and, again, Hindhead from Witley Common, bits of road or garden paths leading up to the quaintest cottages; or sometimes it is just a mass of flowers, like the south border in an old garden, or the summer garden out of which one passes over a style to the wood beyond; or the field of ox-eye daisies, near Westerham, in Kent; or the heather on Crockham Hill. Very often there are children or other contented creatures, happy in the peaceful country; or, for a change, the children are playing by the seaside, or at lessons at home, or blowing bubbles in the garden. Ruskin delighted in these, and spoke once of Mrs. Allingham's true gift "in representing the gesture, character, and humour of charming children in country landscapes"; and again in his lectures on modern art at Oxford (as quoted by Mr. Huish) he declared that "though long by academic art denied or resisted, at last bursting out like one of the sweet Surrey fountains, all dazzling and pure, you have the radiance and innocence of reinstated infant divinity showered again among the flowers of English meadows of Mrs. Allingham." Then there is a special interest in the pictures of Tennyson's home, Farringford, in the Isle of Wight, and other scenes close by, and the garden at Aldworth, the poet's other home, with its wide view over the Weald of Sussex. Milton's house at Chalfont St. Giles is the subject of one of the most charming of the village pictures, and there is also the famous picture of the Old Men's Garden, Chelsea Hospital, and "The Young Customers," illustrating Mrs. Ewing's "Flat Iron for a Farthing," which won for Mrs. Allingham election into the Society of Painters in Water Colours. All the pictures, except two from Ireland and two of Venice at the end, belong to England, and amply justify the title of the book, for which the editor's apology and explanation might well have been spared.

Indeed, of the letterpress altogether, though required to make the book, and frankly acknowledged by Mr. Huish as written to fill out the necessary number of pages, it must be confessed that it is hardly worthy of its subject. If only Mrs. Allingham could have been persuaded to write her own reminiscences and comments, to tell of her early struggles as an artist, and of her aunt, Laura Herford, who was the first woman student to gain admission to the Royal Academy Schools, of Ruskin and Carlyle, near whom she and her husband lived at Chelsea, and of Tennyson, who also was a cordial friend, something really notable might have been achieved; but as it is, though Mr. Huish gives us the necessary biographical particulars and other interesting information, we very soon grow tired of his comments on the pictures, and are content to pass them over or simply glean from them a few matters of fact. Happily there are eighty of the pictures, and they speak for themselves, so that we need not trouble too much about the padding.

At the time of her marriage, in 1874, Mrs. Allingham as Helen Paterson had already won her own battle as an independent artist. Born in 1848, at Burton-on-Trent, her childhood was spent at Altrincham, where her father, Dr. A. H. Paterson, took up a medicel practice. Her mother was a sister of Miss Laura Herford, and of Dr. Brooke Herford. On her father's death, in 1862, of diphtheria, caught from a patient, the family removed to Birmingham, where her art training began; five years later Miss Paterson made her way to London, and became a student at the Royal Academy. Mr. Huish tells of her first successes as an illustrator, working for *Aunt Judy's Magazine*, *Cornhill*, and the *Graphic*: and then of her marriage to William Allingham, the poet, and friend of Tennyson and Carlyle, at that time editor of *Fraser's Magazine*. The first years of their married life were spent, as above stated, at Chelsea, to be near Carlyle; but after his death the Allinghams removed, in 1881, to Witley, in Surrey. Then followed seven and a half rich years of country life, until Mr. Allingham's death in 1889; how rich in delight in that lovely country, and how productive of Mrs. Allingham's best work may be gathered from many of the pictures in this book.

Critics have complained that Mrs. Allingham's art is narrow in its range, that, confined to the country and homely country life, it pictures one side only of that life. For our own part, we can find here no cause for complaint or regret, but are more than content to be grateful for the pure delight of these quiet scenes. There are, of course, darker aspects of life, yet the brightest is also true, and it is good to be able to rejoice with unalloyed happiness in the sunshine and the flowers and the children at their play, and to wander, though it be only in imagination, through these by-ways of perfect English country. One who sees all the beauty as Mrs. Allingham sees it, and can so interpret it for others, and now in such a book as this gives them the treasure to keep by them within city walls and through dark winter days, is a true friend of the people, whose long labour of love has not been rendered in vain.

* "Happy England," as painted by Helen Allingham, R.W.S. With Memoir and Descriptions by Marcus B. Huish, LL.B. (A. & C. Black. 20s. net.)

If anger rises suddenly, first restrain it with consideration, and then let it end in a hearty prayer for him that did the real or seeming injury.—*Jeremy Taylor.*

THE PROBLEM OF FREETHOUGHT IN FRANCE.*

WHETHER or no there can be any *rapprochement* between the freethinker and the liberal religious thinker, is a question of lively and practical interest to all who describe themselves under either of these names. It is ably discussed by M. Buisson and M. Wagner, indeed, their discussion is probably as able as any of its kind. And if neither of the two has really said the last word, or settled the question for us, each has done something towards its clearer statement and made a solution more possible. We are convinced that a solution is not only possible, but that it is becoming increasingly desirable, and that there are already some men, at least, who combine in themselves both sides of this controversy—men whose thought and character is even more comprehensive than that displayed in these fascinating pages, and it is to these men that many are looking for intellectual leadership in the world of religious thought.

The present volume results from the action of M. Buisson in joining the National (French) Association of Freethinkers, and presiding over their "Fête de la Raison" held last winter at the Trocadéro; and from criticisms made by the *Protestant* upon these actions. M. Buisson defends himself and carries the war into the enemy's camp, asserting the necessity for Liberal Protestantism of an open alliance with Freethought; and M. Wagner offers a vigorous rejoinder. There is so much force in the arguments of each that we are only half-convinced by either; and, indeed, there is no doubt they have much common ground, and are very good friends.

Briefly M. Buisson's position is this: he regards the true Freethinkers as the heirs of the Reformation, and all other Protestants as more or less consciously seeking to make terms with the old enemy by a sort of expurgated orthodoxy. Protestantism, even Liberal Protestantism, vegetates in its churches: the real world of living thought and progress is outside. He urges it to be absolutely frank, and to countenance no longer any compromise with dead formulas and doctrines. All religions derive their vitality from the moral impulse of humanity. Freethought recognises this, and by tearing off all the paraphernalia of doctrine, and of ceremony, focusses attention upon the life itself. "There is no other religious emotion," he says in a very fine passage, "than that which is produced by the direct contact of the human soul with one of the forms of that ideal which it calls by turn the true, the good, the beautiful, and which Socrates, four centuries before Christianity, called the divine, or God." Freethought is only irreligious for the sake of religion; if it denies God, it is that it may humanise the divine, may idealise duty and socialise morality. It regards the Church as the greatest of all anti-moral influences, and cannot too strongly mark its rupture with that institution and its methods of thought. Man and human nature is at the root of all religions, and the purpose of all religions can only be the amelioration of man and of society. In order that they may assert this, says M. Buisson, the Liberal Protestants of France should definitely throw in their lot with the true Freethinkers.

To all this which, on the whole, is admirably put, M. Wagner replies in the following manner: The Reformation cannot be said to come to flower in Freethought. On the contrary, the principle of the Reformation was a deepening of that religious consciousness which appears to be more or less incomprehensible to the Freethinker. It is precisely this religious consciousness of personal relation to the living God which is the *raison d'être* of Liberal Protestantism: Freethought with its logic, its science, its overwhelming confidence in the intellect cannot take the place of this as a principle of religious life. Liberal Protestantism is not opposed to Catholicism on the ground of faith, but of freedom in faith. Its adherents are of every faith—neither of one nor of none. They are a group of constructive, not of destructive workers. Doctrines represent the facts of faith; we cannot give them up, we can only re-assert, re-interpret them. The personal relation with God; the pre-eminence of Jesus and of the Bible, among men and books; the paramount importance of prayer; the validity even of the miraculous—these are not matters to be repudiated; they have been proved to us by our experience. We have rediscovered the meaning of the past, and it is ours to make it plain to the people. This we are endeavouring to do. The spirit of the Gospel is the largest, the finest, the most authentically human that has ever breathed; to that we seek to be found faithful. We recognise that you also are actuated by noble motives; but what could any union between us be worth which was built upon the denial of all that is most vital in our thought?

In such a sketch as this it is impossible to do justice to either side. But in each we feel the same high nobility of spirit, and the same earnest ethical purpose. Perhaps M. Buisson thinks more of the future, M. Wagner more of the past. Paradoxical as it sounds, it is possible that the former is, at the last resort, the more passionately religious of the two. But M. Wagner's thought appeals more to our own, and we are better satisfied that he should have the last word. Sometimes we could fancy his tone savours a little of condescension; but we may mistake him, and we eagerly admit that there are few men, and perhaps, fewer ministers of religion who could keep so difficult a discussion upon so magnanimous and just a level.

Both M. Wagner and M. Buisson are optimists. By different paths they have come into the same faith, the same service: it matters comparatively little that they base their faith on diverse experience—indeed, behind the divergence of their thought the reader may catch sight of a broad basis of unity. Outward union may not come along the lines of religious belief; but we believe that even now a religion of love and of service is drawing such men as these together into a fellowship perhaps more potent and essential than that of any church. R. ASKHAM.

* *Libre Pensée et Protestantisme Libéral.* Par Ferdinand Buisson et Charles Wagner. (Paris: Fischbacher. 1903. Pp. 191.)

OBITUARY.

SIR JOHN R. ROBINSON.

FUNERAL SERVICE.

THE funeral of the late Sir John Robinson took place last Saturday, the service at Essex Church being followed by cremation at Golder's Hill, and the subsequent interment of the ashes at Highgate Cemetery.

The service was conducted by the Rev. F. K. Freeston, and, in addition to members of the family, there was a representative gathering of friends at Essex Church. Among those present were Sir John Macdonnell, Sir R. Giffen, Mr. Charles Morley, M.P., and Mr. Mackenzie Bell (of the Athenæum Club), with the following members of the Reform Club: Sir R. Hunter, Mr. Rupert Potter, Mr. H. Chatfeild Clarke, and others. Among former associates in the work of the *Daily News* were Mr. E. T. Cook, Mr. Richard Whiteing, Mr. Moy Thomas, and Mr. Corrie Grant, M.P. The present Editor of the *Daily News* was there, and other members of the staff, and the Editor of THE INQUIRER. The Dr. Williams' trustees were represented by Mr. T. Smith Osler and the Revs. S. Farrington and F. W. Stanley. There was solemn organ music at the beginning and at the close of the simple funeral service.

Mr. Freeston in the course of the service gave an address, in which he spoke of laborious years of faithful service closing with well-earned rest; and, having referred to Sir John Robinson's simplicity of character and unaffected modesty, continued:—"He never belied his early training. A son of the pulpit, he inherited through three generations of Nonconformist ministers a fine and unbroken tradition of civil and religious freedom, which, in a different but kindred profession, he nobly upheld and maintained to the end. When the last Poet Laureate sang his ode of 'The Golden Year' to which all look forward, the time when each man's rule shall be all men's good, he placed side by side, as twin means of progress, the mission of the Cross and the message of the Press. It is not too much to claim—it were less than justice not to claim—that Sir John Robinson from the very beginning regarded and honoured his journalistic calling with the high meaning of a mission, and in a special sense made his *Daily News* a strong force for righteousness. Let those testify who knew him most intimately. It is his closest friend and his oldest living fellow journalist who declares: 'The profession of which he was so long an ornament has many brilliant names in its ranks, but I speak deliberately when I say that no one more consistently maintained its honour and reputation.' It is his own successor who avers that his chief greatness lay in his devotion to the high ideals of honour and veracity, and that faithfulness to principle which knew not a single departure or surrender. 'When his life-story is made known to the world it will be found a splendid record of large-hearted, unselfish, and unfailing service in the cause of humanity and righteousness.'"

Having then recalled some of Sir John Robinson's most striking services, to which

reference was made in our memorial notice last week, Mr. Freeston added:—"Nothing tests a man more to the hilt than his dealing with an opponent. He bore that test throughout. According to the evidence of the friend who knew him best, he was not only most scrupulous in the defence of his own opinions, but never used harsh language towards others, never imputed discreditable motives, always showed an admirable temper, and an unfailing courtesy in his conduct of public controversy. Of his private life we may not speak too intimately, but the impressions he made on those who met him frequently, in his office, on committee, at his club, in the theatre, or elsewhere, form together a happy picture of his kindly and sunny nature. Gentle, gracious, generous, humorous, full of good stories, and knowing how to tell them, fond of young children, loyal to old servants, uniformly considerate to his staff, emotionally affectionate to those who had once won his heart, holding no kindly office for his friends too troublesome or difficult, he must indeed have revealed to others, and enjoyed himself

> that best portion of a good man's life,
> His little nameless unremembered acts
> Of kindness and of love.

* * * *

"If ever death can lose its bitterness, surely it is when it thus comes to an honoured and mellowed old age, when life has nobly done its work and fulfilled its promise, when rest comes as a sleep from which shall dawn a wondrous awakening. We thank God for all good men, and we pray that we may have grace to follow them."

THE Wesleyan papers and speakers are beginning to grapple in earnest with the arguments and preachings of Robert Blatchford. The almost exaggerated courtesy with which the battle is fought indicates a due estimate, if not over-estimate, of Mr. Blatchford's influence. No doubt it is wisest as well as kindliest to err on that side. In a leader of the *Methodist Times*, a sentence is quoted which it is said that Christ would have approved and St. James might have written; further on John Wesley is called the eighteenth century *Clarion*. Compliment could hardly be carried further.

THE problem of how best to use the "City church" faces all denominations. Some of the Anglican clergy arrange for brief organ recitals and short services between one and two o'clock in the City churches in London. Joseph Parker made the Thursday mid-day service at the City Temple famous, and it is well maintained under the Rev. R. J. Campbell. The Rev. Silvester Horne has recently started a mid-day service on Wednesdays at the Whitefield Tabernacle. Amongst other Nonconformist noon services there is one at Bishopsgate Chapel, and another recently started at Westbourne Grove Chapel, not to speak of the occasional Merchants' Lecture at Austin Friars. Some of the Nonconformist churches might equally as well be left open for rest and meditation as those of the Establishment. Many of them would be of historic interest to visitors.

THE CHILDREN'S COLUMN.

1 CORINTHIANS XIII.

IV.

"LOVE doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil."

Anyone who has this large-hearted love cannot help loving whatsoever things are true, and honourable, and just, and pure, and lovely, and of good report. And not only in great things is this true, but it will guide and influence him in things that seem quite small. It will prevent our being rough and rude and ill-behaved; it cannot "behave itself unseemly."

In little everyday acts what a difference this spirit makes. It makes us careful and considerate to others; keeps us from shouting and screaming about the streets and roads so as to annoy other people; and from throwing our papers about and disfiguring the beautiful country which God has made, and which we should help Him to *keep* beautiful, or the streets where even a *few* thoughtless people can make things so unsightly. These and many other things are "unseemly."

In a London street where straw had been put down to dull the sound of the noises because someone in one of the houses was very ill, some children were playing, throwing the straw about and shouting and screaming. I went to speak to them, and they stopped playing and gathered round to listen, whilst I explained why it was there and what was going on in that room with the blinds down. Their eyes followed mine up to the bedroom window, and when I stopped speaking they all sauntered quietly away, without another shout. The kindness and "love" were there, ready to be called out; but they had not thought about anything except that the straw was a nice plaything.

"Love seeketh not its own." This love makes a person always think more of others than of himself. A person is most disagreeable who is always on the lookout for himself; who says, "Give it to me," "I want it," "It's mine," "I did this"; and it is so different if you have a companion who is kind and generous, and always thinks first of what will please his friends. If we let ourselves be selfish when we are children the habit will grow, and we shall be still more selfish when we are older, and a very sad thing happens, which is that we grow blind to it, and are no longer able to see that we are selfish. The habit of selfishness may lead to grievous consequences, as when in a shipwreck the people scramble for the boats, trying each to save himself—often all losing their lives as a consequence. And the habit of unselfishness may lead to noble deeds, as when the captain and sailors, without offering to go themselves, put all the passengers into the boats first, and take their chance afterwards. Some have wife and children at home, and you can picture to yourselves what it must be to see the raging sea, and the boats going one by one, and to know that you cannot go. *Cannot?* Why not? Because you cannot be unfaithful to that love which constrains you to care more for others than yourself.

Once in a shipwreck all the boats had been sent off and all the life-belts given out. The life-belts had just gone round, and the captain only was left. He was just going to put on his belt and leap into the sea when one man more came up from the cabin. There was no life-belt for him. The two men looked at each other: they both understood: and the poor man's face was white and horrified. The captain quickly said, "You have a wife and children," gave him the life-belt, and before he could speak the captain had leaped into the sea to take his chance of a spar or an oar, and of some passing ship. But he was never seen again; and the man with the life-belt was picked up and got home.

But I want to say a few words to you, children, about the *little* everyday thoughts and things that make up most of our life. Especially I want you to be more unselfish to your parents. I see children every day—nice good children, too—who are very thoughtless to their parents. Everything is done to please the *children*; the children do not think enough of their parents. Could not you look out to do something for your fathers and mothers, instead of their always doing everything for you? The very smallest things would make a difference: not to grumble when something is refused; not to worry and interrupt at every time that suits yourself, without regard to your mother's convenience; to run errands for her; to carry parcels for her; to fetch her shoes when she comes in tired. A hundred little things a loving and thoughtful child will find if he looks out for them; but if you *don't* look out the chances will slip by without you noticing them.

"Love is not provoked; taketh not account of evil." It is most trying when you find people who are always taking offence. It is a bad form of selfishness, to think that they are not considered, that things are done on purpose to hurt or injure them, that they are neglected; or to quarrel easily instead of being kind and generous. You often see it in games; if a boy does not succeed, he lays the blame on everything but himself, and gets cross, and says it "wasn't fair." That is "taking account of evil," being ready to see evil. But if he was a generous boy, and himself incapable of evil thoughts, he would not suppose them in others; if he attributes "evil" to others, it is that his own heart is not filled with the love and generosity which turn out the evil, and leave no room for it, If we treat people who seem unkind and selfish as if they meant to be good and generous, they will often respond by being really what we suppose them to be. Never return evil with evil, but always with good.

In remembering to do these things because we know they are right, even if at first we would rather only please ourselves, we shall grow to love the better way, and feel that it is really the only good way. Each of us can only do a little in the right way; but it will grow a broader and broader way, and the light of love will brighten it more and more.

GERTRUDE MARTINEAU.

YOU must live for another if you wish to live for yourself.—*Seneca.*

The Inquirer.

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LONDON, DECEMBER 12, 1903.

"IN THE INTEREST OF THE GOVERNED."

WE have received from Mr. H. A. R. JOY, with whose initials our readers will be not unfamiliar, an earnestly and ably written pamphlet on "Our Relations with Aboriginal Peoples, with Special Reference to Queensland," in which he seeks to give answers to three questions :—

(1) Is the stronger race ever justified in coercing the weaker ; and, more particularly, is it ever justifiable to occupy alien territory by a forceful invasion ?

(2) Being in the position of a dominant Power, what principles ought to actuate our dealings with subject peoples ?

(3) As a matter of practical politics, how best shall we endeavour to actualise our ideal ?

Mr. JOY, of course, answers his first question in the affirmative, though justly stringent in his definition of what constitutes justification. Our concern for the moment, however, is rather with the answer to the second question.

> A fundamental principle of British Empire-making [he says] is to grant self-government to a subject people as soon as presumably capable of duly exercising it ; and to govern for their own betterment races not capable of self-government. . . . It is adequately understood by legislature and executive that civilisation must be safeguarded against barbarism. But it is very inadequately understood that no government is just which does not equally safeguard barbarians against civilisation.

Writing from direct knowledge, Mr. JOY proceeds to discuss how far the colonists of Queensland have put these principles into effect in their dealings with the aborigines. He refuses to tell "of unnumbered men 'shot at sight' as a mere convenience, of habitual debauchery of women by intimidation or by purchase with a plug of tobacco, of outraged children whose midnight terrors add the last touch of horror to the orgies of a drovers' camp, of sallies of the police in masquerade of legal 'settlements' by slaughter and rapine." "These things," he says, "in all their sickening detail have not missed illustrative record. They may serve to decrease the wonder that it has become habitual to speak of the 'Black-Fellow' as hopelessly degraded." Mr. JOY's concern, however, is with the remedy, and he advocates the scheme of Mr. ARCHIBALD MESTON for the complete segregation of the aborigines in large reserves under a white Protector and a government adapted to their character; the men only to leave their native handicrafts within the reserves, in parties of not less than fifty under their own responsible guardian, for strictly defined labour, mainly on public works.

But Mr. JOY's analysis of the principles which ought to actuate our dealings with aboriginal peoples is capable of fruitful application in other areas than in Queensland. It was semi-officially announced on Monday that Mr. R. CASEMENT, our Consul on the Congo, has just reached this country on the completion of a mission "specially undertaken, at the instance of the British Government, for the purpose of ascertaining from personal observation the condition of the natives on the Upper Congo." The tour, we are told, was to have lasted six months, "but at the expiration of two months the scenes witnessed and the information obtained were of such a character that it was decided that further evidence on the matter under investigation was unnecessary." Mr. CASEMENT is now engaged in drawing up his report for the Foreign Office. In this report, it is declared, "it will be shown, on the undeniable authority of a British official, that the most horrible outrages are still being perpetrated under the rubber *régime*, and that slavery and barbarism in the most revolting forms exist to-day." This is no news to those who have read the reports sent home from time to time by missionaries and others who have penetrated the territory of the so-called Congo Free State. But it is well that the facts should be presented to Europe in a form which shall make it impossible to attribute the charges, as hitherto, to the vapourings of irresponsible sentimentalists. The Congo Free State Government owes its existence to a charter issued under an International Act of European Powers under stipulations almost every one of which is now completely and habitually violated. Our own Government have been tardily aroused to action in the matter, and, armed with Mr. CASEMENT'S report, it is impossible to believe that they will not quickly secure the effective intervention of the signatory Powers.

The supposed interests of trade, so often and so widely put forward at the expense of the higher interests of justice and humanity, have by this Congo Government been used to cover the infliction of wholesale murder, outrage, maiming, torture, and, of course, robbery, in order to compel the wretched natives to bring up to the depôts of the Government or their licensees arbitrarily fixed contributions of rubber and other produce. When, therefore, the official facts are made public their use will extend beyond the object of the moment of securing better treatment for the Congolese. They will illustrate the standing danger of allowing free play to the purely commercial instinct without reference to higher considerations. Our South African Colonies are menaced with a sinister conspiracy which, if successful, would finally destroy the hope of making these regions a prosperous and contented province of the Empire. Reduced wages and bad conditions of employment having diminished the supply of native labour in the gold mines, the mineowners, instead of improving the pay and the conditions, as employers elsewhere have to do in similar circumstances, are demanding that Chinese labour shall be imported wholesale under conditions which mean virtual slavery ; and in spite of the unanimous opposition of the rest of the white inhabitants of South Africa, there is grave fear that the Transvaal Government may ultimately yield to their importunity. If they do, it will be on the plea advanced by the mineowners that the prosperity of South Africa depends on the mines being kept working and further developed by an abundant supply of cheap labour.

The plea, however, is without foundation, The prosperity of South Africa depends upon remunerative employment being found for its present inhabitants, white and black, and such employment depends, in its turn, upon the revival of agriculture and the trade that follows it, at least as much as upon the development of the mines. Cheap labour may swell the dividends of the shareholders at home ; but if it does, that will not necessarily increase South African prosperity. It is because they fear the power, political and industrial, of the white miner that the mineowners are seeking to import Chinamen to supplement the supply of blacks; for Australian experience with high and low-grade mines alike has shown that well-paid white labour, by its superior intelligence, is as economical in the end as black. In its essence the problem which faces us in the Transvaal, on the Congo, and in Queensland is one and the same: Are the aims and demands of private individuals, intent only upon getting rich and utterly careless of the rights and the welfare of those whom they find in their path, to be allowed to override all other considerations, and to make us false to the great principle that all government should be in the interest of the governed ? "A fundamental principle of British Empire-making is to grant self-government to a subject people so soon as presumably capable of duly exercising it, and to govern for their own betterment races not capable of self-government."

*** Mr. Joy's pamphlet may be had from him at Friedeck, Sandhurst Park, Tunbridge Wells. Price 3d.

HERBERT SPENCER.

ANOTHER of the few remaining master-minds who shaped the thought of the nineteenth century has passed into the unseen world. Whether Herbert Spencer will permanently hold a place among the greatest philosophers of all time may be open to question; but if, as Kant maintained, it is the will and the sustained effort to reach the true and the good which constitutes a man's real worth, then, assuredly, this life-long truthseeker and devoted lover of his fellow-men ranks among the souls who are nearest and dearest to the Eternal One.

A Noble Character.

The essential nobility of the character of the great Evolutionist is manifest in the heroic perseverance with which, in spite of the obstacles which frequent ill-health presented, he ever struggled onward and upward till he had achieved the mighty intellectual task which he had planned in his early manhood. Not personal ambition, but only supreme devotion to a divinely inspired ideal can explain that force of character which enabled him to surmount all difficulties and to carry out to its completion a noble work which for years brought him more loss than gain, more adverse criticism than glory. In his own person he went far towards realising his own picture of what human nature will become when moral evolution shall have done its perfect work, when men's highest "ambition will be to have had a share, even an utterly inappreciable and unknown share, in the making of man. . . While contemplating from the heights of thought that far-off life of the race never to be enjoyed by them, they will feel a calm pleasure in the consciousness of having aided the advance towards it."

Hence it was that notwithstanding his love for physical science, and the vast amount of useful work he has done in his endeavour to colligate all scientific facts and their history under one all-embracing conception, his deepest interests were always in the direction of ethical and political theory, and thus, as Mr. W. M. Salter justly says, "when warnings of failing health came to him (now some twenty odd years ago), he deliberately turned aside from work that would have been more in order to the more pressing task of bringing out at least the first part of his *Principles of Morality*, which was to be the crown and capstone of his published system, and for which all the rest was preparation."

Defective Moral Doctrine.

Opinions will differ as to how far Mr. Spencer's elaborate works furnish a satisfactory *rationale* of the origin and development of man's ethical ideas. He has certainly written much that will be of value to future students of ethics; but our impression is that there are vital elements in man's moral consciousness of which his experiential method can give no adequate account. When, for instance, we read in the *Data of Ethics* his attempt to explain the origin of the sentiment of *moral obligation*, he appears to us to be attempting the intrinsically impossible feat of extracting an absolute imperative out of super-refined sentiments of personal pleasure and pain. But these *subjective* experiences can never yield any *objective* divine authority. For such authority it is indispensable that there should be in our moral consciousness some consciousness of the presence and character of the self-existent and the Eternal.

The Absolute in Perception.

Curiously enough in Mr. Spencer's *religious* theory we have that very incoming of the Absolute into man's consciousness which is so much to be desiderated in his *ethical* theory. In *Perception*, he tells us, man has a vague consciousness of the presence and causality of the Absolute, and in this fact he finds a basis for religion. Would that he had clearly recognised the companion truth that in our *Moral Judgments* there is also a direct apprehension of the presence and self-revelation of the Absolute, for by so doing he would not only have brought his ethical theory into accord with the consciousness of mankind, but he would also, in recognising the divine authority of the moral ideal, have saved his religious theory from its barrenness, and would have found in the self-revelation of the Absolute in the individual not only the assurance that the Absolute exists, but also a sure basis for the progressive apprehension of the nature and essential character of the Eternal and Infinite One.

A Basis for Religion.

But, though Mr. Spencer's basis for religious belief is, in our view, neither distinct enough nor broad enough, it is nevertheless very real and solid, and we confidently maintain that Christianity and, indeed, all forms of religion owe no inconsiderable debt of gratitude to this intrepid thinker, who, in an age when scientific interests were becoming all-engrossing, and when it was the fashion to speak of metaphysics with scorn, dared to run counter to the shallow prejudices of his time and to declare, in the face of the dominant phænomenalism, the metaphysical and ontological truth that the eternal God is in a measure self-revealed in the perceptive consciousness of mankind. By this notable utterance Mr. Spencer rekindled the glow of religious faith in many minds, and that, too, in those very quarters where the professional theologian or preacher had little chance of a hearing. When this eminent thinker in his *First Principles* thus laid the basis for a genuine religious belief, he had, like so many others who "have builded better than they knew," no clear forecast of the grand and substantial mental structures which his disciples would rear on his foundations. The late John Fiske is, perhaps, the most prominent of the many Spencerians who have found in Mr. Spencer's writings a clue to the attainment of rational and satisfying Theistic faith. As Dr. Martineau clearly showed, when Mr. Spencer asserted a positive knowledge of the existence and activity of the Absolute, he effectually "broke the spell of relativity," and its consequent agnosticism, and opened the door to a real and progressive insight into the essential nature of God, and of His relations with rational spirits.

Positivist Criticism.

These grand implications in Mr. Spencer's momentous assertion of man's direct consciousness of the Absolute did not escape the sharp eyes of his eminent Positivist critic Mr. Frederic Harrison. In his memorable controversy with Mr. Spencer in 1884 he points out that this inscrutable existence which Mr. Spencer declares that science is obliged to postulate as unreached by its deepest analysis, stands to our general conception of things in substantially the same relation as does the creative power asserted by theology.

Ten years ago (he adds) I warned Mr. Spencer that to invoke the Unknowable and make it the basis of a Religion was to re-open the whole range of metaphysics; and the entire apparatus of Theology will follow through the breach. He has developed the Unknowable into an infinite and Eternal Energy by which all things are created and sustained, the All-Being, the Creative Power, and the other alternative "impossibilities of thought," which he once cast in the teeth of the older theologies. Naturally there is joy over one sinner that repenteth. The *Christian World* claims this as equivalent to the assertion that God is the mind and spirit of Universe, and says that the words might have been used by Butler and Paley.

The Immanent God.

We venture to think that the *Christian World* was not very happy in classing Mr. Spencer with Butler, and still less so in classing him with Paley, for the implications in Mr. Spencer's *First Principles* are far removed from the deistic conceptions of the eighteenth century, and are closely akin to that conception of God as immanent in the Cosmos, and incarnate in every rational soul, which is now inspiring many of the greatest preachers in both the Nonconformist and the Anglican Churches, and which bids fair, in the course of a generation or two, to turn, *via* Sabellianism, the whole of cultured orthodoxy into virtual Unitarianism. Were the Self-existent One simply an external personality, it would be difficult or impossible to conceive of His relation either to the evolving Cosmos or to each rational soul, but now as Mr. Spencer's *First Principles* imply and as our leading religious philosophers more explicitly enunciate, the spirit of man has an *immediate* and not merely an *inferential* acquaintance with Absolute Spirit; and, therefore, the vastness of the universe no longer presents any bar to a direct knowledge of the Father within, for the immanent Eternal is at once

> Centre and Soul of every sphere,
> Yet to each loving heart how near.

We have attempted an expression of our deep sense of indebtedness to Mr. Spencer for the aid which he has rendered towards a sound philosophy of religion, and it may be added that in the opinion of the present writer he has also done no little service in helping to overthrow the unsubstantial idealism which finds favour with so many academic teachers, and by insisting on the reality and rights of the individual he has exercised a most wholesome influence in resisting a strong tendency in many sociologists to transform the Christian conception of the individual soul's direct relation to *the indwelling God* into the very different conception of its complete dependence on and ultimate subordination to the *Social Organism*.

CHARLES B. UPTON.

AMERICAN UNITARIANS.

DR. ELIOT ON THE WORK OF THE ASSOCIATION.

At the recent National Conference of the American Unitarian Churches, the Rev. Samuel A. Eliot, D.D., gave an address on the work of the American Unitarian Association, of which he is President.

"Religious institutions," he said, "are valuable only as a means of public well-being. That is a commonplace, but it is a commonplace that is often forgotten. Many churches—I had nearly said most churches—appear to exist not as means of public well-being, but as ends in themselves. One of the many responsibilities laid upon the adherents of a free and spiritual Christianity is to prove that *their* churches exist to *serve* the cause of public righteousness. Your American Unitarian Association does not exist for itself, but is the appointed channel of your usefulness. It is the executive army of the free churches banded in this Conference. The three primary purposes of your Association are, to unify, to stimulate, and to create. Let me deal with these three functions in inverse order."

Send a Man, not Money.

Dr. Eliot then told of the work done in the matter of church extension and education, and proceeded to deal with the question of methods for stimulating the life in existing churches, and helping them in their difficulties. Grants to churches, he pointed out, were apt to be accepted as permanent assets, hindering rather than helping healthy development, and he urged the policy of giving money subsidies not to churches, but to men. "Your best investment," he said, "is in earnest, able, and self-forgetting ministers. Would it not be a salutary change if, whenever a sister church needed temporary aid, instead of a dole of a few hundred dollars carrying with it the seeds of permanent dependency, your directors could send at once a sensible and energetic man who could re-invigorate, upbuild, and restore, or, if decay seemed inevitable and already far advanced, so report, and permit that which was dead to receive decent burial? Dead churches, like other dead things, are pestilential. I submit these observations again to your kindly consideration."

"At the same time," he added, "we shall do well to remember that, if we fail, it will not be simply because of a poor system, but because of deficient zeal, not for want of better methods, but for want of deeper life."

Union in Liberty.

The concluding passage of Dr. Eliot's address we reproduce in full:—

"The third function of your Association is to unify. John Stuart Mill said that the test of a high civilisation is to be found in capacity for co-operation. Our problem is how to secure the advantages of unity without infringing upon individual liberty. If, on the one hand, our unity is simply a matter of submission to domination, or if, on the other hand, our liberty is simply a matter of self-will and lawlessness, then we are hasting to chaos. Unless we can combine these two elements in reasonable harmony, we shall continue to come together at our various denominational gatherings to criticise one another, to tinker at our inadequate machinery without bettering it, to pass resolutions and print them and promptly forget them, and to wonder why we cannot secure the success achieved by the great denominations; and, after some more decades of such futile discussion, we shall all go to the rubbish heap together—things for which the world has no further use. I am persuaded of better things. If we are right-minded and right-hearted, we shall be all joined in one judgment and purpose, baptized by one spirit into one body. Sharing the same inspiration, and walking in one light, we cannot fail to find the same way. We shall find union in liberty, union in which there shall be no monotony, but glorious variety; diversity of gift, but one spirit.

The Free Way of the Spirit.

Let no one suppose I hanker after ecclesiastical prestige, or infallibilities of statement, or military discipline and flaunting banners under which we may march in ordered phalanx to external success. I am not so false to the genius of our movement. To copy the methods and pursue the ambitions of the great ecclesiastical corporations, would simply be to doom to death all that gives us distinction. The special contribution which our communion of free churches is to make to the life of Christendom is something different from that of the great religious corporations. It is ours to keep clear the channels of communication between the human soul and God, so that whosoever will may take of the water of life freely. It is ours to demonstrate that the law of liberty is more fruitful and no less binding than any law of outward constraint.

Freedom and its Uses.

There have always been visible in our fellowship two healthy tendencies, the conservative and the progressive. Our discussions are no longer over matters of doctrine, but rather concern themselves with the aims and purposes of our associated life. The conservative lay stress on freedom, the progressive on the use of freedom. The one holds back because he fears encroachment on the liberties of the churches. He fears that fellowship may be a first step to authority. He opposes closer organisation because he is jealous of the autonomy won by such heroic struggle, and dreads lest organisation may prove to be a Trojan horse in which are concealed treacherous enemies. He looks with suspicion on the growing strength of the national societies, and wonders if they do not contain the seeds of prelacy and popery. The other declares, as it seems to me with reason and justice, that the battle for freedom and for the autonomy of the local church has been fought and won; that all that is implied in independency has been obtained and can by no possibility be lost save by our own folly and indifference; that the present duty is to make good *use* of our freedom, to lead on from liberty to unity, from freedom to brotherhood, from independence to efficiency.

United and Vigilant.

Reason enough is there still for vigilance. We must watch lest we forfeit any of the rights and privileges of our free churches. But that peril is remote in comparison with the peril that in our voluntary isolation we grow sterile. Why should we fetter our usefulness because of imaginary dangers? Why should the extension of the activities of the united churches abridge the liberties of any one church? How is our precious heritage of freedom to be preserved unless we unite to preserve it?

One of the wisest and noblest utterances ever made in America was the famous speech of John Winthrop in 1645, defining true liberty—an address worthy to rank with Lincoln's speech at Gettysburg and Washington's farewell address. "There are two kinds of liberty," he said, "one is the liberty common to man and beast alike, which is incompatible with government and cannot endure restraint. This liberty is the enemy of truth and peace. It is not liberty: it is licence. The other kind of liberty I call civil or federal. It may also be termed moral in reference to the covenant between God and man in the moral law, and to the covenants and constitutions among men themselves. This liberty is the proper end and object of authority, and cannot exist without it. It is a liberty to do that which is good, just, and honest. It is of the same kind of liberty wherewith Christ has made us free."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

MORE LIGHT WANTED.

SIR,—As I have been asked to throw "more light" upon the words I spoke at one of the conferences lately held in Manchester, may I be allowed to explain that my plea was for greater sincerity of language, a plea which is so ably put forward by Mr. T. J. Hardy, in his *Confession of Heresy*.

We often deplore the action of other people, who strain the meaning of words, in order to express an attitude of mind which is quite different from that for which the word naturally stands; but we are apt to overlook the fact that we sometimes fall into the same error; an error which, in both cases, is due to an earnest, though, in my opinion, mistaken belief that the cause of religion and of reverence will suffer, unless these outgrown symbols of the past are retained; although, in order to use them, their whole former meaning has to be altered, if not perverted. And, as instances, I mentioned the words Incarnation, Atonement, Trinity.

The mention of the Trinity brought to my mind the passage,

> The old order changeth, yielding place to new,
> And God fulfils himself in many ways,

and I felt that when the old order had changed for us; when, not only in three, but in *many* ways, we see God fulfilling or manifesting Himself (using that word

in its extended, dictionary meaning, and not in its narrower root-sense), then it will tend towards confusion of judgment, both to speaker and hearers, if the newer thought is enshrined in the old form. But this opinion can have no bearing in the case of Mr. Capleton, as it is evident from his letter that, to him, the old order has not changed, although it may be that one Trinity has been substituted for another.

So far as metaphysical speculations are concerned, I do not think they are very profitable subjects for discussion; nor do I believe, if Jesus had spoken of the Heavenly Father in such terms as those expressed in last week's letter, that the "common people" would have "heard him gladly!"

Surely the underlying thought of that passage—which sets forth as a trinity the principle of life, the revealer of mankind in general, and the revealer of Jesus in particular—may be found, clothed in greater simplicity, truth, and beauty in Paul's words, "Ye are the temple of God." It is in the realms of poetry and imagination that we can best find a fitting symbol of The One, The Supreme; and here we catch a glimpse of the vision! If the Divine Spirit dwells within, then the light should be able to shine through the windows of every individual soul; though the brightness of the rays which are spread abroad on the earth, illuminating and blessing all upon whom they fall, will be greater or less, according to the size of those windows, and according to the state of cleanliness and purity in which they are kept.

MARIAN PRITCHARD.

FROM BRUSSELS.

SIR,—I have great pleasure in announcing to our Unitarian friends in England that the litigation which has been troubling us for nine years and a half has at last come to an end. The town of Brussels has decided not to carry its two last actions up to the Court of Cassation. It is true that in pleading before the Court of Appeal last July, the leading counsel for the town threatened to force a fourth action upon us. But the consent of the Town Council to the re-opening of the question seems, to say the least, very doubtful.

This successful consummation gives us all, of course, great satisfaction. We are very grateful to our two counsel, Messrs. Anspach and Pécher, who have most disinterestedly fought the battles of the church to which they belong; but it is easy to understand that the close of these long and laborious proceedings is a relief to them. The minister has recovered a balance of £108 12s. due to him on his salary for the years 1897, 1899, and 1902. The church has entered into possession of an invested capital of about £700 and has no longer to provide the minister with house rent, as he will now receive from the town the annual indemnity of £48 which has been the object of the protracted contest.

We again present the expression of our deep gratitude to all our friends who have enabled us to exist through this ordeal. But we hope they will not abandon us now they have helped us out of one difficulty, for there are others that remain. An urgent measure, in view of greater success, would be the transfer of our services to a proper place of worship, not ornamented as the present hall is with a large picture of a female dancer. And then we would need to extend our propagandism by lectures in various places, by the distribution of religious literature, &c. If we attempted all that would be necessary, our little reserve would soon vanish. But I feel sure that when we can speak of really favourable openings, our English friends will allow us to appeal anew to their brotherly kindness.

A fresh and valuable proof of the interest taken by English Unitarians in our work has been offered us by Mr. Carpenter, who has generously volunteered to come and lecture here in French on the 12th and 14th January. We have secured for the occasion a good-sized hall, and we hope to gather an audience which may recompense Mr. Carpenter in some measure for all the trouble he is taking, and enable him to help us largely by giving a new impetus to our work.

JAMES HOCART.

55, *Rue St. Bernard, Brussels.*

LONDON THEATRE SERVICES.

SIR,—The Committee of the London District Unitarian Society desire to thank through your columns the numerous friends who have aided as stewards, canvassers, and members of the choir, to render the services recently held at the Carlton Theatre, Greenwich, and the Grand Theatre, Islington, so successful.

The thanks of London Unitarians are also due to the British and Foreign Unitarian Association for the clear-sighted generosity which has supplied the funds to enable the representative Unitarian Society of London to make so effective a presentation of our views in the Metropolis. How successful the organisation was, and how effective the appeal made has been, is amply shown by the rapid increase in the numbers attending the services. The numbers at Islington were as nearly as we can estimate, 460, 675, 925, and 1,450 on the successive Sundays.

The cordial support given in the work by the congregations of Unity Church, Islington, Hampstead, Highgate, Kentish Town, George's-row Mission, Newington-green, and Essex Church also deserves our recognition. We also had the assistance of some fourteen members of the Laymen's Club. On behalf of the Committee,

ALFRED WILSON,
Chairman Popular Services Sub-Committee;
E. HAROLD CLENNELL,
Secretary, L.D.U.S.

"LE MONACHISME: ses origines païennes, ses erreurs fondamentales, son influence néfaste sur la religion, la morale et la société," is the title of a new book of four hundred pages by the Rev. J. Hocart, of Brussels, just published by Fischbacher, of Paris (4 francs). His book, which we reserve for fuller notice, M. Hocart acknowledges in the preface, is a polemic, not a work of erudition, directed against the religious orders, in which he sees one of the greatest obstacles to religious, moral, civil, and political progress.

PROVINCIAL LETTER.

RELIGIOUS PROGRESS IN SCOTLAND.

"YOU ARE SLOW."

WHEN William McQuaker, in his last will and testament, expressed his opinion that "Unitarian Christianity would probably progress slowly in Scotland for a considerable time to come," he showed a close and true understanding of the conditions of theological thought in this country. He noted accurately the methods of the theological training of the young, and judged shrewdly the cast of mind of the slow Scot.

An instance of the way in which Unitarianism was viewed by a northern business man of a thoughtful type came under my notice lately, and as it helps to explain the gauge of Mr. McQuaker, I refer to it here. I had been disappointed in an audience for a McQuaker lecture in a country town, and was spending the evening irksomely with a friend, when I spied, among the books indicative of a wide literary taste, a thick volume entitled "Some Notes, Personal and Public." I opened the book eagerly, for I had known the author; he was the Aberdeen agent for a well-known newspaper, and prospered as such, so that he left a sum twice as large as that bequeathed by Mr. McQuaker.

He often expressed to me his sympathy with Unitarian views, and told me that, when from home he always went to service in a Unitarian chapel. I never saw him in ours here, but he usually gave me a donation when I begged for any of our schemes. He once said to me, "I can go as far as Channing, but I halt with him." On his own account he published some of Channing's essays.

In his "Notes" he devotes a chapter to Unitarianism which has more than a local interest. He heard the sermons of the Rev. Archibald Macdonald, in October, 1838, which virtually started the Church here. He states that while he admired the eloquence of the preacher, he retained unchanged the impression of Jesus which his use of Matthew's Gospel as a text book, when learning to read, made on his mind, "a sense of the greatness, perfect goodness, and grandeur of the life and teachings of Jesus, which has made it through life impossible for me to dispute about what is called His Divinity."

However, he continued to attend Unitarian preaching, and describes the Rev. George Harris graphically. He says: "Mr. Harris was a born orator, and when addressing an audience, whether indoor or outdoor, exerted an almost irresistible influence. It was his eloquence, in my opinion, that led to the formation of the Unitarian Church in Aberdeen." Taking a wider survey, he says: "If the Unitarians have scored a theological victory in Scotland, it has been on the point of eternal punishment."

But he credits the movement with an influence which led to increased earnestness about religious matters among the youth of Aberdeen." He gives a very interesting reminiscence of Dr. Martineau's preaching in our church on the occasion of the meeting of the British Association for the advancement of Science, in 1859. He states

that Professor Blackie, who was present, waved his straw hat in the passage, and exclaimed, "There's not another preacher in the whole English pulpit could have done that."

Winding up his impressions, this philosopher of seventy-five winters says:—"My notion is that the dogma contained in all the formulas of Christendom has played a necessary part in the evolution of religious thought, and that, as yet, nothing equal to it as a complete whole has come to take its place. These old beliefs, modified from time to time, will continue to furnish hope, aspiration, consolation, and guidance to all earnest seekers after truth."

Catching the political passion of his time, the writer of these notes became a Chartist lecturer, but when I first knew him his fervour was spent, any pith that he had being put into journalism.

It is fifteen years since Wm. McQuaker died, and Wm. Lindsay was buried five years ago. Even in the shorter period, much modification of theological opinion has been effected. Mr. McQuaker, in his optimistic way, expressed his belief that "Unitarian principles will yet be widely accepted in Scotland." His more doubtful northern contemporary foresaw "modifications" of orthodoxy, and we may now perceive that progress is to be expected by modifications which will be inward.

The thought of the sects will change, but they will retain their names, places, and power. Unitarian principles will be widely accepted, but Unitarian churches will not multiply.

Lindsay tells us in his notes that it was his reading of the Gospel according to Matthew that gave him his early impression of Jesus. That declaration indicates the line of our work; we have to shed a scientific light upon the Bible. The Creed is virtually shelved. Critical interest is focussed on the Bible. But there is difficulty in interesting the people in Biblical criticism. If I may judge by my own experience as a lecturer in various parts of the country, I should say there is little, if any, interest regarding Biblical subjects. When I announce a lecture relative to the Bible, I get forty to come; but when I speak of "Robert Elsmere," "God and my Neighbour," or any notable book, I get three times the number, though I say almost the same thing in all cases.

There is an ignorant sentiment prevalent regarding the Bible. A vague sacredness wraps it from examination. And ministers deliberately discount the effect of Biblical criticism on the dogmas in the Standards. They tell the people that not one of the vital doctrines has been in any way seriously affected by such criticism. So the people hold to the Authorised Version and the traditional conception of the Bible. They are actually in dense ignorance regarding the findings of the critics, and have none of the critics' inquisitiveness.

There has not been in this generation a religious or other rousing and educative movement like the Chartist or Morrisonian agitations which were so powerful sixty years ago. The same sort of men are not bred now. The character of the mind has changed. The intellectual concerns are different. Theology evokes little or no interest. The young Scot is either Agnostic or unconcerned. The pressure of the age is materialistic. All the churches are suffering from the materialism; ours, being openest, suffer most. Most of the sects are making frantic efforts to get hold of the people. Orchestras are following organs in Free churches, and "the minister can hardly be seen for the fiddles."

There are sharp symptoms of clerical reaction from the Confession of Faith in the Established Church, but still the parsons seem more concerned for the endowment of their pulpits than for the escape from oppressive dogmatic authority. A typical instance of ecclesiastical dealing with the results of Biblical criticism occurred recently at a meeting of the Established Presbytery of Dundee. A committee which reported on "The Dearth of Divinity Students," stated as a primal cause "the present fluidity of belief, especially in reference to the Bible as an authoritative revelation, and the consequent apathy and indifference of the people to the Church." But while six remedies were proposed with regard to other causes, no suggestion was made on the "fluidity of belief" cause.

Dealing with the same complaint (scarcity of divinity students), Professor Cooper, of Glasgow, in a paper read before the Synod of Lothian and Tweeddale, gave as a principal cause, "the prevailing unsettlement of religious belief." He blamed the clergy for the unsettlement, and said "they had not endeavoured to reassure the people, but were themselves touched with the unbelieving criticism, much of which was mere wilfulness, and no little part of a cloak to cover unbelief." The Rev. Dr. Glasse strongly objected to the imputation of mean motives to the liberal clergy, and defended the critics amid "loud applause."

A very notable communication by the Rev. Alex. Robinson, Congregational Church, Crieff, recently appeared in a Glasgow newspaper. Mr. Robinson was deposed from the ministry of the Established Church in 1896 for the publication of a critical work entitled, "The Saviour in the Newer Light." He called attention to the new attitude to the Confession indicated by the declaration of the Church of Scotland in the last General Assembly, and declared his intention to move for the revision of the judgment by which he was deposed; claiming, meanwhile, that there had been shown by the declaration of the Assembly and the speeches connected with it, the clamant need of a particular theological advance.

On the same lines Dr. Curtis, the new professor of systematic theology in Aberdeen University, in his inaugural lecture this month, spoke out thus:—

> Within their own national church in the present year, the venerable Confession that had stood so long as a symbol binding Presbyterians together, had had authoritative emphasis laid upon its more tolerant and progressive clauses, with what might be described as unanimous recognition by the General Assembly of the fact, long tacitly assured, that its doctrine in detail can no longer be claimed to represent the spontaneous beliefs of the great majority of our teachers and preachers. Therefore, he came to Aberdeen with no deep-seated fears about the future of religion. He was not come to lead within those precincts two separate lives, a religious and a scientific. In his soul he was conscious of no conflict between reason and religion. Reason might war with error in him; it might break up his superstitions into their constituents of erroneous and truth-embodying beliefs; the former it annihilated, the latter it did homage to, and these were his religious guides and solaces.

So the modification goes on, and neither so slowly nor so unadmittedly as Mr. McQuaker feared. Although the Confession of Faith still has legal force in the Presbyterian Churches, it is virtually repudiated. Temporising and compromise prevail, and the sound of the preacher is uncertain.

Dr. Torrey, in his revival work at Dundee, bitterly expressed the difficulty experienced by him in making converts there and at Aberdeen. He said, "You are slow. The trouble with you Scots is not that you are not sure, but that you do not act after you are sure." He denounced the Higher Criticism, and declared that "if there is not a devil and a hell there ought to be."

The fact is, Scotland is slower to-day in taking to evangelism of Dr. Torrey's sort than in taking to the literature of the advanced theologians. But while Scotland will not yet confess to Unitarianism, her Confession (were she to make a new one) would not be Calvinistic. We need not fret over or insist on our label. It is the spirit that quickeneth, and whatever form the re-constructed theology of Scotland may take, it will be Unitarian in spirit.

The type of man that took to our cause in the last generation was strongly shown in William Freeland, poet and journalist, who died last month. He was a confirmed Unitarian, and had a long quiet connection with the Saint Vincent-street congregation, Glasgow. But though strong-minded, he was unobtrusive, and held that religion was a private matter. There are thousands like him. They shrink from the exercise of an influence which would make family or social friction, and so they live practically inert so far as church life is concerned. We want more of the confessing spirit. Our unaggressive meekness prevents our inheritance of leadership and even of proper footing.

The upholding of our cause in Scotland becomes increasingly difficult. The current theological scorn and the lower religious concern are against us. The few who are fervent go into other spheres of work. Indeed, the conditions of our existence have so changed recently that it is necessary to present a new front, and re-adapt our energies. The tactics that suited the day of Harris are utterly useless now. It is unfortunate that our churches are so far apart and poor. We cannot meet for stimulation, and have to pay a heavy penalty for our isolation. But the work is maintained with courage. All our congregations struggle against great odds. With some, there is hardly any more than holding fast what they have, though that is a feat to be admired. With others, there is growth, which, though slow, is secure.

Other churches have heard a call to outward movement, and are endeavouring to get at the people in the open. I am persuaded that if we were to go out with fervour to present a simple Gospel, the common people would listen gladly. I

think it would be good for us to leave our churches and indoor machinery for a while, and take to the highways and by-ways with an adapted message. Just as there is in medicine a reversion to open-air treatment, there seems to be a call that way in religion. The conscience of Scotland is out of the Church, and if we desire to get at it and influence it, we will have to follow it in its resort.

ALEX. WEBSTER.

Aberdeen, November 12, 1903.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

APPEALS.

London: Deptford.—The Rev. A. J. Marchant writes:—"I venture once again to ask permission to appeal in your columns in aid of my Poor's Purse. The contributions received at this season are required to meet the needs of the year 1904, in addition to the Christmas gifts. This district is the poorest in the whole of London and there is at the present time much sickness and distress; moreover the outlook for the near future as regards employment is a very gloomy one. A generous response is urgently solicited. Contributions of money, clothing, books, toys, &c., will be gratefully received and acknowledged by the Rev. A. J. Marchant, 37, Clifton-road, Peckham, London, S.E."

London: George's-row Mission.—The Rev. F. Summers writes:—"Will you allow me to appeal to kind friends of the poor at this season of the year? As Missionary I am in need of money for the Poor's Purse, on which there are just now unfortunately many claims, and I appeal, therefore, to new as well as old friends. I should be glad also to receive new or cast-off clothing, boots, &c., as well as toys and books for children's prizes. For the library and reading-room, too, books and periodicals (not necessarily new) would always be welcome. Will kind friends assist me in these ways, especially as the needs are both urgent and great. Parcels may be sent to the Domestic Mission, George's-row, St. Luke's, E.C., and letters either to the same address or to 4, Durley-road, Stamford-hill, London, N."

London: Rhyl-street Mission.—Dr. Read, who is now in charge of the Mission, writes:—"The Poor's Purse, which was handed on to me by my predecessor, Mr. Wilson, is now exhausted, and I shall be glad to receive from the friends of the Mission donations, both for the Poor's Purse and the Christmas fund, and also gifts of new or cast-off clothing, as early as possible. Parcels may be sent to the Domestic Mission, Rhyl-street, Kentish Town, N.W.; and letters either to the same address or to 22, Willoughby-road, Hampstead, N.W."

Manchester Domestic Mission, Willert-street.—The Rev. J. W. Bishop writes:—"May I, as in former years, appeal to our friends for much-needed help? We want to give a tea to our upwards of 500 scholars on Christmas Day, also a toy or a warm garment from a Christmas tree, and for this purpose toys and garments would be gladly received. But especially do we appeal on behalf of the Poor's Purse, as shortness of employment throughout the year is now causing much more than usual privation in our district. Cast-off clothing, especially women's, there is great need of." Mr. Bishop should be addressed at the Mission House, Willert-street, Collyhurst, Manchester.

Aberdare.—The Old Meeting mourns the death, at the early age of fifty, of Mr. Joseph Jenkins, whose family for five generations had been identified with the congregation, and for three generations before that with the chapel at Cefncoed. Mr. Jenkins was for many years teacher, secretary, and then superintendent of the school, and also secretary of the church and a trustee, often officiating in the absence of the minister. Some ten years ago Mr. Jenkins removed to the Rhondda, where he was helpful to Dr. Griffiths in his work at Pontypridd, and also at Pentre and Clydach Vale. It was at Bournemouth, on November 28, that Mr. Jenkins died, of rapid consumption. The funeral was at Aberdare Cemetery, the service being conducted by the Revs. D. Rees and R. J. Jones.

Birmingham: Church of the Messiah.—A cordial welcome was given to the Rev. J. Worsley Austin at a meeting on Wednesday week, over which Mr. P. W. Crosskey, chairman of the Vestry Committee, presided. Several addresses of welcome were given, the speakers including the Right Hon. William Kenrick, M.P., and Mr. Alfred Wigley, who represented the Old Meeting Church. The Rev. H. Enfield Dowson, who joined in the welcome, recalled the memories of his own early connection with Birmingham, as a young man coming straight from college, and his gratitude to the men who gave him so hearty a reception. Dawson and Dale, he said, were great men, and were among those who lifted the tone of public life in that great city. Dr. Crosskey was one of those who, by his wonderful work on the School Board, had left a mark that would never be forgotten in the history of Birmingham. Mr. Austin, he said, had come from a very successful ministry in America. He had the strongest conviction that they had done right in choosing him as their pastor. In reply, Mr. Austin said that when he left his parish beyond the seas he longed above all things that his path would lead him into one of the busy, bustling centres of English commercial life. He was interested in the problems which city life presented, social, political, and educational, and if he had been asked which centre he would like to be in he would have said: "If possible, Birmingham."

Birmingham, Newhall Hill.—A vigorous effort to obtain new support for this church has met with such success that at a special meeting of the congregation held on Monday evening a resolution was unanimously passed instructing the committee to take immediate steps to secure the services of a settled minister.

Brighton.—The Rev. C. Hargrove, M.A., has concluded a course of three lectures on "The Story of the New Testament," at Christ Church, New-road. The lectures were listened to with much interest by audiences including some well-known members of other churches in the town. In his first lecture Mr. Hargrove spoke of the universal distribution of the New Testament, and described the origin of the Canon. "Our New Testament," he said, "is the record which contains Jesus Christ. For itself it makes no claim to be infallible, inspired, Holy Scripture, the Word of God. But Jesus is in it—Jesus the fount of that Christian life and power which abide in the world a beneficent force to-day. As such it will remain, an inestimable treasure to mankind, no matter what may be the conclusion of modern criticism as to its writings and compositions." The subsequent lectures dealt with the Synoptic Gospels, pointing out their common groundwork and individual details; and, lastly, the Fourth Gospel. A clear case was made out for the late origin of this work, which, while it is distinctly unhistorical, fully merits the description of it given by Clement of Alexandria, viz., "The Spiritual Gospel."

Cardiff.—The Induction of the Rev. W. Whitaker as minister of the West Grove Church took place this week. On Sunday morning the Rev. Henry Gow preached a special sermon on the Ideal of the Christian Ministry, in the afternoon Mr. Gow and Mr. Whitaker gave addresses at a Children's Service, and in the evening Mr. Whitaker preached to a crowded congregation. On Monday evening a congregational tea was followed by a most successful welcome meeting, when Mr. G. Carslake Thompson took the chair, and addresses were given by the Revs. H. Gow, J. H. Wetherall, Dr. Warschauer, R. J. Jones, G. W. Lamport (a clergyman of the Church of England), Mr. L. N. Williams, Mr. J. Glenelg Grant, and Mr. Whitaker responded to the cordial welcome he received. The apologies for absence included letters from several Nonconformist ministers of the town, the Rev. A. N. Blatchford, J. Harwood, and others.

Chatham (Appointment).—The Rev. J. Tyssul Davis has accepted an invitation to the pulpit of the Hamond Hill Church, in succession to the Rev. G. S. Hitchcock.

Clifton.—During November a series of Wednesday evening services has been conducted by the Rev. Dr. Warschauer at 6, Broad-street, Staple Hill, one of the rapidly growing outer districts of Bristol. The British and Foreign Unitarian Association made a grant towards the expenses, and much interest has been awakened. The services, which have been well attended, are being continued during the present month.

Darlington.—On Temperance Sunday a resolution was unanimously passed by the congregation assembled in the Unitarian church, protesting "against the reactionary legislation which the present Government proposes to introduce next season, by which the existing discretionary power of the magistrates would be curtailed."

Derby (Appointment).—The Rev. E. S. Lang Buckland, of Guildford, has accepted a cordial and unanimous invitation from the congregation of the Friar Gate Chapel to become their minister in succession to the Rev. J. Birks, F.G.S.

Devonport.—On Sunday, November 29, the popular services in the theatre were continued, the Rev. Professor Weatherall being the preacher. After dealing with some of the misconceptions of the meaning of Unitarianism, Professor Weatherall referred to an article in the *British Weekly* under the heading, "The Bible in Tatters," which he described as six columns of hysterics, protesting against the "Encyclopædia Biblica," and proceeded to show that religion had nothing to fear from Biblical criticism. The address, which was not only a defence of the higher criticism, but also an eloquent plea for the religion of the heart that was untouched by criticism, was listened to with great attention. The third of the series of services was held on Sunday, December 6, when the Rev. James C. Street was the preacher. Mr. Street's subject was "The Gospel for the Twentieth Century," and his address was instinct with the freshness, fervour, and faith which characterise all his utterances. The attendance at these services has not risen above 200, but there has always been the closest attention and marked interest shown. On the 6th the church celebrated its anniversary, the minister, the Rev. G. L. Phelps, preaching in the morning, and the Rev. J. C. Street at night. The choir rendered special anthems during the evening service, which was very well attended.

Dunmurry.—A memorial window to two life-long members of the congregation has been placed in the First Presbyterian Church. The inscription is as follows:—"In memory of John Wellington Stouppe M'Cance, born 17th July, 1816, died 27th July, 1863; and Henry Jones M'Cance, born 23rd May, 1829; died 24th October, 1900. Erected by their sister, the last survivor of the family, by other members of this congregation, and friends." The window, which is of a character unique in the north of Ireland, shows no figures, but a landscape, into which some local features have been introduced.

Heaton Moor.—During the present winter the Rev. Priestley Prime is giving a series of sermons on Sunday evenings on "Channing, Emerson, and Martineau," the first being delivered on November 29. The newly formed Literary and Social Society has held, besides pleasant social evenings, several interesting discussions on important questions. The subject of "England's Poor," introduced by the secretary at the last meeting, was thought so important and interesting, that it was resolved to continue the consideration of the subject on a future evening.

Horsham.—The congregation have to mourn the loss of Mr. Humphrey Nash, who for over thirty years had filled the office of treasurer, and died on November 1, while on a voyage to Australia. Born in 1832, he was educated by Mr. Sadler and Mr. Ashdowne, both ministers of the church. He married the daughter of the latter, and from their early married home at Capel often used to drive in with a wagonette full of his young folks. Settling in Horsham, he took an active interest in various affairs in the town. Constantly helpful in many ways he took special pleasure in the recitation of poetry, and he was also ready to supply the pulpit in case of need, either at Horsham or Billingshurst. Mr. Nash was looking forward to seeing his eldest son and grandchildren in Australia, but hoped to

return to his old church. A friend, writing of him, recalls the words of an elder Humphrey: "Never fear, Heaven is as near by sea as 'tis by land."

Ipswich.—The annual meeting and congregational tea was held on Nov. 27, Mr. F. Robinson (of Stowmarket) occupying the chair. The secretary reported a good year's work. The congregation had increased, and fifteen new subscribers were added to the list. The Young People's Guild, numbering 73, has proved a great success in organising pleasant evenings, lectures, art classes, as a result of which the schoolroom has been decorated by members of the chapel, through the untiring efforts of the minister, Rev. Lucking Tavener.

Leigh.—The monthly fellowship meeting of the N. and E. Lancashire Mission, held last Saturday at Leigh, was a great success. Mr. Thomas Harwood, Revs. R. T. Herford, T. P. Spedding, and J. J. Shaw, and others, represented the Mission, and were received early in the afternoon by the Rev. R. S. Redfern, minister of the church. At the afternoon service an uplifting sermon was preached by the Rev. J. Collins Odgers, and after tea a largely attended public meeting was held, friends from as far away as Burnley and Rossendale being present. Alderman Pennington took the chair, and addresses were given by Mr. Thomas Harwood, Revs. T. P. Spedding, and J. J. Shaw, and the meeting closed in good time with the Benediction, pronounced by the Rev. R. S. Redfern.

London: Essex Church. — To-morrow (Sunday) evening "The Messiah" will be rendered by an augmented choir. Madam Carrie Blackwell and Miss Minnie Chamberlain will sing the soprano and contralto solos.

London: Forest Gate.—The sale of work held last week passed off successfully, and the auxiliary fund is a gainer by the sum of £50. Mr. John Harrison proved a generous supporter, and his opening speech heartened everybody. The Revs. T. E. M. Edwards, Joseph Wicksteed, and John Ellis assisted, while Mr. Clennell and Mrs. Clennell may be said to have represented kind helpers from other districts who could not be personally present. The tastefully arranged stalls were well patronised, and the musical co-operation of Miss Butcher and other friends was much appreciated. Donations were received from several well-tried friends, and goods were sent from various parts of the country.

London: George's-row.—On Sunday afternoon last the Rev. J. H. Wicksteed conducted a special service for children, and on the subject of David and Goliath thoroughly interested all who heard him.

London: Highgate.—The two days' bazaar arranged with the object of clearing off the debt still existing on the new Spears Memorial Buildings was held on Wednesday and Thursday of last week. The new rooms were found very useful for the various demands of a bazaar, and were all occupied to their fullest extent. The proceedings were opened on Wednesday by Lady Durning Lawrence, who, after being introduced by the treasurer, spoke some very kind and encouraging words to the assembled stallholders and friends, expressing the great pleasure it ever afforded her to assist in any work in connection with Highgate Church, and her special pleasure in helping to complete a task initiated by Mr. Spears. The Rev. R. H. Greaves then spoke, assuring Lady Durning Lawrence that the pleasure was mutual, and asking her acceptance of a silk chatelaine bag as a memento of the occasion. A similar proceeding took place on Thursday, Mrs. Wm. A. Sharpe kindly officiating as opener. Stalls were provided by the congregation, Channing House School, and the Sunday-school, whilst friends from Walthamstow also most kindly furnished a small stall as a token of their sympathy and their desire to help. Business was actively carried on during both days, whilst a variety of side shows and a succession of short and bright entertainments added both to the funds and to the enjoyment of the company. The refreshment arrangements were most efficiently managed by the Misses Spears and Cornish. The receipts from all sources amounted to £184 5s. 9d., or a net result of about £160. This leaves a balance of £700 still required to clear off the debt.

Loughborough (Resignation).—The Rev. Peter Dean, under medical advice, has resigned the pulpit of the Victoria-street Church, and will conclude his ministry in February next.

Moneyrea.—A very successful congregational soirée was held on Friday evening, Dec. 4. Over 300 sat down to tea in the school-room, and the Rev. R. Lyttle afterwards presided in the meeting-house over a large audience, when addresses were given by the Right Hon. James Andrews, D.L., and the Revs. D. Walmsley, W. H. Drummond, and T. Dunkerley. Mr. Andrews reviewed the history of the Irish land movement for the past thirty years, and expressed the hope that the recent Land Purchase Bill, which had crowned the efforts of land reformers for the past half-century, would fulfil the high hopes which he entertained as to the efficacy of its provisions to establish occupying ownership in Ireland. He advised the landlords not to demand exorbitant prices, and he advised the tenants not to stand back from a bargain for the sake of a year's purchase. The present generous bonus might not always be as available as at present. Should a remnant of landlords, after a few years, utterly refuse to do their share in settling the Irish land question on fair and reasonable terms, he admitted that the application of the principle of compulsion would be necessary, and in that case there would be reason in the demand to have it applied; and he for one would not hold back from taking that attitude, should it be impossible to settle the question without it. Several friends contributed songs and instrumental music, and an inclusive vote of thanks brought the meeting to a close.

Scarborough. — On Tuesday, December 8, the last of a series of six lectures on "The Gospel According to St. John" was delivered by the Rev. Charles Hargrove. These lectures have been given weekly in the Mechanics' Institute, as part of the scheme of the British and Foreign Unitarian Association for promoting more extensive propagandist work. The attendance at the commencement of the course was very fair, including a number of strangers to the Unitarian congregagation, and though the numbers thinned towards the end, the result, as far as it is possible to estimate from figures, cannot be considered unsatisfactory for a town of the size and character of Scarborough.

Shepton Mallet (Resignation).—The Rev. Lindsey T. Badcock has resigned the pulpit of Canal-street Chapel, and will close his ten years' ministry there in March.

Sunderland.—A lecture on "Is Jesus Christ God?" having been delivered at St. Thomas Church (in connection with the Sunday Afternoon Addresses to Working Men) by the Rev. Dr. Gee, of Durham University, the Rev. F. Wood gave two Sunday evening sermons in reply. In the first, he argued that Dr. Gee's claim that Jesus was the greatest personalty the world had ever known would be difficult to establish, and, if admitted, would not prove that Jesus was God. In the second, he stated and illustrated the difficulties Unitarians feel in regard to the alleged dual nature of Christ. On Sunday evening, Nov. 22, Mr. Wood lectured before the Sunderland Jewish Social Club on "The Jewish People and the Peace Movement."

YORKSHIRE UNITARIAN UNION.—The bazaar, of which the Rev. Charles Hargrove wrote in last week's INQUIRER, was opened on the first day by Sir James Kitson, Bart., M.P., the Lord Mayor of Leeds presiding. The opener on the second day was Mr. W. Arthur Sharpe, President of the British and Foreign Unitarian Association, the Rev. C. Hargrove (in the regretted absence of Mr. Grosvenor Talbot) taking the chair; and on the concluding day Mr. John Ward, the ex-Lord Mayor, the Rev. C. J. Street in the chair. The three days' takings amounted to £1,200, which, with donations received, secures £4,000 for the work of the Union.

THE effective life and the receptive life are one. No sweep of aim that does some work for God, but harvests also some more of the truth of God and sweeps it into the treasury of the life.—*Phillips Brooks.*

ABOUT nine hundred cripples are known to the four Manchester organisations which look to their care. It is believed that there is a much larger number, especially as but a small proportion of these are adults. The Cripples' Aid Federation of Manchester and Salford has been formed to enable workers to confer together, to co-operate in extension of the work to cover the whole ground, and to prevent overlapping. The Federation proposes also to secure further medical and surgical aid, to establish an employment bureau, take measures for better educational management, and provide a home for adult cripples. A crowded meeting called by the Federation was held on December 3 in the Lord Mayor's Parlour, when Mrs. Humphry Ward, who has taken so important a part in similar work in London, was the principal speaker, and the subsequent speakers included Miss Dendy and several doctors.

Mrs. Humphry Ward's testimony that the frequent representation in fiction of the cripple as a morally as well as physically deformed person was entirely false, was received with a murmur of assent from those who sat near her who were the actual workers among these sufferers. Mrs. Ward doubted whether the establishment of an Adult Cripples' Home would do all that was expected of it, though it ought to be tried. The good influence of the cripple in the home and the love and companionship of dear ones are certainly as important factors in their lives as in those of most people; and, except for special treatment or for those who have no friends to care for them, the Cripples' Home may not be the best place. Miss Dendy referred to some touching cases of the care and considerateness of other children in day-schools for the deformed, and was not altogether in favour of special schools for cripples excepting for such as were quite unfit for the ordinary school course.

FREE CHRISTIAN CHURCH
KENTISH TOWN.

A Performance of

"THE SUN'S DARLING"

(A Moral Masque) will be given in aid of the Funds of the above at the

PORTMAN ROOMS, BAKER-STREET,

on Friday, December 18, 1903, at 8 P.M. The production will be under the management of Mr. SAVAGE COOPER, and the music under the direction of Mr. SYDNEY BAYNES.

Tickets, Reserved seats 10/6 and 5/-, admission 2/6 and 1/-, may be obtained of Mr. A. SAVAGE COOPER, 27, Chancery-lane, W.C., and at STEDMAN'S Musical Agency, 58, Berners-street, Oxford-street, W.

BIRTHS.

WOODALL.—On December 5, at 15, Fairfield-road, Croydon, the wife of Henry Woodall, of a son.

WORTHINGTON.—On December 7, at 25, Ladbroke-square, London, the wife of Edgar Worthington, of a daughter.

DEATHS.

BARNES.—On December 7, at Mildura, Victoria, Australia, Henry Earl Barnes, aged 51 years.

COE.—At sea, either in September or October last, Captain Robert Clement Coe, aged 50 years, eldest son of the late Mr. Clement Coe, of Manchester. The result of an accident.

OUR CALENDAR.

SUNDAY, December 13.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.
Bermondsey, Fort-road, 7 P.M., Mr. C. A. GINEVER.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. E. S. LANG BUCKLAND
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Mr. HERBERT RIX.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev., FRANK FREESTON, and 7 P.M., Choral Service, "The Messiah."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD BROOKE, M.A., LL.D., and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M., and 7 P.M. Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. J. H. WICKSTEED; 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M., Mr. C. A. GINEVER., and 7 P.M.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Rev. W. H. ROSE.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BEDFORD, Library (side room). 6.30 P.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6:30 P.M., Rev. D. DAVIS.
BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. H. ENFIELD DOWSON, M.A.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M. Supplies, pulpit vacant.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR
TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanic's Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. J. D. JONES.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.
SYDNEY, N.S.W., 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Dec. 13, at 11.15 A.M., JOHN A. HOBSON, M.A., "Herbert Spencer."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Dec. 13, at 11 15 A.M., Dr. WASHINGTON SULLIVAN, "The Imitation of Buddha."

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AT the ANNUAL GENERAL MEETING of the Contributors, to be held on WEDNESDAY, FEBRUARY 10, 1904, the Contributors will have to elect four new Managers in place of Rev. S. A. Steinthal, Rev. T. Thomas, Messrs. H. Rawson and A. W. Worthington, who retire by rotation, and are elegible for re-election.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

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NOTICE.

Next week the "Inquirer" will be published on Thursday.

Editorial Matter and Advertisements should reach the office first post on Wednesday, or Tuesday if possible.

NOTES OF THE WEEK.

TO-MORROW is Peace Sunday, of which we speak in our leading article. Special intercession is asked for on behalf of the sufferers in Macedonia. Friends who are not present in any church where collections are made for this purpose, should send their contributions to the Macedonian Relief Committee, 116, Victoria-street, Westminster; or, if they prefer it, to the Society of Friends' Macedonian Relief Committee, Devonshire House, Bishopsgate-street Without, E.C.

AT Weimar this week (Friday, December 18), the centenary of Herder's death has been celebrated. The friend of Goethe, he was for more than a quarter of a century a commanding and awakening power in literature and in the religious life of that brilliant period. One of his most characteristic works was on "The Spirit of Hebrew Poetry," the most popular, perhaps, his translation of the "Cid." He was an ardent student of ancient literatures, and foreshadowed modern ideas of history and human evolution. On his grave at Weimar is inscribed his favourite motto: "Light, Love, Life."

THERE seems at last to be real hope for Macedonia. General Tzontcheff, the Macedonian insurgent leader, had an interview on Tuesday with M. Delcassé, the French Minister for Foreign Affairs, and believes that the Powers are about to impose on the Sultan a settlement on the Cretan model, *i.e.*, the establishment of a governor responsible to the Powers, and only owing nominal allegiance to the Porte. The Paris correspondent of the *Daily News* has information to the same effect from other sources. While in Vienna, General Tzontcheff told Mr. Macdonald—

We were informed of a scheme for solving the Macedonian question on the Cretan precedent. We were assured that its public announcement would be made in a week or two. But we thought the news too good to be true. To-day I am less sceptical.

Russia herself is said to have taken the the step of proposing this solution, prompted, no doubt, by M. Delcassé himself. That she did so rather through "alarm at the prospect of an Austrian occupation of Macedonian territory west of the Vardar, with access to Salonika," than through humanitarian motives, does not affect the value of the move for Macedonia. It has been clear from the first that the jealousies which prevented the application of the Cretan plan were as short-sighted as discreditable. If this is at last being realised, we are on the high road to a settlement.

IT is good news also to learn from M. Gologanoff, the member of the Macedonian Committee who is accompanying General Tzontcheff, that "the old jealousy between the Servians and their Bulgarian neighbours may now be regarded as extinct." Mr. Macdonald himself recalls how the leader of the Radical-Liberals in Servia told him in Belgrade last June that this extinction would follow as an effect of the Macedonian insurrection.

He saw that in taking up the cause of the Macedonians the Bulgarians were not influenced by territorial ambitions, but by humanity and by natural sympathy with a people of the same race and speech as themselves. If war breaks out next spring, Servia may give her Bulgarian neighbours effectual help.

If Servia believes in the disinterestedness of Bulgaria surely Europe may.

ANY hope of help from the Archbishop of Canterbury in securing an equitable settlement of the education question which his recent proposal for a conference may have aroused is finally destroyed by the extraordinary manifesto he published on Tuesday:—

We believe [he says] that the new legislation, while certainly capable of amendment in detail, is sound and fair in principle. . . . . Therefore we support it and resolve to persevere in its defence.

He complains of "misrepresentations" respecting the provisions of the new legislation, and dwells on the necessity for repeated explanations to the public as to "what were the conditions of the problem which had to be solved by whatever Government might have been in office, and what are the changes actually brought about by recent legislation."

THE "condition of the problem" on which the Archbishop lays most emphasis is the fact that in spite of voluntary subscriptions, which he puts down from all sources and for all purposes at a million a year, "it has been found practically impossible, without some rearrangement of the incidence of the burden, to keep the voluntary schools in equipment and staff fully abreast of the Board schools." The Archbishop assumes that this fact laid upon "whatever Government might have been in office," the obligation of finding for the school managers the wherewithal to provide the equipment and staff they lacked. He forgets the alternative already provided by the Act of 1870—the surrender of this burden by the managers into the hands of popularly elected boards.

HAVING seized, by Anglican votes in both Houses of Parliament, without any mandate from the country, the same rate aid for their schools as is enjoyed by the schools of the people, the Archbishop and his friends now treat as an outrage the demand that schools so supported shall be no longer used for the propagation of the views of a sect.

We Churchmen [he says] have inherited a great trust in the possession of schools the trust deeds of which provide especially that religious instruction must (not may) be given, and in the management of these schools we take the responsibility of inquiring carefully, before a teacher is appointed, whether he or she is duly qualified to instruct little children in the elements of the Christian faith as taught in Holy Scripture. . . . . Upon these points Churchmen, as it seems to me, must stand firm.

And in support of this demand he puts forward the contention that "the value of the buildings greatly outweighs the cost of the denominational teaching, which is, therefore, practically paid for by the denomination to which the buildings

belong." If the denomination merely appointed a teacher to come in and give an hour's religious instruction a day and left the staffing for secular instruction entirely in the hands of the local authority, there would be some truth in the contention that the privileges conferred are duly paid for; but it would still leave the Archbishop's opponents free to demand that the privileges shall be withdrawn. Obviously, the final exclusion of the sects from the control of public education will carry with it as a corollary the purchase, renting or abandonment, as may be agreed upon, of denominational buildings for educational purposes.

THE Archbishop and his friends must realise the fundamental fact that it is they, and not their opponents, who have abandoned the compromise of 1870. Having themselves reduced the proportionate figure they are willing to pay, in the execution of "a great trust," for the privilege of taking a hand in the provision of public education, they have no possible right to complain if the people come to the conclusion that the revised bargain—revised by one side only—is "not good enough," and that it would be more satisfactory that the complete control and the whole cost of that education should be undertaken by the State.

AT a meeting of the Court of Manchester University on Dec. 10 a resolution of great importance was passed ordaining the constitution of a Faculty of Theology. The adoption of the recommendation of the Senate to this effect was moved by Dr. McLaren, seconded by Mr. E. J. Broadfield, and supported by Professor Tont and the new Bishop of Manchester (Dr. Knox). The conditions named are the following:—

It will be necessary that part of the instruction in the Faculty should be given in the form of external lectures which must be open to all students on terms approved by the University. Such lectures must be given by a member of the teaching staff of some college or institution which is recognised for this purpose by the Court. Provision will be made for instruction by professors or lecturers of the University in Comparative Religion, this subject to be a compulsory subject for study and examination for degree. But *no question shall be asked in any examination in such a form as to call for any expression of personal religious belief on the part of the candidate.*

The working out of these proposals, now definitely adopted, will be watched with great interest. The Council is empowered to choose two persons distinguished for theological learning, and not members of the teaching staff, to join the Advisory Committee; and the Senate is to prepare a draft of studies with regulations for the degrees and courses of study in theology, and to report thereon to the Court.

IT was a happy augury that the new departure should receive the cordial approval of both Nonconformity and the Church, as represented in the speeches respectively of Dr. McLaren and the Bishop. The former remarked "that the title of University must be a misnomer unless they included the subject they were providing for in the synopsis before them. They might as well expect to cut a quadrant out of a circle and leave the circle entire. Although he had no mandate, he thought he might safely say on behalf of the students of all the Nonconforming Colleges in the district (and he hoped he might also say the Episcopal bodies), that they gladly accepted this draft constitution of the Faculty, and felt that the first act of the new University was one of large advantage to the highest interests of a great portion of the community."

To all this the Bishop gave a gracious assent. He said: "I am glad that my first meeting here should be in connection with this new and most important departure, which I fully agree with Dr. McLaren is essential to the real constitution of the University. One of the most important things we have to set before all teachers and all students of a university is the absolute unity of truth. You cannot learn any one part of the truth while you set aside contemptuously other parts, as though they were of no value. I can only say that, as far as any influence I have in connection with the preparation of candidates for holy orders in this diocese goes, I shall be only too glad if I can point them out courses in this University as being very desirable if they are to do their work properly and faithfully as it should be done.

M. D'ESTOURNELLES DE CONSTANT, leader of the International Arbitration Group in the French Parliament, has contributed an interesting paper on the significance of the Anglo-French *entente cordiale* to the pages of the *L'Européen*. He describes the official boycot by European Governments of the International Court at The Hague, and the way in which, after three years of war in South Africa and China, that boycot was broken by President Roosevelt. Early in 1902 M. de Constant laid the European attitude before the President of the United States, and declared that he was now the only man who could save the situation. A few months later the Venezuelan difficulty gave Mr. Roosevelt a great opportunity, and everyone knows how he used it. Again, in the following October, another American, Mr. Carnegie, further strengthened the position of the International Court by a gift of one and a half million dollars for a library and court-house. This action was followed by the French Government, which has this year included in its budget its first annual grant towards the expenses of the Court.

PROPOSALS for treaties of arbitration were made to France both by Norway and Sweden and by Holland, but these were refused, and the refusal has since been defended on the ground that they were wholly unnecessary. But, in spite of the opposition of diplomats and other officials, the popular feeling in favour of such treaties was rapidly increasing. The Parliamentary group of international arbitration rose in numbers from 100 to 250 members of the Chamber and Senate. Greeted at first with laughter, it soon found favour in public opinion. Nearly all the departmental councils (*Conseils Généraux*) and the Chambers of Commerce in the country gave it their support. Then followed the Royal, the Presidential, the Parliamentary visits, and the Anglo-French treaty. And this is only the first of a network of such treaties which are yet to cover the world. In M. de Constant's words:—"We shall soon see the representatives of all States, including those of America, meeting in Paris to celebrate there in an imposing communion, international peace."

THE funeral of Mr. Herbert Spencer took place on Monday, with absolute simplicity, according to his own express wish, and without religious service. The ashes were interred at Highgate Cemetery, after cremation at Golder's Green. At the Crematorium a memorial address was given by Mr. Leonard Courtney, Mr. John Morley, whom Mr. Spencer had wished to fulfil that office, being absent in Sicily. Mr. Courtney referred at the outset to his friendship with Mr. Spencer, who had desired him to take that place in case Mr. Morley could not be present, and then dwelt on the greatness of the work he had accomplished, the marvellous range of his knowledge, and the comprehensiveness of his thought. In conclusion, he spoke of Mr. Spencer's last thoughts on the "Riddle of the Universe," and the question of personal continuance raised in the presence of death.

Is the personality that dwelt in this poor frame to be admitted as in itself indestructible? Or must we acquiesce in its reabsorption in the infinite, the ever-abiding, the ineffable energy of which it was a passing spark? If indestructible in the future, must it not have been as incapable of coming into existence as it is incapable of ceasing to be? Our master knew not. He could not tell. The last enigma defies our question. The dimensions of the unknown may be reduced through successive ages, but compared with our slender discoveries, estimated at the best, a vastness that remains must ever overawe us. Looking back on the years of Spencer, we may say that he thus worked, he thus dedicated himself as truly and as bravely as any man enjoying the solace of a more definite creed. To this spirit, then, whose work survives, whose words yet speak, the wave of whose influence can yet pass from generation to generation, we may say in all the fulness of interpretation which the phrase can bear, "Farewell."

A TRIBUTE on behalf of the people of India was afterwards paid by Mr. Shyamaji Krishnavarma, who expressed his wish to give £1,000, by preference to his own University of Oxford, or else to London, to found a Spencer lectureship, similar to the Romanes lectureship at Oxford.

THE *Essex Hall Pocket Almanac* for 1904 is now ready. It is this time not a pocket-book, and those who do not like the change may take comfort, for it is not likely to happen again. Those who do like the change must be warned that they may not again be able to buy so much for a shilling.

ON Tuesday, December 8, Robert Collyer was eighty. Years ago he wrote a birthday meditation rich in the fragrance of his sunny faith. "I would love too," he wrote, "as I slip down towards the shadows, to nurse my heart on a grateful sense of the treasures I bear with me. . . . . I am very rich in memories, in the substance of things not seen, and because not seen, *eternal*; little or nothing of my own deserving, but untold treasures through God's free gift. I have memories that are more than a memory, too good and fair for regret—memories which are now as my life, lying deep and still where no storm can touch them, part and parcel of my other and inner self." And then, looking through the quiet portal of death, he said, "My whole faith goes into the assurance that these days would be shorn of their deepest meaning and purpose if they did not reach forth toward other days for their perfection. And so, as these years gather so swiftly, and I know I must be nearing the great mystery, I would bid my soul sit lightly on her throne, and with no great hunger to be gone, take care she does not hunger over much to stay." The loving wishes of many friends on both sides of the Atlantic will have gone out to him on his birthday.

IN the hope of bringing their publications more directly under the notice of members of our churches and schools throughout the country, the Committees of the British and Foreign Unitarian Association and the Sunday School Association have united in appointing the Rev. Frederic Allen as Publication Agent for a period of six months, beginning with the New Year. Mr. Allen will arrange to make tours in different parts of the country, visiting churches and schools, so that he may have opportunities of personally calling attention to the value of our literature.

DR. G. DAWES HICKS, sub-editor of the *Hibbert Journal*, has been appointed Examiner in Moral Philosophy and Logic in the University of Glasgow.

WHEN goodness separates itself, it is only half good. A virtue which is not active is in danger itself of turning to vice. Jesus was not too good for publicans and sinners. How many of his disciples are?—*J. F. Dutton.*

JESUS spent his life in discoursing with humble people on life and duty, in giving wise answers, showing that he saw at a large angle of vision, and at least silencing those who were not generous enough to accept his thoughts. Luther spent his life so; and it is not his theologic works, his "Commentary on the Galatians," and the rest, but his "Table Talk," which is still read by men. Dr. Johnson was a man of no profound mind, full of English limitations, English politics, English church, Oxford philosophy; yet having a large heart, mother-wit, and good sense, which impatiently overleaped his customary bounds. His conversation as reported by Boswell has a lasting charm. Conversation is the vent of character as well as of thought.—*R. W. Emerson.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

"THE CHRIST OF EXPERIENCE."

SIR,—In a notice of the last of Mr. Carpenter's lectures at Nottingham, in your issue of the 12th inst., the lecturer is reported as saying: "He [Jesus] kneels *with us*, indeed, saying, 'Our Father'; but he does not interpose himself between us and God." I do not write in any controversial spirit; this is surely a question of historical fact. Is there a single passage in the Synoptic Gospels where Jesus is represented as "kneeling with" the disciples, and saying, "Our Father"? He teaches *them* to say "Our Father"; but he himself (as reported) always says "My Father" and "Your Father." I do not know whether Mr. Carpenter accepts the well-known passage in Matt. xi. 27 and Luke x. 22 as representing the thoughts of Christ himself, though there seem to be none but *a priori* reasons for regarding it as due to later christological influences. If such words as "Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him," and those that follow, "Come unto me, all ye that labour," are accepted as truly representing an element in the teaching of Jesus, the statemant that "he does not interpose himself between us and God" can hardly be accepted as historically true. If they are held to be due to later doctrinal speculation, the questions still have to be faced: (1) What started such speculations? and (2) does the mythopoeic faculty yield products of such lyrical beauty and soul-moving efficiency as the sentences beginning "Come unto me"? Could anyone, in fact, make up such words, out of whose inner experience they did not flow?

My only excuse for troubling you with these remarks is my profound conviction that, if the facts of history are fairly faced, a basis of agreement will, in time, be found by those who seem at present to differ widely. EDWARD GRUBB.

Devonshire Chambers, E.C., Dec. 14, 1903.

"IN THE INTERESTS OF THE GOVERNED."

SIR,—I read with much interest your article on Mr. Joy's pamphlet; and a line or two on a pleasing memory will not, unfortunately, lessen the force of the indictment so far as Queensland is concerned.

A few years ago I was travelling on the *Paroo*, and, whilst enjoying the bountiful hospitality at a "head station," was particularly pleased with a "blackfellow" idyll. The manager and his charming womanly wife had gathered a little colony within the precincts. There was the former king, a diminutive old fellow of the utmost dignity of bearing. Mrs. C—— had had specially made for him a brass plate, inscribed with his name and "King of the Paroo tribe"; and the grey-bearded patriarch paraded with every sense of regality in an antiquated frock coat, decorated by this honourable medal.

The picture possessed its pathos; but the descendant of an ancient line of kings preserved his royal presence even when he asked (cadged) for tobacco and odd pence with which to sustain his court. A tale was told of him that once when droving cattle he had reached the crossing above Bourke on the Darling, he was transfixed by a terrific hooting noise, which seemed to come from down the river. Then, at the sight of a belching monster at the nearest corner of the meandering river, he cried "Bunyip," and fled, getting over the hundred and fifty miles that lay between the monster and his peaceful camping place in record time. The "monster" was the first river steamer that it had been his lot to see!

All visitors to the station or neighbours knew that the little sanctuary was inviolable; and whatever jests were made only redounded to the honour of C——, and emphasised the true manliness of his conduct.

He is not at the station now, and I have often wondered what has become of his black flock.

With regard to the "hopeless degradation" of the blackfellow, I may say that I have seldom seen a finer or more intelligent man than one of the younger men of the camp, who, in ready English, when asked his weight, replied, "Thirteen stun." The march of civilisation, there at all events, was found compatible with a happy native family.

H. D. ROBERTS.

TO MINISTERS AND OTHERS.

SIR,—Will you be good enough to give me space for a brief announcement? Mrs. Vance Smith has handed over to me a considerable number of copies of the last edition (1896) of the late Dr. Vance Smith's book, "The Prophets and their Interpreters" (pp. 48). It is Mrs. Vance Smith's wish that these should be distributed among ministers, students for the ministry, and any other persons interested in the subject. On receipt of a post-card, giving name and address, I shall be pleased to send a copy to any applicant.

DENDY AGATE.

Dunham-road, Altrincham,
Dec. 14.

YORKSHIRE UNITARIAN UNION.—In our note last week on the recent bazaar the figures were accidentally inverted. The takings really amounted to £2,100.

A WORD OF THANKS.—The Rev. Henry McKean, of Oldbury, having resumed work after his recent accident, desires publicly to express his gratitude to the ministers and laymen who for five months freely supplied his pulpit, the arrangements being undertaken by the Rev. Rudolf Davis, of Evesham, in the name of the Ministers' Monthly Meeting and the Lay Preachers' Union. Mr. McKean mentions other acts of kindness he received. We rejoice with him in these and in his recovery.

LITERATURE.

A NATIONAL POSSESSION.*

THAT great work, the "Dictionary of National Biography," was published in sixty-three quarterly volumes, from January, 1885, to June, 1900, and in the autumn of 1901 three supplementary volumes were added, making good some two hundred accidental omissions, and containing eight hundred memoirs of those eminent persons whose death had occurred during the publication of the dictionary. Thus the national record is brought down to the close of the nineteenth century, with the most fitting addition of a full biography of Queen Victoria, whose death came with the dawn of the new century, and also a memorial notice of Mr. George Smith, the head of the firm of Smith, Elder & Co., to whose energy, foresight, and generous public spirit as originator and publisher, the dictionary remains a lasting monument.

Before his death in 1901, Mr. George Smith had planned, in consultation with Mr. Sidney Lee, a final volume as Index and Epitome of the whole great work, and its publication has been one of the notable events of the present year in the world of letters. The sixty-six volumes of the dictionary contain 30,378 separate biographical notices, and 3,474 cross references. These are now all gathered up with infinite care into one closely printed volume of 1,456 pages, the biographies being condensed, generally speaking, to one-fourteenth of their original size. What we have, therefore, in this volume of Index and Epitome, is not only a most admirable and useful guide to the dictionary itself, which most people can only consult in a public library, but an independent work of the highest value, which many students and scholars will be thankful to possess. For this is, in fact, a miniature dictionary of national biography, rich in information, and of astonishing accuracy in the facts and the hundreds of thousands of dates it contains. The work of epitomising the biographies was shared by nine helpers, to whom the editor, Mr. Sidney Lee, makes his acknowledgments in the preface.

The great value of this volume as a concise Dictionary of National Biography may be gathered from the fact that the biography of Shakespeare fills more than three columns, that of Gladstone more than two, and those of Elizabeth, Cromwell, Charles I., the Duke of Wellington, Walpole, and Charles James Fox, each more than a column (of some seven hundred words). Mr. Sidney Lee's biography of Queen Victoria filled more than a hundred pages of the last supplementary volume, and in the Epitome occupies seven columns. It is interesting to notice the proportions of space given to some of the best known names. It must not always be taken as an accurate gauge of relative importance. Thus the list of Scott's novels fills out his biography and he has 76 lines, and Ruskin 71, but Carlyle only 43, and George Eliot 34, Dickens 40, and Thackeray 53. Wordsworth has 37, Chaucer and Tennyson 52 each, Milton 50, and Browning 46. John Wesley has 69 and Joseph Priestley 62. George Fox 20, Martineau 31, Dean Stanley 30, Darwin 36, and Huxley 39. There are 86 lines to a column.

The quality of the work done for the Dictionary of National Biography by a large number of distinguished contributors, has long been recognised as standing in the very first rank. In expressing our gratitude for this final volume, further words of praise or commendation would be superfluous, and we will only offer once more our warmest congratulations to all who have been concerned in bringing this work, which is a national possession, to so happy a completion.

* "Dictionary of National Biography: Index and Epitome." Edited by Sidney Lee. (Smith, Elder & Co. 1903. pp. 1464, royal 8vo, 25s. net, in cloth, or 32s. net in half morocco.)

MARTINEAU MISREAD.*

WE confess that we have found it difficult to be patient with Mr. Craufurd's book. He seems to us to presume a great deal too much on the few years of personal acquaintance he had with Dr. Martineau towards the close of his long life, and while he speaks repeatedly with the warmest admiration of "my friend" and "my teacher," and there is one fine passage on the sermons which in justice to the "disciple" we will quote directly, his criticisms show how little he really understood or had entered into the religious life of one of the most spiritually-minded of men. We imagine that Mr. Craufurd went to Dr. Martineau full of his own prepossessions, and we shrewdly suspect that in their intercourse he himself did most of the talking. Certainly in this book we should have been content with a good deal less of Craufurd and a little more of Martineau. Mr. Craufurd appears to us to have got "Deism" something very like a bee in his bonnet, and we find it difficult to harmonise his references to "the spiritual influence of this inspired seer" with his laments over the starved soul of one who died "in the bleak land of chilling and semi-Deistic Unitarianism." The spiritual Theism of James Martineau was something very different from the Deism or semi-Deism of Mr. Craufurd's imagination.

Professor Upton, indeed, in his contribution to the "Life and Letters," refers to the "rationalistic or Deistic side of Dr. Martineau's philosophy," and quotes from a paper of Mr. Craufurd's a passage on his dread of Pantheism, and the essentially lonely and non-social character of his religion; but Mr. Upton hastens to add: "Such criticism does not do justice to Dr. Martineau's philosophy as a whole. The *ethical* rationalist inevitably tends to become an 'Intuitivist' or Mystic, just as Judaic Theism naturally developed into Christian Theism." (Vol. ii. p. 478.) And we shall append to this notice the admirable letter from Mr. Upton which appeared in last week's *Spectator*, on "Dr. Martineau's Relation to Unitarianism."

Of Martineau's sermons, Mr. Craufurd writes as follows:—

> Out of this noble master's three volumes of sermons one might compile a splendid manual of devout thought, lit up by piercing moral insight, and pervaded by the very finest spiritual judgment, a manual which might well be to our age what the Pensées of Pascal have been to former ages. Scarcely can we find elsewhere in English literature such a rare combination of delicacy of perception, purity of motive, strength of intellect, and beauty of expression. Hardly any thinker since the days of Plato has linked such profound and subtle thoughts with such glorious language.

To his Recollections and Essay Mr. Craufurd adds some letters which he received from Dr. Martineau. One of these, dated from Aviemore in August, 1892, the first year of their acquaintance, contains a characteristic passage, which we will quote. Dr. Martineau is referring to two of Mr. Craufurd's books:—

> In general, I find myself in sympathy with your admirations, and at variance only with your aversions. Your great store of enthusiasm and compassionate affection pours itself, I should say, in too exclusive a flood upon the sins and miseries of unregulated passion. I catch myself, as I read, pleading for a gentler judgment on commonplace people of the conscientious type, beneath the evenness of whose life there often—even usually—lie a depth and unselfishness of character essentially, though silently, heroic. It is not to these, the faithful without romance, but to the mock-righteous and the self-righteous, that Christ prefers the publicans and sinners, who, when converted by your forgiving love, can only be brought to the very harmony of desire and will with which you contrast them.

Mr. Craufurd is good enough to say that his book is intended "to supplement and not to supersede that very valuable work," the *Life and Letters*, by Dr. Drummond and Professor Upton, and he adds that "Mr. Upton's presentation of Martineau's philosophy is so entirely admirable that it is not likely to be ever superseded."

The following is Professor Upton's letter above alluded to:—

To the Editor of the "Spectator."

SIR,—In the interesting "Recollections of James Martineau," by the Rev. A. H. Craufurd, which is noticed with commendation in the *Spectator* for Oct. 31, there appears in various forms a very serious misstatement which is emphatically repudiated by those who knew Dr. Martineau far more intimately than Mr. Craufurd knew him, and which, if left uncorrected, will inevitably mislead the readers of that book in regard to Dr. Martineau's relation to the Unitarian conception of Christianity. Mr. Craufurd's contention is that in Dr. Martineau's religious life there was a constant internal discord between his "intellect" and his "heart"; that while his intellect, owing to his semi-Deistic training, always kept him a Unitarian, his spiritual affections were continually prompting him to embrace a more "orthodox" idea of God. "James Martineau," he says, "followed his intellect to the very end, even though it kept him back from that light and warmth and nourishment which he discerned from afar in the more fertile regions of liberalised Orthodoxy." And again:—"Dr. Martineau's formal creed tore him up by the roots from the soil that was most truly congenial to his loftiest instincts. The deep-souled mystic within him often sat down and wept in the Babylon into which earlier intellectual

* Recollections of James Martineau, with some Letters from him and an Essay on his Religion. By the Rev. Alexander H. Craufurd, M.A. (Edinburgh: G. A. Morton, 42, George-street. 1903. 3s. 6d. net.)

convictions had led him." This alleged discord in Dr. Martineau's mind had no real existence; it is wholly a creation of Mr. Craufurd's imagination. As all his intimate friends well know, Dr. Martineau found in the conception of God as unipersonal both intellectual and spiritual satisfaction. His warm appreciation of the most spiritual utterances of Christians of every denomination did not in the slightest degree clash with his Unitarian view of the Godhead. In his opinion, the triune conception of the Deity was not necessary for the complete appreciation of the divinest elements in Christian mysticism, and in Evangelical hymns and discourses. Mr. Craufurd has been led astray by Dr. Martineau's not unfrequent dissatisfaction with the condition of some of his co-religionists; but this dissatisfaction was not at all with their Unitarianism, but only with their defective spirituality, and this lack of deep spirituality he in part traced back to the somewhat unfavourable philosophical and theological antecedents out of which modern Unitarianism has arisen. Hence he was accustomed to say of those persons in other Christian denominations who showed a leaning to the Unitarian view of the Godhead: "Their escape from the old orthodox scheme is by a better path than ours." And his explanation of this was that through the dogma of the Incarnation the Church has most providentially preserved and transmitted through the ages the essential and distinctive truth of Christianity, the truth, viz., of the living presence and self-revelation of the Eternal Father in the spirits of His rational offspring. "This interpretation," he says, "of Christ's life on earth carries the Divine essence claimed for him into our nature as his brethren." In Dr. Martineau's opinion, much current Unitarianism, owing to its philosophical ancestry and its ecclesiastical isolation, has largely failed to realise this vital truth, and hence "the aridity and barrenness" to which Mr. Craufurd refers; but many Unitarians have profoundly realised the essential truth involved in the Incarnation of God in Christ; and in fellowship with such Unitarians Dr. Martineau's whole nature found complete satisfaction.—I am, Sir, &c.,

CHARLES B. UPTON.

Manchester College, Oxford.

ON PREACHING AND PREACHERS.*

THESE two little books treat of the same subject from different points of view, the English from the Anglican, the American apparently from that of Evangelical dissent.

Dr. Ford pleads for fuller realisation by the clergy of the importance of preaching, and contrasts the inadequate equipment of the young curate on entering the pulpit ("men from college are obtruded upon long-suffering congregations, and forced to make in public crude attempts to do effectively what they have never been trained to do at all") with the careful training of the preaching powers of their students by the Roman and dissenting churches. The Roman training is no doubt stringent and adequate.

Whilst among our churches the tendency in the past has been too often to subordinate all things to the sermon, so that congregations also were learning to regard the essential part of the service as a mere preliminary, and still far too little attention is sometimes given to its reverent and orderly conduct, Dr. Ford protests earnestly against the neglect of preaching in the church, the subordinate position of the sermon in clerical and lay regard, and the almost contempt with which 'preachments' are often spoken of. He points to the crowded congregations that assemble when a real preacher is announced as evidence that a 'preachment' is appreciated when offered, and urges that the church is failing in her mission in not cultivating her preaching powers to the utmost.

All this is admirably said, but when he goes further and deprecates the regarding of the acts of the priest rather than the preacher's words as supreme in worship, when he quotes with approval Canon Henson's saying that preaching is "the highest function of the Christian ministry," then Dr. Ford goes too far. Make preaching more, but, from the Anglican point of view, the priestly function cannot be less.

"Quiet Hints in my Study," Mr. Jefferson calls his book. The reader is inclined to wonder what the straight talks in the open would be. The vocabulary is distinctly not quiet, and the unbridled outspokenness of the style is sometimes violent. For example:—

> If a congregation were a colossus to be attacked by rhetorical bludgeons, or a mammoth baby to be tickled by vocal pyrotechnics, or a monster to be tricked and trapped by oratorical devices, yelling might not be without justification. . . . But a yell is scarcely worse than a tone. A tone is a clerical whine, a pulpit twang, an oily, sanctimonious, vocal monstrosity. A tone is cant vocalised. It is affectation coined into breath. It is the most disgusting sound which the universe emits. It is better that a minister should be afflicted with yellow fever than with a tone. With the yellow fever he might die.

But all is not thus, and it would be as great a pity to set the book aside because of the marked characteristics of its style as to refuse to read a modern Keim because of the involution of his sentences. For this is really a useful book. Preachers experienced as well as inexperienced will do well to get it. There is not perhaps much that is particularly new, but there is gathered here the ripe fruit of much practical experience; with a good deal of shrewd wisdom, there is a good deal of really wise counsel and valuable suggestion; and preachers of every age will value the warnings of dangers, to all but exceptional natures, inevitably associated with their special work, and be grateful for reminders of consolation in disheartening hours equally inevitable. The titles of some of the chapters will suggest the practical usefulness of the book: Starts good and bad, the foremost of the demons (Laziness), Cowardice, Impatience, Clerical Hamlets (Melancholy), Autocracy, Vanity, Discontent, Pettiness, Mannerisms, Near to men near to God, Unconscious Decay.

The matter which is common to both these books is, however, the most important part of each: the first principles of preaching which all preachers need to be reminded of from time to time. A sermon is not a lecture. It is not a moral essay. It need not be a literary work of art. What academic sermons that are not sermons, what artificially poetic or otherwise booky sermons we have to listen to! The sermon must be a message of life. The preacher must have that which is so important, so wonderful to himself that he must declare and share it. But often as one listens, one thinks the preacher has been saying to himself: "This is the place for a sermon; I suppose there must be one; but what a bother it is. Well, I suppose I must preach this." Much better not. Much better give out another hymn and close the service. The preacher must be in dead earnest about his message, and be eager to convey it to his hearers. And to convey it best, to wise and simple alike, he must be simple. Fireworks suggest doubt of earnestness. Simplicity and earnestness are closely linked. And he must be natural. Long-drawn tones, misplaced adverbs, a fixed smile or frown, a heavenward gaze riveted upon a distant corner of the roof, a pawing of the air or fluttering of the hand—such things are not aids to receiving a message, still less to devotion; they rather hinder, since they either amuse or irritate. The preacher must be simple; he must be natural. Above all, he must be himself, speaking from the pulpit as he would speak anywhere else on serious and sacred things. During the first part of the service the minister is to be an impersonal voice, in the pulpit the preacher must be a personality. Personality is half the sermon. Therefore, let not the preacher allow committees and other detail work to destroy his personality, nor let him overwhelm himself with books. "Reading makes a full man, and it may fill him to his undoing." "Killed by books" is many a preacher's epitaph. Fulness of life is ten thousand times more important for the preacher than fulness of scholarship. Let him know men and life. Two-thirds of life in the world, one-third in the study. To understand men is more than to understand books. A message and the man to deliver it. We must have the one and be the other, or let us not climb the pulpit stairs.

Let your sermon (says Dr. Ford) be such that, when heard, your hearers come away not so much vying with each other in laudatory terms of its literary beauty, its oratorical excellence, or its dramatic force, but, rather, rapt in silent thought, because they feel within them a transmitted influence too deep and sacred for utterance.

R. D.

THERE is no external politeness which has not a root in the moral nature of man. Forms of politeness, therefore, should never be inculcated on young persons without letting them understand the moral ground on which all such forms rest.—*Goethe.*

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* "The Decadence of Preaching: An Indictment and a Remedy." By Harold Ford, M.A., LL.D., D.C.L. (Elliot Stock.) 2s. 6d. net.

"Quiet Hints to Growing Preachers in My Study." By C. E. Jefferson, Pastor of the Broadway Tabernacle Church, in New York. (James Clarke & Co.) 3s. net.

SHORT NOTICES.

MR. AUGUSTINE BIRRELL'S Essex Hall lecture on *Emerson* will have been far from satisfying to devoted followers of the New England seer. What they will delight in most in the lecture as now published is the beautiful portrait which is prefixed, the same that was used for the centenary edition of the Divinity School address. Yet there is both amusement and instruction to be got from the lecture, and extensive quotations from Emerson himself. Mr. Birrell, it will be remembered, drew a picturesque contrast between Emerson and Newman as contemporary teachers and leaders of men.

In the "thirties" Boston was at least as agitated as Oxford, and better fitted to give a hearing to tracts *for* and not *against* the times. In Oxford the objective of attack was a barren, faithless churchmanship, and what was to be made alive was the idea of the Church as a living witness to the truth, an authoritative voice which, if appealed to, would answer as surely as of old on Sinai or at Pentecost. In Boston what was attacked was a barren, stagnant Socinianism, and what was to be restored was the Temple of the living God in the soul of man. Oxford looked regretfully back upon the fourth century, and Boston enthusiastically forward to the unfolding of future mysteries.

One of Mr. Birrell's amusing *mots* occurred in his account of the change of New England from strict Calvinism to Unitarianism. "Dr. Watts' Hymns were written for a crowded nursery." We pointed out after the lecture was given, that though the laugh was good, it was not the Hymns, but the Moral Songs that were written for the nursery. Now, Mr. Birrell prints, "Dr. Watts' Hymns and Moral Songs, &c." But the Hymns were not written for the nursery. They are entirely distinct from the "Divine and Moral Songs." Another sentence added in the printed lecture is towards the end, after quoting Holmes' saying that not Unitarianism, but a mild Episcopalianism now reigns in Boston: "But it may well be there has been another change since Dr. Holmes wrote his life of Emerson." (Philip Green, 5, Essex-street, Strand. 1s. net.)

Chart and Voyage, "an examination of the alleged reasons for theological reserve, and the dangers incurred by it," is an essay by Mr. T. J. Hardy, whose "Confession of Heresy" and various contributions to these columns will be remembered by our readers. This is an earnest but perfectly temperate and reasonable plea for frankness in religious matters. The writer ventures to appeal, toward the end of his essay, by name to certain theologians of the Broad School to give their reasons for their policy of half concealment, for hiding themselves behind ambiguities of expression, for holding publicly forms which they reject in private. More than once in the book the same kind of challenge is thrown out. The learned Dean, who would so explain, or who hopes that at some time someone will explain the virgin-birth of Jesus in such a manner as to make it conform to biological law, is asked to bring forward evidence for the fact itself such as would justify a practical man in risking money or any other thing that he cared for on the chance of its proving to be true. One would be glad to hope that this little essay would be read, pondered, and, may be, answered by those whom it thus immediately concerns. But it will do many others good to read the book. Those who have long ago chosen the better part of simple sincerity, who have refused to bemuddle their own understandings by asking first whether their usefulness might not be impaired by strict veracity; or whether, seeing that what human beings can know at all is so little and so uncertain, it can make much difference if they do assent for the present to something which seems incredible; who have accepted the duty of straightforward dealing and perfectly candid speech without reserve, will find some encouragement in Mr. Hardy's philosophical presentation of the matter, and will be the better able to answer to themselves and to others for the righteous course they have taken. (Philip Green, 5, Essex-street, Strand. 1s. net.)

More Fireside Fables, by Edwin P. Barrow, adds eighty-nine of these suggestive and often quaint little bits of wisdom and imagination to the collection of the former volume. A few of these have already appeared in THE INQUIRER. To the fables, Mr. Barrow appends four rather longer stories, completing a series of ten, intended to illustrate the main sources of unkindness to animals. (Elliot Stock. 1s. 6d. net.)

Uncle Ranger's Yarns, by A. H. Biggs, M.A., is for Band of Hope workers, who want some thoroughly interesting and exciting fairy tales, which are at the same time pointed parables, teaching total abstinence. In the reading of these tales there is plenty of scope for dramatic recital, and we can well believe that as told by their author they have been extremely popular. Vivid Arabian Night imagination and plenty of humour go to the making of the tales. (R. J. James, 3 and 4, London House Yard, Paternoster Row, E.C. Cloth, 1s.)

The *Picture Lessons from the Parables of Jesus*, issued by the Sunday School Association, consist of twelve cards, with pictures illustrating as many parables, with subject and a memory verse, and reference to the Gospel passage, printed on each, twelve other cards, with suggestive lessons on each parable, for the teacher's use, and an extra card with useful hints to teachers on how to use the lessons, all contained in a strong envelope. The pictures are in clear outline, admirably drawn, suggesting to young artists the desire to fill them in with colours. The lesson hints also seem to be admirably done, by one who knows how to teach and keep a vivid interest awake. (Sunday School Association, Essex Hall. 4d. net.)

THE new volume of *Young Days* (vol. 28, 1903) is attractive as ever. Mr. Thomas Robinson's illustrated nature studies, telling of the flowers of the month, are really delightful, and this year the Rev. George Critchley has contributed a series of parables for the guild work, which must have roused a great deal of interest among the children in finding out their meaning. The exciting stories of adventure have also doubtless been enjoyed by not too critical readers. There are, as always, charming pages for the very little ones. (S. S. Assoc. 1s. 6d. net.)

DOCTRINE IN THE CHURCH.

THE article by the Rev. C. E. Beeby on "The Doctrinal Significance of a Miraculous Birth," which appeared in the October number of the *Hibbert Journal*, was not allowed to pass without episcopal censure. The Bishop of Worcester had an interview with Mr. Beeby, after which he addressed to him a letter which has now been published in the Diocesan Magazine. This letter lays stress on the fact that, though Mr. Beeby argues against the doctrine of the Virgin Birth of Jesus, he does not explicitly reject it. The implication seems to be that if the doctrine had been explicitly rejected by any of his clergy, the Bishop would have taken steps of a much graver kind than he considers necessary at present. There follows an array of great names on the side of that doctrine, and a profession—"I know of no names of comparable weight to be set upon the other side"—which is saved from utter absurdity by the addition of two more words, "in England." Then comes the more important part of the letter.

"I say, then," writes Dr. Gore, "that every clergyman holds his position as an officer of the Church in England on condition of the constant public recitation of his personal belief that Jesus Christ, the Son of God, was conceived by the Holy Ghost, born of the Virgin Mary, and that he rose the third day from the dead. These clauses are perfectly free from ambiguity. They simply affirm that certain events recorded in the Gospel narratives truly occurred.

"Now, consistently with public honour, a man cannot hold his official position in virtue of constantly saying 'I believe' such and such a proposition to be true, unless he do believe it. And if he does believe it, I do not understand how he can write against it, as it appears to me you have done.

"I am very anxious to maintain the comprehensiveness of the Church of England, but comprehensiveness in any coherent society involves limits. It appears to me that the three chief conditions of office-holding in the Church of England (apart from moral character) are:—

"(1) That a man should believe the unambiguous historical statements of the Creed which he is constantly required to say 'I believe.'

"(2) That he should abide by his solemn undertaking that 'in Public Prayer and Administration of the Sacraments he will use the Form in the [Prayer-book] prescribed and none other, except so far as shall be ordered by lawful authority.

"And (3) that he should observe his undertaking to teach nothing as part of the necessary faith, but what is contained in Scripture.

"I consider myself as Bishop bound to go to the limits of my power in maintaining these conditions, as well as the large comprehension which they guard. I am very anxious not to press you unduly, or, as the saying is, 'put you into a corner'; I quite recognise the possibility of expressing opinions speculatively, without identifying ourselves with them. For this reason I shall not ask for or expect at present anything but an acknowment of this letter. At the same time I ought to tell you that I may find it desirable to publish it."

The state of things which this incident, in common with others which our readers will remember, reveals in the Church of England is unsatisfactory to progressive and conservative theologians alike. One clergyman after another makes clear, in some kind of public utterance, that the dogma of the Virgin Birth is one which he would like to see removed from the list of necessary beliefs. The limits

of mere suggestion and implication are reached but not passed. None has yet ventured to avow—or, at least, to persist in avowing—that he disbelieves in the alleged miracle. It has not yet, therefore, become possible to bring before the courts, and settle once for all, whether a minister in the State Church may legally reject the Virgin Birth; in other words, whether the Creed, as regards that article at least, is to be considered a dead letter. It is heartily to be desired, in the interests of the Church itself, and of certain grave matters referred to in the Bishop's letter, that some one of the Broad Church clergy would venture far enough to bring about such a clearance of the air. This is the season of Advent lectures. The Dean of Westminster is giving a series, which concludes to-day, on the Athanasian Creed. To-day's lecture is that which promises to have most interest for the general public, for it is to deal specifically with the damnatory clauses.

It is important [the lecturer says] to distinguish from the outset between [the] doctrinal statements and the surrounding clauses by which they are protected; between what I may call the picture itself and the frame in which it is set for its safe keeping. The frame is rude and strong, the product of a rough age, which valued ascertained truth, but had no mind for further speculation. There is no doubt that in the present day the frame does grave injustice to the picture; so much so, indeed, that most observers hardly see the picture at all in the pre-occupation with the frame.

There is truth enough to give point in the little sarcasm with which this quotation ends, but it is a two-edged truth. In the same number of the *Guardian* which contains the report of the Dean's lecture appear two letters on the Athanasian Creed, each of which is wholly devoted to a defence of the damnatory clauses. Advent lectures on "Sin and the Fall" are being delivered in Birmingham by Dr. Gore. In their case, too, the chief interest attaches to those which have not yet been reported.

MR. BEEBY has taken a course which is, no doubt, "the nobler and the manlier one." His decision has been conveyed to the Bishop in the following letter:—

Yardley Wood Vicarage, near Birmingham, Dec. 14, 1903.

MY LORD,—In my letter to you, dated November 9, I wrote:—"If and when you publish your letter I shall have to consider the situation, and duly weigh your opinion."

Your letter, now published, not only in the *Diocesan Magazine*, but advertised in every religious and secular newspaper in the kingdom, by your suggestion of want of honour on my part in remaining in office in the Church of England places me in a position in the eyes of the clergy and the laity of the diocese which I cannot tolerate, and my relations to your lordship are of so strained and painful a character that it is impossible for me to contemplate the longer continuance of them. I therefore have resolved, after most deliberate consideration, to resign my position, and I do now place my resignation in the hands of your lordship.—I am, my lord, your lordship's obedient servant,

CHARLES E. BEEBY.

The Right Rev. the Lord Bishop of Worcester.

Liberal Nonconformists will watch his subsequent career with interest and sympathy, and will welcome him as a fellow-worker in the cause of light and truth.

THE CHILDREN'S COLUMN.

1 CORINTHIANS XIII.

V.

"Love rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

A FRENCH writer said: "Wisdom cannot enter an unkind spirit, and knowledge without conscience is the ruin of the soul." This is very like what Paul said so many hundred years ago: "If I know all mysteries and all knowledge, . . . but have not love, I am nothing." And now, in our verse to-day, Paul says that one who has the love of goodness and truth can never take part in what is unrighteous, or take pleasure in what is wrong, or in seeing wrong succeed. He will not swerve aside from the truth, but stand to it with whole-hearted faithfulness, as the martyrs did in the face of death.

I am afraid that in these comfortable days we are much too easy-going, and do not stand firm for the right and true, as we should do. In your school life, when you see boys or girls doing wrong, do you always stand firm and refuse to join them? And not only that, but have you the courage to say that you do not think it right? Do you ever remember, too, that you can very seldom yield to temptation without leading someone else with you; and that if you resist and stand for the right you may help a companion to do the same? It is very hard to stand alone, even in little things, but sometimes it is the only right thing to do; and if we are faithful we are compelled to do it.

During the bombardment of Alexandria one of the marines on board one of the vessels was sentry at the captain's cabin door. All the other men were sent below for shelter. During the confusion of getting ready for action they forgot to have the sentry taken off his post, which was in a most exposed position. First one shell burst in the cabin close to him, and then another and another, and on the men coming up from below to see what damage had been done they still found the sentry marching placidly up and down at his post; and when they asked why he did not go below under cover with the other men, his reply was that his post was at the cabin door, and that as he had not been told to leave, he could not leave his post.

Did he not stand alone before a terror far worse than we are likely to meet in our daily lives? That is the spirit in which we ought to meet even our little trials; "faithful unto death." Our post is "at the cabin door; and till we have been told to leave, we cannot go."

"*Love beareth all things;*" yes; persecutions and troubles, little or great, and the faults and unkindness of others, or their ignorance and folly, without exposing them, or being wounded, or angry; it is like "suffereth long, and is kind."

"*Believeth all things*": that means that love is without suspicion or distrust of others—it is generous and confiding.

"*Love hopeth all things.*" It never despairs of anyone; but trusts and believes that even those who sin will come round to better things. Many a time when a person has been wicked and has felt as if all chance for him is gone, if he has found one friend to believe in him and to be hopeful and raise his thoughts, and who has helped him to *hope* and to raise himself, his whole life has been changed by this "Love," which was stronger than sin and than despair; and by "hoping all things" it has helped him to begin a new life.

Do you not know how easy it is to be *surprised* into doing wrong, because you did not expect the temptation to come just then? Well, the only way is to be *always ready:* to be so well armed and so wakeful that no enemy creeps up and finds you sleeping: a good soldier does not sleep at his post. You must fight the good fight with open eyes and a ready heart, and be ready to say "No" with firmness and without hesitation—with the love that can "endure all things." Jesus tells his disciples that they are to *watch* as if the master of the house were away and had left his servants in charge, and commanded the porter to watch. "Watch, therefore; for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, *Watch.*"

"*Love endureth all things*" contains more meaning than there is space to tell, but you can think of much of the meaning for yourselves. It endures trials—such as we all have—small and great; trials of temper, of faith, of patience, of courage, of sickness, or accident. Some people are invalids for life. Try and think what that would mean; yet even many *children* have to bear it; no more play and running about, no more school life, no more merry times of romps and glee with young friends; only patience and endurance; and yet, children, many a one who is compelled to lead such a life is the joy and delight of his home and friends and companions, because of the loving spirit which makes him able to accept and "endure all things."

"*Love never faileth*"; but whether there be prophecies, they shall be done away with; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part." Love is the only thing that can never die, and remains for ever; all these other things that we value and are proud of are only for a time; we only know and learn a little part at a time of all that there is to know and learn. It is like climbing a mountain; the stones that we used like steps are left behind one after another, and we pass on and up till we stand on the peak which they have helped us to climb; "we know in part"; not the whole at once can we learn and understand, but little by little we "rise by stepping stones to higher things." The childs's A B C and little sums are only beginnings—the first steps; they "vanish away" into what he learns afterwards. But through all the changes one thing "never faileth," and that is Love.

GERTRUDE MARTINEAU.

IT is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.—*Bacon.*

The Inquirer.

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LONDON, DECEMBER 19, 1903.

ADVENT PEACE.

ONCE more the appeal of "Peace Sunday" is to be made in the churches, and we have to ask ourselves how we can most surely be true to the spirit of the coming Christmas festival. If we are to help to make "peace on earth" we must be at peace with our own hearts, and for this surely there is but one way, whatever method may appear the wisest and most helpful—the way of *giving*. The joy of Christmas is in the heart of unselfishness, in the self-sacrificing love of CHRIST, and with that joy, even through the agony of the Cross, the ultimate peace.

Abundant opportunity is offered to us at this moment to realise and enter into that peace. Close at hand, and especially in every great city, the mute appeal of suffering and poverty, of cheerless, unlovely, and unloving lives is heard. Our missionaries are appealing for help to bring some more abundant life into barren, cheerless places, through their ministry of brotherly love. We ask our readers not to overlook the appeals they have made during these last weeks. And everycitizen of this country is asked to take a share in wise counsel and generous giving, to face the problem of distress and lack of employment which threatens during the present winter to be so acute. The wider problems of Empire and commerce have also to be faced, and in the same spirit that shall make for peace. In this connection we commend to the attention of our readers the sermon by the Rev. CHAS. HARGROVE in this month's *Mill Hill Pulpit* on "The Golden Rule and the Tariff."

One other special appeal is to be made to-morrow, to all who realise not only the claims of humanity, but the responsibility of their country in this matter—an appeal for the sufferers in Macedonia.

In the December *Commonwealth* Mr. HENRY NEVINSON tells of what he saw in the Monastir district at the beginning of the terrible Macedonian winter, and of the misery with which he was obliged to pass by so much heart-breaking suffering, without even a promise of help to come, because he could not be sure that there would be enough to meet all the needs. These are his concluding words :—

Out upon those mountains, in snow and bitter wind, at the very least some 60,000 human beings are starving in the skeleton ruins of their homes, and there is no one to help them, no friendly frontier for them to cross, no justice or mercy for their appeal. So far, the Macedonian Relief Fund has been the only little sign of hope or feeling. I cannot speak too highly of the work its agents have done—of the work of Mr. Brailsford in organising the whole, and himself directing the distribution round Ochrida ; of the work of Mrs. Brailsford in her hospital for the wounded and other undertakings at Ochrida, too ; of the work of the Lazarist Father Proy at Klisura ; of the French Sisters of Mercy at Florina ; and the American Missionaries at Resna and Debritza and Monastir. It is much, and yet it is so little ; for twenty times more is wanted still.

And now we have the testimony of General TZONTCHEFF that, "but for the English people, thousands of villagers who are now endeavouring to repair the disasters of the summer would have been in their graves. English help has fed, clothed, and housed them. English sympathy has revived their broken spirit." That, indeed, is not enough, and we must hope that during this winter steps will be taken by the Western Powers effectually to prevent a repetition of the awful tragedy of the summer, and to secure lasting peace for Macedonia. Yet for us this immediate duty is clear, and we trust that our "Peace Sunday" will be marked by abundant gifts for these sufferers.

MR. W. R. CREMER, M.P., the recipient of the Nobel award of nearly £8,000 for the best peace work of the year, has richly deserved his honour. The English side of the Anglo-French *rapprochement*, and, indeed, all the inter-parliamentary conferences of recent years, probably owe more to his initiative than to that of any other individual. We cordially congratulate both Mr. Cremer and the makers of the award. It is delightful to find that such labours as his do at times win their rightful recognition ; and that the victor of peace does sometimes receive some of that public gratitude which is never denied the military hero.

WE are indebted to the Rev. H. S. Perris for the carefully prepared table of figures, which accompanies his article this week, referring to Unitarian Churches and Missions and gathered from the results of the recent *Daily News* Religious Census of London. There is no reason to doubt the accuracy of the figures so far as they go, but it is to be remembered that they represent the attendances on only one chance Sunday at each place, and, *e.g.*, the census was taken on the same day at Hampstead and Kensington, about the worst Sunday in the year. Those figures, therefore, are far from normal, and too much significance must not be attached to the arrangement of the churches in the order of the totals of attendance. As to Mr. Perris's suggestion of a Committee of Inquiry we express no opinion. We ask our readers to take the Christmas holidays for its consideration. In the New Year we shall be glad to find space for full discussion, if it is desired.

THE REIGN OF LOVE.

A CHURCH OF THE PRESENT.*

BY THE REV. E. L. H. THOMAS.

THERE is nothing about which more has been written than about the Church of the Future. Probably every church can depict, in outline at least, the coming Church, and it requires some little effort to confess, lest we be charged with eccentricity, that some of us know nothing about the Church of the Future. And we would fain escape from the illusion, which, while it seems to act as a temporary stimulus, is also probably sapping our normally available strength, so as to leave us ultimately, if not faithless and hopeless, yet, and what is worse, loveless and joyless. But I am far from supposing that the many portrayals of the Church of the Future owe their origin to any disappointed self-delusions, or to any unhealthy desire of deriving some otherwise unattainable consolation for the present need, nor do I believe for a moment that each of these future churches is a fascinating mirage seen on the far horizon, beyond the hot sands of what sometimes seems religion's interminable desert ; still less would I hold that each Church has drugged itself with hope so as to conjure up a flattering future for itself. No ; but whilst these things betray undoubtedly a certain prevailing sense of strain, and restlessness, discontent and weariness, I think they are also eloquent of a new order of things ; they reveal the existence, within and without the official churches, of a church broader and higher, and, in its spirit, sweeter than any of the existing churches.

Shortcomings of Actual Churches.

The churches seem to be afflicted with a certain self-conscious unnaturalness. While claiming to be each and all a means to salvation, personal regeneration and social uplifting, they are confronted with overwhelming evidence that they cannot reach the multitudes, nor do the multitudes come to them. And in the midst of all this they maintain towards each other an attitude of zealous hostility. "To them," says Mr. Charles Booth towards the conclusion of his monumental work on "Life and Labour in London," "we look for the methods of improvement ; but their zeal itself brings its difficulty. Each is too apt to cry 'I am the way,' and to be unable to admit any other possible salvation."

It is not jealousy, for jealousy, like imitation, is a manifest form of approval, but positive hostility, due, it may be, to the feeling that one proposal traverses another, but far more to actual condemnation of the efforts made by others, however well-intentioned they may be. And from this feeling of antagonism it is that each effort is apt to draw its greatest strength. To find a fulcrum which shall neither be nor involve hate is . . . the greatest difficulty of all.

And how deeply significant and prophetic are these words :—

The religious bodies will, I think, incline more and more to intensive work, but they, too, need to recognise that they have a double task—in the raising of the human ideal,

* A paper read at the Autumnal Meeting of the British and Foreign Unitarian Association in Manchester on Wednesday, Nov. 11.

which applies to all, as well as the gathering in of the few who respond fully to any particular doctrines taught.

"I can imagine," says another careful observer, Mr. E. P. Barrow, "that the next great religious movement in this country may be out of the line of Church movement altogether." And in these words of Dr. John Watson ("Ian Maclaren") we have a vivid presentment of the present state of things with an outline of a fairer future.

No serious person (he said), whether he be religious or non-religious, could look out upon society in our day without being depressed and alarmed. There was a general unsettlement, both of belief and institutions; a weariness of the present and an uncertainty about the future—a lowering of ideals and a slackening of energy; an exhausted atmosphere in which it was difficult to breathe, and which was apt to be charged with noxious germs. Except in the problems of physical science, no conspicuous progress was being made, and no great men were rising—no poet, no novelist, no painter, no statesman, and no preacher. It was an age of mediocrity and commonplace. They were tired. What one longed for was another of those great movements which suddenly break forth one knew not whence, and which carried the race one knew not whither. They would do well, therefore, to pray for a great revival, for the coming of a new age with fresh faith and unimagined triumphs, and it could not be brought about by organisation any more than they could hasten spring by lighting a fire on frozen ground, or create day by turning on the electric light. . . . Had they not reason to expect that the message of the next revival would be social righteousness, and its effects the redemption, not of a single individual, but the national life.

And I think the lines from a poem of the late Mr. Lecky widely quoted as descriptive of himself are no less descriptive of a large section of Society whom religion, in its ordinary acceptation, has ceased either to attract or to inspire.

> High hopes were killed;
> But duty lived. He sought not far
> The "might be" in the things that are;
> His ear caught no celestial strain;
> He dreamt of no millennial reign.
> Brave, true, unhoping, calm, austere,
> He laboured in a narrow sphere,
> And found in work his spirit needs—
> The last, if not the best of creeds.

The Hidden Church of the Ideal.

Endless, indeed, seem to be the indications in literature and the daily trend of life that men are asking with meaning and with awakened interest of each of the churches, "Art thou the church that cometh, or look we for another?" And that other is in the midst, always present, represented not by any church exclusively, represented largely outside their borders, represented by that element of mind and heart, which, when men see, they as naturally exclaim "Ah! that is Christian," as John the Baptist exclaimed when he beheld its prototype and pattern "Behold the Lamb of God." That this church is gradually changing and absorbing the others and showing a more excellent way of generating strength by the constraint of love than by the clash of hostile efforts, is the fact that is beginning to dawn with startling reality before the eyes of men. But the change has involved, and is involving, a struggle which cannot but entail a periodical sense of weariness; for even well-doing has no immunity from weariness, and having done all for a time men must simply stand, yet without doffing for a moment any part of the whole armour of God. It is this church in whose bosom men have always found rest and in which they have found their hearts' desires. It is a meeting place wherever men meet, as the word church indicates, of the master, for the master, by the master. Its members are indeed dogmatists, but the dogmatists of Love. It is said of a well-known mystic, that "his essays might well be the favourite reading of those to whom beauty must come with a certain dogmatism, if it is to be accepted for what it is." In a similar sense love must come with a certain dogmatism if it is to be accepted for what it is. With this dogmatism men can boldly proclaim that the man who knows God, knows all things and fears nothing. "Ye have an unction," said John, "from the Holy One, and ye know all things."

Freedom and Conviction.

Another mark of this church is its freedom; not the imperfect kinds of freedom, freedom from State control, or freedom to do or think as one likes, not the freedom that separates and holds aloof, but the perfect freedom, that combines and assists, and is the fruit more than the condition of service, the perfect freedom of the great paradox uttered in the words, "whose service (*i.e.*, service to whom) is perfect freedom." A religious body must have settled convictions. We must allow ourselves to be startled by the expression *convict* in the word conviction, in order to accept the situation of being imprisoned and bound by our belief—that we may be prisoners of the Lord, bond-slaves to God, whose bond-slavery is perfect freedom. As there is no finality in truth but only in love, this Church cannot be based upon the shifting foundations of changing aspects of man's knowledge of God, but upon the invulnerable dogma of love. There can be no unity arrived at by way of the demand for a common intellectual consent. There may be, on those lines, as there has been a barren mechanical uniformity, but effective, fruitful unity can only be achieved by the voluntary constraint of love. Men's minds are proving less disposed to be welded mechanically into any set of predestined moulds, and, without any prejudice or detriment to the high claims of truth, they are disposed to find a natural unity under the common and universal inspirations of love. Not speculatively to discover what God in essence and nature is, is the object of inquiry of this Church, but by purity of heart to know what He wills us to do, that is the object and method.

Dynamics of Love.

Experimental, therefore, in a high sense. I noticed a striking phrase in the address of the Royal Society to the Owens College on the occasion of its jubilee. It referred to a famous citizen of Manchester as "the experimental founder of the science of energy." May we not apply this royal phrase to the founder of this Church, or perhaps rather say that he was the experimental founder of the dynamics of love? And if we affirm that this is the only ultimately effective and efficacious method of coming into close and harmonious communion with God and man, who is there that can gainsay us? Some years ago I read in a Lenten sermon of Archdeacon Farrar's this passage, which simply and clearly states the indispensable conditions for any genuine and fruitful unity. "Of this we may be sure," he says, "that character, not creed, service, not form, is the test and the sole test which, alike in the Old and New Testaments, God invariably requires of us." Since these words were uttered has there been less consent to these conditions of common worship and common work? Has there not been an ever-increasing consent? Men are disposed to say in the words of Bossuet, that they feel their salvation "safer in God's hands than in their own"; that is an instinct which will prove more and more a mighty solvent of that apparently adamantine belief that only through a particular church and particular scheme is salvation attainable. Men are disposed to get at essentials in a more natural way. They ponder the actions and sayings of men at critical junctures. When Bossuet was approaching his end he wished to have the Lord's Prayer repeated to him again and again: "it included everything," he said. He is by no means singular in holding that view. And men are much more inclined to seek sometimes the children of Wisdom in their own nurseries, and to find that, indeed, Wisdom is justified of her children. John Leech once portrayed a scene in the nursery, and reported the words of the children. One of the two had just recently received a revelation from above, and said to his pugnacious brother, "Do you know, Freddy, that we are only made of dust?" "Are we?" said his companion, "then I'm sure we ought to be very careful how we pitch into each other so, for fear we might crumble each other all to pieces." Ay, God remembereth that we are dust, it is only we who are apt to forget it.

Brotherhood.

Now I can imagine someone at this point thinking of the Open Brotherhood, and asking do I, do we belong to it? Well, yes, if by that phrase with its superfluous adjective is meant a union or society of people related and conditioned by the exigencies of a meeting of the Master, for the Master, by the Master. For a church is a brotherhood that requires that one should go somewhere with someone to do something, and where even two or three may form a quorum to carry out the behests of Christ. But there seems to be a surmise that only the absolute and the unconditioned can be members of that fraternity. And if I remember anything of Dean Mansell and of the sweets of sweet philosophy the absolute and the unconditioned are the characteristics of only one person.

What "Unitarian" signifies.

There are two words of which I am neither afraid nor ashamed, the words "Church" and "Unitarian." In what sense I hold the first I have already broadly indicated. The second is to me simply the symbol of this ever-present community who, though not within the same walls, or within any limits of organisation are attracted by the life, aims, and work of Christ, moved by his motives,

and striving in his spirit to further the work he *began* and in a very understandable sense also *finished*, it is a symbol to me of a community who can never sanction the growth of any religious system which should leave out the only spirit which can justify men's sway over each other in great organised forces—the spirit of love, in whose vocabulary the words compulsion and persecution are sought in vain. The word Unitarian is a symbol to me of these things; to others the same things may be symbolised by another word: we are coming gradually to understand that this is so.

Some years ago, nearly twenty, ere as yet the atom had taken another Protean shape and escaped, pursued by the hue and cry of the whole scientific world, and when science was worrying theologians with dreams of a new Theism, Bishop Phillips Brooks reviewed two famous doctrines in the light of the New Theism.

The doctrine of the Trinity (he said) is a protest againt the hard, tight personalness of the conception of God which thinks of Him as a big individual, with definite limits to His nature, and almost to a visible frame in which He lives. The doctrine of the Trinity is an attempt to give richness, variety, mystery, internal relation, abundance, and freedom to the ideas of God. Unitarianism has got the notion of God as tight and individual as it is possible to make it, and is dying of its meagre Deity.

The New Theism.

Now, considering the helpless play of every man's mind as it tries to grasp the conception of God, what God is in essence, this was a somewhat gratuitous deviation from that splendid magnanimity which was the Bishop's prevailing characteristic. However, "the new Theism," he continues, "filled with the sense of a divine life in the very being of the universe, furnished that bath of a great general conception into which special doctrine must now and then be plunged for the renewal of its truth and freshness." Well, we are left to the comforting inference that the bath that freshened the one doctrine drowned the other. I know not how the doctrine of the Trinity is faring, but certain it seems to me that the last vestiges of metaphysical futility have been washed clean away from the other, and the doctrine emerged pure and radiant in its simplicity in the words, "God is love," with the implication, no doubt, that He still is one, for any who prefer a barren, metaphysical statement to a fruitful religious conception. Like Paul hampered with his "body of this death," we are apt to exclaim, who will deliver us from this dead metaphysical name that enshrines the metaphysical conception of unity. Well, like St. Paul, we must be content to carry about what seems an encumbrance, till the miracle of deliverance happens, and thank God that things are no worse. The thing may be an offence to others, but it cannot but be the token to ourselves of our redemption. Perhaps, who knows, that other famous doctrine will, ere long, be regarded as a dead metaphysical conception from which those to whom it attaches itself, will rejoice to be rid, and the scattered elements of the great true church proclaim in unison "God is love," and, joining forces, labour, as never before, for the promotion of Peace on Earth and goodwill amongst men. It may chance to be a more excellent way out of the Trinitarian controversy than that subtle metaphysical way indicated by Dr. Martineau, that last immortal attempt to find unity through intellectual agreement. Metaphysics divides and rules; love unites and reigns.

They that love One Another.

In the Pagan world, when as yet there were but comparatively few Christians, and these were scattered and isolated, we are told that they picked each other out in pagan throngs by making a quiet sign of the cross. In these days, when it would be almost truer to say, as far as official Churchdom is concerned, how these Christians hate one another, rather than how they love one another, members of the Church I speak of, also far too scattered and isolated, as yet, for effective union, can pick each other out by a quiet sign of genuine Christian welcome. A name or a doctrine no longer creates a chill that freezes the genial current of the soul. They read, as it were, in each other's heart the words they have laid to heart and learnt by heart, "if I know all mysteries and all knowledge but have not love, I am nothing." Wherever they are, they are gradually changing the atmosphere of hate, which Mr. Charles Booth so strikingly refers to, into an atmosphere of love; they are changing mere toleration, which is, of course, a great gain, into that finer attitude in which men in honour prefer one another, they are the radiating centres of the constraining force of love, they are the doctors of the science of energy, whose experimental founder, author, and finisher was Christ. And when men think with gratitude of Christianity as the manifestation in men of holy desires, good counsels, and just works, they think, and cannot help thinking, of this ever-present Church, Christ-guided, inspired of God, from whom all holy desires, all good counsels, and all just works do proceed. It is our privilege and joy to proclaim these things freely in our group of churches, which have in their measure striven to live up to them. It is with fear and trembling we dare to think that we may have attained, here and there, or now and then, to be counted worthy of this Church triumphant, of this Church which when things seem at their worst and darkest, remembers with a smile the immortal story in the Old Testament of the Vintage of Abiezer, and of the select, elect three hundred, "faint, yet pursuing," and takes to heart the no less immortal story in the New Testament of the True Vine and the pruning and cleansing of the branches. These are days of a feverish propaganda. But a city set on a hill cannot be hid. The best propaganda is to set the City of God on a hill, that the ransomed of the Lord may see it, and come with singing unto Zion.

ARE there not aspirations in each heart
After a better, brighter world than this?
Longings for beings nobler in each part,
Things more exalted, steeped in deeper bliss?
Who gave us these? What are they? Soul, in thee
The bud is budding now for immortality.—

Robert Nicholl.

SERMONS AND PREACHERS: CONGREGATIONS AND HEARERS.

AT the outset, in the first part of this subject, we are confronted, on all hands, by the very frequent allegation that sermons are at a discount in these days, that they do not interest people, and, above all, that they do not "draw, somehow." It has not, indeed, been possible, for some time past, to read a newspaper, magazine, or periodical of any kind belonging to any one of the religious denominations without meeting the same complaint in one form or another; and, if we may judge at all by what we see and hear, we must conclude that our case is not better but, upon the whole, even worse than that of others.

Low Intellectual Standard.

Personally, I am quite prepared to accept the alleged depreciation of sermons thus sufficiently testified to, provided the alleged fact be taken not by itself, but along with almost endless kindred facts, all of which go to show, beyond doubt, that these very "advanced times" of ours bear equal witness to, at least, an equal depreciation of all the deepest intellectual, moral, and religious things. Let anyone, for instance, test the lower intellectual taste of the people at large by comparing the enormous number of volumes of fiction with the exceedingly small number of all other volumes, put together, taken out of our public libraries week by week, and then let him try to realise what it means in regard to common intellectual standards. So in regard to all the high-class dramas, as a rule, Shakespeare having, long since, spelt bankruptcy to such theatre managers as venture to persistently put him upon the boards. None the less is it so in regard to things moral and religious at large. The *Sunday Lecture Society* is now hardly ever heard of, if it be not indeed utterly extinct, and all owing to the same general intellectual and moral causes. *The Ethical Societies* of the day, moreover, whose distinction is not their ethics but their attempt to divorce ethics directly from theology and indirectly from religion, have made no stir, and their lecturers quite as utterly "fail to draw" as do the preachers of the old discarded theological and religious order. In just the same way and for the like reasons, the week-day, scientific lectures, highly paid for and finely equipped, which, a few years ago, drew such large audiences, are now as surely going out of fashion as, according to the common allegation, are Sunday sermons. *Secularism*, as an organised propaganda, without regard to its truths or its errors, has also failed quite as much from its being too intellectual as from the anti-theological demands which, as a matter of fact, it has made upon its adherents.

Sermons also Suffer.

With the enormous qualifications thus variously indicated, I, for one, am free to admit that there has indeed grown up in all our churches a lower estimate of sermons as such; but I insist on it that no one can judge of the admitted fact without duly considering, also, the kindred facts of the equally lowered estimate of great and good books, of great dramas, of high-class lectures, of

noble ethical principles, of whole-hearted religion, and of all that seeks to carry the people beyond their physical sensations, or their imaginations, into the higher regions of mind, conscience, and God. These truly kindred phenomena must all be taken together, as having one common cause, whatever it be; and I cannot help thinking that he who should fully account for the one would also determine the explanation of the others. In other words, I think that whoever could find the cause and the cure for the growing lack of appreciation of really great books, of the best dramas, and of the best ethical work and thought, would also, at the same time, and in the same way, find both the cause and the cure for that lower estimate of sermons we hear so much of.

Maintain the Standard.

But what, meanwhile, are the preachers to do? Well, whatever else they do, they must guard, resolutely and constantly, against lowering their own standard, as to what the sermon essentially is, in so far as it reaches out towards its own true ideal. The logic of the lower estimate of their work in general with which we have been dealing might seem to be, "What is the good of reading so diligently, of thinking so hard, and of seeking, in all possible ways, to realise in your sermon the very best attainable, when there will be so few to hear your words, and when half of the few will not care overmuch either way?" But the preacher who yields to that Satanic logic, instead of fiercely saying to the tempter, "Get thee behind me, Satan. Thou art an offence to me!" is already in what John Ruskin would have called "an entirely damned state of soul." We poor preachers, God be thanked, are not exactly responsible for the likes and dislikes of our congregations, but we are responsible for the faithful discharge of our own duty. No scamping of the sermon, no avoidable crudeness or incompleteness in its composition, no sluggishness in the preaching of it should be so much as thought of, no matter what people may say, or leave unsaid, about it.

And Lift it Higher.

Let not preachers thus either justify or sanction the alleged lower estimate of their work in these days. Rather let them raise the sermonic standard than lower it, ever aiming at the good, the better, and the best, but, at the same time, making a clear distinction, both in theory and in practice, between the absolutely best and the relatively best. If the aim be to "draw the crowd," after the popular preacher fashion, why then the absolutely best would be relatively the worst, and *vice versâ*. If you look to the absolute standard, for instance, there are no published sermons in Christendom that can compare with Dr. Martineau's; but who among us, without the mention of the grand name of the original preacher, would dare to read half a dozen of them on consecutive Sundays, instead of preaching his own relatively and comparatively poor sermons, in the hope of thereby increasing his small congregation? All this shows the very great importance of our distinguishing as preachers between the absolute and the relative in our attempts to reach the highest standard possible to us in our preaching. I do not forget how hard it is always to make the distinction wisely and well, both in theory and in practice; but then, neither do I forget that our work, as preachers in general, is the hardest work true men can set themselves to do. I remember, also, in this connection, that there is a limit to the elastic adaptation to varying circumstances and conditions which such a distinction between the absolutely best and the relatively best inevitably calls for. Still, preachers, like other people, have to pay due heed to time and place, and to utilise the wide margin of choice thus left with them. The poorest hand at this greatest work, for instance, knows better than to either preach a funeral sermon at a wedding, or a sermon on what one of our great writers and thinkers once ignorantly and stupidly called "the niggardliness of Nature" at a Harvest Festival, or to do anything else so entirely wide of the mark in respect to the relative and the comparative, as distinguished from the absolute, in sermons. If we, who are preachers ourselves, could aim at both the absolutely and the relatively best at one and the same time, it would be better still, and best of all, in so far as mere aim goes, and it goes further than we often think.

On this whole question as to our attitude towards that alleged depreciation of the preacher's work which is only too well known to us, it is supremely important, in the attempt to maintain and raise our own proper standard, to remember that we ministers are *preachers*, whatever else we may be, or not be. That we are expected to be endless other things besides preachers, and to do endless other things besides preaching, goes without telling, and, when it is told, it is a melancholy record of bewilderments, distractions, trivialities, and grave ecclesiastical responsibility without the smallest ecclesiastical power. None the less, whoever forgets it, or seeks to force us to forget it, we ourselves must remember that we are pre-eminently called to be *preachers*.

The Hearers' Responsibility.

Passing on to the last part of my subject, "Congregations and Hearers," in their relation to "Sermons and Preachers," I regret that I have left myself too little space for its due and proportionate treatment as an important part of a very big subject. At the outset, under this head, it should never be forgotten that, just as really as sermons and preachers are always either making or marring congregations and hearers, so congregations and hearers are always, to an equal extent, either making or marring preachers and sermons. In the pages of THE INQUIRER, some time ago, the story was told of one of the few men who draw the crowd in these days, that he frankly "declared himself fortunate in having a large congregation to preach to, because he was sure he had not ability enough to preach to a small one." There is more in the story, whether true or not, than might easily appear to some people. Certain it is that if our congregations really want to make good preachers and good sermons impossible, they only need to persevere and persist in the notoriously bad attendances of many of them. Ministers in general will bear witness to the fact that one of the most grave hindrances amongst us to effective preaching is not merely the smallness of most of our congregations at best, but, still more, that so many of our few people do not attend anything more than a small percentage of the services of our own churches. One cannot grow eloquent or inspirational before empty seats, much less before empty seats that might be filled, and would be filled, if the sense of individual obligation and privilege were anything like as common in our church membership as it ought to be. If our congregations were to put their ministers on their mettle by doing their own best in the way of regular and appreciative hearing, they would soon find that their ministers were, reciprocally, putting them on their mettle, too, by loftier heights of thought, deeper depths of feeling, and fuller flows of healing influence.

The presumption always is that the true minister ever seeks to make the whole service of the House of God, hymn and prayer, reading and sermon, into one harmonious whole; but, without the co-operation not only of organist and choir but of regular and reverent hearers, this cannot be done. Nevertheless, wherever and whenever it is done, the great end of preaching, as of the whole service of which it is an essential part, in bringing both preachers and hearers nearer to God, and so nearer to each other, will be realised, and there will be less and less complaint both of poor preaching and of poor hearing. In mutual sympathy and co-operation, not in harsh criticism on the one side, nor in weak complaining on the other, lie our redemption and our renewal in this as in most other things.

W. MELLOR.

A CONGREGATIONAL MINISTER.

THE ranks of our ministry are recruited by men coming from many different churches. The reasons for the change from an orthodox to an unorthodox world are usually either a crisis in the minister's theological opinions or the gradual discovery that his beliefs have ceased to be in harmony with the faith of those among whom he has been ministering. According to temperament and circumstances, the transition is found to be easy or is passed through only with struggle and regret. But when the decisive step has been taken there is probably in all cases a feeling of relief, and of gratitude for the freer intellectual *milieu* in which the convert finds himself.

Gratitude does not yield place, but in course of time it is tempered with a more discriminating coolness. Comparisons present themselves. The old traditions are handled again with curiosity or a lingering fondness. Fragments at least of the ancient mode of thought and organisation are found to be admirable, though, it may be, not necessary for imitation. These reminiscences of the old, while they involve no suspicion of disloyalty to the new, may not be without interest for those to whom they can only come by way of report.

The position of the minister in a

Unitarian or other non-subscribing church is in many ways strangely different from that of the Congregational minister. It may be permitted to one who knows their churches from within, having been born into their communion, to hope that a sketch of the relations between minister and people among the Congregationalists will have some element of interest for the readers of the INQUIRER.

The minister is regarded as, under Christ, the president of the local society or church. Membership in these churches depends on a profession of faith, not indeed in any set form of words, but of faith in a living person, the Christ. The typical course of procedure is for the candidate to be visited by two of the deacons, the elected officers of the church, who question the young men or women—profession of faith among those of mature age is not unknown but is less frequent—admonish them, and offer serious advice as to the responsibilities of the Christian life. After this the deacons present their report at the monthly church meeting, and at the meeting next following the candidate is proposed for membership by a formal vote. The invitation is completed when the minister as representative of the church extends to the new member the right hand of fellowship. It is a simple ceremony but hauntingly impressive. This, which is the most significant moment for the individual, is one of the episodes in the life of the community which yields it its highest consciousness of Christian purpose. The leading actor in the religious drama is the minister. He also, in virtue of his office, administers the rite of baptism, presides at the Lord's Table, and, to pass to more mundane affairs, is in all matters of business the chairman of the society.

The pre-eminence thus accorded to one man may, if that man be weak, prompt him to over-lofty imaginings. If in practice this is rarely the case, it may follow from the other fact that he is, while the leader, yet a member of an extremely democratic society. He does not lack that frequent criticism which is, no doubt, valuable even if it may sometimes, in the minister's judgment, be misplaced.

There is still a custom, though it is now frequently dispensed with, of ordaining the minister by the laying on of hands by some of his older brethren. A service called one of ordination, whether rightly so termed or by an anachronism, is always held. The minister thus introduced, and holding in virtue of his office this leading position, is nevertheless brought into closer and more enduring relation to his people than is common in our churches. It is no part of the writer's purpose to proceed from this description to any discussion of the merits of the one system or the other. A single opinion, unless fortified by an argument which in this case would be lengthy, and might be balanced and inconclusive, is of little value. It would, indeed, seem rather to detract from whatever value or suggestiveness there may be in this slight exercise of the art of looking on the things of others, an art that is recommended to us on good authority.

B. K. G.

GOOD character is property. It is the noblest of all possessions.—*Samuel Smiles.*

UNITARIANISM IN THE METROPOLIS.

A STUDY OF THE FIGURES AND A SUGGESTION.

THE *Daily News* deserves the gratitude of all religious people for the very careful and impartial census of the London church-going population which it has now completed, under the superintendence of Mr. R. Mudie Smith. The book of results which is announced may be usefully studied in connection with Mr. Charles Booth's great work on the "Religious Influences" which bear upon the life and labour of the people of London.

The total population of *Inner London* is slightly under 4½ millions (4,470,304); and of these it was found that rather over one million attended Divine service, a ratio of one in 4·45. Of these, one-third attended church or chapel twice a day. Deducting, therefore, this proportion of "twicers," we get a total of Sunday worshippers (for Inner London) of about 850,000, a ratio of 1 in 5·55 of the population, or 16 per cent.

Of the million church-goers the Established Church claims 430,000, the Free Churches 416,000, Roman Catholicism 93,000, and "other services" (Jews, Spiritualists, Ethical Societies, &c.), 63,000. The total attendance at our 23 churches, chapels, and domestic missions in this great area of Inner London is 3,589.

If *Outer London* be added we get a total population for the whole metropolis of 6,248,983; and a total Sunday attendance at 31 Unitarian churches, chapels, and missions of exactly 4,317.

Here, then, we have figures which are undoubtedly reliable, by which we can test our numerical strength in Sunday worshippers. There are 3,328 of them in our chapels (2,649 adults, and 679 children under 15); and 989 in our seven domestic missions (405 adults and 584 children).

From the total of 4,317 given above, if we deduct the usual one-third for "twicers," there remain exactly 2,878 individual adherents, of whom some 2,000 are adults (*i.e.*, over the age of 15 years).

This, it must be confessed, is a very small figure. It is no more than the reputed number of "ejected" clergy in 1662. If some figures recently given in the *Christian Life* are to be relied upon, it is less than the total of worshippers to be found in the six or eight Unitarian congregations in London in the early Victorian era.

It is often said that the count of heads at Sunday service is no fair measure of the strength or influence of a religious body. There is some truth in this. The people in some cases may, and undoubtedly do, "weigh" more than they "measure"—they count for more than their numerical value. We know some churches where this is true. There are some denominations, such as the Society of Friends, in which this is conspicuously the case. And most of us, I imagine, are familiar with an abundant amount of evidence that the influence of Unitarian thought is strong out of all proportion to the number of worshippers in Unitarian churches.

It would be rash, however, to press this argument too far, or to build too much upon it. "Adherents" who do not adhere (as someone put it the other day) are a doubtful element upon which to rely. In Mr. Charles Booth's recent book on Religious London he wrote: "As a religious body the Unitarians are small in numbers, and their numbers are still dwindling. . . . Their direct corporate influence on religious thought grows less rather than greater." *Qua* churches, is there not a measure of truth in that? And, if so, ought it not to set us all on the alert to devise some better methods?

One fact that clearly emerges from a study of the figures is that, except where there is a powerful organisation or a well-known and attractive preacher in the pulpit, church attendance is only satisfactory in the better-class residential suburbs.

Excluding Little Portland-street, there were only six of our London churches which were able to number 200 for the day (two services). These were Croydon (268), Wandsworth (251), Highgate (250), Newington-green (246), Kensington (211), and Hampstead (203). These are all comfortable residential districts in North, West, and South London. Next to these come Wood-green (162) and Lewisham (162), which are also residential suburbs. It is in these districts that (on our present lines) we appear to have the best chance of establishing live congregations.

It is not proposed in the present article to traverse all the ground of inference and suggestion covered by the Church Census. This will be done by degrees, as the figures become widely known, and their significance is realised. It is enough for the present if we can feel the demand they make upon us, both in the way of better methods and a more enthusiastic personal dedication, so that we may win a better and larger hearing for our gospel in this mighty centre of life and work, of pain, misery, and sin. It is no occasion for lamentation, for the figures of *all* the churches are bad, and *ours*, I daresay, are no worse than some of us expected. But, in view of the vast areas of London life still untouched by the ministrations of religion, it *is* an occasion for serious thought, consultation, and preparation for reform. The only thing which the figures do *not* allow us to do is to rest content with the present methods and results of our church polity, as though we were living in the best of all possible worlds. That would be folly.

I close with a practical suggestion, which I earnestly hope will be taken up, viz., that an impartial and weighty *Committee of Inquiry* be formed for the purpose of sifting and collating the evidence with regard to our church life in London; suggesting improved methods of management, co-ordination, and extension of work, and reporting upon the religious needs and opportunities of the Metropolis from the point of view of our Liberal Faith.

I would strongly recommend that the "official" element in this committee be a subordinate one; for it is our existing societies in London, as well as our chapels, whose work will form an important portion of the investigation of the Committee, and for this purpose its composition must be non-partisan, and free from the bias of existing controversies. The National Conference, the British and Foreign Unitarian

SUNDAY ATTENDANCE AT LONDON UNITARIAN CHURCHES AND MISSIONS.

ACCORDING TO THE "DAILY NEWS" CENSUS, 1902-3.

CHURCHES.	Year.	Date.	A.M. Men.	A.M. Wmen	A.M. Chldn.	A.M. Total.	P.M. Men.	P.M. Wmen	P.M. Chldn.	P.M. Total.	Day's Total. Adults.	Day's Total. Children	Grand Totals.
Little Portland-street	1903	March 8	93	217	13	323	21	22	4	47	353	17	370*
Croydon (F.C.)	1903	Oct. 4	44	50	6	100	73	76	19	168	243	25	268
Wandsworth	1903	Jan. 4	44	53	38	135	50	50	16	116	197	54	251
Highgate	1903	Jan. 25	35	90	21	146	40	51	13	104	216	34	250
Newington	1903	Feb. 15	33	26	107	166	24	35	21	80	118	128	246†
Kensington	1902	Nov. 30	24	41	52	117	36	40	18	94	141	70	211
Hampstead	1902	Nov. 30	45	89	4	138	27	37	1	65	198	5	203
Wood Green	1903	Oct. 18	22	26	16	64	35	47	17	99	130	33	163
Lewisham	1903	March 15	21	23	17	61	45	52	4	101	141	21	162
Islington	1903	Jan. 25	29	30	5	64	32	32	11	75	123	16	139
Brixton	1902	Dec. 21	26	37	20	83	18	32	1	51	113	21	134
Peckham	1903	Feb. 22	20	16	20	56	29	28	17	74	93	37	130
Hackney	1903	March 22	15	36	3	54	26	28	3	57	105	6	111
Plumstead	1903	April 5	10	6	9	25	28	24	17	69	68	26	94
Kentish Town	1902	Dec. 14	15	12	10	37	19	20	15	54	66	25	91
Kilburn	1902	Nov. 30	16	17	3	36	18	28	2	48	79	5	84
Forest Gate	1903	Sept. 20	13	16	8	37	16	20	9	45	65	17	82
Stratford	1903	Sept. 20	8	4	15	27	11	19	20	50	42	35	77
Stepney	1903	June 21	4	2	39	45	9	8	12	29	23	51	74
Richmond	1903	Sept. 13	12	13	20	45	Service		Suspended.		25	20	45‡
Bermondsey	1903	March 1	No Service.				17	13	14	44	30	14	44
Deptford	1903	April 26	2	6	1	9	6	17	1	24	31	2	33
Acton	1903	Sept. 20	No Service.				10	15	7	32	25	7	32
Walthamstow	1903	Nov. 15	No Service.				9	15	10	34	24	10	34§
Church Totals.	24 Churches 44 Services		531	810	427	1,768	599	709	252	1,560	2,649	679	3,328‖
DOMESTIC MISSIONS.													
George's-row	1903	May 10	9	9	51	69	23	57	71	151	98	122	220
Stamford-street	1903	Feb. 1	8	21	88	117	16	32	53	101	77	141	218
Rhyl-street	1902	Dec. 14	4	4	85	93	11	59	42	112	78	127	205
Mansford-street	1903	April 19	2	3	34	39	20	42	20	82	67	54	121
Limehouse	1903	June 21	1	—	29	30	12	24	46	82	37	75	112
Bell-street	1903	March 8	—	3	36	39	9	17	21	47	29	57	86
Dennett Hall	1903	Oct. 4	No Service.				9	10	8	27	19	8	27
Mission Totals	7 Missions 13 Services		24	40	323	387	100	241	261	602	405	584	989
Summary (Churches and Missions)	31 Congregations 57 Services		555	850	750	2,155	699	950	513	2,132	3,054	1,263	4,317

* The large morning attendance at *Little Portland Street Chapel* was due to the attractive ministry of the Rev. Stopford A. Brooke who preached during the six winter months of 1902-3. The regular congregation is small. The Chapel deserves credit for having placed its building and organisation at the disposal of this great preacher; thus helping forward the common cause of Liberal Religon in the heart of the Metropolis.

† The Morning Service at *Newington Green* is a Children's Service.

‡ The Evening Service at *Richmond* had not been resumed when the Census was taken.

§ Our Chapel at *Walthamstow* was omitted from the *Daily News* figures. The totals here given were supplied by a member of the congregation, and represent, I believe, the normal attendance.

‖ *All Souls' Free Church, Finchley Road*, was opened too recently to be included in the Census. I am very glad to hear that the Rev. E. Daplyn has made an excellent start with his new venture.

Association, the London and S.E. Provincial Assembly, the London District Unitarian Society, and the Domestic Mission Society might each nominate one member. These might co-opt five others, selected from the ministry and laity of our London churches. And a man in whom universal confidence would be felt, such as Professor Carpenter, might be asked to accept the position of chairman and convener. If a committee of such a character could be formed, I think that the whole of our churches throughout the country, as well as our London churches, would look with sympathy upon its labours, and would gain new life and new ideas from the results of its deliberations.

The religious needs of great cities can no longer be supplied by even the best-intentioned efforts of isolated individuals. Effectiveness can only be attained by co-operative effort, by the accumulation of resources (human and material) in the danger zones and difficult places, so that the dead-weight of indifference may be moved, the organised interests of worldliness confronted, and the forces of purity, truth, and brotherhood rallied and led to victory. Have we succeeded at present in doing this? Have we ever yet got London's ear for our message, or touched her heart? If not, cannot some forward move be devised by such a method as I have ventured to suggest?

London, Nov. 1903. H. S. PERRIS.

TO CORRESPONDENTS.—Letters, &c., received from E. C., M. C., E. E., T. E. M. E., C. H., C. M. H., M. H., E. C. J., W. J. J., J. M., R. R., G. T.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

APPEALS.

London: Bell-street Mission.—The Rev. Sidney H. Street writes: "Christmas is now close at hand, and I have to make my first appeal to the friends of Bell-street Domestic Mission on behalf of our Christmas Fund and Poor's Purse. We are hoping to make the Christmas time a happy one for our Sunday-school children, and to do something to brighten the time for our older friends too. For this purpose we need money help. My Poor's Purse is also empty, and I am hoping that Christmas will refill it. May I also add a word of appeal on behalf of our regular evening class work, which is handicapped for the want of a small working fund. The physical culture classes entail a fee of £5, £2 of which is found by our Men's Club. Lantern lectures mean expense too, and our other classes and the juvenile clubs could all be improved by a small

expenditure of money. Contributions for any of these purposes can be sent to me either to the Domestic Mission, Bell-street, Edgware-road, or to 4, Avenue-villas, Cricklewood-lane, N.W.

London (Bermondsey).—The scholars' annual party is to be held shortly after Christmas. Rev. Eustace Thompson (47, Upper Grange-road, Bermondsey, S.E.) begs to appeal for contributions towards the expenses of the party and the purchase of the usual gift books to scholars who have been regular in attendance. Mr. Thompson adds: "It may be a satisfaction to the generous people who send such contributions, that under the harmonious co-operation of the faithful teachers, a real improvement in the conduct of the scholars has been effected."

Birmingham (Balsall Heath).—On Wednesday, December 9, a "Social Evening" took place at the Council Schools, Tindal-street, in connection with "Our Father's Church," Moseley and Balsall Heath Institute. The business of a stall containing useful and fancy articles, most of which had been made at the ladies' sewing meetings, was part of the evening's entertainment, which included magic lantern, vocal and instrumental music, and dancing. There were about 140 persons present, and a net balance of nearly £12 in aid of the church funds was the result.

Dover.—A sale of useful clothing was held on December 9 and 10 at the Adrian-street Church, to aid the poor people living in the surrounding neighbourhood, all goods being sold at cost price. The sale, which was the result of the energy and zeal of the ladies of the sewing guild, was a great success. All the things being disposed of two hours before closing time.

Edinburgh.—The annual soirée of the St. Mark's congregation was held on Tuesday, December 15, in the University Hotel, and was well attended by the members and their friends. Rev. R. B. Drummond, who presided, said that he had lately read with no small satisfaction in Mr. Augustine Birrell's Essex Hall lecture, these words:—"It would be difficult to name a more emphatic Unitarian than Carlyle." He could not help wondering whether Mr. Birrel would have had the courage to say this to an audience of Presbyterians, and he thought if he said it to Carlyle himself, the sage would have slain him with a look! And yet it was quite true in a sense. Referring to Principal Story's speech on the Confession in the General Assembly, Mr. Drummond said it plainly showed that the tendency of thought in Scotland was towards those humane and more rational view of religion which were usually associated with Unitarianism. He did not look for any marked increase whether in the number of their churches or in the number of their adherents in Scotland, but the movement which was carrying men away from the superstitions of mediævalism would certainly go on, and they could only be faithful to their convictions and endeavour to keep an open corner of the Church universal for those who, while remaining within the lines of Christianity, refused to be bound by the creeds of the past, by whatever sophistries conformity might be defended. The Rev. James Forrest afterwards addressed the meeting. In the course of the evening an excellent programme of songs and recitations was gone through, and with the time-honoured custom of singing "Auld Lang Syne," a very pleasant meeting was brought to a close.

Exeter.—At George's Chapel, on Sunday morning, the Rev. T. W. Chignell, who that day entered on his 80th year, preached an eloquent sermon from the text: "Wisdom is justified of all her children."

Gateshead.—The Rev. Dendy Agate preached to a good congregation on Sunday morning, November 29, and lectured on the following evening on "Orthodoxy fifty years ago and to-day." A heavy snowstorm affected the attendance at the lecture. Alderman J. Baxter Ellis, of Newcastle, presided. Mr. Agate's visit was thoroughly appreciated. On Monday evening, December 7, the Rev. H. V. Mills gave the first of a course of three lectures on "Evolution," with lantern illustrations. There was an excellent audience. Mr. John Pattinson, of Gateshead, presided.

Leicester: Free Christian Church (Presentation).—On Tuesday evening, November 30, a social gathering of the congregation was held in the school-room to say "Farewell" to the Rev. W. Whitaker, B.A., on his departure for Cardiff. There was a large number present. During the evening Mr. C. H. Roberts, chairman of the committee, presented to Mr. Whitaker, on behalf of the congregation, a very handsome writing table, with chair to match, made of fumed oak, as an expression of heartfelt thanks to Mr. Whitaker for his six years' ministry. On December 10 and 11, the annual sale of work, promoted by the ladies of the congregation, was held in the school-room. The sale was opened by Mrs. T. Fielding Johnson and Miss E. Gittins on the respective dates, and resulted in the net proceeds of £78.

Liverpool Unitarian Temperance Association.—A meeting was held on Wednesday evening, December 16, at the North End Domestic Mission, Bond-street, Rev. R. A. Armstrong in the chair, and the Rev. Joseph Anderson gave a stirring address, entitled "Strong Drink and Character." During the evening Miss Wells' choir rendered some excellent music. Mr. Hughes proposed and Mr. Haigh seconded a resolution, which was carried unanimously, protesting against the retrograde legislation on the subject of licences and magistrates' discretion promised by the Prime Minister. A similar resolution was passed at the Mill-street Domestic Mission on Monday, and has been sent to the local members, the Prime Minister, and Home Secretary.

Manchester District Association.—The monthly visit of the governing body was made last Saturday to Platt Chapel. Service was conducted in the chapel by the Rev. C. T. Poynting and Rev. Ambrose Bennett preached an uplifting sermon on "Christian Zeal." The congregation numbered about 130. Tea was subsequently served in the Platt Chapel Sunday-schools, and was followed by a public meeting. The chair was taken by Rev. S. A. Steinthal, who, after an opening hymn, referred to the usefulness of the series of visits, and made known what must have come with surprise to many—that forty years ago the Association was enabled to put new life into the work at Platt. Mr. Poynting welcomed the visitors on behalf of the congregation, and suggested that much of the credit ascribed to the old Manchester District Unitarian Association was really due to their chairman, who joined Mr. Whitelegge in the ministry at Platt in 1864. Mr. T. E. Taylor followed with an earnest address. Rev. Priestley Prime spoke on "Truth and Reverence"; Mr Wm. Canning on "What I should like to see our Congregations becoming"; and Rev. H. Kelsey White on "The Joy and Privilege of our Common Work."

Manchester: Longsight.—On December 12 and 14 a very successful sale of work was held in the Gaskell Hall, its object being to raise funds for removing a deficit on the church accounts. About £75, the amount received, will go a long way to accomplish the desired object. The Rev. H. S. Dowson performed the opening ceremony on the first day, and Councillor D. Healey (of Heywood) on the second. Mr. Dowson spoke of the man the hall commemorated — William Gaskell—as his ideal of a Christian minister, and trusted that they who revered his memory would seek to enter into his spirit, and go on to achieve great results on behalf of the principles he had at heart.

Rochdale.—The annual sale of work held last week was opened on the first day by Councillor Stirling, and on the last by Lieut.-Colonel Pilcher, of Manchester. The event was in every way successful, and notwithstanding the bad trade in the town, the proceeds reached the record figure of £153.

Southport (Appointment).—The Rev. F. B. Mott, who recently returned to this, his native country, after years of ministry in America, the last ten of them at Dorchester, Mass., has accepted an invitation to the pulpit of the Portland-street Unitarian Church, in succession to the late Rev. C. H. Wellbeloved.

Torquay.—A series of lectures and concerts held fortnightly in Unity Hall was brought to a successful conclusion on Monday, Dec. 7. The series included two concerts, lectures by the Rev. A. E. O'Connor, on "English Surnames," Dr. Humphreys on "Insectivorous Plants," and a Shakesperean entertainment with lantern views and appropriate ballads arranged by Mr. W. Bathe.

Wick: South Wales.—The annual concert and entertainment was held on Wednesday, December 9, at the National School, kindly lent for the occasion. Rev. D. Rees presided. Rev W. J. Phillips Nottage exhibited lantern slides, illustrating "Jerusalem Past and Present," and members of the congregation and others rendered songs, recitations, &c. The building was packed, and the entertainment a complete success. The profits are to be handed over to the chapel funds.

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BIRTH.

ELY.—On December 13, at 24, Wentworth-mansions, John-street, Hampstead, N.W., the wife of John Dawson Ely, of a son.

MARRIAGE.

HARRIS—WELLBELOVED.—On December 9, at the Unitarian Church, Southport, by the Rev. J. K. Montgomery, great-uncle of the bride assisted by the Rev. E. Savell Hicks, M.A., Michael Harris, of Payette, Idaho, U.S.A., elder son of Robert Harris, M.B., of Southport, to Ann Eleanor (Nellie), younger daughter of Mrs. Wellbeloved and the late Rev. C. H. Wellbeloved, of Southport.

DEATHS.

FOX.—On December 9, at 21, Campden Hill-road, Kensington, Eliza Florance, wife of George E. Fox, and daughter of the late W. J. Fox, formerly M.P. for Oldham.

WRIGHT.—On December 2, at "Beachfield," Shanklin, Anne Houghton Wright, the wife of Charles Wright, Vauxhall House, Boston, Lincolnshire, aged 60 years. Friends will kindly accept this intimation.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Wednesday Afternoon.

CHRISTMAS DAY.

London.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. H. GOW, B.A.

Islington, Unity Church, 11 A.M., Rev. E. SAVELL HICKS, M.A.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, M.A., LL.D., Communion after Service, Collection on behalf of Pension and Aid Fund, and the House Club, Fitzroy-square.

Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. S. FARRINGTON.

Stoke Newington, The Green, 10 A.M., Rev. W. WOODING, Communion Service.

Stratford, Unitarian Church, 10.30 A.M., Rev. F. ALLEN.

Provincial.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. MORLEY MILLS.

OXFORD, Manchester College, 11.30 A.M., Rev. L. P. Jacks, M.A.

LEEDS, Mill Hill, 11 A.M., Rev. C. HARGROVE, M.A.

LIVERPOOL, Hope-street, Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and Rev. H. D. ROBERTS,

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M., Rev. H. W. Hawkes.

SIDMOUTH, Old Meeting, High-street, 11 A.M., Rev. W. AGAR.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M., Rev. A. E. O'CONNOR.

SUNDAY, December 20.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. T. PAXTON.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Mr. HERBERT RIX.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev, FRANK K. FREESTON: Morning, "The Possibilities of Peace"; Evening, Christmas Carol Service.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. HENRY GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD BROOKE, M.A., LL.D., and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room). 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. W. H. SHRUBSOLE, F.G.S.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M. Supplies, pulpit vacant.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., J. PARK DAVIES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Dec. 20, at 11.15 A.M., JOHN M. ROBERTSON, "Prof. James on 'Religious Experience.'"

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Dec. 20, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Imitation of Christ."

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NOTES OF THE WEEK.

THIS number of THE INQUIRER will reach some of our readers on Christmas Eve, others only later, but to all alike, the heartiest of good wishes! There are many things we should have been glad to say to our friends at this time, if it had not been that another call suddenly intervened. Now we must be content with a word of the sincerest thanks to all those who, during the past year, have done so much to enrich THE INQUIRER and to make it more widely known.

WE hope in the New Year for yet further progress; we hope to come into closer touch with the vital things of the religious life, through which alone our churches can be strong and fulfil their great task of ministry to the needs of men. And we ask of all friends a new measure of confidence and generous zeal in sustaining our efforts, that we may gather in fresh helpers, both to render our paper more effective and to ensure its more abundant use.

FOR three years after the Hague Conference Englishmen celebrated the festival of the Prince of Peace in the midst of war. Last Christmas peace had been restored. To-day there is still peace, but our Christmas festivities are held once more under the shadow of impending war. England, it is true, is not a principal in the Far Eastern dispute, and if war comes between Russia and Japan the conflagration may extend no further than the territories of the principals and the unfortunate subjects of the quarrel, China and Korea. But the treaty of alliance with Japan signed by the present British Government, by which they have bound us to go to Japan's assistance should she find herself at war with more than one foreign Power in the defence of the independence of China and Korea, gives us a very close and serious interest in the crisis.

APART altogether, however, from our own interest in the quarrel, the possibility of war between two Great Powers, one of them the very Power which initiated the Conference at the Hague, is bitter enough food for reflection at Christmas time. No one seems to expect that either party will seriously entertain the idea of submitting the merits of the dispute to the arbitration of the Hague Tribunal. The Hague Convention empowers any of the signatories to draw the attention of any other member of the Conference to the desirability of recourse to the Arbitration Tribunal; yet even this course seems hardly expected, unless it be from the United States Government, which, as was pointed out in these columns last week, has done more than any other Power to keep the little-remembered existence of the Tribunal before the public eye.

WHY will not Russia and Japan submit to arbitration the question of their future position in Manchuria and Korea? Why, if by chance they should elect, after all, to do so, will the conviction remain in the public mind that the step is intended only to gain time? It is because the two countries are believed to entertain settled ambitions which neither of them is regarded as likely to abandon, and which are wholly incompatible with each other. For ourselves, we are loath to believe that these ambitions will necessarily be adhered to by both nations to the point of war. We do not believe it to be beyond the scope of the world's diplomacy, and of sensible men having influence with the Governments concerned, to find a basis of compromise on which a permanent delimitation of "spheres of influence" may be raised which shall keep mutual jealousies henceforth within bounds.

TUESDAY'S *Daily News* announced a donation of £1,000 to the Macedonian Relief Fund, made by "A Friend" in Scotland to aid in securing another anonymous £1,000 offered if the whole fund reaches £20,000 by the end of the year. More than £17,500 has already been secured, so that there is still time.

THE Bishop of Worcester has literally carried out his expressed intention "to go to the limits of his power" in maintaining his views on the doctrine of the Virgin Birth. Mr. Beeby's resignation conferred on the Bishop the power to sequestrate the living. Departing from the usual custom in such cases, Dr. Gore made immediate use of that power. The situation is faintly reminiscent of that which followed Martineau's letter to his Dublin congregation in 1831. In each case the minister found himself suddenly and unexpectedly excluded from the pulpit. The Bishop did indeed offer Mr. Beeby the opportunity of saying farewell to his people, but the offer was accompanied by conditions which the vicar of Yardley Wood regarded as humiliating, and was forced to decline. Dr. Gore thereupon inhibited him from preaching or ministering in the diocese. Without reflecting upon the Bishop's action we share in the sympathy which is being widely expressed with the dispossessed clergyman. At the same time we cannot help contrasting Mr. Beeby's case with that of many Anglican ministers who, having come to a similar resolve without episcopal pressure, have been allowed to withdraw in unsympathetic silence from the Church which they hold dear.

THE Bishop of Manchester, preaching for the first time since his appointment to the Cathedral congregation, referred to the social problems of our time. The right attitude of the Church, he said, was that of earnest anticipation, not looking backward to tradition. We had to admit that there were in our great cities multitudes of families growing up in such conditions that we had no right to expect that they should live Christian lives. One man would solve the problem by clearing people out of the old rookeries, pulling down the houses, and taking the people into the country to work on the land or to the colonies. But the causes which produced overcrowding would not be removed by any such treatment. The same love of gain and the same craving after evil things that produced the housing problem would remain. Another man would preach to the people who lived in these wretched places the gospel of discontent, give them hopes of higher things, and endeavour to break up the present order of society. Yet, if things were shared more evenly, there would still be the same discontent. But if people could be persuaded that Christ was near them, they would not dare to make money by evil ways and they would not dare to live under evil conditions. Faith in Christ would bring out new

hearts, and new hearts would bring out new surroundings.

As we published last week Professor Upton's letter to the *Spectator* on Mr. Craufurd's book, it is fair to make room for his response, which appeared in last week's *Spectator*:—

Sir,—As you have published in the *Spectator* of December 12, Mr. C. B. Upton's sharp attack on my little book called "Recollections of James Martineau," I hope that you will allow me to offer a brief explanation of the views which I have expressed. Mr. Upton attacks me for saying that there was a constant discord between Dr. Martineau's intellect and his heart or soul as regards religion. I wish to explain, that, in my opinion, this discord was not so much between *Unitarianism* and the requirements of spiritual religion as between a *semi-Deistic* form of Unitarianism and those requirements. Professor A. Seth Pringle Pattison has clearly shown that a very large amount of Deism remained to the end in Martineau's *philosophy*, and I have tried to show that a very large amount also lingered in his religious system. Hence arose inevitable internal discord. Some degree of this discord must always be found in a man who is at once a rationalist and a mystic, as I believe that Martineau was. No permanent and entirely satisfying *concordat* can be established between the rationalistic and the mystical elements of our nature. Martineau's mind and soul were perhaps not more radically discordant than those of Pascal. I agree with Mr. Upton in thinking that, on the whole, the conception of God as unipersonal satisfied Martineau's intellect even to the end, and that so he never wavered in his speculative Unitarianism. But I believe also that in his more devotional moods he admitted ideas and feelings which could scarcely be reconciled with this austere Unitarianism. Hence the internal — though perhaps for the most part unconscious — discord of which I have ventured to speak. That Martineau was to a great extent dissatisfied with *all* current forms of Unitarian religion is, I think, evident from his expressed conviction—recorded in his "Life and Letters"—that the best future of liberal religion in this country is more likely to be with the Congregationalists and the Presbyterians than with the Unitarians. Why should he speak thus unless he had some dim and half-conscious feeling that the *practical* deficiencies of Unitarianism are incurable? The secession from Unitarianism of his great friend Mr. R. H. Hutton must have tended to increase this feeling; for he writes thus of him in a letter to me published in my new book: "So entire was my trust in his religious intuitions that it went hard with me to abide by my own when they were unshared by him."—I am, Sir, &c.,

A. H. Craufurd.

Onslow House, Tunbridge Wells.

With regard to this letter much might be said, and we advise interested readers to look up the references in the "Life and Letters" to Unitarianism and Congregationalists. Here we must be content to say that, in our opinion, Mr. Craufurd has not succeeded in showing that "a very large amount of Deism" lingered in Martineau's religion.

We become heavenly-minded by living to make others happy. If it is the aim and work of your life to be a blessing to others, you are living already the heavenly life; and you will be only more openly and visibly in heaven when death wakes you to its scenery and surroundings. *E. H. Sears.*

AFTERMATH.

BY MARION E. PICKERING.

(From the *Christian Register*.)

To the mother who has passed the meridian of life there come many moments of quiet retrospection. Her children have reached maturity, and are no longer wholly dependent upon her loving care. Perchance the wide-awake, mischievous lad, who for many years has been at once her pride and her chief anxiety, has developed into a steady-going physician or an ambitious young lawyer. Perhaps the cherished daughters have transferred the sunshine of their presence to households of their own. Her strenuous life is over. Involuntarily, she pauses midway for a contemplative glance backwards, before her feet trend to the quiet slopes of the path towards the sunset.

If her children "rise up and call her blessed," she is conscious of no self-gratulation on the superiority of her judgment or the success of her training. Instead she is thrilled with inexpressible thankfulness that, despite her weaknesses, her uncertainties, and her successive mistakes, an over-ruling Providence has guided her loved ones to the attainment of a worthy manhood and womanhood.

Her heart goes out in warmest sympathy to all young mothers alive with enthusiasm, and conscientiously striving for the highest ideals in the child-life of their little ones. She does not feel competent to offer advice: her suggestions would be purely negative. She would fain set up little finger-posts along the road which would serve to indicate a more direct course to the goal than she herself has traversed.

"'Dangerous passing.' This road leads straight to a quagmire where I floundered," or "I shunned this path, influenced by pride or prejudice or fear or opposition. Others have proved that it is safe and delightful for childish feet."

"This road is circuitous, and my own little ones oft grew weary. There is a short cut, across lots, farther on."

Looking backward to the stress and whirr and hum of the busy years of her early married life, how readily the middle-aged mother can pick out the "white days"! They were not the days when over-much frilling and tucking were accomplished, or when remarkable achievements in housewifery astonished the neighbours. But there were delightful little expeditions to the piece-bag in the attic, "shopping for dolly," to the music of dancing feet and eager, prattling tongues. The mending-basket was shoved aside, not only patiently, but whole-heartedly, while dolly's new dress for Thanksgiving was enthusiastically planned, and seams and hems made ready for dear, blundering little fingers. There was plenty of time in the very midst of the big ironing to join in the jubilation over the result of the mimic ball game in the school yard, when, "I tell you, we fellows beat 'em all to nothing."

Miss Sarah Arnold, that wonderful woman with the heart of a child, tells a charming story of a hard-worked mother living on a farm in Maine. There were nine children in the family, and during the busy summer months many extra farm hands were employed, for whom she must provide. But, invariably, two days were set apart as sacred to the children. The home table was spread with cold meat and vegetables for the hungry men, and the mother took her little flock to the woods to spend long happy hours close to the heart of Nature. One of those daughters, now an elderly woman, recalls being awakened in the early dawn by her mother's low voice as she bent over her bed: "Put on your rubber boots, and come with me. I want you to hear the thrushes sing!" Miss Arnold adds, "What a beautiful memory to bequeath to a little child!" God's sunshine, birds, flowers, and a mother's love suffice to fill any childish heart with rapture.

Were the elderly mother to retrace her steps, she would not allow her keen sense of justice to delude her into minute measurements and comparisons in her dealing with her little ones. If Johnnie's knife chanced to have three blades and Charlie's but two, she would not equalise matters with nervous haste. She would improve the opportunity to instil the grand lesson of rejoicing in another's gain in Charlie's heart, and Johnnie should by no means plume himself on his advantage. Then, in her own time and way, she would reverse the lessons; but there should be no obvious "making up." This would be her "short cut, across lots."

Again, without abating one jot of her watchful care, she would not worry overmuch concerning childish foibles and misdemeanours. She has beheld the wonders of development. Like the apostle of old, when her little lad became a man, he put away childish things.

Although the period of her greatest activity is past, she now enters on a no less important stage in her career. Now comes her grand opportunity for the exercise of the most exquisite tact and the formation of the noblest friendships. She will gracefully lay down her sceptre as ruler and dictator, whether her son and daughters remain with her in the old homestead or have established homes of their own. She will frankly admit their right to their own opinions, decisions, plans, mistakes, and loves. She will always be "alongside," a loving, helpful friend, ready, when consulted, with the wise counsel of experience; but she will delicately refrain from obtruding her advice unasked. She will endeavour to transform the crown of rue of the traditional mother-in-law into a halo. Surely, there is no more beautiful relationship on earth than the motherhood that assumes the guise of a tender, sisterly love with advancing years.

What a revelation is the child-life of her grandchildren! So often the blessed little children are born into the midst of a scurry and a worry, a wild scramble for a foothold somewhere, a scrimping and a striving, a "paying off the mortgage," maybe, or "a pulling down the barns to build greater." The crown of motherhood presses upon brows knitted with care and chequered with anxiety. The glory of the coronation pales and fades away unheeded. Motherhood, perforce, takes the second place. It becomes dwarfed, stunted, and crowded into corners. Ah, the pity of it! But, after the sowing and reaping and the harvesting the Lord graciously sends, even unto these, the late, mellow Indian summer of grandmotherhood.

AN IRISH CARPENTER.

BY MARY RALPH.

HE was "a hard-grown little ould graft." In plain English he was clean-shaven, small of stature, and deeply pock-marked. His vocation in life had been that of workhouse carpenter. Day by day for more than a generation he had gone to and fro to "the big house," to make pauper coffins of regulation sizes to a regulation pattern; and, for variety, he did the simple repairs necessary to the doors and windows of the great rambling, echoing, half-untenanted group of buildings.

In my first recollections of him I see myself, as a small child, sitting by Willie Connors' fire in the carpenter's shed. No Palace of Art which I have since read about ever gave those who possessed it or dreamed it half the delight that shed gave to my brothers and sisters and me in our early days.

Stepping across the floor you were ankle deep in billowy shavings, clean, fresh, and sweet smelling, and only a child knows the suggestiveness and possibilities of shavings. Then there was always a fire on the hearth—not a big repellent fire from which you were screened off or ordered away, but one dull and smoking, capable of being brightened by surreptitious sticks and shavings, and indeed, of a cheering blaze in cold weather, when a generous armful of stuff, swept up and thrown on it, was fanned by an ancient bellows—and you were allowed to use that bellows. On the fire was nearly always a glue-pot; and never did knight or maiden of romance hang over a witch's pipkin with livelier hopes or more enthralling yearnings than we felt as we listened to the water bubbling in the outer case of that pot, and thought of the liquid usefulness within.

Away from the fire, by the long window glazed with tiny overlapping bits of glass, stood the carpenter's table, mysteriously scored and indented. Above it hung the wonderful tools which only men could use, but on the table lay seductively a hammer fit for childish hands, an oblong box of nails which never grew empty, and the squares and bits of wood which made the other things a joy in life.

It was always a pleasure to go to the workhouse in those days. We enjoyed the matron's bread and butter and raspberry jam. We were not impervious to the voluble flattery of the portress. The boardroom, with a creepy winding stair at its further end, its prodigious table and huge rolling map, inspired us with awe. The office, over which my father ruled supreme, was rich in red tape, quill pens, monster empty ink jars, and other flotsam and jetsam. But the culmination of every visit was to dash into the shed where Willie Connors worked. There we toasted our toes, frozen in the long stone passage, and there we laboured at dolls' tables, chairs, cradles, ships and boats, till whoever had brought us to the workhouse was ready to take us home again. When we failed in our task it was wonderful how our old friend used to succeed. Four nails and a bit of wood became a table instantly by his simple magic, and a cart grew into rumbling capacity as if at the mere sight of his hammer.

Sometimes he was too busy to help us, but he was never too busy to let us watch him at work, and that in itself was a fascination. That his pencil was flat and made broad marks, while ours (in the brief moments when we had any) were round, and made little or no mark at all, lent a charming variety to the nature of things. That he should measure and re-measure long after we were sure the line was straight was quite after the manner of grown-ups, who worried you about the correct words when you said your hymn and your "Questions on Common Things." But when pencil and tee-square had done their part, then came the sawing and planing, and Willie's tongue was free to continue his disquisitions on moral philosophy adapted to children of tender years.

In my visits to workhouses in later life I have felt that chill want of a dominant, vivifying, uniting soul which philanthropists tell us they also miss in "the house which is never a home." And I have wondered sub-consciously, whether its absence was not due to the want of a carpenter's shed, a fire, a glue-pot, and a Willie Connors!

He felt a perennial gratitude to my father for some great service done in days gone by, and it was his custom to call in at our house on his way home from work in the evening to ask if anything wanted a carpenter's mending. Whatever it might be, it was put right at once, so far as his skill availed. When no repairs were needed he would stand for a little while, with his back to the kitchen dresser, discoursing in a somewhat consequential way on varied topics to all comers. From Gerald Griffin's novels to the politics of "the (work) House," and from the American Civil War to the ferocity of Timothy Ryan's turkey "gobbler," nothing came amiss to him.

One thing only about Willie always puzzled us children. He never could be persuaded (and, indeed, by our parents, who knew his reasons, was never asked) to a meal in our house. His visits to us went on for years and years. They were so much a matter of course that, bachelor though he was, not the vainest or most feather-headed servant ever imagined they had any reference to her. And though he was sociable and even gay at times, after the manner of his countrymen, he was like them in a capacity for profound reserve, and like their tradition, too, in this, that he never uttered a word which could sully the mind of child or woman. When we were away he was told of our letters and our welfare just as we told our old nurse Biddy; when we came home again we hardly felt that we had settled in until we had seen Willie Connors.

At last, one Christmas time, I returned after an absence of several years, and was told that Willie Connors was ill and unable to leave the house. It could only remain therefore that, as soon as I could, I should go and see him.

Many were the exclamations of delight at my appearance, of gratification at my visit, and of thanks for the little tokens from all of us which I laid on the table. He hobbled across the room to place a chair for me, and I sat opposite to him on the hearth.

"Sure, Miss Julia, the sight of ye is good for sore eyes," he said, "An' how's every inch of ye? And how's Himself? Did he come with ye? It's 'think of an angel and she appears' with me to-night, for me mind was full of ye, and wishing above all that ye were comin' home for Christmas."

I briefly explained the sudden circumstance which enabled me and Himself (*anglice*, my husband) to revisit the old home just then; and said how very sorry I was to find him (Willie) so weak and poorly.

"Is it me being wake?" said he cheerfully. "Ah, sure what does that matter? If it isn't one thing it's another in this life. I wouldn't mind at all, only for something that ketches me here," putting his hand on his heart. "We must all have our share. But Miss Julia—ma'am, I mane and I ask yer pardon—I prayed the Lord that I might see ye once more before I died, for I want to ask ye to do something for me."

"I cannot hear any talk of your dying," I answered, "but you know that anything I can do for you, Willie, it will be a pleasure to do."

"Shure, I knew that same," he said; and for a few moments was silent.

I gazed into the fire, and wondered what it was the old man had to ask. The rain beat against the little window and spattered on the fire down the wide chimney. The wind howled away down the long street. The cabin was unchanged since I had last seen it. Perhaps the rafters were a deeper black, the pictures cut from illustrated papers a mellower tint, but the gleam of the firelight softened everything.

At last Willie spoke, slowly and quietly.

"What I am going to tell ye now, ma'am, I've never mintioned before to man nor mortal. This is Christmas Eve, and forty years ago this night I grew an ould man, and I've never been young since. Did ye ever hear tell me father used to dhrink?"

I shook my head.

"Well, he did, poor fella, and cruel hard times me poor mother used to have with him sometimes. She was a'most starved, the poor broken-hearted crather. A more uncomplainin' poor thing——! Well, God rest her sowl. She's an angel in heaven this many a day. I'd shoot meself," he went on with unexpected energy, "before ever I'd tie a woman to me and then give her cowld and hunger and ill-tratement. It was little I ever could give anybody at the best, but at least they wouldn't get that. So as soon as ever Father Mathew came into this place I took the pledge from him. And I had that terror of the dhrink in me that I locked and double-locked the doors agen it, as ye may say; for I made a vow in me own mind that I'd never take bite nor sup in anybody's house except me own, for fear I'd be timpted to brake that pledge. And all the more so as I was going coortin' the very same time."

He paused, partly out of breath, partly because memory had wrapt him away. Once more I marvelled over the power of love. The lines in the old face softened, the eyes beamed; he looked almost young. Across a gulf of forty years he was seeing the vision which opens heaven;

"If ye saw the girl I did it for," Willie resumed presently, "ye wouldn't wondher at anything that I did. She was—ah, Miss Julia, I can't tell ye what she was; but there never was her likes in this world since—to me anyway. She had two eyes like sloes in her head, and she was tall and slim, and a turn to her head ——! Me mother was dead be that time, and I was free to marry if I could get anyone to take me. So sometimes of a night I'd dhrop in to Kitty Whelan's, and one and another 'ud turn in, for all the bhoys was cracked about her, and we'd have a dance, or, maybe, some divarsion. She put her 'comehether' on everyone she came across. I dunno could I ever have had the face to ask her to marry me—and yet, sometimes she'd give me a look. . . .

"Well, at all events one Christmas Eve night me and a lot more was at the Whelans' house. When I passed the time of day with Kitty she was as mild as new milk, and very plazin to me. I dunno what was in her mind that night. They had a fiddler there, and plenty to ate and dhrink, and for a long while I got on all right without anyone passin' any remarks that I was taking nothing.

"But there was them in it, I well knew, wanted to get shut of me, so they, at last, made out to Kitty and her parents that I was slighting the good dhrink and vittles, and wouldn't take it inside me lips.

"'What's bacon to him?' sez one, 'or whisky ayther? It's turkey he wants, and old port, if ye plaze.' And wanted to know was it a bit of the breast I'd like, and all such gibberish as that. Kitty's father was always short-tempered, and I suppose he'd been mixing the punch. Anyway, he couldn't see further through a deal board than a pencil 'ud go, so he ups and sez, 'Be this and be that he'd see who'd have the conassurance to turn up their noses at what he offered 'em.' And with that he gev us the health of his daughter, Kitty. 'And every one of ye,' sez he, 'that is a man and not an ownshuck will dhrink that.'

"Ye might have shot me, that minit, and welcome. Kitty and one and another came round me, and was for putting the mug of punch in me hand. And Kitty said, 'Ah, Willie, don't be such an omadhaun! Ye'll set me father agen ye, and then what'll you do? Take a thimbleful, agra, and don't be such an ijot all out.' Now, I dunno, can I make plain to you me meaning? As I stood there, with them jeerin', and I taking tight hoult of me hands behind me back, and the smell of the punch under me nose, and Kitty looking beseeching at me, the crather, there came to me in an instant of time the thought of how one Christmas, when I was a little chap, me mother and I crep' down, sore and hungry, to the chapel, and knelt be the little moss-covered cradle where they had the child Jasus. Shure it was no more than truth what Father Mathew tould us, that dhrink blighted the little children worst of all, and that Jasus was sad in his mother's arms on account of them. All I know is the good Lord kep' me steady. . . .

"I broke out of the house at last, and walked the roads till daybreak. 'Twas well it wasn't like this, but a fine moonlight night.

"Am I sorry for it now? The not a bit. No; forty years clears up many things. Kitty Whelan married a snug farmer, and for long she was better off than I could have made her; and I wasn't dog in the manger enough to be sorry for that. And before the year was out me brother-in-law died, and me sister, Peggy, was threwn on the world with three little children. Then I knew that the Lord had made me heart tinder with me own troubles that I might feel for her, and also that was why the thoughts of the children came to me that night. So I took her and them in here, and they all turned out well, and I always had somebody to come home to till Peggy died last year. I usen't to want the children ever to grow up, they were such doaty little things; but unless I 'put a stone on their heads' I couldn't keep them from growing, how could I?

"But now Miss—ma'am, I mane—och, musha, sure I do be thinking of the old days—what I want to ask ye to do is this: Kitty Whelan—Maher was her husband's name—is in the workhouse. Aye, she is. I dunno what happened her. I misdoubt me he dhrank. Anyway, they lost all, and he's gone this long time. What I want you to do is to lift that stone out—mind ye don't scorch yer frock—and ye'll find a little bit of money in a weeny box."

I took out a couple of sovereigns and some odd silver and coppers.

"Will ye keep care of that for me, Miss Julia, and while ever it lasts will ye buy a little tay and sugar every week and let her have it. Sure yer mamma 'ud do it when ye're away. I thried hard to scrape together enough to berry her in the chapel yard, where everyone belonging to her is berrid. But Peggy was a long time very bad, and I got behindhand. At any rate, she never wanted for a pinch of tay, the crather, an' I'd be long sorry to think ever she should be parchin' for a drop and her not to have it. Maybe she'd think, or find out. . . .

"Ah no, ma'am, I'll never go to the workhouse agen. I know me time is short. But I don't mind now I seen ye, and had yer promise. Sure it never was anything but the greatest kindness I ever had from any of yer family. And ye'll give my love to them. . . ."

I sat with him little longer, and we talked of my brothers and sisters far away, and other people. Then the storm lulled, and I went home.

Within a week Kitty Whelan died, and her faithful old lover carried out his wish as to her funeral. It was his last care, and not many days after he also was at rest. Now his grave is not far from hers in the quiet burial-ground on the hill side.

To be famous, depends on some fortuities; to be rich, depends upon birth or luck; to be intellectually eminent may depend on the appointment of Providence; but to be a man, in the sense of substance, depends solely on one's own noble ambition and determination to live in contact with God's open atmosphere of truth and right, from which all true manliness is inspired and fed.—*T. S. King.*

CHRISTMAS IN OLD GUERNSEY.

THE Celtic spirit, full of mystery and loveliness, breathes through the stories and legends of Guernsey and Sark. Sometimes a touch alters a picture; so it is with this Celtic glamour, which casts a special beauty over superstitions that the Channel Islands share, perhaps, with England, as to mere story or detail.

A certain old Guernsey custom, called *La Longue Veille*, and kept up on December 23, took its rise in the days when the islanders knitted all kinds of woollen things for sale at home and abroad. In the times of the Tudors and Mary Stuart, Guernsey woollen stockings fetched a high price in England, and were to be found in more than one royal wardrobe. Both men and women knitted during those days of woollen trade. While the fisherman waited for the turn of the tide, and the farmer's wife rode to market, her paniers of butter and vegetables slung on each side of her horse, they both knitted busily at "guernseys," stockings, "jerseys," or gloves.

But on December 23, a "woollen" festival was held. At some noted farmhouse, a goodly company of men and women gathered together to finish off and pack up woollen goods which were to be sold next day at a special market in the little capital of Guernsey. Masters and servants met together, and neighbours joined in preparations for this "long night" festival. The company assembled in the raftered kitchen, where a well-stored rack hung from the *poutre* or centre beam. Across one side of the kitchen stretched the wide hearth, with its big, open chimney, ornamented with weird carvings. Here, resting their feet on the raised hearthstone, and seated on stools, were the old men, who chatted of their boyhood's days in the dark recess of the chimney. Warming their hands at the *vraic* fire, they kept watchful eyes on the *trepied*, where kettles sang in anticipation of supper. In the other side of the chimney enclosure was the large oven used for baking bread and cake; and heated by setting fire to the dried furze in its interior.

The mothers and wives sat on the *jonquière* in a warm corner near the hearth. It was the sofa—and is the sofa still—of Guernsey farmhouses. It is a wooden frame, a few feet from the ground, and is now filled with dried fern; but in the olden days it was filled with rushes. Its green baize cover and heap of pillows give it the homeliest air of comfort.

The young men and the girls sat on the floor and knitted by the light of the *crâsset*, which had been pulled along a cord to a point above their heads; there it hung, filled with oil, and casting a dim light over golden and dark heads, and throwing mysterious shadows over beautiful fair faces and into sea-blue eyes. Wild sweet songs were sung as the knitting needles flashed, and blood-curdling tales came from the hearth corners, where the old men sat.

Pushed into the background was the long table and forms; behind the door ticked the eight-day clock; but very much in evidence was the beautiful old carved chest, which, long ago, had held the bride's dower of linen, the bride who

sat on the *jonquière*, now a rosy hale old *grandmère*. The clean sand strewing the floor sparkled like silver in the fire-light. And all went "merry as a marriage bell" till the work was finished and packed up. Then there was a stretching of limbs, and a clatter of tongues while the long table was pulled forward and spread for supper with mulled wine, "spiced and sweetened," cheese and *galettes*, or "Guernsey biscuits." The wine was always served in coffee cups.

Supper over, and perhaps an impromptu dance, the company separated, to meet in the market the next day, *Surveille*, or Christmas Eve, which itself was woven round with legend and mystic rites. People returning home have been led to the far end of the island by the "*faeu Bellengier*"—the will o' the wisp. Large black dogs and white rabbits dogged the path of belated people and proved their uncanny origin by refusing to be driven off.

At midnight, on Christmas Eve, it was believed that all water turned to wine. The story goes that a curious woman, at midnight, went to draw water from the well. All at once she heard a voice crying—

Toute l'eau se tourne en vin
Et tu es proche de ta fin.

She fell to the ground, seized by sudden illness, and before the end of the year she died.

In Sark, like superstitions held sway in olden days; but now, in both islands, old ways and old customs and beliefs are dying out. Christmas is now kept in English fashion with holly decorations, Christmas trees and Christmas parties. It is doubtless good to get rid of superstitions; but it is a pity that the Celtic glamour is fast dying out of the Channel Isles; and that the spirit of modernity rules, with but here and there a hidden tale, a secret old-way belief, to leaven the lump of matter of fact.

G. GALLIENNE-ROBIN.

THE dearth of clergy in the Church of England was the subject of an important address by the new Bishop of Manchester (Dr. Knox) a few days ago. The first cry that came to him, he said, from his diocese, was a bitter complaint of the need of help. There were men working single-handed among 10,000 people, who simply could not find a curate, though they had been trying for years. There were, in his opinion, two main reasons for this sad state of things. The first was (we paraphrase a lengthy utterance) the apathy of Church people. The Church was the only denomination in this country which did not undertake to train and support young candidates up to the moment of their ordination. The second was their timidity in face of scientific discovery. They were afraid lest the advance of study should undermine the foundations of the faith. The remedy for this state of mind was to be found, he thought, in a combination of earnest scientific and theological studies.

DEGREES infinite there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to his race for ever.—*John Ruskin.*

LITERATURE.

MORLEY'S GLADSTONE*.

[CONCLUDING NOTICE.†]

WE return once more to these volumes at the end of the year, of which their publication was one of the great events. The purpose of this concluding notice is not to enter into any further details, or to offer any criticisms, of this record of a marvellous career, but simply to renew the deep impression made by Mr. Morley's work, for which the people of this country cannot be too grateful, as a worthy memorial of the life and character of one of the greatest and noblest of Englishmen.

It was on May 19, 1898, that Gladstone died. On the following day in both Houses of Parliament tributes were paid, of which Mr. Morley quotes that of Lord Salisbury, as thought by most to go nearest to the core of the solemnity. "What he sought were the attainments of great ideals, and, whether they were based on sound convictions or not, they could have issued from nothing but the greatest and the purest moral aspirations"—so the Prime Minister bore his earnest testimony. "He will leave behind him the memory of a great Christian statesman. Set up necessarily on high, the sight of his character, his motives, and his intentions would strike all the world. They will have left a deep and most salutary influence on the political thought and the social thought of the generation in which he lived, and he will be long remembered not so much for the causes in which he was engaged or the political projects which he favoured, but as a great example, to which history hardly furnishes a parallel, of a great Christian man."

As the long history of his career is unfolded, closely interwoven as it was with the history of his country, this is what constantly emerges, and most clearly in the most trying passages of his life. A man of marvellous gifts, that is what we feel throughout, but even more, a man of unsullied life and of the noblest aspirations. The splendid orator, the master of finance, the fearless leader, the indomitable labourer for his country's good, the ardent friend of the liberties of down-trodden peoples, we see him following his steadfast course amid all outward changes, generous, humble-minded and devout, with the true humility of a reverent faith, yet stern and eager in a passionate loyalty to the great principles and ideals of righteousness, truth, honour, and humanity, which were the foundation and the constant inspiration of his life.

The first distinct utterance of that voice, which became so potent in upholding the true national and international ideal, Mr. Morley finds in 1850, in the debate on the Don Pacifico incident, when Lord Palmerston had treated Greece with scant consideration, taking a course which Peel described as consistent neither with the dignity nor the honour of England. Gladstone was on the same side, and of his speech Mr. Morley says:—

> Now for the first time he made the appeal, so often repeated by him, to the common sentiment of the civilised world, to the general and fixed convictions of mankind, to the principles of brotherhood among nations, to their sacred independence, to the equality in their rights of the weak with the strong. Such was his language. "When we are asking for the maintenance of the rights that belong to our fellow-subjects resident in Greece," he said, "*let us do as we would be done by;* let us pay all respect to a feeble State and to the infancy of free institutions, which we should desire and should exact from others towards authority and strength." Mr. Gladstone had not read history for nothing, he was not a Christian for nothing. (I., p. 370.)

In the following year came his public exposure of the horrors of the Neapolitan prisons and the ardent appeal on behalf of liberty and justice that went with it. Six years later, speaking against Palmerston on a vote of censure moved by Cobden, with reference to the China war, he took the same ground of natural justice—"that justice which binds man to man; which is older than Christianity; because it was in the world before Christianity; which is broader than Christianity, because it extends to the world beyond Christianity; and which underlies Christianity, for Christianity itself appeals to it."

From those earlier days we come down to the great Midlothian campaign, with its passionate appeal on behalf of Bulgaria, and not less on behalf of the honour of this country. It is the same in the long course of Gladstone's labours on behalf of Ireland, and in a different field, but as clearly, in the Bradlaugh debates, and in regard both to Egypt and the Transvaal, and finally in his last public appeal on behalf of Armenia. On all these questions there were sharp differences of opinion, and Gladstone suffered much unpopularity and obloquy; but as one reads Mr. Morley's narrative, and especially in the third volume, where he is telling of what he himself lived through with his great leader, the impression grows ever stronger and more clear, that however judgments may be divided, Gladstone throughout was true to the loftiest ideal, that he was working and spending his life, not in self-seeking, but with steadfast aim to serve his country and the cause of humanity, truth, and right.

There were always those who recognised his essential nobleness of aim. Thus Mr. Morley quotes the famous fighting bishop, Phillpotts of Exeter, who wrote to Gladstone on Christmas day, 1863:—

> A Christian statesman is a rare object of reverence and honour. Such I entirely believe you are. I often remember the early days of my first intercourse with you. Your high principles gave an early dignity to your youth, and promised the splendid earthly career which you are fulfilling. I shall not live to witness that fulfilment. (II., p. 530.)

Five years later Francis Newman wrote to him of "warm admiration, deep sympathy, fervent hope, longing expectation of lasting natural blessing," with which he and "many thousands of warm and simple hearts" looked to Gladstone's certain elevation to high responsibility. "In the moral power which you wield," he added, "go on to elevate and purify public life, and we shall all bless you, dear sir, as a regenerator of England."

Then, in 1877, J. R. Green, the historian, described his first meeting with

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* "The Life of William Ewart Gladstone." By John Morley. In Three Volumes. (Macmillan & Co. £2 2s. net.)

† For previous notices see INQUIRER, Oct. 17 and 24 and Nov. 7.

Gladstone, "his charming abandon of conversation, his unaffected modesty, his warm ardour for all that is noble and good."

I felt so proud of my leader—the chief I have always clung to through good report and ill report—because, wise or unwise as he might seem in this or that, he was always noble of soul. . . . I wish you could have seen with what a glow he spoke of the Montenegrins and their struggle for freedom; how he called on us who wrote history to write what we could of that long fight for liberty! And all through the evening not a word to recall his greatness among us, simple, natural, an equal among his equals, listening to everyone, drawing out everyone, with a force and a modesty that touched us more than all his power. (II., p. 561.)

So, also, Spurgeon wrote, in 1882: "You do not know how those of us regard you, who feel it a joy to live when a Premier believes in righteousness. We believe in no man's infallibility, but *it is restful to be sure of one man's integrity.*"

Mr. Morley himself has offered a very noble tribute to his chief, and especially in the whole record of the third volume. There is something tragic in the close of the great statesman's career, the failure of his last efforts on behalf of Ireland; and yet, as one reads it is as in the loftiest tragedies, one sees the imperishable elements of a noble manhood, even amid suffering and bitter disappointment, "cast down but not destroyed" in unshaken loyalty to the Highest Good. We cannot refrain from quoting Mr. Morley's account of the article which Gladstone wrote on Tennyson's second "Locksley Hall," in 1886, the year of his great defeat:—

The moment was hardly one in which, from a man of nature less great and powerful than Mr. Gladstone, we should have counted on a buoyant vindication of the spirit of his time. He had just been roughly repulsed in the boldest enterprise of his career; his name was a target for infinite obloquy; his motives were largely denounced as of the basest; the conflict into which he had plunged, and from which he could not withdraw, was hard; friends had turned away from him; he was old; the issue was dubious and dark. Yet the personal, or even what to him were the national discomfitures of the hour, were not allowed to blot the sun out of the heavens. His whole soul rose in challenge against the tragic tones of Tennyson's poem, as he recalled the solid tale of the vast improvements, the enormous mitigation of the sorrows and burdens of mankind, that had been effected in the land by public opinion and public authority, operative in the exhilarating sphere of self-government during the sixty years between the first and second "Locksley Hall."

"The sum of the matter seems to be that upon the whole, and in a degree, we, who lived fifty, sixty, seventy years back, and are living now, have lived into a gentler time; that the public conscience has grown more tender, as, indeed, was very needful; and that in matters of practice, at sights of evils formerly regarded with indifference, or even connivance, it now not only winces, but rebels; that upon the whole the race has been reaping, and not scattering; earning, and not wasting; and that, without its being said that the old Prophet is wrong, it may be said that the young Prophet was unquestionably right." (Gladstone in *Nineteenth Century*, January, 1887.)

Here is the way in which a man of noble heart and high vision as of a circling eagle, transcends his individual chagrins. All this opimism was the natural view of a statesman who had lived a long life of effort in persuading opinion in so many regions, in overcoming difficulty upon difficulty, in content with a small reform when men would not let him achieve a great one, in patching where he could not build anew, in unquestionable faith, hope, patience, endeavour. . . . The triumphs of the past inspired confidence in victories for the future, and meanwhile he thought it well to remind England that "their country is still young as well as old, and that in these latest days it has not been unworthy of itself" (III., p. 354).

The closing scenes of this great life Mr. Morley depicts with moving power, in the spirit of the passage from Dante's *Convito*, which he puts at the head of the chapter:—

Natural death is as it were a haven and a rest to us after long navigation. And the noble soul is like a good mariner; for he, when he draws near the port, lowers his sails and enters it softly with gentle steerage. . . . And herein we have from our own nature a great lesson of suavity; for in such a death as this there is no grief nor any bitterness; but as a ripe apple is lightly and without violence loosened from its branch, so our soul without grieving departs from the body in which it hath been.

Gladstone was not, indeed, suffered to depart without months of weary pain, but solaced by the tenderest care, and sympathy from many lands. "'The retinue of the whole world's good wishes' flowed to the 'large upper chamber looking to the sun-rising, where the aged pilgrim lay.' . . . A certain grandeur overspread the moving scene. Nothing was there for tears. It was 'no importunate and heavy load.' The force was spent, but it had been nobly spent in devoted and effective service for his country and his fellow men."

THE FOURTH GOSPEL.*

"WHETHER the Gospel traditionally assigned to the Apostle John was in reality composed by St. John and gives an historical account of the ministry and sayings of Jesus," this is, as Dr. Warschauer says, a question not only of deep interest, but of practical importance, for on the answer he gives to it a man's religious position must in great measure depend. It is, moreover, a question which every man or woman, who is at all concerned about religion, must contrive one way or another to find an answer to. Rightly enough the traditional answer has been the one which has hitherto prevailed, for the great majority have had no evidence accessible to them except such as was in support of the tradition, and that has been put forward again and again by the ablest disputants with all the force which strong conviction and wide learning could command. A man might have a fairly extensive knowledge of English theological literature, might have read Farrar, Westcott, Lightfoot, Watkins, Sanday, and if a Unitarian Sears and Peabody, and Abbott, and be ignorant that there really were formidable difficulties in the way of accepting the Gospel, and be unable to understand how honest and intelligent men could fail to acknowledge it as apostolic and historical. It is with the purpose of presenting some of the chief considerations which have prevailed with such men, often to their own worldly detriment, that Dr. Warschauer has composed this little treatise. In a hundred small 8vo pages of large print he has very clearly and succinctly stated the problem, and given his own solution with the reasons which have led him to arrive at it.

If what is our fourth were our only Gospel, and we knew nothing of Jesus except through its story, the case would be entirely altered, and we should be divided between two strong and opposite contentions; the one, that the evidence of this single witness of doubtful name and date was insufficient to support the immense weight of his narrative; the other, that it was morally impossible that a book of so great spiritual power, so simple and unaffected, so full of faith and devotion, could be a work of imagination, with no broad basis of solid fact. And these arguments do still, indeed, hold the field, and divide between them not only men but minds, so that the reader who tries to be unprejudiced will find himself constantly asking as he reads: Can it possibly be true? Can it possibly be only an invention?

But the case does not stand so. This Gospel is not the one account we have of the sayings and doings of Jesus, but the latest of four. Does the testimony of the earlier witnesses avail for the confirmation of wavering faith? Or does it tend to establish reluctant disbelief? I can hardly imagine any but one honest answer to these questions. It would be easier to accept the Fourth Gospel if it stood alone; the greatest difficulties connected with the problem arise from the comparison of its account with that of the Synoptics. It is the foremost of English apologists for the Johannine authorship who writes, "The Synoptist and St. John differ in the general impression which they convey as to the duration, the scene, the form, the substance of the Lord's teaching"; and Dr. Warschauer is only developing this admission of the late revered Bishop of Durham, when he writes:—

Let anyone read the narratives of Matthew, Mark, and Luke side by side, and he will find that with all their minor differences these documents agree as regards essentials, *i.e.*, not only as to the general order of the events related, and as to the events themselves, but still more as to the character of Jesus, the mode of his teaching, his manner of speech and walk among men. He is, notwithstanding his supernatural powers, a very human person, full of sympathy with the common people, who hear him gladly because he speaks in the language understanded of them, the language of homely simile, enforcing his practical teaching by means of parables drawn from the every-day life of his hearers. . . . . Turn to the Fourth Gospel and the impression you receive is absolutely different; instead of the moral and religious precepts, clad in the simple yet wonderfully fresh and poetic form, to which the synoptists have accustomed us, we encounter a stately mysticism, utterly unlike the directness and epigrammatic terseness that mark the words of the Master as reported by Matthew, Mark, and Luke. We encounter, above all, a Jesus having little more than the name in common with the sublime teacher who uttered the sermon on the mount and many a golden parable (pp. 21, 22, 23).

Dr. Warschauer develops this argument with great force and plainness, so as to make it intelligible to the most unlearned reader, whom we must refer to

* "The Problem of the Fourth Gospel." A Plain Inquiry. By J. Warschauer, M.A., D.Phil. (Philip Green. 1903. 2s. net.)

his pages. The learned believer in the Gospel who would candidly weigh the arguments here briefly stated, and give an answer in the same manner, would confer a benefit on us all.

But impartiality in discussing this great question seems almost unattainable, and we cannot say that the case is here presented otherwise than as an able statement of the counsel for the prosecution. The theory that the Gospel was intended as supplementary to previous narratives is not appreciated at its full worth. The statement that "the Johannine Jesus has no moment's faltering—is without a human tremor or passing sense of reluctance," cannot, we think, be maintained. While the remark on the words addressed by Jesus to his mother at the marriage feast that "he turns upon her with an appalling asperity of unkindly rebuke, most unnatural and offensive," is an exaggeration less excusable than the opposite comment of Westcott's, "There is not the least tinge of reproof or severity in the terms. The address is that of courteous respect, even of tenderness." No doubt both writers desired and intended to be absolutely truthful, but nothing is harder than to make up one's mind distinctly as to what is the truth, and then set it forth with complete justice to the other side, the side you believe to be that of error. Dr. Warschauer has not attained to this highest merit of the controversialist, but he has done what is next best—set forth his own case and ours skilfully and in an easily intelligible manner.

CHAS. HARGROVE.

SHORT NOTICE.

The Secret of the Universe and other Essays is a book which aims at a re-statement in modern words and in accordance with modern thought of the grounds and principles of religion. Religion in the light of the discovery of evolution as nature's method of progress, and evolution in the light of religious progress are here presented in a series of thoughtful essays. At times one feels the need of a preliminary discussion which shall settle the value of the terms to be used, and limit the scope of the inquiry. At other times one wonders where the principles laid down would lead if they could be expressed in life as firmly as they can be uttered in a sentence, "Love is the one bridge that will carry man safely over the chasm that separates the seen from the unseen." "The man who never sins against love is without sin; though in order to be true to love he may have to break certain man-made laws." These are sayings that require more development than is here given to them. Yet as an attempt to begin to do that which in our day urgently needs to be done; to explain the principles of religion so that they may be intelligible and credible to a man who knows something of science; and to aid the religious man to recognise in the man of science one whose investigations are of the utmost value for the illumination of the judgment, and the purification of the spirit of worship, the essays are interesting and suggestive. The volume would be more consistent in tone, if the last essay, that on Roman Catholicism, had been omitted altogether; its controversial style somewhat jars upon us, even though we fully agree with the writer. On the other hand, the study of "Jesus" was none the less interesting and profitable to the writer of this notice from the fact that only now and then could he find himself in complete agreement with the author of the essay. (S. C. Mayle, Hampstead. 3s. 6d. net.)

THE CHILDREN'S COLUMN.

1 CORINTHIANS XIII.

VI.

"For we know in part, and we prophesy in part; but when that which is perfect is come that which is in part shall be done away."

ALL that we do or learn is done by degrees, not all at once. If you learn a piece of music, you have to practise one bit after another till you know it, and then, when you come to join them all together, the piece comes to you as a whole with a new meaning. So in painting a picture; the artist paints in one figure and then another, and the perfect picture does not come till all the parts have joined together in the whole. If you learn a part to act in a play, it is nothing in itself, but is a piece of the whole.

And Paul shows this by the next sentence: "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things." He means that the little thoughts and feelings of a child are the *beginnings*, the first steps, the little parts in the play, and that just as all the parts merge into one play, so as you grow older they are left behind, and grow into things that are wiser and greater; as a little girl leaves her dolls behind her when she grows big; she puts away childish things, and keeps for greater things the love which she used to give to her doll.

"For now we see in a mirror, darkly; but then face to face." We cannot see and understand everything clearly yet; it is as if we saw the reflection of them in a mirror now, but by and by we may see them face to face. "Now I know in part; but then shall I know even as also I have been known." I think this means that we only know God now "in part," only a little of what He is and does; but that when our spirits leave our bodies, and can understand and meet God's Spirit more perfectly, we shall know Him in the same sort of way that He has always known us. There will be no "mirror" then, but we shall look straight into the face of what we have been learning step by step, and see what it all means.

"But now abideth faith, hope, love, these three; and the greatest of these is love."

Whatever else we leave behind us, we cannot live without these three. Faith is great, Hope is great; but the greatest of all is Love. And it is greatest because it is the one thing in which we are like God and are most His children; the more we love the more are we like Him; and love never faileth.

And now, children, it is Christmas, the time when love and peace fill our hearts, because love and peace were brought to earth more than ever before when Jesus came. The beautiful story comes back once more: the little baby, with the manger for his first cradle; his father and mother watching him so lovingly; the gentle eyes of the beasts, in whose stable he was born, gazing at him wonderingly; the shepherds and the wise men coming to see. And then you can fancy him, when he was a little older, playing in the village where he lived, and in and out of the carpenter's shop, where his father lived; but we have no stories in the Bible about that time. But when he was twelve years old he went with his parents for the first time to one of the great festivals at Jerusalem. The journey was about fifty miles, and he must have delighted in it, with all the new sights and experiences, for he had not been so far from home since he could remember. Most likely they joined with a number of friends and neighbours, who formed a caravan, with horses and donkeys, and camels for the weaker ones, and the rest walking; and no doubt there were other children going also. When they got the first sight of the city, with its splendid Temple shining in the sun, on the hill, surrounded by its walls, he must have gazed with wondering and reverent eyes. And then the days that followed, with the busy life of the city, the servicess in the beautiful Temple, the passing in and out through its passages and courts, how wonderful it all was to the village boy!

Then when the time came to return, the caravan started homewards, Jesus' parents never doubting that he was amongst the other children; and when at the end of the first day's journey they sought for him and could not find him, they went back to Jerusalem to look for him. After a long search they found him in the Temple, in a kind of school; there where there were teachers and wise men who could tell so much that he longed to know; and he was asking questions, and listening to what they said. And when his mother said, "Son, why hast thou thus dealt with us? thy father and I sought thee sorrowing"; he answered, "How is it that ye sought me? Wist ye not that I must be in my Father's house?" And he returned with them to Nazareth, and "was subject to them." And he "advanced in wisdom and stature, and in favour with God and man."

That is the childhood of Jesus; and though it is little that is told us we are sure that he was a loving and noble child in every way. He too, like ourselves, "knew in part"; when he was a child he spake as a child, and felt as a child, and thought as a child, but the love that never faileth was in his heart all through his life, and grew with his growth till that which was perfect had come, and all that was "in part" was swallowed up in that same love that never faileth.

Dear children, may you follow him through a loving childhood, and through a loving manhood and womanhood, and onwards till you see no longer in a mirror darkly, but face to face; till you know not only in part, but even as you have been known.

Now abideth Faith, Hope, Love, these three; and the greatest of these is Love.

A HAPPY CHRISTMAS TO YOU ALL.

GERTRUDE MARTINEAU.

The Inquirer.

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LONDON, DECEMBER 26, 1903.

THE CHRISTMAS BENEDICTION OF THE YEAR.

ON the eve of Christmas these words are written, and they mark also the end of another year. The gladness of the festival comes always as the final benediction of the year; even where the shadows may be be gathered, the voices of the children make themselves heard, the promise of perennial hope, and through the giving of unselfish love the world is brought again into truer harmony with the divine Giver of all Good.

Thankfully we gather up the memories of the past year, which have been rich in blessing, and those things which have been hard to bear and are bitter to remember we bring into the light of the divine charity, and ask for the wisdom and the love that can endure and hope all things.

In this last number of the year we should naturally have published a retrospect, telling of its chief events and those things which have been of special moment in the life of our churches, but at the last moment we are called to another retrospect, and to pay our tribute of gratitude, honour, and affection to one who for many years has held a foremost place among us.

Dr. BROOKE HERFORD would be glad that we should link the thought of him with the happiness of this Christmas time, and it is well for us that as this year draws to a close we should receive the benediction of his earnest, kindly, and reverent spirit. He fought a good fight. The sound of his cheery voice still lingers in our heart. We feel the grip of his warm hand of friendship. With tender sympathy for the sorrowful, with manly faith, glad to be at rest, he has quietly passed to "where beyond these voices there is peace."

Reverently now, and thankfully, we may recall his own words :—

"The deeper and better life of the world moves steadily on, as ever, towards more and fuller being, towards further-reaching ends, and principles that want much more than *this* life to come to anything; and as this sense of more and fuller grows, it widens out into powers and possibilities quite beyond the limits of the earthly life.

. . . . .

"As TENNYSON has said—who is the very poet of the larger hope—

> Death's true name
> Is onward; no discordance in the roll
> And march of that eternal harmony
> Whereto the worlds beat time.

We know not how it is to be, or where. But somehow, somewhere, whether we wish for it or not, we know, by the dumb craving of the ordered world, as well as by the uttered hope of holiest souls, that GOD will yet fulfil us into something better than the fragments that we are. And so we wait, and work, and watch, and do the best we may, or bow our heads in sorrow that our doing is so much below our best—and as His laws ordain we let life go, or fall asleep, but always for some further greater life beyond the shadows and the sleeping."

"So let us have faith; life is not a delusion even at its lowest—let us not fear that it can play us false at its highest. As EMERSON said :—

> . . . . All things excellent
> As God lives, are permanent.

The 'life to come' is just as real as this—yet it is this—this—lasting not only beyond the body of to-day, or of next year, but beyond all visible things, among the unseen things which are eternal!"

THE CHERUBS. (RAPHAEL.)

OH! to be gazed at by such eyes,
Visioned so true for things above,
Full of such sweet surprise,
New born of sapient love.

Perchance you strayed from that great host
That continually do cry?
In sweet amazement lost—
And here your anthems die.

Or have you caught that trick of men,
Speech with gold silence to eclipse?
Proving most reverence when
Awed fingers press their lips.

Too near the earth perchance you flew!
Too near the earth that saddens song,
Too near to us you drew
From that angelic throng.

Or did that Poet-Painter take
Just two sweet babes of this our earth,
And granting wings, so make
Of them a heavenly birth?

The eyes he here, so thrilled, doth limn,
So full of wisdom and of love,
Perchance gazed up at him,
Raphael, painting above!

E. L. H. THOMAS.

THE habit of looking at the best side of any event is worth far more than a thousand pounds a year.—*Dr. Johnson.*

DR. BROOKE HERFORD.

Memoir.

A LIFE of great happiness and abundant activity, rich in all human sympathies, was brought to a close at Hampstead on Sunday evening, when Dr. Brooke Herford quietly fell asleep. Two years ago he suffered from a very serious paralytic seizure, following on other warnings that had come to him, and for months he hovered on the borders of life and death. Then last Christmas he seemed to gather fresh strength and awakened once more to the interests of life. During the past year he was able to see friends again, and much enjoyed being read to, and until quite recently, whenever the weather was at all possible, he was regularly taken out in his bath chair. His children had practically no warning that the end was so near. He saw accustomed visitors on Sunday, and in the evening enjoyed, as was his wont, the singing of familiar hymns. So he was settled for the night, but in less than an hour it was found that it was the last sleep into which he had most peacefully entered.

A veteran, and, in love and honour, among the chief of Unitarian ministers, Dr. Herford was hardly an old man, as we have grown accustomed to reckon old age, for he was only seventy-three; but he entered early into the field, and with heart on fire with zeal was not one to spare his strength. Thus he leaves the memory of a life complete in its achievement, so far as any can be complete that aims at high ideals, and to his children and a host of friends, in this country and in America, the possession of a love which will endure for the strengthening and encouragement of all that is best in them.

Brooke Herford was born at Altrincham, February 21, 1830, the eighth child and the sixth and youngest son of John and Sarah Herford. His father, a native of Upton-on-Severn, was of a Devonshire family; his mother was the daughter of Edward Smith, of Birmingham, a member of Dr. Priestley's congregation, and was born in the year of the riots, when the New Meeting and Priestley's house were destroyed by the mob. At Altrincham she had a prosperous school, while her husband established himself as a wine merchant in Manchester; but before her youngest son was two years old she died, and the family moved into Manchester, where Brooke Herford's boyhood was spent. He had some years at the Rev. J. R. Beard's school, and then was apprenticed to his father's business. When he was sixteen, having spent some months at Bordeaux, he settled in lodgings in Manchester with his elder brother Charles, who then took over the management of the business on their father's retirement.

Other interests, however, soon gained a complete mastery of his life. Charles and he both became teachers in the Lower Mosley-street Schools, where the influence of Travers Madge had made a very deep impression, and in the spring of 1848 Travers himself came back to Manchester as "Home Visitor" to the schools. Thus Brooke Herford was drawn into eager and devoted religious and social work, and before long determined that he must give himself up to it entirely, and enter the ministry. In his memoir of Travers

Madge, published nearly twenty years later, may be found some record of the influences which moulded the young man's life, in the companionship of his elder brother and that other elder friend. It was a beautiful ideal of Christian brotherhood and discipleship, which inspired their work among the children and the young people of the schools; they were enthusiastic also as temperance reformers, and were eager to make the schools a centre of beneficent and happy home life.

Training for the Ministry.

When Brooke Herford declared his determination to be a minister, his father would not countenance the change; but the young man said he would live on bread and water, if need be, to gain his end. And when in October, 1848, he entered Manchester New College (then at Manchester) he did live on the barest supplies, and in the summer vacations would take his knapsack and a plaid on his tramps through the country, and sleep where he could, to save the expense of inns. That was the stuff he was made of, and it was good training for one whose ministry was to be essentially practical, for the helping of the people. With "little Latin and less Greek" he set himself resolutely to do the college work, and so far proved his capacity that in three years he was twice allowed to reckon a year gained, and in the summer of 1851 would have completed his course (which, as a rule, extended over five years), if it had not been for another call, which he held to be paramount. His close companionship with Travers Madge continued during the first half of his time at College, and he owed much also to the friendship of Philip Carpenter, then minister at Warrington.

When he himself went out to preach, as a student, he quickly made his mark, as one who could speak home to the hearts of the people; and so it came that while still at College he received a call to Todmorden. He proposed to resign his College bursary, but still to keep his classes in Manchester and so complete his course, but this the authorities would not sanction. He elected, therefore, to leave the College, and early in 1851, as a young man of twenty-one, settled at Todmorden. In the following year he married Hannah, daughter of Mr. William Hankinson, of Hale, whom he had come to know as one of the workers at Lower Mosley-street, and who for nearly fifty years sustained his ministry and enriched his life.

Early Ministry.

For five years Brooke Herford remained at Todmorden, and to the last retained a warm affection for the folk of that border town of Lancashire and Yorkshire, and for the scenes of his earliest ministry. Then, in 1856, he removed to Sheffield, and as minister of the Upper Chapel for nearly nine years did much to stimulate the zeal of the churches in the North Midland district, while gaining for himself no inconsiderable influence in the town as a fearless advocate of social justice and a preacher of a strenuous practical Christianity. The late P. W. Clayden, who in 1860 settled as minister at the High Pavement Chapel Nottingham, became his close friend and fellow worker in a zealous propagation of the Unitarian faith. In 1857 the North Midland Unitarian Mission was established, with the object of sustaining and extending the field of religious work both in the villages of Derbyshire and among the working people of the large towns of the district. During his Sheffield ministry the second congregation at Upperthrope was established, the church being opened in 1861, and three years later Christ Church, Nottingham, was also opened.

In September, 1860, Brooke Herford began the issue of *Home Pages*, a series of popular Unitarian tracts, continued for seven years.

To these reference was made in the INQUIRER of October 10, in a notice of the new series now being edited by his daughter. One of the last of the old series, in September, 1867, after his removal from Sheffield, was that in which Brooke Herford published his sermon on "Sergeant Brett's Keys," on occasion of the Fenian outrage in Manchester, when the sergeant of police, refusing to give up the keys of his prison van, was shot at his post of duty. That is a fine example of the fearless preacher's grip of the real issues of life; but most notable of all was an earlier tract on "Trade Outrages," publishing the address given in what was perhaps the greatest act of Brooke Herford's Sheffield ministry.

It was in December, 1861, when he was still only thirty-one. Conflict in the cutlery trade had grown very bitter, and there had been a number of cowardly outrages against non-union men. The last before the young preacher spoke out had been peculiarly distressing. A canister of gunpowder had been thrown through the window of a workman's house at night, and two women had been shockingly injured by the explosion. On this, Brooke Herford, who was known to the union leaders and had great sympathy with their movement, took the largest hall in Sheffield and announced a Sunday afternoon address on "Trade Outrages, and who is responsible for them." In those days of violence he must have known that he carried his life in his hand, for the hall was crowded and many embittered and passionate men were present. But he did not flinch, and faced them alone, taking for text the words: "Cursed is he that smiteth his neighbour secretly." He said that he would not allow any discussion, and had come here simply to deliver his message as a religious teacher, who wished well to their cause. And then he did not spare them, but denounced the shame and cowardice of such outrages and the injury done to the cause, pleading with the men for their own honour to put a stop to them. He was heard in silence to the end and no violence ensued; for if they were indignant at his words they respected the young man's courage, and in after years he had the satisfaction of feeling that he had not spoken idly or in vain. Such an incident showed what had gone to the making of a man.

In Manchester.

In October, 1864, Brooke Herford removed to Manchester, to succeed Dr. Beard as minister of the Strangeways Chapel, his elder brother William being at the same time (from 1866 to 1870) minister of the Upper Brook-street Church. Thus he returned to his own people, and to the scenes of his early life, and for eleven years gave the strength of his prime to the manifold labours of his ministry and other tasks which were laid upon him. The issue of *Home Pages* continued for some time, and in the year when they came to an end, he published his memoir of Travers Madge. While still at Sheffield he had become one of the four editors of the *Unitarian Herald*, founded in May, 1861, and in 1866 he and the late William Gaskell were left as sole editors. He also became a tutor at the Home Missionary Board, for the training of young men for the ministry, and on the death of his friend John Harland, in 1868, undertook to complete the new and revised edition of Baines's "History of the County Palatine and Duchy of Lancaster." Harland had only just completed the first volume when he died, and the second volume, "continued and completed by Brooke Herford," appeared in 1870. This work involved "the almost entire editing of the second volume," with thousands of corrections, including local histories of five-sixths of the county, a great part being almost entirely re-written. It meant, also, personal visits and investigations in most of the parishes. But while the task turned out to be far more laborious than had been anticipated, it was work after Brooke Herford's heart, for he had a keen interest in history and in antiquarian subjects, attracted always by their human interest. This was seen also in later years—as, for instance, in some papers he contributed to the *Atlantic Monthly* while in America, in which he argued for more historical reality in the Old Testament stories of the Patriarchs than recent critics have been inclined to allow. His most popular historical work was his delightful "Story of Religion in England," published in 1878, after he had gone to America, by the Sunday School Association.

While these other labours claimed a large share of his abundant energies, the full work of an active ministry in a great city was faithfully done, and Brooke Herford took his full share in the general life of the body to which he belonged. He was always a popular preacher at anniversary services, and a most welcome speaker at public meetings, full of genial life and pleasant humour, of hearty practical good sense and religious earnestness. At Whitsuntide, 1864, just before his removal from Sheffield, he preached the annual sermon of the British and Foreign Unitarian Association, in Rosslyn Hill Chapel, Hampstead, little thinking then that twenty-eight years later he would become the minister of that chapel. His subject was "Truth and Liberty," and the sermon aimed at mediating between two tendencies active among Unitarians, that their united strength might be thrown into practical religious work. The tradition of liberty inherited from the elder Nonconformists of the "Presbyterian" connection, he declared to be fundamental to healthy religious life, but no less so loyalty to truth, which led others to give the first place to the advocacy of Unitarian doctrine. There should be no antagonism,

he pleaded, between these two interests, but truth and liberty should always go hand in hand. This was his position to the last. He was an ardent champion of Unitarianism, believing it to be the truest and most helpful form of Christianity; but at the same time he loved the traditions of the older churches. "I am almost a Presbyterian forefather myself," he said with a twinkle, in the course of one of the most recent discussions on this subject; and that old tradition, he was convinced, had established the right principle for our church fellowship. Simple Christian truth was for him the centre, and he held that it was strongest in the air of freedom, and would have power to keep the body sound and maintain itself against all comers.

Thus again, in 1885, coming over from Boston to visit old friends, he once more preached the annual sermon of the British and Foreign Unitarian Association, and taking for his subject "What is left after the questions of our time?" re-affirmed his faith in freedom, while pleading for trust in the central truths of the religious life and for personal discipleship to Christ. Three years later, in an article on Dr. Martineau's organisation scheme, reprinted in this country from the American *Unitarian Review*, he referred (in the English dedication) to "our traditional liberty and the truth to which it has brought us." As to organisation, his contention was that existing institutions, and particularly the Association and the National Conference, ought to be strengthened for more vigorous activities; and if one name for our churches must be chosen, it could only be *Unitarian*, with which the principle of freedom was so closely associated that there could be no danger of dogmatic narrowness or exclusiveness.

In these views Brooke Herford was confirmed by his experience of religious life in America, but they had already become a mature conviction while he was still at work in Manchester. His eleven years at Strangeways completed his first twenty-five years of active ministerial service, and the strain, especially of the last crowded years, had told severely on his strength. He felt that if his full usefulness was to be maintained, he must have rest and complete change. So he came to accept an invitation to America, and early in 1876 became minister of the Church of the Messiah in Chicago.

In America.

For sixteen years Brooke Herford was in America; the first six in Chicago, and for the rest of the time in Boston, as minister of the Arlington-street Church and successor to the pulpit made illustrious by the ministries of Dr. Channing and Ezra Stiles Gannett. He was forty-six when he settled in the States, and if he found the rest and refreshment that he sought in Chicago, it was through the plunge into entirely new conditions of a very strenuous life. He had many things to learn, but he learnt them, and gained a position of great influence and honour among American Unitarian ministers. In Chicago one thing he did after he had thoroughly taken his bearings was to urge the necessity of a Saturday half-holiday, and in pleading for this he told how when he went into business as a lad in Manchester no such thing was known there, and with what beneficent results it had been established. The result of his appeal was a definite movement in that direction.

Of his work in Boston we cannot give any full record, but he threw his whole strength into the work of his own church and of the denomination generally. He was one of the chief movers in the establishment of the Unitarian Church Building Loan Fund, established amid great enthusiasm at a Saratoga meeting of the National Conference. With the Rev. J. T. Sunderland he brought out *The Unitarian*, a vigorous missionary magazine, since absorbed in the *Christian Register*. He was one of the little company of ministers who began the mid-week noon services at King's Chapel, in the centre of the business part of Boston, services which were a great success and became a permanent institution in the city. In the spring of 1891 he held a series of Friday evening services in the Arlington-street Church, inviting ministers of different denominations to preach; and then on Good Friday the service was held in one of the largest churches in Boston, a Congregationalist church, when he took part in it with a Baptist minister and Phillips Brooks, then rector of Trinity Church. The Good Friday Union service also became an institution, and Phillips Brooks, when he became Bishop of Massachusetts, still continued to take part.

In that same year, 1891, Brooke Herford was appointed preacher to Harvard University, and in the summer received his degree of D.D. The opportunities of influence, not only through preaching, but through personal intercourse with the Harvard students, he valued very highly. But while he thus held a position both of influence and of emolument such as England could not offer to a Unitarian minister, he had never broken the ties which bound him to the old home, and had kept it constantly in view that duty might some day call him back. He recognised that the work was harder in this country and as greatly needed as in America, and at last, in the autumn of 1891, he felt that he must come back. He accepted an invitation to the pulpit of Rosslyn-hill Chapel, Hampstead, in succession to Dr. Sadler, and with much pain to himself, and the keenest regret of his many friends in America, resigned his Boston charge.

Home Again.

Dr. Herford entered on his Hampstead ministry in February, 1892. Old friends delighted to have him in their midst again and to many new friends also his return to this country was a source of gladness and strength. He brought back the old zeal of his earlier manhood and the attractive power of a sunny and affectionate nature, and with these a new strength and confidence born of his American experience and the wisdom of a ripened age. In the first year, coming fresh from the wider field, which had been his in New England, he made an appeal at the Whitsuntide meetings for "Church extension among Unitarians," and following this up with a large amount of personal effort, succeeded in very largely increasing the income of the British and Foreign Unitarian Association. He joined the committee of the Association, and in 1898 was elected President. The year before, he had given the Communion Address at the opening of the National Conference meetings at Sheffield, thus standing once more in his old pulpit, and in June, as representative of the Unitarians, had been present at Queen Victoria's Diamond Jubilee service on the steps of St. Paul's. In other ways he took a representative place, and a paper of his on "The Further Reformation Needed" was included in a volume of "Christian Conference Essays," published in 1900, with an introduction by the Bishop of Hereford. He served also on the committee of Manchester College.

A volume of Dr. Herford's sermons with the characteristic title, "Sermons of Courage and Cheer," was published in 1894, and in the following year a little volume, containing five lectures delivered in Rosslyn-hill Chapel, with the title, "The Forward Movement in Religious Thought as interpreted by Unitarians." In the spring of 1902, when he was already stricken with his last illness, another volume, "The Small End of Great Problems," with a capital portrait, appeared. In these sermons we can hear the familiar voice, and listen to the words of earnest and reverent faith, of confidence in the sacredness of life and its divine possibilities, and in the power of a lowly Christian discipleship. There is the appeal of wholesome common-sense and of a strong manhood, not without the tenderness of a compassionate heart and true Christian grace, and the love which is greatest of all.

For nine years Dr. Herford ministered in Rosslyn-hill Chapel (with the help from Midsummer, 1899, of the Rev. Edgar Daplyn), but latterly he had aged very rapidly, and, in 1901, which was also the year of his wife's death, he finally retired, having completed fifty years of ministerial service. The occasion was taken by a number of friends in this country and in America to make a personal gift to him of over £3,200, with warm expressions of gratitude and affection. The letter of thanks which he wrote, acknowledging this gift, concluded with the following words:—

> Would I could speak of any further work. My heart is in it, as ever, and with all who labour for it still, and will do in the time to come. But all I can do is to give them my Godspeed—the Godspeed of one who has seen the simple faith of our churches growing continually in the religious thought of the world.

At Christmas in that year Dr. Herford suffered the seizure, of which we have already spoken. His splendid constitution was slow to yield, and only on the second return of that festival has he been granted his release.

We will not wrong his memory by words of faithless sorrow. He would bid us be of good cheer, and look upon the beautiful and heavenward side of death. He leaves a happy memory, and we may well thank God for this gift of a good man's life.

The funeral service was held in Rosslyn-hill Chapel on Wednesday morning, followed by cremation at Golder's-green, and on Thursday the ashes were interred

in the burial-ground of Hale Chapel, Cheshire, in his wife's grave. It was in that little country chapel that they were married fifty-one years ago. At Hampstead the service was conducted by the Revs. Henry Gow, J. Estlin Carpenter, and P. H. Wicksteed, at Hale by the Rev. H. Enfield Dowson.

In Rosslyn-hill Chapel, which was already decorated with the tokens of Christmas, a very large and representative congregation was gathered. The three officiating ministers preceded the coffin as it was borne into the chapel, Mr. Gow reciting the sentences. He conducted the first part of the service, reading Psalm xc., and passages from 1 Cor. xv. Mr. Carpenter then read the Beatitudes and passages of triumphant faith from St. Paul, and afterwards offered prayer. Mr. Wicksteed gave an address inspired by deep feeling and intimate knowledge of his friend. This we hope to be able to publish next week. The address was followed by the singing of "Nearer, my God, to Thee," the Lord's Prayer and Benediction, pronounced by Mr. Wicksteed, bringing the service to a close. The committal service at the crematorium was conducted by Mr. Gow.

MR. GREGORY FOSTER.

THOMAS GREGORY FOSTER died at his residence at Clapham on Monday, December 21, within a few days of his eighty-eighth birthday.

He was called to the bar at Lincoln's Inn in 1837. He sat for many years at the Clerkenwell County Court as deputy for the late Serjeant Manning, for whom he also frequently did duty as Recorder at Oxford, where he was well known.

He was an active member of the Unitarian body, was a trustee of the old Essex-street Chapel, at which he was a frequent worshipper while resident in London; he warmly supported the movement for the removal of the Trust to Kensington, and remained a trustee to the end of his life.

THE LONDON CENSUS RETURNS.

THE Rev. W. Wooding writes to point out an error in Mr. Perris's article last week in respect to Newington-green. It is a mistake to say that the morning service is for children only. "There are two services held at Newington-green every Sunday morning, an ordinary service in the chapel with an average attendance of about seventy-five, and a children's service in the school house at which about eighty children are usually present. The two services are held at the same time, and in the *Daily News* census returns were added together." Mr. Arthur Titford also writes, as secretary of the congregation, to say that the chapel should not have been described in the table simply as "Newington," but as "Stoke Newington," or "Stoke Newington Green."

MERE art depraves taste; just as mere theology depraves religion. — *Augustus Hare.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE CHRIST OF EXPERIENCE.

SIR,—It is no doubt true that there is not a single passage in the Synoptic Gospels where Jesus is represented as "kneeling with" the disciples, and saying "Our Father," in the sense of your esteemed correspondent, Mr. Grubb. But I venture to submit that there is plenty of evidence that Jesus shared the devotional attitude which my words were intended to describe. The expression "Our Father which art in heaven" was adopted from the popular usage of his time (Dalman, "The Words of Jesus," p. 188). The precise date of the present form of the collects of the Jewish liturgy may be still open to question. But there is every reason to believe that this title was a part of the current vocabulary of prayer. It may be fairly assumed, therefore, that in joining, as he habitually did, in the public worship of his people, Jesus accepted this language as the natural expression of his own faith. I find no hint that Jesus regarded this worship as inadequate. The prayer which he is said to have taught to his disciples began only with the invocation, "Father," according to its simplest form, Luke xi. 2. Is this term used in any different sense from that in which Jesus himself employs it, "Father, if Thou be willing, remove this cup from me," xxii., 42, *cp.* Mark, xiv. 36? The Lord's prayer contains no clause conveying it to the Father through the Son. The story of the returning wanderer depicts him as approaching with nothing more than the confession "Father, I have sinned against heaven and in thy sight." Did the old man who ran and fell on his neck with kisses require that this should be presented by an "Advocate and Mediator" for the sake of whose "honour" he might graciously forgive? Surely these are the elemental facts of history in the teaching and practice of Jesus. When they are "fairly faced," they seem to me incongruous with the view that the religious experience of Jesus was in any sense different in kind from that of his fellow-countrymen, however it may have surpassed theirs in constancy, richness, and depth.

I do not believe, therefore, that Jesus ever interposed himself in prayer between his disciples and God. Into the philosophical difficulties of the mediatorial conception in this relation I will not now enter. The historical difficulties are grave enough. The language ascribed to Jesus in the two passages cited by Mr. Grubb, Matthew xi. 27 and Luke x. 22, appears to me so unlike the texture of the rest of the synoptic sayings, that I find it impossible to regard it as in any way certainly his. If we hold that Jesus did not assume the Messianic character till after the colloquy with the twelve at Cæsarea Philippi, we shall feel the exalted type of Messianic self-consciousness here attributed to him inconsistent with the reserve which marked his earlier ministry. The variations in the second century citations of the words further show that their form was not definitely fixed, though they, of course, attest the existence of this type of saying. The resemblance to the language of the Apostle Paul (and also of the Fourth Gospel) may be interpreted in more than one way. It is possible that such an utterance as this expresses rather the devotional mood of the church in its rising consciousness of the place of Christ in its religious scheme, than the actual attitude of the teacher himself. The attempt to answer the question "What started such speculations?" would carry me into a disquisition unsuited to the limits of your columns. It must suffice to refer the student to the accumulating mass of evidence concerning contemporary belief in a vast hierarchy of superhuman powers and influences, in which an exalted place was naturally soon found for the risen Messiah.

The authenticity of the words "Come unto me" is also a question of great delicacy. We rightly approach them full of the reverent feeling kindled by the sense of what they have meant to generations of humble and devout believers. But the fact remains that the phrases are again and again the phrases of ancient prophecy. That is no reason why Jesus should not have used them, nor even why he should not have put deeper meanings into them. But I cannot see that they imply any kind of universal or permanent mediation between us and the Father. Read the invitation of the Son of Sirach:—

> Draw near unto me, ye unlearned,
> And lodge in the house of instruction.
> Say, wherefore are ye lacking in these things,
> And your souls are very thirsty?
> I opened my mouth, and spake,
> Get her for yourselves without money.
> Put your neck under the yoke,
> And let your soul receive instruction:
> She is hard at hand to find.
> Behold with your eyes,
> How that I laboured but a little,
> And found for myself much rest.

There is, let it be granted, a difference of note, but is it a difference between the human and the divine? The reader who comes to the Gospel words with the prior conviction of the Deity of Christ, will naturally put on them a higher value than the student who interprets his consciousness after the analogy of one whom God anointed with holy spirit and with power, who went about doing good? But does he, therefore, necessarily interpret them more correctly?

J. ESTLIN CARPENTER.

Oxford, December 19, 1903.

MONTHLY NOTES FOR SUNDAY CLASSES.*

SIR,—Will you allow me to call the attention of your readers to the little magazine which the S.S. Association is now bringing out for use in our Sunday-schools and in our families. I want now to plead for the young people in our congregations; and to say that our Association is anxious to assist them as well as the general S.S. scholar, so that we shall be very glad to know that "Monthly Notes" is helping home-classes, classes presided over by parent, or sister, or brother.

* For particulars of "Monthly Notes" please see advertisement on last page.

I often wonder how long it will be before the members of our household of faith will realise that the law of cause and effect operates just as surely with our position as with everything else. We frequently complain of leakage; but how much trouble do we take to prevent the warping of the planks which makes such leakage possible? We say that we do not wish our young people to become dogmatic and rigid; and yet, are we helping them to avoid this rock of offence by drawing forth, by *educing*, a more scientific attitude of mind, and by giving them a wider outlook? We do not teach our boys and girls of to-day that the earth is the centre of the universe, and leave them to work out for themselves all the problems from which their forefathers learnt that that theory was erroneous, although with regard to our theology we too often adopt that plan; and then we are surprised and pained when we find that our children have followed the "line of least resistance," and have drifted along with the tide of popular opinion, in whichever direction that has happened to flow.

Our friends in Amsterdam told us that in the Dutch Liberal Churches all young people, between 12-18 years of age, follow a five years' graduated course of religious and theological study, in order that that side of their nature may be developed as well as the other. If, during the coming year, our "Monthly Notes" are found to be useful, perhaps some such scheme may be taken in addition to its present one; but now I will content myself with inviting the attention of parents and young people to its columns, asking them to consider whether they do not think it worth while to accept the assistance that is offered therein.

MARIAN PRITCHARD,
President S.S. Association.

Dec. 22.

PASSIVE OBEDIENCE.

SIR,—Some time ago you were good enough to publish a letter from me in which I stated in general terms the grounds of my adoption of the policy of Passive Obedience. The time for action has now come, and I have this day sent the following letter to the rate collector of Nottingham:—

December 18, 1903.

DEAR SIR,—I enclose cheque for £4 10s. 5d. for general district rate. I have deducted 2d. in the £ as a protest against the dishonourable and unjust action of the Government in connection with the Education Act. The remainder of the rate I refuse to pay voluntarily, and I therefore leave you to collect it by other methods provided by the law. I regret the necessity for giving you this trouble; but, after looking at the matter in every light, I feel that duty demands that I should make this protest in the interests of political honour and of civil and religious liberty.—Sincerely yours,

J. M. LLOYD THOMAS.

May I be permitted to say that the further this controversy proceeds the more indubitable does it seem to me that the step I have taken is at once expedient and right? The recent declaration of war by the Archbishop of Canterbury has intensified an already strong conviction.

J. M. LLOYD THOMAS.

Nottingham, Dec. 18.

HUNGARIAN LETTER.

LET me first say a few words of our Synod, which was held in the country on the 23rd and following day of August. It was a glorious gathering from all parts of the country. Imagine a small village of 800 inhabitants without an inn receiving hundreds of strangers! But our good people open their doors with pleasure and entertain their guests heartily. The Székely people are farmers, but they live in well-built and comfortable houses, which are neat and clean. The whole village was nicely decorated. Everybody could see that here was an extraordinary occasion.

We came together on a Saturday, when the Francis Dávid Association held its annual meeting. This association was established nineteen years ago, and has since done a great deal to awaken religious zeal and pure moral feeling. The reports of the secretary (Professor Boros) and of the treasurer (Professor Gálfi) were quite satisfactory. We heard a fine address from Baron Horváth, president, and an excellent paper from M. Koxma, school inspector of Kolozs county. The singing also was very good. The Dávid Association consists of 1,700 members, men and women. It publishes a monthly paper for general readers, and a bi-monthly for women, both religious. The association has twelve district societies, which do very good service in country places.

The Synod opened on Sunday. As usual the bishop and two lay-presidents were in the chair. Hon. G. Daniel opened the meeting with a very good address. Bishop Ferencz gave his annual report of the chief events. Mr. Csifó acted as secretary, who, however, has retired from this office and accepted the Kolozsvár pulpit, vacant through the death of Mr. Moses. The statistics of last year show a fair increase. The activity of the congregations was quite satisfactory. Many of them are very poor indeed, but the members give from their small means freely. Every year the opening of some newly built and renovated churches is recorded. If we bear in mind that the Roman Catholic bishop of Transylvania, a very rich man, spends more than 200,000 crowns (£10,000) yearly from his private income on church propaganda, the zeal of our people is surprising. To make the case more clear, let me tell that in places where there is a Unitarian or a Protestant congregation whose members pay a large fee, the Roman Catholic bishop pays from his own purse instead of the people, and thus gives a good chance to the members of the other congregations to save themselves from church expenses.

On Sunday the Rev. E. Löfi preached a very good sermon, and the bishop gave his synodical address to the audience, more than half of whom could not enter the church. In order to give a chance to the outsiders a minister preached to them in the open air. Afterwards the Lord's Supper was distributed.

The consistory meetings were carried on before and after service, and in the evening, for the sake of the young people, a ball was given.

Next day was the ordination of the new ministers. This year five theological students entered the ministry, who were ordained together with the former ones. The ordination service was very touching in many respects. Fifteen young ministers, all of them well equipped for the high call, presented a fair sight. The Rev. N. Józan, of Budapest, preached the sermon, and Bishop Ferencz gave the ordination address. Both were utterances of true eloquence, fully appreciated by the crowded audience.

I must mention as a welcome proof of our progress that the new congregations in the Hungarian part of the country have this year been formed into a new district under the leadership of a dean and two lay curators. The Rev. N. Józán was elected dean, and the son of our chief curator, Dr. Gabriel Daniel, vice-president of the House of Commons, and Mr. Josef Kovacs were elected curators. Dr. Daniel has just received from the King the high distinction of Privy-Councillor.

It will interest your readers to hear that the Francis Dávid Association of Budapest began its winter work in October. A Lutheran theological professor, Dr. Masznyik, read a paper on the Sermon on the Mount. His liberal thinking and great sympathy towards Unitarianism surprised the Unitarians very pleasantly. His pupils greeted him in a telegram, and great interest was awakened all through the country in liberal and orthodox circles. On November 14 your correspondent had the pleasure of reading a paper on Francis Dávid as reformer of religion. A large audience paid deep attention to the noble career of the great martyr. When his prison life was dealt with, tears were seen on the faces of the ladies, many of whom did not belong to our household of faith. Fine singing and Mr. Józan's poem for the occasion completed the successful evening, which will be remembered for a long time.

With joy do I record that on November 8 the first country church in Hungary proper built this year in Tüzesgyarmat was opened. A year ago about 300 well-to-do land-owning peasants joined us. Since then they opened a public school, and now this nice new church. The British and Foreign Unitarian Association also came to their aid, for which they send hearty thanks. One ought to see how zealous and ready-hearted these good-looking Hungarians of the Magyar-Netherlands are. The Rev. N. Józan may well be proud that his first year as dean is crowned with such fine results. We are glad to know that two young Unitarians, Dr. John György, at Manchester College, and Miss Elizabeth Kilyéni, a teacher of a State high school, are now staying in your country, and will help to make our old friendship deep and lasting, to the glory of our common heavenly Father.

GEORGE BOROS.

Koloszvár.

Do not our failures and mistakes often come from discouragement? Does not every human being need a believing second self, whose support and approbation shall reinforce one's failing courage? The saddest hours of life are when we doubt ourselves. Am I really a miserable failure, a poor, good-for-nothing, abortive attempt? In such crises we need another self to restore our equilibrium.—*Mrs. H. B. Stowe.*

RELIGION AND ENVIRONMENT.

A LAY PREACHER'S ADDRESS.

THE following is a *résumé* of an address on "The Lay Preachers' Duty in Relation to Human Environment," delivered by Mr. F. Lawson Dodd, L.R.C.P., M.R.C.S., at a Lay Preachers' Conference at Essex Hall, on Thursday, Dec. 10, in connection with the Provincial Assembly of London and the South Eastern Counties :—

It was necessary, he said, to recognise the changed position of the preacher with regard not only to what might be called secular learning, but also with regard to changed economic conditions. The priest and the monk were giving place to the minister and clergyman, who are far nearer in their manner of life to the ordinary layman. Indeed, it was inevitable that the layman, with his knowledge of science as well as of life in the ordinary sense, would become more and more the religious teacher of the future. This was the direction of the new reformation founded by such great thinkers as Channing and Martineau. The preacher's appeal would have to be not alone to what is called the supernatural, but also to nature itself. His message must direct itself to the physical, the moral, the intellectual, as well as to the spiritual side of man. In this way it would not leave out of account the environment of the soul. It would recognise that spiritual power in the individual was hampered or suppressed by its surroundings.

Personal precepts were good in spiritual things, as in matters of health, but were they sufficient? Could there not be a spiritual appeal to the collective conscience to alter the environment for the sake of the weaker? The preacher then must recognise the force of environment in its widest sense. Darwin has once for all established the importance of the influence of surroundings on the physical organism, and it was important to study his conclusions, for there were springing up two schools of thought of diametrically opposite kinds. One, the Neo-Darwinian, applied Darwin's conclusions as to physical environment, to man's nature as a whole. This involved not only denial of free will, but of all moral and spiritual power on the part of mankind; and hence it led to a paralysing fatalism. Applying this doctrine to the question of alcoholism, Dr. Archdall Reid maintained that moral suasion, legislative interference, &c., had all been futile, and that the only alternative was that of natural selection, which would act by weeding out the weakest, and producing a race of moderate drinkers who would drink without personal or social injury. On the other hand, we had the extreme evangelicals, who maintained that spiritual conversion was the one and only thing needful, that with this inner change, all environment was powerless for evil. These thinkers were strangely enough supported in their methods by Christian scientists and faith-healers, who maintained that the soul was supreme even in the matter of a fractured limb.

Both these lines of thought contained truth; but not the whole truth. And was it not time for the religious teacher to say where he was in this matter? In making our appeal to the inner power, we must not disregard the outer. We must consider that man alone can mould his environment, and thus has control of one of the great forces that move him. If this is true, is it no part of religious teaching to say how things shall be modified that the soul may have freer life? What is the outer environment of the soul? The body comes first; then the house in which the body lives, then the society in which one is brought up; then there is the country, climate, &c. How frequently we see spiritual vitality lowered on account of bodily disease. Improper care of the body leads to endless sources of sin; men have been known to battle against temptation of a physical kind for years, which was removed by an alteration in the habits of the body. The struggle for money, overcrowding, factory routine, and dull monotony, the pressure of custom, the tricks and dishonesty of trade, the habit of drinking, gambling, and sensual suggestion, all warped and cramped the development of the soul of man, and would all be rendered less injurious if we took them in hand as a part of our religious teaching.

The preacher of the future must not disregard the physical and social life of man, any more than the doctor of the future must disregard the moral and spiritual life of his patients. The minister and layman both feel the pressure of human environment, more than the monk or priest, and their duty would become plainer when they realised that sociology and public health had been, and still were, part of the great religions of the East, and must become part of the religions of the West, if they are to succeed. The preacher of the future must know the *outer* life as well as the *inner*, and help to build up both. His two great functions are: To call upon the inner power to awake—to call upon men to be *Christs*—to press forward and take up the inner life adapted to the future. Then he should make a spiritual appeal to men, and so alter the conditions of environment that it should become possible for Christs to live.

Those who are interested in public health are trying to adapt surroundings so that men's bodies may live, and we must alter the methods of life, so that men's souls may survive. The death-rates of men's souls in present conditions of industry had yet to be decreased. It was useless to plead that obstacles were good, it is impossible but that causes of offence will come, and not only woe! unto him through whom they come, but also woe! unto him who did not seek to lessen and remove them. Obstacles do bring out strength, yes, but they absorb force, which might be set free for higher and nobler tasks. The aim and end of life seemed not to be the attainment of moral and spiritual victories, but rather the building up of a stronger and healthier physical, as well as moral and spiritual life. We need not fear that obstacles can all be removed, and it is our duty continually to remove those that are nearest, that men and humanity may approach nearer to their grandest ideal.

"THE SUN'S DARLING."

THE performance given by Mr. Savage Cooper and his friends on Friday week at the Portman Rooms, in aid of the funds of the Free Christian Church, Clarence-road, was of quite unusual interest, both for its excellence and because the form of entertainment chosen was one rarely presented nowadays. "The Sun's Darling," a moral masque, written by John Ford and Thomas Dekker, two of the best known Jacobean dramatists, was first performed at Whitehall in 1623 before James I. and his queen, and later at the Cock-pit in Drury-lane. The original is to be found at the British Museum. The version given on Friday night was specially arranged by Mr. Savage Cooper.

The piece appears to be an attempt to draw an analogy between the life of man and the progress of the seasons. It is in five acts. The first opens in the Temple of the Sun. Here we find Raybright (the Sun's Darling), grandson of Phœbus, longing for wider experiences—his request to Phœbus that he may for one year enjoy the pleasures of the varying seasons is granted, and the young man goes gladly forth with Folly for his companion.

He first visits the Garden of Spring. With that alluring goddess are Youth, Health, and Delight, and for a time his happiness is complete. But Folly introduces him to the Lady Humour—the personification of caprice and love of change. Under her influence Raybright soon begins to see things in another light. Spring ceases to charm him, and in spite of her entreaties and reproaches he forsakes her to follow Humour to the Court of Summer. Here again Humour will not long allow him to be happy. He seeks further change. At the court of Autumn he is warmly welcomed by Pomona and her servant Plenty. Fortune and Cupid offer him their homage in some charming rhymed couplets, which we would gladly quote did space allow. Pomona presents him to her lord, Autumn. In the revelries which ensue, Raybright becomes intoxicated, to the disgust of Humour, who persuades him to abandon these coarse delights for the sober but more satisfying pleasures of Winter. His entrance to that icy realm is at first opposed by rustic clowns whom Winter reproves in a speech upholding the divine right of kings—probably intended by the authors as a compliment to James I. Winter and his spouse Bounty entertain the young prince royally, with songs and dances, in which the four elements, Earth, Air, Fire, and Water, take part, together with four quaint characters representing the complexions—or temperaments—namely Blood, Phlegm, Choler, and Melancholy. After the dance Humour again asserts herself, enticing Raybright from his present happiness with memories of Spring. In vain Winter offers to point him out a path to Paradise. Raybright would willingly go thither, but Humour cannot accompany him, and she will not set him free. "Quicken thy spirits, Raybright," she cries; "I'll not leave thee. We'll run the self-same race again." And he, catching her enthusiasm, echoes, "To the Spring! I am resolved." At this point Phœbus suddenly appears and tells the young man there is no going back. The springtime of childhood, Summer's youth and Autumn's

manhood lead on to the Winter of age and cannot be enjoyed again.

The masque is written partly in somewhat irregular blank verse and partly in rhymed couplets, and is interspersed throughout with songs. There are many really beautiful passages.

The performance reflected great credit on all concerned. Even the minor characters were effectively represented, and it would be difficult to speak too highly of the principal performers. Mr. Spencer Geach was an admirable Raybright, earnest, picturesque, and spirited. Mr. Savage Cooper, as his attendant Folly, made the most of a quaint and amusing part; his antics provoked much mirth. The important *rôle* of Humour was also cleverly rendered, but we must refrain from further enumerations of the special excellences of the several parts. The original music of the masque is not extant, but the songs have been successfully reset for this production to old airs of the sixteenth and early seventeenth century. The dances were quaint and entertaining, and the dresses both appropriate and beautiful.

We heartily congratulate Mr. Savage Cooper and Mr. Sydney Baynes, the director of the music, on a most artistic and delightful performance. The audience was large and appreciative.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Astley.—A sale of work for providing working expenses was held on Saturday, December 12, Mr. Percy H. Leigh, of Worsley, presided at the opening ceremony, which was performed by Mr. W. Eckersley, of Lowton. Friends were present from Atherton, Leigh, Monton, Swinton, and Stands. The proceeds amounted to £63.

Boston.—On Sunday evening, December 13, the Rev. W. Stoddart conducted a special service in memory of the late Mrs. Charles Wright, who passed away on December 2, at Shanklin, Isle of Wight. Mrs. Wright, who took a sympathetic interest in Spain-lane Chapel, of which her husband was one of the trustees, was a daughter of the late John Wright, who in early life was minister at Lynn, and afterwards at Sunderland, where he resided for many years.

Chelmsford.—On Monday evening a presentation was made to Mr. A. Madocks, of a handsome oak and silver-plated inkstand, on his retirement from the secretaryship of the Unitarian church, after twenty-five years' zealous service.

Colne.—In connection with the Ladies' Guild a fancy sale was held on Saturday afternoon last, the proceeds amounting to £18.

Horwich.—The annual Christmas party and entertainment was held last Saturday. Some of the young people acted "The Sleeping Beauty" in Stead's "Book for the Bairns," and a fine Christmas Tree was sent by Mrs. Smithells.

Holywood (County Down).—On Thursday, December 10, a most interesting lecture was given in the Holywood Town Hall, by Rev. L. Tavener, of Ipswich. The subject was "Edward Fitzgerald and Omar Khayyam.'" It was illustrated by a series of interesting limelight views of scenes connected with the life of Fitzgerald, and by a number of finely suggestive designs, of unique interest, which vividly portrayed the successive moods and thoughts set forth in Omar's poem. The lecture was followed by a performance of the song cycle, "In a Persian Garden," the words of which are selected from the Rubaiyat of Omar, and set by Liza Lehmann to music which amply reflects their spirit. The lecturer gave an effective account of various interesting episodes in the quiet life of Fitzgerald, many of them gathered from his own inquiries and researches in Suffolk, where "Old Fitz" is still well remembered, and then Mr. Tavener proceeded to an analysis of the main course of thought in Omar's poem. The entertainment was organised in aid of the Belfast Working Boys' Home, in which the late Mr. A. M. Munster (for many years a faithful member and office-bearer in the First Presbyterian Church, Non-subscribing, of Holywood) took the greatest interest; and it was a complete success.

London: Kentish Town.—On Sunday evening last there was a special musical service for Christmas in the Free Christian Church. The choir was for the first time seated in the chancel, and in addition to the usual hymns, there were Christmas carols and solos from the "Messiah," with an eloquent sermon from the minister, the Rev. George Critchley, B.A., from the words, "Go ye forth to meet him."

Stockport.—A very successful sale of work was held in the schoolroom on Wednesday and Thursday, December 9 and 10, with a view to the reduction of the debt (about £300) occasioned by the recent renovation of the church. The sale was opened by Mr. Ald. J. G. Johnson, J.P. One new feature in the sale was the Young Men's Stall, for which they had worked with most praiseworthy enthusiasm, making it a great success. A large number of friends attended, and the result was beyond expectation—viz., the raising of about £130.

BIRTH.

GRUNDY.—On the 19th inst., at Matlock-avenue, West Didsbury, to Mr. and Mrs. William Leigh Grundy, a daughter.

MARRIAGE.

THORNELY—TROUP.—On December 11, at Fort William Church, Calcutta, by the Rev. A. S. Dyer, M.A., Captain Michael Harris Thornely, I.M.S., of Jalpaiguri, Bengal, India, third son of the late James Thornely, of Longlands, Godley, Cheshire, and Mrs. James Thornely, of Grange Cottage, Gatacre, to Edith Marian, second daughter of Frederick William Troup, of Stamford Hill, London. (By cable.)

DEATHS.

FOSTER.—On Monday, December 21, at Cavendish House, Clapham, Thomas Gregory Foster, of Lincoln's-inn, barrister-at-law, in his 88th year.

FOX.—On December 9, at 21, Campden Hill-road, Kensington, Eliza Florance, wife of George E. Fox, and daughter of the late W. J. Fox, formerly M.P. for Oldham.

HERFORD.—On Sunday evening, December 20, at Hampstead, the Rev. Brooke Herford, D.D., aged 73 years.

MELVILLE.—At Kirkcaldy, on December 22, Isabella, daughter of H. B. Melville, aged 27 years.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

CHRISTMAS DAY.

London.

Childs' Hill, All Souls' Free Church, Weech-road, corner of Finchley-road, 11.15 A.M., Rev. EDGAR DAPLYN.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. H. GOW, B.A.

Islington, Unity Church, 11 A.M., Rev. E. SAVELL HICKS, M.A.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD A. BROOKE, M.A., LL.D., Communion after Service, Collection on behalf of Pension and Aid Fund, and the House Club, Fitzroy-square.

Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. S. FARRINGTON.

Stoke Newington, The Green, 10 A.M., Rev. W. WOODING, Communion Service.

Stratford, Unitarian Church, 10.30 A.M., Rev. F. ALLEN.

Wandsworth, Unitarian Christian Church, Eastthill, 11 A.M., Rev. W. G. TARRANT.

Provincial.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. MORLEY MILLS.

GUILDFORD, 11 A.M., Rev. E. RATTENBURY HODGES.

OXFORD, Manchester College, 11.30 A.M., Rev. L. P. Jacks. M.A.

LEEDS, Mill Hill, 11 A.M., Rev. C. HARGROVE, M.A.

LIVERPOOL, Hope-street, Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and Rev. H. D. ROBERTS,

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M., Rev. H. W. HAWKES.

SIDMOUTH, Old Meeting, High-street, 11 A.M., Rev. W. AGAR.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M., Rev. A. E. O'CONNOR.

SUNDAY, December 27.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. TYSSUL DAVIS, B.A.

Bermondsey, Fort-road, 7 P.M., Rev. T. E. M. EDWARDS.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Miss G. VON PETZOLD, M A.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Mr. HERBERT RIX.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. HENRY GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. STOPFORD BROOKE, M.A., LL.D., and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Midnight Service, Dec. 31, at 11 p.m.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Rev. EUSTACE THOMPSON.

Wandsworth, Unitarian Christian Church, Eastthill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BEDFORD, Library (side room). 11.15 A.M., Rev. ROWLAND HILL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars. No Service.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11.30 A.M. and 6.30 P.M., Rev. W. J. JUPP. Dec. 31, New Year's Eve Service, 8 P.M.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN Stephen's Green West, 12 NOON, Rev G. HAMILTON VANCE, B.D.

WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., J. ISLAN JONES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SYDNEY, N.S.W., 11 A.M. and 7 P.M., Rev. G. WALTERS.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Dec. 27, at 11.15 A.M., GRAHAM WALLAS, "Man and the State."

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The Treasurer, Mr. Oswald Nettlefold, begs to acknowledge with many thanks the following Collections received at Essex Hall from December 10 to December 22 :—

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,, Highland-place	1	12	8
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Bolton : Unity Church	2	12	0
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Deal	0	6	8
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Heywood	2	2	0
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Kilmarnock	0	5	6
London : Stepney	0	16	10
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Loughborough	0	17	11
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Manchester : Longsight	1	17	6
Manchester : Moss Side	1	10	0
Middleton	1	13	0
Mottram	1	11	6
Newark	0	17	6
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Northampton	3	5	0
Pontypridd	0	16	6
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Shrewsbury	1	17	6
Southend-on-Sea	1	1	0
Stourbridge	2	8	0
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Tenterden	1	10	5
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